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

Clifton L. Holland, Editor

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

INTRODUCTION

During more than 36 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 (INDEPT), 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 INDEPT 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 The larger body of information from this study remains unpublished: "A History of the Protestant Movement in Central America: 1780-1980" (Doctor of Missiology dissertation, School of World Mission, Fuller Theological Seminary,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.
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."

**Below is an overview of our classification system:**

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<tr>
<th></th>
<th>OLDER LITURGICAL CHRISTIAN CHURCHES</th>
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<td>A</td>
<td>EASTERN ORTHODOX TRADITION</td>
</tr>
<tr>
<td>A1</td>
<td>WESTERN ROMAN TRADITION</td>
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<td>B</td>
<td>PROTESTANT MOVEMENT</td>
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<td>C</td>
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**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**

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<th>OLDER LITURGICAL (CLASSICAL) TRADITION, 1517-1530</th>
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<tr>
<td>B1.0</td>
<td>Lutheran Family (1517, 1530)</td>
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<tr>
<td>B1.1</td>
<td>Reformed/Presbyterian Family (1523)</td>
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<td>B1.2</td>
<td>Anglican/Episcopal Family (1534)</td>
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<td>Anabaptist/Mennonite Family (1521)</td>
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<tr>
<td>B2.1</td>
<td>Baptist Family (1610)</td>
</tr>
<tr>
<td>B2.2</td>
<td>Pietist Family (1670)</td>
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<tr>
<td>B2.3</td>
<td>Independent Fundamentalist Family (1827)</td>
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<tr>
<td>B2.4</td>
<td>Holiness Family (1830s)</td>
</tr>
<tr>
<td>B2.5</td>
<td>Restoration Movement Family (1830s)</td>
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<td>B2.6</td>
<td>Other Separatist churches</td>
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<tr>
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<th>ADVENTIST TRADITION, 1836</th>
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<tr>
<td>B3.0</td>
<td>Millerist Family that observes Sunday (1855)</td>
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<td>B3.1</td>
<td>Millerist Family that observes Saturday (1850s)</td>
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<tr>
<td>B3.2</td>
<td>Adventist Church of God Family (1863)</td>
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<td>B3.3</td>
<td>Other Adventist churches</td>
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<th>PENTECOSTAL TRADITION: 1901, 1906</th>
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<tr>
<td>B4.0</td>
<td>Apostolic Faith Pentecostal Family (1901)</td>
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<td>B4.01</td>
<td>Pentecostal Holiness Family (1906)</td>
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<td>B4.02</td>
<td>Name of Jesus (&quot;Oneness&quot;) Pentecostal Family (1907)</td>
</tr>
<tr>
<td>B4.03</td>
<td>Finished Work Pentecostal Family (1910)</td>
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<td>B4.04</td>
<td>Sabbatical Pentecostal Family (1930s)</td>
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<td>B4.05</td>
<td>Healing/Deliverance Pentecostal Family (1947)</td>
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<td>B4.06</td>
<td>Latter Rain Pentecostal Family (1948)</td>
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<td>B4.07</td>
<td>Charismatic/Pentecostal Family (1950s)</td>
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<td>B4.08</td>
<td>Shepherding Pentecostal Family (1968)</td>
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<td>B4.09</td>
<td>Word of Faith Pentecostal Family (1970s)</td>
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<tr>
<td>B4.10</td>
<td>New Apostolic Reformation (1990s)</td>
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<td>B4.11</td>
<td>Other Pentecostal churches</td>
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<tr>
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<th>UNCLASSIFIED GROUPS</th>
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<tr>
<td>B5.0</td>
<td>Other unclassified churches</td>
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<th>PARA-CHURCH GROUPS/NON-DENOMINATIONAL GROUPS</th>
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<tbody>
<tr>
<td>B6.0</td>
<td>Other para-church groups/non-denominational groups</td>
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</tbody>
</table>

**SOURCE:** Clifton L. Holland, IDEA/PROLADES
Last revised on 22 February 2008
OUR CONTINUING RESEARCH EFFORTS

We plan on continuing to update 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):
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

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. We have a searchable database for all the countries of the Latin American and Caribbean regions that is available on our website: http://www.prolades.com
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.

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<thead>
<tr>
<th>A1.1100</th>
<th>PATRIARCHATES:</th>
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<tbody>
<tr>
<td>A1.1101</td>
<td>Constantinople (&quot;see&quot; of the Eastern Orthodox Churches)</td>
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<tr>
<td>A1.11011</td>
<td>Turkish Orthodox Church</td>
</tr>
<tr>
<td>A1.11012</td>
<td>Eastern Orthodox Church of Crete and the Aegean</td>
</tr>
<tr>
<td>A1.11013</td>
<td>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</td>
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<td>A1.1102</td>
<td>Alexandria (Egypt): Alexandrian Orthodox Church</td>
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<td>A1.1103</td>
<td>Antioch (Damascus: includes Syria, Lebanon, Iraq and emigrants to America)</td>
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<td>A1.1104</td>
<td>Jerusalem/Brotherhood of the Holy Sepulcher</td>
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<td>A1.1105</td>
<td>Church of Greece/Greek Orthodox Church</td>
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<td>A1.1106</td>
<td>Church of Cyprus/Cypriot Orthodox Church</td>
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<td>Church of Sinai/Monastery of St. Catherine</td>
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<th>AUTOCEPHALOUS ORTHODOX CHURCHES:</th>
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<td>Albanian Orthodox Church</td>
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<td>Byelorussian Orthodox Church</td>
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<td>A1.1211</td>
<td>Macedonian Orthodox Church</td>
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<td>A1.1212</td>
<td>Orthodox Church in America (see: A1.11013) (prior to 1970, known as the Russian Orthodox Greek Catholic Church of America)</td>
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<td>A1.1215</td>
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<td>A1.12151</td>
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<td>A1.12152</td>
<td>Russian Orthodox Church Abroad, Diocese of North America (organized by clerics who fled the 1917 Bolshevik Revolution and established their</td>
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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)

A1.13071 American Orthodox Catholic Church (Kochones, 1969; Pasadena, CA)

A1.1308 Orthodox Catholic Church of North and South America (1969, Akron, OH; Bishop Joseph W. Alissauskas, 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).


A1.1310 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 Filippov 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** (5th 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 5th century; its headquarters today are in Baghdad, Iraq; it has related churches in Iraq,
Iran, Syria, Lebanon, India, Australia, USA and Canada)
A1.2102  Church of the East in America (1959, Vashon, WA)
A1.2103  Church of South India (India and Ceylon, 5th 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 (Jabobite) of Antioch and All the East (1st century, Antioch; now in Damascus, Syria; 1949, New Jersey)
A1.2202  Syrian Orthodox Church of Malabar (6th century, southwest India; 1960s, New York City)
A1.2203  Armenian Apostolic Church (1st 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 Copts 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 (1st century; origin traced to the conversion of the Ethiopian eunuch by Phillip; the Abyssinians became Christians in the 4th century and were under the jurisdiction of the Coptic Church in Alexandria; "See" now in Addis Ababa, Ethiopia)
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
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://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 – THE HOLY SEE

Overview: the autonomous Eastern Orthodox Churches that are in communion with the Vatican are under the jurisdiction of the Pope through the Congregation for Oriental Churches (created in 1862), one of the offices of the Roman Curia. The ecclesiastical life of the non-Latin rite churches is governed by the Canonical Code of the Eastern Churches that was pronounced by Pope John Paul II on 18 October 1990 and became law on 1 October 1991. According to the Oriental Code, the Eastern Orthodox Churches in communion with the Vatican are organized under four categories: (1) Patriarchal (Armenian, Chaldean, Coptic, Maronite, Melchite and Syrian; (2) Major Archeepiscopal
(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](http://www.byzantinecatholic.org/history/index.html)

### A2.301 Maronite Catholic Church—Maronite Rite
5th century, St. Maron, Syria; this church became affiliated with the RCC in 1182; 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](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 Uzhhorod in 1646, when some Orthodox churches affiliated with the RCC; at the end or WWI, when the Republic of Czechoslovakia was created, the dioceses of Presov and Mukaeveo 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 Uzhhorod in 1646, when some Orthodox churches affiliated with Rome; today the Ruthenians live in Ukraine, the Czech Republic, the USA and Canada; its headquarters is in Uzhorod, Ukraine)

### A2.306 Romanian Catholic Church—Byzantine Rite
(the Metropolitan Bishop Atanasie of the Orthodox Church of Transylvania accepted a union with Rome in 1698; after WWI this church was transformed into the Greek Catholic Church of Romania when the region of Transylvania became part of the state of Romania; its headquarters is in Blaj, Romania; there are affiliated churches in the USA and Canada)

### A2.307 Greek Melkite Catholic Church—Greek Byzantine Rite
(1729, Patriarch Cyrus VI, Antioch of Syria; its headquarters today is in Damascus, Syria; this is a division of the Orthodox Church Patriarch of Antioch [Jacobite, Monophysite], founded in the 5th century; there are related churches in Argentina, Brazil, Venezuela, Mexico, Canada and
the USA)

**A2.308 Coptic Catholic Church—Coptic Rite** (1741, Pope Benedict XIV named Amba Athanasius as the Apostolic Representative of Coptic Catholics in Egypt; in 1895-1899, Pope Leo XIII reestablished the Patriarchate of Egypt under Bishop Cyril Makarios as Patriarch Cyril II of Alexander of the Coptics; its headquarters is in Cairo, Egypt, and it has related churches in Egypt, France, Canada, the USA and Australia)

**A2.309 Armenian Catholic Church—Armenian Rite** (this is a division of the *Apostolic Church of Armenia* [founded in 301 by Saint Gregory in the Kingdom of Armenia] that affiliated with the RCC in 1742 under Bishop Abraham Ardzivian, known as Patriarch Abraham Pierre I, in the region of Cilicia; its headquarters are in Beirut, Lebanon, and there are affiliated churches in Lebanon, Syria, Iraq, Turkey, Iran, Egypt, Argentina, Brazil, Uruguay, Venezuela and the USA)

**A2.310 Orthodox Apostolic Catholic Church of Antioch - Syriac Catholic Church, Syriac Rite** (1782, Metropolitan Bishop Michael Jarweh of Aleppo; its headquarters are in Beirut, Lebanon; it is a division of the Orthodox Church Patriarchate of Antioch [Jabobite, Monophysite] founded in the 5th century; there are affiliated churches in Lebanon, Syria, Iraq, Australia, Canada, the USA, Mexico, Brazil and Venezuela)

**A2.311 Bulgarian Byzantine Catholic Church—Byzantine Rite** (in 1861, Pope Pius IX ordained Bishop Joseph Sokolsky as the Archbishop for Bulgarian Catholics of the Byzantine Rite, with headquarters in Constantinople; the Bulgarian Catholic Church was reorganized in 1926 with its headquarters in Sophia, Bulgaria)

**A2.312 Syro-Malankara Catholic Church—Malankara Rite** (a division of the Syriac Orthodox Church, Patriarch of India, that affiliated with the RCC in 1930; its headquarters are in the state of Kerala, India; there are affiliated churches in India, Germany, the USA and Canada)

**A2.313 Ge-ez Catholic Church—Ethiopian Rite** (in 1961, the Metropolitan See of Addis Ababa, Ethiopia, was established with affiliated churches in Ethiopia and Eritrea)

**A2.399 Other similar churches**

**A2.400 OLD CATHOLIC MOVEMENT FAMILY**

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

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

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

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


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

A2.404  Old Catholic Church of America (1925, Kansas City, MO; Bishop Paul Francis Cope; he was succeeded by Bishop Francis Resch who moved the headquarters to Illinois; he was succeeded by Bishop Walter Xavier Brown; upon Brown's retirement in 1997, Bishop James Edward Bostwick assumed the role of Archbishop Metropolitan and moved the headquarters to DeForest, WI) - http://www.oldcatholic.org/index.htm
A2.405 Christ Catholic Church International [CCCI] (1993, in Niagara Falls, Ontario, Canada; Archbishop Donald William Mullan) -

A2.4051 Old Catholic Church in Colombia – 1870 Old Catholics (1996, Bogotá, Colombia; Monseñor José Rubén García Matíz, Archbishop of Colombia and Latin America, with affiliated churches in Colombia, Brazil and Uruguay; this organization is affiliated with Christ Catholic Church International [CCCI] in Niagara Falls, Ontario, Canada, under Archbishop Donald William Mullan) -
http://www.gratisweb.com/iglesiantigua/miegle.html

A2.406 Church of Utrecht in America (1941, Los Angeles, CA; Richard A. Marchenna)

A2.407 North Old Catholic Church in North America, Catholicate of the West (1950, Santa Monica, CA)

A2.408 Old Catholic Church—Anglican Rite (1951, Laguna Beach, CA; has mission work in Mexico)

A2.409 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)

A2.410 Holy Catholic Apostolic Church of Puerto Rico (1961)

A2.411 North American Old Roman Catholic Church—Schweikert (1965, Chicago, IL)

A2.412 Mariavite Old Catholic Church, Province of North America (1972, Wyandotte, MI; Bishop Robert R.J.M. Zaborowski)

A2.413 Old Holy Catholic Church of the Netherlands (1970s, Montreal, Canada; 1979, Vicariate of Colorado)

A2.414 American Catholic Church—Old Catholic (1986, Orange, CA; Bishop E. Paul Raible)

A2.415 United Catholic Church (1996, Cheshire, CT; Bishop Robert Bowman) - According to its website,

The United Catholic Church was founded and incorporated in the state of Florida in 1996 by Bishop Robert Bowman as both a denomination and an inter-church fellowship, in response to the request of a conclave of bishops to find a means of unifying… The United Catholic Church is a recognized denomination by the National Council of Churches, and is listed in their Yearbook of US and Canadian Churches. In the most recently published 2006 edition, the United Catholic Church had 2,000 full members and an overall membership of 2,350 people, served by 36 churches and 56 ordained clergy. As of August 2006, the United Catholic Church has 57 ordained clergy serving over 2,365 people in 14 churches, 3 cross-denominational pastorates, and 7 chaplaincies.
A2.416  **Apostolic Catholic Church** (Tampa, FL; Bishop Charles Leigh; there are affiliated churches in Florida, Pennsylvania and the Republic of Panama) - Information from its website states:

In its present incarnation the Apostolic Catholic Church was formed by several priests and ministers from various main line denominations who had served in the third world. They sought to recreate the vibrant radical servant churches they experienced in the mission field. The special charism of the church is service to the poor and marginalized. We are radically committed to social and economic justice. Most of our communities are in inner city or rural areas. Our priests and deacons are encouraged to live with the population they serve. They are expected to live at the same economic level as the community.

[http://www.apostoliccatholicchurch.com](http://www.apostoliccatholicchurch.com)

A2.417  **American Apostolic Catholic Church – Diocese of Michigan-Georgia-Minnesota** (1990s, Greenville, MI; Rev. Vince Lavieri)

A2.418  **Remanent Apostolic Catholic Church – Iglesia Católica Apostólica Remanente** (2006, Moreno, Buenos Aires, Argentina; organized by 30 traditionalist bishops of the Roman Catholic Church who rejected the leadership of Popes Juan XII, Paul VI, John Paul I, John Paul II and Benedict XVI and the reforms instituted by the II Vatican Council; the leaders of this new “remanent” Catholic Church are Pope León XIV – Oscar [Michaelli] de la Compasión – and Cardinales Emilio Javier de la Compasión, Alejandro de la Compasión and Matías Martín de la Compasión; their religious order is known as the Order of Our Lady of Compassion) - [http://netministries.org/see/churches.exe/ch30999](http://netministries.org/see/churches.exe/ch30999)

A2.499  **Other similar churches**

A2.500  **OTHER CHURCHES IN THE WESTERN ROMAN TRADITION** (autonomous, non-papal) - [http://www.concentric.net/~Cosmas/indcathjuris.htm](http://www.concentric.net/~Cosmas/indcathjuris.htm)

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 Juaquín Pérez y Budar, Antonio Benicio López Sierra, and Macario López y Valdez; a sister church was formed in Los Angeles, CA, in 1928 under the name “El Hogar de la Verdad,” which later became known as the **Old Catholic Orthodox Church of St. Augustine of the Mystical Body of Christ** under Bishop Alberto Luis Rodríguez y Durand) - [http://mncc.net/](http://mncc.net/)  [http://www.education-1.net/ANAMNCC.htm](http://www.education-1.net/ANAMNCC.htm)

A2.503  **Puerto Rican National Catholic Church** (Puerto Rico, 1926); see A2.508 below.
A2.504 **Catholic Church of the Apostles of the Latter Times** (1935, Clemery, Lorraine, France, under Fr. Michael Collin; also known as the **Renewed Church of Jesus Christ and the Apostles of Divine Love—Order of the Mother of God**; 1940s in Montreal, Canada, and since 1962 in St. Jovite, Quebec; mission houses have been established throughout Canada, the USA, the West Indies and Latin America; the current leader is Pope Gregory XVII)

A2.505 **Independent Catholic Church in Brazil** (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.


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 Gonzáles 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.

A2.5081 **The Holy Orthodox Catholic Apostolic Church of Puerto Rico** (1962); note: this may be a Syrian Antiochian Orthodox Archdiocese.

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

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

**OUR BELIEFS:**

We believe and confess the three ancient Creeds of the Church: the Apostles’ Creed, the Nicene Creed, and the Athanasian Creed. We believe Holy Scripture is God’s written word. We believe in the genuine spiritual power of the sacraments. We believe in the power of God to heal the sick and broken-hearted. We believe that loyalty to our Lord is expressed by service to our fellowmen. We believe in the necessity of inward spiritual development and the outward amendment of life of every Christian. We stand for biblical faith and morality. Thus, we ordain only Godly men to Holy Orders and affirm that marriage is a sacred bond between a man and a woman.
http://oac.orthodoxanglican.net/

Member organizations in the Americas:

A2.50901  The Orthodox Anglican Church (USA) (Archbishop Scott E. McLaughlin) - http://eoc.orthodoxanglican.net/

A2.50902  The Reformed Catholic Church of Venezuela, Anglican Rite – Iglesia Católica Reformada de Venezuela, Rito Anglicano
http://www.iglesiacatolicareformada.com/index.html

A2.50903  Latin Anglican Church of Mexico – Iglesia Anglicana Latina de México
http://www.iglesiaanglicanalatinamexico.es.tl/

A2.50904  Orthodox Anglican Church of Brazil – Igreja Anglicana Ortodoxa do Brasil (Recife, Brazil; Rev. Dr. Celio Franca Spinelli)
http://www.orthodoxanglican.net/html/brasil.html

A2.50905  Orthodox Anglican Church of Colombia – Iglesia Anglicana Ortodoxa de Colombia (1974, Medellin; Rev. Jaime González)
http://www.orthodoxanglican.net/html/colombia.html

A2.50906  The Orthodox Anglican Mission to Honduras
http://www.orthodoxanglican.net/html/honduras.html

A2.50907  The Missionary Diocese of Chihuahua, Mexico
http://www.orthodoxanglican.net/html/mexico.html

A2.510  Society of St. Pius X - SSPX (1967, Econe, Switzerland; Archbishop Mons. Marcel Lefebvre, 1905–1991) After a career as an Apostolic Delegate for West Africa and Superior General of the Holy Ghost Fathers, Lefebvre took the lead in opposing the changes within the Roman Catholic Church advocated by the Second Vatican Council in the 1960s; during the 1970s and 1980s the movement spread to France, the USA and Canada, where affiliated groups were formed; in 1988 Pope John Paul II excommunicated Bishop Lefebvre and priests Bernard Fellay, Bernard Tissier de Mallerais, Richard Williamson and Alfonso de Galarreta; the affiliated churches use the Traditional Tridentine Mass and the SSPX is the world's largest Traditionalist Catholic priestly society; the movement claims about 150,000 adherents worldwide; the movement also spread from Switzerland to Mexico, Brazil, Argentina, Chile and other nations; in Latin America it is known as Fraternidad Sacerdotal San Pío X - FSSPX: http://www.fsspx.org/
http://www.fsspx-sudamerica.org/

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 Domínguez 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 B1.310)

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)

This church 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 “Eucharistic Sanctuary of Our Lady of Guadalupe and the Bleeding Wafer” [“Santuario Eucarístico de Nuestra Señora de Guadalupe y la Hostia Sangrante”]; in 1991 Camacho was finally arrested by the civil authorities for failing to turn over the church property to the Roman Catholic Church as ordered, even though all church property in Mexico officially belongs to the State; as of November of 2002, Camacho was still free on bail and the fate of the church property is still undecided; in addition, this group rejects the reforms approved by the Second Vatican Council in the 1960s.

http://www.churchforum.org/info/apologetica/sectas/presidente.htm

A2.516 **Unión Católica Trento Mexicana – Mexican Tridentine Catholic Union** (1981, led by Moisés Carmona and Adolfo Zamora, who were former supporters of traditionalist bishop Marcel Lefebvre)
Philippine Independent Catholic Church in the Americas (1986)

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 Utrech; it remains a Catholic Church and its priests are considered Catholic priests; the two primary lines of Apostolic Succession enjoyed by the Reformed Catholic Church are the Antiochian-Jacobite and the Roman-Old Catholic; the current Archbishop is the Most Reverend Robert J. Allmen of the Church of the Good Shepherd, Hampton Bays, New York; the Diocese of Costa Rica is called “Our Lady Mother of God”) - http://www.reformedcatholic.org

African-American Catholic Congregation (1989, Washington, DC; George A. Stallings, Jr.)

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).

Reformed Apostolic Roman Catholic Church, RARCC – Iglesia Católica Romana Apostólica Reformada (1998, Miami, Florida; Bishop Dr. Karl Raimund Rodig). Formed among progressive priests in the USA, Africa, Sri Lanka, and Latin America to create a place for marginalized Roman Catholics to worship and serve without discrimination. The RARCC allows priests to marry, allows women full participation in the priesthood, and offers Holy Communion to all who attend (including the excommunicated, the divorced and remarried, homosexuals, etc.); bishops are chosen by the laity, and there is an ecumenical spirit of cooperation with other Christian churches, Catholic and non-Catholic; officials report about 10,000 members in the USA, about the same amount in Africa and Sri Lanka, and a few hundred in Central America (Costa Rica had five churches and about 250 members in 2007) - http://www.prolades.com/profiles/icref.htm

The Catholic Ecumenical Church of Christ – Iglesia Católica Ecuménica de Cristo (2007, Costa Rica; Monseñor Sebastián Herrera Plá; the name of this denomination changed in late 2007; it was previously known as the Reformed Apostolic Roman Catholic Church; its headquarters are located in Urbanización La Giralda, Province of Alajuela; Bishop Herrera Plá administers the Diocese of Our Lady Mother of God in Costa Rica as well as the jurisdictions of Central America, Panama and Cuba, under Ecumenical Archbishop Dr. Karl Raimund Rodig in Miami, FL) - http://icarr.netcuba.org/news.php
Our Lady of Guadalupe Apostolic Catholic Church – Iglesia Católica Apostólica “Nuestra Señora de Guadalupe” (2001, Mexico City, Mexico; Archbishop Kenneth Maley, who is part Shawnee [an American Indian tribe], previously was a member of The Congregation of Holy Cross, [Indiana Province, South Bend, Indiana] for 28 years and a Roman Catholic Church priest for 32 years; he served as a missionary in Chile and Africa during that time; after leaving the Roman Catholic Church, Maley helped to organize the Latin American Apostolic Archdiocese of Our Lady of Guadalupe, which in early 2008 reported affiliated churches in 14 countries and more than 300 priests; the work in Africa includes churches in Kenya, Uganda and Tanzania; in the Americas, it includes work in the USA, Mexico, Colombia, Ecuador, Peru, Chile, Argentina, Paraguay, Uruguay, Bolivia and Brazil) – http://groups.msn.com/arcalatina http://groups.msn.com/iglesiaapostolica/tupginaweb2.msnw

Other similar churches

INTRAFAITH ORGANIZATIONS
PART B: \textbf{CHRISTIAN CHURCHES OF THE PROTESTANT MOVEMENT}

\textbf{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: \url{http://www.carm.org/creeds/95theses.htm}

\textbf{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 \textit{The Apostles Creed} [I century] and \textit{The Nicean Creed} [325 AD], which are shared with other branches of Christianity; however, the Protestant reformers all had a firm conviction in \textit{sola fide} (faith alone), \textit{sola gratia} (grace alone), \textit{sola scriptura} (scripture alone), a simple formula to remember the basic tenants of the Protestant Reformation: \textit{justification by faith alone}, \textit{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 \textit{priesthood of all believers} and the \textit{lordship of Jesus Christ} (His divinity and power) as the only Savior of mankind.

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

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

http://religiousmovements.lib.virginia.edu/profiles/listmelton.htm
http://www.kentaurus.com/domine/protestant.HTM
http://bpc.org/reading_room/books/wylie/protestantism.html

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

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

For links to most Protestant denominations, see the following:

http://netministries.org/denomlst.htm
http://www.encyclopedia.com/searchpool.asp?target=@DOCKEYWORDS%20protdenom&unkey=protdenom
http://www.1upinfo.com/encyclopedia/categories/protdenom.html
OLDER LITURGICAL PROTESTANT TRADITION, 1517-1530

These were "Established" Churches in various countries of Europe and were under the protection and support of the State civil authorities during the early years of the Protestant Movement (16th to 18th centuries), which symbolically began in October 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).

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.

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, Poughkeekpsie, 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 17th 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 19th century that Presbyterianism spread to Latin America; see: http://www.carm.org/creeds/westminster.htm

B1.2201 [Presbyterian] Church of Scotland (1567, John Knox; the Westminster Confession, 1647; the Established or State Church of Scotland; there have been numerous divisions and mergers within this body)
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]).

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)

St. Andrew's Presbyterian Church in Buenos Aires, Argentina (1829)

Presbyterian Churches founded in the British West Indies that are related to the Presbyterian Church of Scotland (Jamaica, 1800s, by missionaries of the SMS).

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)

Presbyterian Church of Perú (1936, Calvin Mackay; related to the Free Presbyterian Church of Scotland)

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)

Cumberland Presbyterian Church (1810, Memphis, TN)

Second Cumberland Presbyterian Church (1869, Huntsville, AL; a division in the mother church among Afro-Americas)

Associated Reformed Presbyterian Church (1822, Greenville, SC)

Presbyterian Church of Canada (1875, North York, Ontario, Canada)

St. Andrew’s Presbyterian Church of Bermuda (1846, part of the Presbytery of Halifax, Canada)

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)

Bible Presbyterian Church (1938, Collingswood, NJ; J. Gresham Machen and Carl McIntire)

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].


B1.302 **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, Merrilville, IN)

B1.399 Other churches that follow the Anglican-Episcopal Church tradition
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 American 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 (Kleinegemeinde = “the little brotherhood;” 1814, Klaas Reimer in southern Russia; members migrated to Manitoba, Canada in 1874-1875; the present name was adopted in 1952)
Apostolic Christian Churches of America (1830, Samual 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)

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)

General Conference Mennonite Church (1860, John Oberholtzer; Newton, KS)

Old Order Mennonite Church (Jacob Wisler, 1871)

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)

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)

Mennonite Brethren Church of North America (Bruedergemeinde) (1876; Hillsboro, KS; Tabor College)

Church of God in Christ, Mennonite (1878, John Holdeman; Moundridge, KS)

Somerfelder Mennonite Churches (1893, Manitoba, Canada; Abraham Doerksen, bishop of the town of Somerfelder)

Eastern Mennonite Board of Missions and Charities (1914, Salunga, PA)

Evangelical Mennonite Mission Conference (1959, Winnipeg, Manitoba, Canada)

Other Mennonite churches
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.

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

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

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

Other Hutterite Brethren groups

AMISH CHURCHES (Swiss origins, late 1600s; followers of Jacob Amman, hence "Amish" – began to immigrate to the USA and Canada during the mid-1800s)

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)

Conservative Mennonite Conference (1910, Grantsville, MD)
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-based **Baptist Missionary Society (BMS)**, founded by William Carey and his associates in 1795.

**Jamaican Baptist Missionary Society** (1842, Jamaica; created by Jamaican Baptists in the post-emancipation period to promote ministry and mission in the Caribbean and West Africa)

**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)

**American Baptist Women's Missionary Society** (1814)

**American Baptist Home Mission Society** (1832)

**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)

**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 is conducted in many nations, including Mexico and Brazil)

**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)

**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)

**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)


B2.2321  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 Guayana [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].

**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)

**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)

**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)

**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.

**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)

**Wesleyan Methodist Missionary Society** (formally organized in 1817-1818, England; began mission work in the British West Indies in 1786)

**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 identify and resist anglicizing forces, some of the existing congregations founded the All-Canadian Union of Slavic Evangelical Christians in Toronto in 1930; mission work is conducted in Argentina; however, modernizing influences caused a large number of members and congregations to leave in 1958 and join in the formation of the Union of Slavic Churches of Evangelical Christians and Slavic Baptists of Canada, see B2.2319)

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 A movement known as "the church which is Christ's body" was founded in 1925 by Maurice McArdle Johnson [1893-1979] in Los Angeles, CA, a former minister of the Methodist Episcopal Church, South [MECS]; he was licensed to preach by the MECS in Texas in 1912 and moved to California in 1921, where he served as an assistant to the Rev. Robert ["Fightening Bob"] Pierce Shuler [1880-1965] at Trinity Methodist Church in Los Angeles, from 1921 to 1923; he was known as a gifted singer and preacher and served as a MECS Conference Evangelist and pastor during part of 1923-1925; then in the Fall of 1925, Johnson left the MEPS with about 75 followers and established an independent Fundamentalist church, Maranatha Tabernacle, in nearby Glendale; in 1927 he renounced all formal denominational structures with their salaried pastors and began to form house churches, which became known as "the church which is Christ's body," led by laymen who were called to preach and teach a New Testament message in the tradition of the Exclusive Plymouth Brethren Assemblies; although Johnson and his associates are known as "undenominational Christians," today they have affiliated assemblies in California, Texas, Oklahoma, Missouri, Maryland, Virginia, Mexico and Central America; their mission work in El Salvador is known as "Christian's who meet in the Name of the Lord" -
"Cristianos congregados en el Nombre del Señor"; the movement has no formal headquarters and each affiliated group is an autonomous assembly; at the time of Johnson's official retirement in 1972 at age 79, he and his wife were living in Orangevale, CA, in Sacramento County, but until 1969 his ministry was centered in the Los Angeles metro area; in 1972, he turned over his radio ministry to Berl Chisum, Jack Langford and James Cox; a split in the movement occurred in 1984-1985 between those who adhere to Johnson's teachings and those who chose to follow Robert A. Grove (known as RAG), President and Chairman of "Robert A. Grove Ministries, Inc." (A Virginia Corporation), 149 Edgemoor Street, San Leandro, CA 94579-1414; see Melton EAR #905 and the following:

http://www.mauricejohnsonarchives.com/index.html
http://www.churchgrowth.cc/May%2020%201972.htm (biographical sketch)
http://www.churchgrowth.cc/Bob%20Schuler.htm
http://www.churchgrowth.cc/Holy%20Love.htm
http://www.churchgrowth.cc/April%2020%201972.htm

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

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)
Berean Fundamental Churches (1936, Lincoln, NE)

Grace Gospel Fellowship and Grace Ministries International (1938, Chicago, IL; J.C. O’Hair; Grace Bible College, Grand Rapids, MI)

Associated Gospel Churches (1939, Pittsburgh, PA; Dr. W. O. H. Garman; headquarters now in Granville, MI; has mission work in Spain and South America)

New Tribes Mission-related churches (1942, Stanford, FL; has mission work in Mexico, Panama, Colombia, Bolivia, Brazil, Paraguay and Venezuela)

The Way International (1955, Victor Paul Wierville; New Knoxville, OH; has mission work in Argentina and Venezuela)

Armenian Evangelical Union of North America (1960, Toronto, Ontario, Canada; Armenian evangelical churches, originally from the Middle East, that remained independent of mergers of other Armenian ethnic churches in the USA that joined the United Church of Christ, the United Church of Canada or the Presbyterian Church, USA; in 1960 many of these independent churches formed this fellowship in the USA and Canada; also known as the Union of Armenian Brotherhood Bible Churches, Armenian Evangelical Brotherhood Church, the Spiritual Brotherhood Church or the Armenian Brotherhood Church; there are affiliated churches in California, New Jersey, Canada, Argentina, Brazil, Uruguay, Australia, France, Greece, Iran, Lebanon, Syria and Armenia) - http://www.abbcpas.org/history.htm

Greater Gospel World Outreach (1964, Wiscasset, Maine)

Church of Christian Liberty (1965, Arlington Heights, IL; Paul Lindstrom)

Independent Christian Churches International (1984, Dallas, TX; Donald Ned Hicks)

Other independent Fundamentalist groups

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; established by five Indiana-based ministers of the Church of the Nazarene who chose Marvin Powers and Remiss Rehfeldt as presiding officers; since 1982, Donald Hicks has been the presiding officer; in 1984, this organization reported 90 churches in the USA and 75 churches and preaching points overseas)

B2.523 National Association of Holiness Churches (1967, Griffith, Indiana; formed under the leadership of H. Robb French [1891-1985], a former pastor in the Wesleyan Methodist Church and one of the founders of the Interdenominational Holiness Convention; has mission work in Brazil, Mexico and India)

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)

B2.528 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)
Other similar churches (note: some of the conservative Friends-Quaker groups are now part of the Holiness movement)

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.

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)

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)

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 Gainsville, 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 PROTESTANT 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**

**B3.3 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**

**B3.4 ARMSTRONG MOVEMENT 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) [http://www.wcg.org/lit/aboutus/splits.htm](http://www.wcg.org/lit/aboutus/splits.htm)

**B3.5 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." [http://www.theazusastreetrevival.com/html/home.html](http://www.theazusastreetrevival.com/html/home.html)

**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; many formed fellowships of autonomous local congregations that preached 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** (1905, San Salvador, El Salvador; founded by an independent Canadian missionary **Frederick E. Mebius** [1869-1945] from Victoria, BC, Canada; this is one of the oldest known Pentecostal movements in Latin America and has
produced a number of denominations in El Salvador and neighboring countries [see below]; also, some of the churches founded by Mebius became associated with the Assemblies of God in the early 1930s, while others joined the Full Gospel Church of God [Cleveland, TN] during 1939-1941) -- http://enrique-barillas.blogspot.com/


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)
B4.02   PENTECOSTAL HOLINESS FAMILY, 1906

Overview: rooted in the Wesleyan 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; it is known in Latin America as the Full Gospel Church of God – Iglesia de Dios del Evangelio Completo) - http://www.churchofgod.org/ http://www.churchofgod.org/about/history.cfm

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) - http://www.missionboard.org/

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: Nicaragua, Costa Rica, Panama, etc.)

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]

B4.02041 Church of the Living God, Pillar and Ground of Truth (1903, Tuskegee, Alabama; founded by Mary Lena Lewis Tate, an Afro-American) - http://www.clgpgt.org/

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** - [http://www.iphc.org/](http://www.iphc.org/)

**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 in North America** (1907, Chicago, IL; founded by L. Francescon, P. Ottolini, G. Lombardi, Lucia Menna, L. Terragnoli, U. Garrazzi, G. Perrou, and many others, to evangelize among Italian-speaking people across the U.S and also in Canada, Italy, Argentina and Brazil; consequently many churches were founded in those countries; in order to keep fellowship and maintain an orderly progress in April of 1927 a convention of various congregations was held in Niagara Falls and 12 Articles of Faith were adopted; today, the Christian Congregation is a multiethnic body, celebrating services in English, Spanish, Portuguese and Italian, with a family of about 70 congregations and ministers across North America, as well in many foreign countries; it has affiliated Hispanic churches in the USA) - [http://www.ccnamerica.org/index.html](http://www.ccnamerica.org/index.html) - [http://www.ccnamerica.org/international-fellowship.html](http://www.ccnamerica.org/international-fellowship.html) - [http://congregacioncristiana.weebly.com/](http://congregacioncristiana.weebly.com/)

**B4.02061**  
**Christian Congregation of Brazil – Congregación Cristiana de Brazil** (1910, Platina, Paraná, Brazil; founded by Italian-American missionary Louis Francescon of Chicago, Illinois, USA; the first Pentecostal Holiness churches founded in Brazil were among Italian immigrants: “Congregacióni Christiani”) - [http://en.wikipedia.org/wiki/Christian_Congregation_of_Brazil](http://en.wikipedia.org/wiki/Christian_Congregation_of_Brazil)

**B4.0262**  
**International Fellowship of Christian Assemblies – Compañerismo Internacional de Asambleas Cristianas** (Founded by Italian-American Pentecostals after the 1907 Awakening in Chicago, IL; headquarters are now in Transfer, PA) - [http://www.ccna.org/](http://www.ccna.org/)

**B4.0207**  
**Methodist Pentecostal Church of Chile - Iglesia Metodista Pentecostal de Chile** (1910, Valparaíso, 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**)

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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) - http://chchurch.com/

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) - http://www.cogop.org/

B4.0213 Latin American Council of Christian Churches – Concilio Latino-americano de Iglesias Cristianas, CLADIC (1923, Houston, Texas; Francisco Olazábal and Miguel Guillén; headquarters now are in Brownsville, TX; this is a denomination principally of Mexican-Americans and Mexican immigrants, but it also has affiliated churches in northern Mexico; there is a brief history of this denomination on the Assembly of Christian churches website) – http://aicinternacional.googlepages.com/nuestrahistoria

B4.02131 Church of Christ in the Antilles – Iglesia de Cristo en Las Antillas (1935, Los Dolores del Río Grande, Puerto Rico; founded by pastors associated with the ministry of Rev. Francisco Olazábal; in 1938, when the name of the denomination was changed to Christ Missionary Churches - Iglesias de Cristo Misionera, a small group of pastors retained the original name but in 1972 changed it to the Universal Church of Jesus Christ Council – Concilio Iglesia Universal de Jesucristo; the related churches are mainly located in Puerto Rico and the Eastern USA) - http://iglesiauniversaldejesucristo.org/historia-internacional.htm
Council of Christ Missionary Churches – Concilio de Iglesias Cristo Misionera (1938, Los Dolores del Río Grande, Puerto Rico; Florentino Figueroa Rosa; a reorganization of the Church of Christ in the Antilles – Iglesia de Cristo en Las Antillas established by Rev. Pablo Rodriguez Garcia in 1934-1935 as a result of evangelistic campaigns conducted by the Rev. Francisco Olazábal in the Caribbean; the current name was adopted in 1987; today there are affiliated churches in the USA, Canada, Mexico, the Caribbean [Puerto Rico, Dominican Republic and Cuba], all the Central American countries, Venezuela, Colombia, Ecuador, Peru, Bolivia, Argentina, Chile, Uruguay and Paraguay; in December 2007, this denomination reported 771 organized churches and 274 missions, with an estimated total membership of 45,400) - http://www.conciliodecristomisionera.org/

Assembly of Christian Churches – Asamblea de Iglesias Cristianas, AIC (1939, New York City, NY; Carlos Sepúlveda; this denomination was organized by a group of Puerto Rican pastors – Carlos Sepúlveda, Felipe G. Sabater, Pedro Serrano y Frank Hernández – who were marginalized by the Mexican-American leadership of CLADIC in 1938, after the death of Francisco Olazábal in Texas, and who wanted to continue the legacy of Olazábal among Puerto Ricans; today there are affiliated churches in the Caribbean and Latin America, principally in Puerto Rico) - http://www.concilioaicinternacional.org/assembleadeiglesiascristianas.in - http://www.concilioaicinternacional.org/nuestrahistoria


Mount Sinai Holy Church – Iglesia Santa Monte Sinaí (1924, Philadelphia, PA; Ida Robinson; has mission work in Cuba)

**Moved to Completed Work of Christ section: B4.04014 - Iglesias Pentecostales de Jesucristo (1938, Puerto Rico)

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

**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)

**B4.0222** Congregational Bible Churches International (1977, Hutchinson, Kansas; a union of the Way Open Door Church and the Independent Holiness Church that formed the Congregational Bible Churches of Holiness in 1977; the current name was adopted in 1988; in 1990 the church had approximately 100,000 members in 500 churches worldwide, of which 10,000 members and 60 churches served by 100 ministers were in the USA; has work in Guyana, Jamaica, Haiti, Puerto Rico, Singapore, India, Nigeria, Ghana and Liberia)

**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 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 AAFJC in California and has a very similar constitution; the IAFCJ was incorporated in 1945 in Mexico)

B4.03041 Apostolic Assembly of Faith in Jesus 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, the 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) - http://apostolicassembly.org/
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)

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): Note this denomination may no longer exist.

Emmanuel Tabernacle Baptist Church of the Apostolic Faith (1916, Columbus, OH; Martin Rawleigh Gregory)

Apostolic Church (1916, Philadelphia, PA; Daniel Powell; has mission work in Brazil, Barbados y Jamaica)

General Assembly of Apostolic Assemblies [1917]

Church of the Lord Jesus Christ of the Apostolic Faith (1919, New York City, NY; Robert Clarence Lawson; has mission work in the Caribbean)

Original Glorious Church of God in Christ Apostolic Faith (1921, Elyria, Ohio; Obispo S.C. Bass; has mission work in Haiti and Jamaica)

Apostolic Church of Pentecost of Canada (1921, Calgary, AB, Canada; Franklin Small; has mission work in Guatemala, Nicaragua, Mexico and Trinidad)

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)

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]

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]

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] - [http://www.upci.org/](http://www.upci.org/)

B4.03211 **Hispanic United Pentecostal Church – Iglesia Pentecostal Unida Hispana** (Work among Hispanics begun by the United Pentecostal Church International in the USA; headquarters are in Houston, TX) - [http://www.ipuhcentral.com/](http://www.ipuhcentral.com/)

B4.03212 **Latin American United Pentecostal Church – Iglesia Pentecostal Unida Latinoamericana, Inc.** (1989, Fort Lauderdale, FL, and New York City, NY; a Hispanic denomination in the USA that grew out of the work in Colombia founded by missionaries of the United Pentecostal Church of
Canada in 1937 and later those of the UPC of the USA in 1953 and 1958; the USA headquarters are currently in South Gate, CA) - http://aburgos.powweb.com/

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)

B4.0330 **Church of Jesus Christ – Iglesia de Jesucristo, Inc.** (Bell Gardens, CA; Reynaldo Leal; a fellowship of Hispanic churches in the USA, Mexico, El Salvador, Guatemala, Colombia, Ecuador and Chile; this association is affiliated with the Apostolic World Christian Fellowship, AWCF, established in 1971 with headquarters in Evansville, Indiana) - http://www.elshofar.org/enlaces

B4.0331 **Church of the Living God – Iglesia del Dios Vivo** (founded by Dr. Amador Valenzuela in El Paso, TX; it had 26 affiliated Hispanic churches in the USA in 2009; this association is affiliated with the Apostolic World Christian Fellowship, AWCF, established in 1971 with headquarters in Evansville, Indiana) – http://www.cristoviene.net/home.htm

B4.0332 **The Ancient Path Pentecostal Church – Iglesia Pentecostal La Senda Antigua** (1996, Spanish Harlem, New York City; Edwin López; the new denomination became incorporated in 1998 with five Hispanic churches; by 2000, it reported nine Hispanic churches in the USA and the beginning of its mission work in Latin America: Canada, Puerto Rico,
Dominican Republic, Cuba, Guatemala, El Salvador, Colombia, Venezuela, Ecuador, Peru, Brazil, Mexico, Spain and India; in 2009, it reported 30 Hispanic churches in the USA and nine in Puerto Rico - [http://www.lasendaantigua.com/home.htm](http://www.lasendaantigua.com/home.htm)

**Rhema International Association – Asociación Internacional Rhema**
(2004, Channelview, TX; Obispo Presidente Jesús M. Nieves; between 1980 and 2004, the founder was a pastor and later served as a district supervisor with the United Pentecostal Church in Texas; the current association may be a splinter group from the UPC; Rhema reports 52 Hispanic churches in Texas) - [http://asociacionrhema.tripod.com/](http://asociacionrhema.tripod.com/)

**Apostolic Universal Christian Church of Jesus Pentecostal – Iglesia Cristiana Universal Apostólica de Jesús Pentecostés**
(Mexico, founding date unknown; registered with the Mexican government as an “Asociación Religiosa, AR” in 1993, with headquarters in Jojutla, State of Morelos, under Pastor Almanza Delgado; has at least six affiliated Hispanic churches in the USA) - [http://www.melissadata.com/lookups/np.asp?ein=954469101](http://www.melissadata.com/lookups/np.asp?ein=954469101)

**Other similar churches**

**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.

**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 Protestant denominations in most countries of Latin America] - [http://ag.org/top/](http://ag.org/top/)

**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 Hispanics in the USA: eight districts with more than 2,200 congregations and 293,000 adherents in 2006) - [http://asambleasdedios-](http://asambleasdedios-)

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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)

B4.04013 **Pentecostal Church of God, International Mission - Iglesia de Dios Pentecostal, Misión Internacional (IDPMI)** (1921, Arecibo, Puerto Rico; founded by Juan L. Lugo; between 1921 and 1947 this denomination was affiliated with the **General Council of the Assemblies of God** in the USA; the current president is the Rev. William Hernández Ortiz, with offices in San Juan, PR; in 1999, this denomination reported 2,163 congregations in 32 countries, with a total membership of about 221,000) - [http://www.idpmiregionpr.net/index.html](http://www.idpmiregionpr.net/index.html)

B4.04014 **International Council of Pentecostal Churches of Jesus Christ – Concilio Internacional de Iglesias Pentecostales de Jesucristo, Inc.** (1938, Ponce, Puerto Rico; founded by Félix Rivera Cardona; a split from the **Iglesia de Dios Pentecostal, M.I.**, in Puerto Rico; has affiliated churches in the USA, Argentina, Colombia, Venezuela, Cuba, Haiti, Dominican Republic, Guatemala, Nicaragua, Panama) – [http://www.ipjpr.org/](http://www.ipjpr.org/)

B4.04015 **Latin American Council of the Pentecostal Church of God of New York – Concilio Latinoamericano de la Iglesia de Dios Pentecostal de Nuevo York, Inc** – known as **CLANY** (1954, New York City, NY; founded by Rev. Adelardo Berrios [born in Humacao, Puerto Rico, in 1916], who had pastored the Latin American Pentecostal Church since 1951, known as “The Synagogue,” located at that time on 109th Street, between Park and Madison Avenues, in New York City; it is currently located at 115-125 East 125th Street in New York City; this is a sister denomination of the **Iglesia de Dios Pentecostal, Misión Internacional**, in Puerto Rico, of which it was formally affiliated from 1954 to 1979 – since then the two denominations have functioned separately; Berrios also founded the Latin American Bible Institute at his church; this denomination began missionary work in El Salvador in 1965, which has extended throughout Latin America, the USA and Europe, a total of 26 countries and 20 states in the USA; after Berrios’ death in 1991, the President has been the Rev. Santos Román [born in 1936 in Manati, PR], who now pastors the mother church; in December 2005, the denomination reported 626 established churches, 1,409 ordained ministers and 44,672 members) - [http://www.clany.org/](http://www.clany.org/)

B4.0402 **Swedish Pentecostals: Filadelfia Church in Stockholm** (1910-1913, founded by Lewis Petrus [1884-1974], who also founded the Filadelfia Church Rescue Mission in 1912, the Filadelfia Publishing House in 1915,
the periodical *Evangelii Harold* in 1916, and many other institutions; this denomination, formerly associated with the Swedish Baptist Convention [until 1913], has mission work in many countries, including Mexico, Honduras and Bolivia) -

[http://www.pctii.org/cyberj/cyberj11/nilsson.html]

**B4.0403**  
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)

**B4.0404**  
Bethel Temple (1914, Seattle, WA; has mission work in Holland and Indonesia)

**B4.0405**  
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) -

**B4.0406**  
Pentecostal Assemblies of Canada (1919, Winnipeg, Canada; the churches of this denomination were affiliated with the General Council of the Assemblies of God [USA] from 1920 to 1925)

**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 world; from 1930 to about 1990, la Iglesia Cuadrangular de Panamá was the largest Evangelical denomination in that country] – [http://www.foursquare.org/]

**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 Rodriguez Rivera in 1934, with headquarters in Bayamón, Puerto Rico; it has mission work in Latin America and the Caribbean) - [http://www.defensoresdelafe.com]

**B4.0409**  
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 Midwest; it has mission work among Hispanics in the USA and in Latin America) - [http://www.openbible.org/]
**B4.0411** The Church of God, Inc. – La Iglesia de Dios, Inc. (1938, Fajardo and Las Piedras, Puerto Rico; founded by Aurelio Tiburcio and Benito Cintrón, among others, in response to “a great Pentecostal revival within the traditional churches, especially among sugar plantation workers”; the central offices are now located in Caguas, PR; through emigration affiliated churches were established in the USA [mainly in Chicago, IL, and East Chicago, IN], the Dominican Republic, Mexico, Honduras, El Salvador and Panama) - [http://www.conciliolaiglesiadediosinc.com/](http://www.conciliolaiglesiadediosinc.com/)

**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) - [http://hispanicchurchesusa.net/denominations/Iglesia_Evangelica_Samaria.pdf](http://hispanicchurchesusa.net/denominations/Iglesia_Evangelica_Samaria.pdf)

**B4.04131** Rehoboth Council of Christian Churches – Concilio Rehoboth de Iglesias Cristianas (1944, Brooklyn, NY; the Rev. América and Epifania Vargas; the association was organized in 1944 with five Hispanic churches; currently, it reports 31 affiliated Hispanic churches in Puerto Rico, Dominican Republic, Mexico, El Salvador, Honduras, Ecuador and Spain) - [http://www.conciliorehoboth.com/](http://www.conciliorehoboth.com/)

**B4.0414** Prince of Peace Evangelical Church - Iglesia Evangélica Príncipe de Paz (1955, Ciudad de Guatemala, Guatemala; founded by pastor José María Muñoz Domínguez (known popularly as “Chema”), who for decades had a very successful radio ministry in Guatemala and surrounding countries—Mexico, El Salvador and Honduras; it has mission work in Mexico, Central America and the USA among Hispanics; after the founder’s death, Muñoz’ son Josué became pastor of the Central Church in Guatemala City; in 1999 Josué was appointed an “Apostle” and later founded the Yeshúa International Apostolic Ministry, which led us to reclassify this movement as part of the New Apostolic Reformation: see B4.1112)

**B4.0415** Bible Church of Christ (1961, Bronx, NY; Obispo Roy Bryant; has mission work in the Caribbean)

**B4.0416** Worldwide Missionary Movement – Movimiento Misionero Mundial, Inc. (1963, Puerto Rico; founded by the Rev. Luis M. Ortiz Morrero and his wife, Rebecca de Ortiz, who had served in the Dominican Republic and Cuba as missionaries with the Assemblies of God from 1944-1960; they returned to Puerto Rico in 1959 and organized the Worldwide Missionary Movement with headquarters in Trujillo Alto in 1963; after Ortiz’ death in 1996, the Rev. Rubén Rosas Salcedo was named president of the association; in January 2003 the denomination reported 4,980 churches, 4,400 preaching points and 3,949 pastors in 52 countries;
missionary work is conducted in most Latin American countries, in the USA and Canada, in Europe [England, Germany, Holland, Italy and Spain], Africa, Australia and Asia) - http://www.geocities.com/mmm_web/

**Victory Outreach – Alcance Victoria** (1967, Los Angeles, CA; Sonny Argunzoni; 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 compossed of converted drug-addicts and their families and friends) - http://www.victoryoutreach.org/

**Calvary Ministries, Inc., International** (1971, Angola, IN; has mission work in the Dominican Republic)

**International Council of Churches Freed by Jesus Christ, Inc. – Concilio Internacional de Iglesias Libres por Jesucristo, Inc.** (1974, Bronx, NY; founded by the Rev. Valentin Cruz Canales, who was born in Santurce, Puerto Rico; founded “Instituto Evangélico Elim” in Bronx, NY, in 1974 with extension programs in Puerto Rico and the Dominican Republic; has affiliated churches in the USA, Puerto Rico, Dominican Republic, Haiti, Colombia) - http://www.conlibre.com/

Other similar churches

**SABBATICAL PENTECOSTAL FAMILY, 1930s**

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

**Soldiers of the Cross of Christ International Evangelical Church - Iglesia Evangélica Internacional Soldados de la Cruz de Cristo** (founded between 1922-1925 in Habana, Cuba, by Ernest William Sellers [1869-1953], a Methodist laymen and businessman from Wisconsin, known as "Apostle Daddy John"; originally known as Gideon Mission and later as Bando Evangélico Gedeón and Soldados de la Cruz de Cristo; during the 1930s, Sellers preached on the radio in Cuba and began publishing El Mensajero de los Postreros Dias in 1939; after Seller’s death, he was succeeded by Bishop Angel Maria Henández Esperón in 1953 and by Bishop Arturo Rangel Sosa in 1961; since 1969 its headquarters have been located in Miami, Florida, mainly due to restrictions on religious liberty and the exodus of Cubans from Cuba following the Marxist revolution led by Fidel Castro in 1959; the church’s current name was adopted in 1974; this group is known for the distinctive white uniforms worn by its full-time workers, who are called “true disciples”; this group teaches that it is the True Church and that all other denominations have fallen into doctrinal error; it teaches that no none will enter Heaven that does not keep the Sabbath and has not been
baptized and become a member of the True Church; early in its history, the church was organized in a highly hierarchical fashion by its founder, Sellers; the church conferred upon Sellers, and later on his successors, the rank of Apostle; all other full-time workers are assigned an ecclesial rank, which they display on the sleeves of their white uniforms; duties and authorities vary according to rank, and every full-time workers must take new vows upon being promoted to a new rank; currently, the church is governed by a Supreme Council that is made up of bishops and presided over by the Apostle-Director; since 1987, the Apostle-Director has been Florentino Almeida; the church’s doctrine is similar to that of the Seventh-day Adventists in some ways regarding the keeping of the Ten Commandments and the Laws of Leviticus, but this denomination is Pentecostal and practices the use of the charismatic gifts; the church has strict guidelines for its members regarding appropriate dress and adornment both in and outside of church services, including restrictions on the wearing of jewelry, makeup and clothing, especially for women; there is strict observance of the Sabbath with day-long activities in the church; all members are required to attend “devotional services” seven days each week at sunrise and sunset, with men and women seated separately during worship; all full-time workers are required to live in housing provided by church, with couples and families living in a house or apartment owned by the church, while single members live in church-owned communal houses; no full-time worker is allowed to work outside the church structures but are required to spend at lease eight hours daily, except Saturdays, soliciting funds in public places – entrances to airports, bus and train stations, supermarkets, shopping centers and major intersections – for the work of the church; the money collected is used to provide for the needs of full-time workers and their families, as well as for church-sponsored ministries, such as rehabilitation centers for drug addicts and alcoholics, called “Casa de mi Padre”; it has affiliated churches in the Caribbean, Central and South America, among Hispanics in the USA and in Europe – Spain, Portugal and Germany) - [http://ieiscc.org/](http://ieiscc.org/) [http://www.defensadelafe.org/assets/AS/AS-183.pdf](http://www.defensadelafe.org/assets/AS/AS-183.pdf).

Soldiers of the Cross of Christ of the State of California – Soldados de la Cruz de Cristo del Estado de California (in 1992, the mother church in Florida suffered a division when affiliated churches in the State of California became independent under Bishop Rolando González Washington, with his headquarters in West Covina, CA; González, who pioneered the work in California in the 1970s, argues that the mother church in Florida has become apostate and that the churches under his authority are the “true soldiers of the Cross of Christ”; this group reports affiliated churches in Mexico, Guatemala, El Salvador, Honduras, Nicaragua, Costa Rica, Colombia, Venezuela, Peru and Spain; in Mexico the church is known as The Missionary Church of the Disciples of Christ, especially along the US-Mexico border) – [http://www.lacruzdecal.com/ed/articles/2001/0601ao2.htm](http://www.lacruzdecal.com/ed/articles/2001/0601ao2.htm)
Association of Seventh-Day Pentecostal Assemblies [it has existed since 1931 but was not incorporated until 1967 in Vancouver, Washington]

Other similar churches

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.

The William Branham Movement (1946, Jeffersonville, Indiana; founded by William Branham [1909-1965], who established the “The Branham Tabernacle” in the 1930s in Jeffersonville, Indiana, and began celebrating “Divine Healing Campaigns” in the Mid-West; Branham was known as the “godfather” of dozens of divine healing evangelists between 1947 and 1958; Branham was an independent Baptist preacher who became one of the best known evangelists in North America in the post-WWII era; other evangelists joined forces with him, such as Jack Moore, Gordon Lindsay, Ern Baxter and Fred Bosworth; Lindsay was his campaign manager from 1947-1955 and editor of the “Voice of Healing” monthly magazine, beginning in 1948; there were many news reports of “incredible miracles” during Branham’s crusades in the USA and Europe during the 1950s and 1960s; however, Branham had a series of problems with other Pentecostal leaders because of his teaching that “those who were baptized in the name of the Father, Son and Holy Spirit had to be rebaptized in the name of Jesus” – Branham became known as a “Jesus Only” or Oneness Pentecostal, although many of his followers were not; Branham’s other strange doctrines also marginalized him from other Pentecostal leaders and movements, especially his teaching about the “Serpent’s Seed” and his claim to be “the angel of the prophecy of the Book of Revelation in 3:14 and 10:7” and “the voice of God on the Earth;” Branham died in 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) - http://www.williambranham.com/
B4.0602 **Oral Roberts Ministries** (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) - [http://www.orm.cc/](http://www.orm.cc/)

B4.0603 **Tommy Lee Osborn Ministries** (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) - [http://www.charismamag.com/display.php?id=14284](http://www.charismamag.com/display.php?id=14284) [http://www.osborn.org/](http://www.osborn.org/)

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) - [http://www.miraclerevival.net/MRF.html](http://www.miraclerevival.net/MRF.html)
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) - [http://healingandrevival.com/BioWVGrantsr.htm](http://healingandrevival.com/BioWVGrantsr.htm)

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) - [http://home.mindspring.com/~hdf1/](http://home.mindspring.com/~hdf1/) [http://www.apologeticsindex.org/l06.html](http://www.apologeticsindex.org/l06.html)

Full Gospel Fellowship of Churches and Ministers, International (1962, Irving, TX; founded by Gordon Lindsay [1906-1973], who called for a two-day conference, held September 18-19, 1962 at the Baker Hotel in Dallas for interested ministers; plans were laid and the Full Gospel Fellowship of Churches & Ministers International was born; temporary officers were elected to serve until the great National Convention in latter part of June of 1963: John Mears, President; J.C. Hibbard, Vice-President; Gordon Lindsay, Secretary-Treasurer; W. A. Raiford, Executive Secretary; on June 28, 1963, A. C. Valdez was elected president; on June 16, 1964, the second FGFCMT convention was held in Plankinton Hotel, Milwaukee, Wisconsin) - [http://www.fgfcmi.org/](http://www.fgfcmi.org/)

Christ For the Nations – Cristo para las Naciones (1967, Dallas, Texas; founded by Gordon Lindsay [1906-1973]; during the 1950s Lindsay worked with William Branham in many of his divine healing crusades, as well as under his own banner, “Winning the Nations Crusade”; in 1970 he established the “Christ for the Nations Institute” [CFNI, a Bible school] in Dallas, Texas, for training young people for the pastorate and mission work; the nondenominational Pentecostal-Charismatic Christ For The Nations, Inc., ministry has reached into 120 nations, teaching the Word of God through Bible institutes, publishing books in 81 languages, aiding in worldwide relief projects, and assisting native congregations in building more than 11,000 churches all over the world; CFNI has associated Bible schools around the world, including Brazil, Colombia, El Salvador, Mexico, Japan, India and more, 44 in all; this organization has sponsored mission work in many other countries of Latin America) - [http://www.cfni.org/](http://www.cfni.org/)

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

**B4.0609**

**Elim Christian Mission of Guatemala – Misión Cristiana Elim de Guatemala** (1964, Guatemala City, Guatemala; founded by Dr. Othoniel Ríos Paredes) – Note: this denomination has been reclassified as part of the New Apostolic Movement: see B4.1106.

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

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

In 1973, Rios Parades decided to terminate his medical practice and devote himself to a full-time pastoral ministry and building up a large central church, which grew from 500 to 1,000 members in a short period of time. In 1979, after this congregation moved into a new 6,500-seat auditorium (called Elim Central Church) in Barrio Rosario, the daily attendance (Monday-Saturday) grew to an average of 3,000. The combined Sunday services (at least two) reached an average of more than 5,000, and on many occasions totaled more than 9,000 (with three or more services). At that time, the Elim Central Church was the largest single congregation in Central America.

During 1980-1981, the Elim Central Church baptized 150-200 new members monthly, mainly new converts from nominal Catholicism, which included many people from the middle and upper classes, according to Dr. Rios Paredes.

By 1981, the national ministry of Elim included 38 churches and 109 missions with a total membership of about 15,290, in addition to a growing association of Elim sister churches in El Salvador, Honduras, Mexico and Los Angeles,
California. Few denominations in Central America have experienced such rapid growth in a similar time frame.

Beginning in 1982, Dr. Ríos Paredes began to introduce “strange new teachings” at the Elim Central Church in Guatemala City, which generated great controversy among the members and serious accusations against Elim by members of the Guatemalan Evangelical Alliance who questioned these alleged doctrinal deviations from the orthodox Christian faith.

After Dr. Othoniel Ríos Paredes died in May 1998, the organization in Guatemala suffered a leadership crisis that resulted in a series of divisions, both in Guatemala and in other countries where there were affiliated churches. The current Pastor General is Héctor Rodolfo Nufio Monzón / Gaspar Sapalú / Luis Alberto Morales? The Central Elim Church in Guatemala is now known as Ministerios Elim (MI-EL). -- http://www.centralpalabramiel.org/website.html

Emerging from this crisis was the organization Elim Christian Mission of El Salvador – Misión Cristiana Elim de El Salvador (1977, San Salvador; Sergio Daniel Solórzano Aldana; note, since 1998, under the leadership of chief pastor Mario Vega, this movement has developed notable growth and expansion in El Salvador and other countries; it has now been reclassified as part of the Shepherding Movement; see B4.0904)

Although this organization began with the support of the Elim Christian Mission of Guatemala, under the supervision of Dr. Othoniel Ríos Paredes, Solórzano and his affiliated churches were disassociated (“expelled”) from the mother church in Guatemala in October 1993 over doctrinal and organizational disputes with Ríos Paredes.

In 1985, the Central Elim Church in El Salvador had an average attendance of about 3,000 persons with affiliated churches in Honduras, Costa Rica, the USA, Canada and Australia, principally due to the migration of Elim Church members from El Salvador to other countries; in 1986, Solórzano began a “cell group” ministry that was based on the writings of the Rev. David Yonggi Cho of South Korea; in 1988, he began to hold mass evangelism crusades in the National Stadium [with a seating capacity of 43,000], which had a significant impact on the whole country; by 1995, Solórzano was drawing an attendance of between 60,000 and 86,000 people at the National Stadium with extra seating added in the floor of the stadium.

In 1995, the name of the organization was changed to Misión Cristiana Elim Internacional due to the continued expansion of the ministry to other countries; however, in October 1995, Solórzano began demonstrating “incoherent conduct” in his preaching and personal life, which led to a crisis of leadership whereby the Board of Directors suspended Solórzano from his ministerial and leadership functions and appointed Jorge Alberto Galino as pastor of the Central Church and as head of Elim International; in April 1997, Solórzano resigned from the Council of Ministers of Elim International in order to begin a new, independent church.

At about the same time, the Board of Directors of Elim International appointed a new Pastor General, Mario Vega, who had pioneered the development of Elim Church in Santa Ana; in 1998, Vega, after rebuilding the leadership structure and gaining the confidence of the members, began to hold massive meetings for
Elim adherents in two different stadiums on the same day, with a total attendance of about 93,000 persons, which was evidence of the enormous growth of this ministry in a country torn asunder by civil and political strife; in November 1999, Vega held three mass meetings in different stadiums on the same day, with a total attendance of about 110,000 people; this was repeated in 2000 using five stadiums with a total attendance of 140,000 people in different cities; in 2007 Elim International claimed to have about 200,000 members and affiliated churches in Guatemala, Honduras, Nicaragua, Peru, Bolivia, Mexico, the USA, Canada, Belgium and Australia) -- http://www.elim.org.sv/
http://www.elimva.com/HistoriadelaiglesiaELSALVADORrtf.rtf

B4.0610 Christ is Coming Ministry of Yiye Avia - Ministerio Cristo Viene de Yiye Avila (1967, Camuy, Puerto Rico; [José Juaquin] Avila has celebrated evangelistic campaigns of divine healing and liberation throughout the Americas and in Spain; in 1988, he founded a T.V. network, called “La Cadena del Milagro,” which includes five channels and covers all of Puerto Rico and the Caribbean) –
http://www.yiyeavila.org/

B4.0611 Other evangelists, such as Domingo Pilarte of the Dominican Republic, Carlos Anaconda of Argentina, Julio César Ruibal of Bolivia and Morris Cerullo of Brazil, have conducted similar campaigns in many countries of Latin America and the Caribbean since the 1960s; many independent churches have been established in many countries inspired by the divine healing crusades of these evangelists)

B4.0699 Other similar independent churches and denominations; examples in Costa Rica include: Crusade of Faith (Crusada de la Fe), The Rose of Sharon Christian Mission (Misión Cristiana La Rosa de Sarón), Association of Christian Churches (Asociación de Iglesias Cristianas), etc.

B4.07 LATTER-RAIN PENTECOSTAL FAMILY, 1948

Overview: this movement originated in a revival that occurred at Sharon Bible College in North Battleford, Saskatchewan, Canada, under the leadership of George Hawtin, P. G. Hunt and Herrick Holt; characterized by an emphasis on healing and prophecy and the bestowing of spiritual gifts by laying-on-of-hands, especially the “baptism of the Holy Spirit”; there is a strong emphasis on a new understanding of history and the present time as being the “latter days” in which God is calling modern-day “apostles and prophets” to “restore” at least a remnant of the True Church in the purity and holiness necessary for it to be the Bride of Christ; what caused dissention and conflict with denominational leaders was the new emphasis by leaders of the Latter Rain Movement on the importance of the local congregation, as opposed to denominational structures, as the basic unit of church life, and the naming of “apostles and prophets” in the local churches as divinely appointed leaders who out-ranked denominational executives who were appointed by their peers; this led to the breakaway of Latter Rain leaders and their congregations from the established denominations, mainly the Pentecostal
Assemblies of Canada and the General Council of the Assemblies of God in the USA; many of these new independent congregations of the Latter Rain Movement subsequently developed into fellowships of associated congregations, mainly in Canada and the USA; one of the peculiar and controversial teachings in this movement is the doctrine of the “manifest sons of God,” which states that “sonship is an actual gaining of the image and likeness of Christ by members of His Church” as stated in I Cor. 15:45-47; however, critics of this movement argue that “this teaching that humans who enter into the sonship experience are considered essentially divine themselves” (remarks by Dr. J. Gordon Melton in *Encyclopedia of American Religions*, Fifth Edition, 1996:419-420).

**B4.0701** Elim Fellowship (began in 1933 as an informal, interdenominational fellowship of churches, ministers, missionaries and other Christian workers related to Elim Bible Institute, founded in Endicott, NY, in 1924 by Ivan Q. Spencer, who had been a member of the Assemblies of God from 1919-1924; the Elim Ministerial Fellowship was established in 1933 and became Elim Missionary Assemblies in 1947, but it was not until 1948 that it became identified with the Latter Rain Movement; the headquarters were relocated to Lima, NY, in 1951 and the current name was adopted in 1972; by 1987, the fellowship had 41 affiliated churches and 461 credentialed ministers and Christian workers, with a high percentage on foreign mission fields, including Latin America; the fellowship publishes the *Elim Pentecostal Herald*, which Spencer founded in 1930; however this organization has been strongly criticized for its questionable prophecies and practices, including accusations of fanaticism, which caused deep divisions within the movement and opposition from fellow Pentecostals) - [http://www.elimfellowship.org/](http://www.elimfellowship.org/)

**B4.0702** Independent Churches of the Latter Rain Revival (1948, hundreds of independent churches became part of the Latter Rain Revival in the USA and Canada, but they are not organized as a denomination: important centers include Faith Temple in Memphis, TN; Glad Tidings Temple in Vancouver, BC, Canada; House of Prayer Church in Springfield, MO; Bethesda Missionary Temple in Detroit, MI; Praise Tabernacle in Richlands, NC; and Restoration Temple in San Diego, CA)

**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 (1963, Miami, Florida; founded by
Samuel Drew Fife [1926-1979], a former Baptist minister in Louisiana and Florida who became a Pentecostal; his first church in Miami was called "The Miami Revival Center"; he started and became the principal leader of an international nondenominational Charismatic Christian group known as "The Move" or "The Move of the Spirit"; Fife's followers regard him as a modern-day apostle and prophet; after Fife's death in 1979 in Guatemala, he was succeeded by C. E. "Buddy" Cobb, pastor of the Word Mission in Hollywood, FL; in 1982, Cobb and others founded Covenant Life College to educate young people in the group in theology, teaching and other skills; The Move's traveling ministry operate under the name International Ministerial Association (IMA); operates communal “wilderness farms” in Latin America and other regions of the world; affiliated groups are reported to exist in British Columbia, BC, Canada; Guatemala, Colombia and Peru; non-communal congregations, called "city bodies", also met in Hong Kong, Malaysia, Singapore, Sri Lanka, Spain, Dominican Republic, Venezuela, Colombia, Ecuador, Peru, Kenya and South Africa) - http://en.wikipedia.org/wiki/Sam_Fife

B4.07051 End-Time Handmaidens and Servants (1970, Chicago, IL; Mrs. Gwen B. Shaw [born in 1924], formerly Gwen Bergman Schmidt; world headquarters are at Engeltal (German for "angel valley"), located near Jasper, Arkansas; the estate is comprised of 340 acres of mostly wooded land in a valley known as "The Grand Canyon of the Ozarks"; its publishing name is Engeltal Press, which publishes The End-Time Handmaidens and Servants Magazine; critics of the organization [including former members] claim that this is “a New Age-based cult of personality that revolves around the teachings and demonic magnetism of Gwen Shaw “ [Mark Scheiderer]; the group’s website lists mission work in Argentina, Chile and Spain) - http://eth-s.org/index.html

B4.07052 End-Time Ministries (mid-1970s, Sioux Falls, South Dakota; founded by Charles Meade, born in 1916; headquarters are now in Lake City, Florida; this group has no connection with Sam Fife or Buddy Cobb who founded a group with similar names and some similar beliefs in Miami, FL; Meade moved to Sioux Falls, SD in the mid-70s and became affiliated with a house church known as “The Assembly” and “The Body” led by Gary Cooke and Mike Cady who adopted him as their prophet and apostle; during the late 1970s, Meade built up a following in Muncie, Indiana, and in the upper Midwest, where he had some connection with the late Hobart Freeman and his Faith Assembly, known as the “Glory Barn”; Meade created a network of churches, converting young adults in their late teens and early 20s, and then sending the new converts out to establish satellite churches; in the mid-1980s many and perhaps most of Meade’s followers moved to Southwood Acres in Lake City, FL; by 1989, Meade’s Florida flock numbered about 700, and by 1999 about 1,500 to 2,000, many of whom lived around the Mead’s residence; they are known
by locals as “E.T.s” (End Timers); by 1989, the End Timers owned no fewer than 39 businesses in town and had a substantial chunk of the market in roofing, landscaping, lighting, electronics and swimming pool installation; End Time women wore ankle-length dresses and never used makeup; objects of evil in the world of Meade included newspapers, TV, chewing gum, earrings, even Dr. Seuss books; illness, Meade preached, was the work of the devil, best healed not by doctors but by faith; all holidays, including Christmas and Easter, were banned as pagan rituals; Mead teaches that a highly structured lifestyle, hard work, and faith can bring health and wealth, and that when the End Time comes - in his lifetime, he believes - those who live his way will be saved) –
http://www.meadeministries.com/
http://www.floridasound.com/Showcase/Meade.htm

For criticism of this movement, see:
http://www.rickross.com/groups/endtimes.html
http://www.watchman.org/cults/endtime.htm

B4.0706 **Body of Christ Movement** (1960s, Grand Rapids, Minnesota; Charles P. Schmitt and Dorothy E. Schmitt; its headquarters are now 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 **Community Chapel and Bible Training Center** (1967, Seattle, WA; Donald Lee Barnett; has affiated congregations in the USA, Greece, the Philippines, Sweden and Switzerland)

B4.0710 **Maranatha Christian Church - Iglesia Cristiana Maranata** (1972, Gainsville, Florida; Bob and Rose Weiner; mission work is conducted in Latin America)

B4.0711 **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 the Rev. Dennis Bennett at St. Mark's Episcopal Church in Van Nuys, CA (1959-1960), and spread to other Episcopalian churches on the West Coast and Canada; later the movement spread to Baptists, Lutherans, Mennonites, Methodists, Presbyterians and other denominations; a similar "renewal movement" began in Brazil, Colombia, Argentina and Guatemala in the late 1950s-early 1960s and spread to many other countries during the period 1965-1975.

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) - http://www.gcmf.org/

B4.0803 Calvary Evangelical Churches – Iglesias Evangélicas El Calvario (1964, Ciudad de Guatemala, Guatemala; Norman Parish, Jr.; this denomination was founded in Guatemala in 1947 by Norman Parish, Sr., director of the Hispanic-American Crusade of Joplin, Missouri, an independent Baptist mission; but in 1963-1964, it was transformed into a Pentecostal denomination after much of the leadership experienced the “baptism in the Holy Spirit;” many of the former students of the “Instituto Bíblico de El Calvario” later became leaders in the Charismatic movement in Guatemala, such as Jorge H. López [founder of Fraternidad Cristiana de Guatemala] and Gamaliel Duarte [founder of Iglesia Interdenominacional “Jesucristo Es El Señor’] in the 1970s; supported by the Continental Missionary Crusade [CMC] of Spring, TX, directed by Dario Parish, son of Norman Parish, Jr.) – http://www.cmc-ministries.org/history.html

B4.0804 International Evangelical Church and Missionary Association (1964, Upper Marlboro, MD; founded by John McTernan, a missionary working in Italy, and John Levin Meares, pastor of the Evangel Temple in Washington, DC, largely among African-Americans; it has mission work in Italy, Nigeria [Bishop Benson Idohosa], Brazil [Bishop Robert McAleister] and Jamaica); Meares began his ministry in the 1940s in Memphis, TN, while associated with the Church of God in Cleveland, TN; in the mid-1950s, he left for Washington, DC, to work with an independent evangelist, Jack Coe, in a series of revival meetings; he decided to stay there and established the Washington Revival Center
and started a radio ministry, called “Miracle Time”; although a White minister, the majority of those who participated in his ministry were African-Americans; in 1957, Meares left the Church of God and started an independent congregation in an abandoned theater, The National Evangelistic Center; during the 1960s, Meares was influenced by the teachings of the Latter Rain Movement, but later he identified with the Charismatic Renewal Movement; in 1975, his congregation was reorganized as the Evangel Temple; after McTernan died in 1974, Meares became the president of the organization, which later changed its name to the International Evangelical Church; in 1982, Meares became one of the founders of the International Communion of Charismatic Churches—see description below: B4.0810)

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; this church became the center of the “Jesus People Revival” in Southern California during the early 1970s; this led to the establishment of hundreds of other Calvary Chapels across the USA and internationally (including Costa Rica) modeled after Smith’s mother church of the movement; by the mid-1990s, Calvary Chapel in Costa Mesa, CA, had grown to a membership of over 20,000; also founded were Calvary Bible College and Calvary Chapel School of Ministry in Costa Mesa) - http://www.calvarychapel.com/

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 who initially was affiliated with Calvary Chapel in Costa Mesa, CA; since 1982, Wimber's headquarters have been located in Anaheim, CA; in 1982, over 6,000 attended Wimber's Sunday services, and by 1992 more than 6,000 were in attendance; the Association of Vineyard Churches was formally organized in 1986; mission work is conducted around the world, including Brazil, Costa Rica, Mexico) - http://www.vineyardusa.org/

The Toronto Blessing Movement (aka, Toronto Airport Christian Fellowship, TACF) (1994, Toronto, Canada; beginning on 10 January 1994 a new kind of revival movement began within this Vineyard affiliated congregation under the ministry of John and Carol Arnott, founding pastors; manifestations of the the revival include outbreaks of laughter, weeping, groaning, shaking, falling, "drunkenness," and even behaviours that have been described as a "cross between a jungle and a farmyard"; because of some of these manifestations, the Toronto Airport Vineyard was disassociated with the Association of Vineyard Churches in December 1995 under orders from its founder, the Rev. John Wimber; consequently, the name of the Toronto group was changed to TACF; since its initial outbreak in 1994, the controversial "Toronto Blessing" or "Father's Blessing" has spread to many countries around the world, including England, Switzerland, Germany, Hungary, Norway, Finland, Holland, Japan, South Africa, Zimbabwe, Korea, India, Taiwan, Thailand, Cambodia, Australia, New Zealand, Indonesia, Malaysia, Singapore,
Czechoslovakia, Russia, mainland China, Denmark, Iceland, Sweden, Romania, New Guinea, Kenya, Israel, and many nations of the Caribbean, Central and South America) - http://www.tacf.org/ http://hirr.hartsem.edu/research/pentecostalism_polomaart8.html

B4.0807 **People of Destiny International, known as PDI** (1980s, Gaithersburg, MD; founded by Larry Tomczak and C. J. Mahaney in the Washington, DC, area during the 1970s as part of the Charismatic Renewal Movement, mainly among Roman Catholics; in 1978, Tomczak and Mahaney established what is now called **Covenant Life Church** in the suburbs of Washington, DC; in the mid-1980s, Tomczak and Mahaney founded **People of Destiny International** to provide resources and training for church growth and pastoral care; in 1985, they began publishing *People of Destiny* magazine as a means of communicating with a non-denominational network of churches and leaders who looked to them for Apostolic leadership; in 1998, the name was changed to **PDI Ministries**, and in 2003 to **Sovereign Grace Ministries**): http://www.sovereigngraceministries.org/

B4.0808 **Apostolic Christian Churches** (1980s, original name was **Gloryland Fellowship of Churches and Ministries**; current name was adopted in 1988; its headquarters are at Gloryland Bible College in Florence, South Carolina)

B4.0809 **International Communion of Charismatic Churches** (founded in 1982 as a coalition of national and international ministries that represent a visible expression of the Charismatic dimension of the Church, to promote unity and dialogue between historic churches and Charismatic Renewal churches; currently [May 2008], the ICCC is represented by over 5,000 ministries with over 240 bishops on six continents; there are 14 bishops on the College of Bishops, led by presiding Bishop David Huskins, with corporate offices in Quincy, IL): http://www.theiccc.com

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** (founded by Pastor Ralph Wilkerson in Anaheim, CA, in 1963), and 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; and characterized by “building strong organic relations” with 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.

In 1970, Basham along with Bible teachers Derek Prince, Bob Mumford, Ern Baxter and Charles Simpson were asked to take on the leadership of **Holy Spirit Teaching Mission (HSTM)**, an interdenominational charismatic teaching organization based in Fort Lauderdale, Florida. In 1972 HSTM changed its name to Christian Growth Ministries (CGM).

**Integrity Communications (formerly known as Christian Growth Ministries)** (1969, Fort Lauderdale, Florida; the Good News Church was founded in 1974 under the leadership the so-called “Fort Lauderdale Five”: Charles Simpson [Southern Baptist background], Ern Baxter [Canadian Pentecostal], Dereck Prince [British Pentecostal], Bob Mumford [Assemblies of God] and Don Basham [Disciples of Christ]; they also created the magazine “New Wine” [published from 1969-1986] with the following editorial board members: Charles Simpson [chairman], Don Basham, Derek Prince, Bob Mumford, Em Baxter, John Duke, Joseph Garlington, Terry Parker and Bruce Longstreth; in 1973, part of the leadership relocated in Mobile, Alabama, and founded **Gulf Coast Covenant Church**; they also changed their name to Integrity Communications [Integrity Music/Integrity Media]; mission work was begun in Latin America with the founding in Costa Rica of the “Centro para el Desarrollo Cristiano” and the publishing of their magazine in Spanish, called “Vino Nuevo”, under the editorial direction of Hugo Zelaya – later, the name of Vino Nuevo was changed to “Conquista Cristiana”; after 1978 the movement became decentralized as follows:

Simpson (born 1937) stayed in Mobile, Alabama:  
http://www.csmpublishing.org/ab_bio.php

Prince (1915-2003) remained in Fort Lauderdale, Florida:  
http://www.derekprince.org/site/PageServer?pagename=aboutus  
http://en.wikipedia.org/wiki/Derek_Prince

Baxter (1914-1993) moved to San Diego, California:  
http://www.ernbaxter.com/  
http://ern-baxter.blogspot.com/

Mumford (born 1930) moved to San Rafael, California:  
https://www.lifechangers.org/about_lifechangers.php?bio=1

Basham (1926-1989) moved to Elyria, Ohio:  
Note: The Shepherding Movement began to disintegrate in 1986 when its magazine, *New Wine*, folded due to steady loss of revenue. In the latter years of the 1980s Baxter, Basham, and Mumford officially “released” their disciples from their previous pyramidal authority structure – Prince had already severed his formal ties with the others in 1983. Articles critical of the Shepherding Movement can be found at:

- [nomoreshepherding.blogspot.com](http://nomoreshepherding.blogspot.com/)
- [lifestream.org/blog/?p=84](http://lifestream.org/blog/?p=84)
- [gcmwarning.com/Articles/OtherSideDiscipleship.htm](http://gcmwarning.com/Articles/OtherSideDiscipleship.htm)
- [www.subversiveinfluence.com/wordpress/?p=1595](http://www.subversiveinfluence.com/wordpress/?p=1595)

**B4.0902 International Charismatic Mission – Misión Carismática Internacional** (1983, Bogotá, Colombia; founded by pastors César y Claudia Castellanos; originated the controversial G12 strategy; see list of publications: [www.g12bookstore.com](http://www.g12bookstore.com/)

See list of affiliated centers: [www.vision12.com/sedes/](http://www.vision12.com/sedes/)

**Critiques of MCI:**

- [www.geocities.com/mentirag12/pag1.htm](http://www.geocities.com/mentirag12/pag1.htm)
- [www.centrorey.org/g12_10.html](http://www.centrorey.org/g12_10.html)
- [misioncristianainternacional.geoscopio.net/gmmsg/misioncristianaInternacional/Una_opinion_sobre_el_G12_de_Cesar_Castellanos_27007.htm](http://misioncristianainternacional.geoscopio.net/gmmsg/misioncristianaInternacional/Una_opinion_sobre_el_G12_de_Cesar_Castellanos_27007.htm)
- [apologista.blogdiario.com/1178172000/](http://apologista.blogdiario.com/1178172000/)

**B4.0903 Elim Christian Mission of El Salvador – Misión Cristiana Elim de El Salvador** (1977, San Salvador; Sergio Daniel Solórzano Aldana; note, since 1998, under the leadership of chief pastor Mario Vega, this movement has developed notable growth and expansion in El Salvador and other countries; it has now been reclassified as part of the Shepherding Movement; see B4.0904)

Although this organization began with the support of the Elim Christian Mission of Guatemala, under the supervision of Dr. Othoniel Ríos Paredes, Solórzano and his affiliated churches were disassociated (“expelled”) from the mother church in Guatemala in October 1993 over doctrinal and organizational disputes with Ríos Paredes.

In 1985, the Central Elim Church in El Salvador had an average attendance of about 3,000 persons with affiliated churches in Honduras, Costa Rica, the USA, Canada and Australia, principally due to the migration of Elim Church members from El Salvador to other countries; in 1986, Solórzano began a “cell group” ministry that was based on the writings of the Rev. David Yonggi Cho of South Korea; in 1988, he began to hold mass evangelism crusades in the National Stadium [with a seating capacity of 43,000], which had a significant impact on the whole country; by 1995, Solórzano was drawing an attendance of between 60,000 and 86,000 people at the National Stadium with extra seating added in the floor of the stadium.

In 1995, the name of the organization was changed to **Misión Cristiana Elim Internacional** due to the continued expansion of the ministry to other countries; however, in October 1995, Solórzano began demonstrating
“incoherent conduct” in his preaching and personal life, which led to a crisis of leadership whereby the Board of Directors suspended Solórzano from his ministerial and leadership functions and appointed Jorge Alberto Galino as pastor of the Central Church and as head of Elim International; in April 1997, Solórzano resigned from the Council of Ministers of Elim International in order to begin a new, independent church.

At about the same time, the Board of Directors of Elim International appointed a new Pastor General, Mario Vega, who had pioneered the development of Elim Church in Santa Ana; in 1998, Vega, after rebuilding the leadership structure and gaining the confidence of the members, began to hold massive meetings for Elim adherents in two different stadiums on the same day, with a total attendance of about 93,000 persons, which was evidence of the enormous growth of this ministry in a country torn asunder by civil and political strife; in November 1999, Vega held three mass meetings in different stadiums on the same day, with a total attendance of about 110,000 people; this was repeated in 2000 using five stadiums with a total attendance of 140,000 people in different cities; in 2007 Elim International claimed to have about 200,000 members and affiliated churches in Guatemala, Honduras, Nicaragua, Peru, Bolivia, Mexico, the USA, Canada, Belgium and Australia) -- http://www.elim.org.sv/ http://www.elimva.com/HistoriadelaiglesiaELSALVADORrtf.rtf

B4.0904 Heavenly Vision Christian Center – Centro Cristiano Visión Celestial

B4.0999 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.

B4.09991 Other similar churches and ministries

B4.10 WORD OF FAITH PENTECOSTAL FAMILY, 1970s

Overview: a worldwide movement among Pentecostal and Charismatic churches originally led by Kenneth E. Hagen, Sr. (1917-2003, founder of RHEMA Bible Church, RHEMA Bible Training Center and Word of Faith magazine, beginning in the 1970s), and now by many other preachers who have been influenced by him, including: Kenneth Hagen, Jr., Kenneth Copeland, Charles Capps, Creflo Dollar, Joyce Meyer, Marilyn Hickey, Jerry Savelle, Bill Winston, Joel Osteen, Charles Nieman, John Avanzini, Oral Roberts and Fred Price; its emphasis is on the “word of faith” and “name it and claim it,” which is called the “theology of confession” (“say it, do it, receive it, tell it”) or the “positive confession” doctrine; some denominational leaders, such as Paul Yonggi Cho of Korea (Assemblies of God), also have been linked with this doctrine, although they are not directly associated with Hagen, Copeland and Price; the term “word of faith” is derived from Romans 10:8 (“the
Word of Faith that we preach”) and one of the first people to teach the “word of faith” doctrine was E. W. Kenyon (1867-1948), a New England Bible teacher, schoolmaster and writer who wrote 18 books, many of which are still used today by his “word of faith” followers; one phrase he coined can still be heard in the movement today: “What I confess, I possess”; the Word of Faith movement teaches that complete healing (spirit, soul and body) is included in Christ’s atonement, and therefore is available here and now for all who believe; according, financial prosperity and wealth are also included in the atonement (II Cor. 8:9); critics have denounced this movement as unsubscriptural, heretical and a distortion of the true Gospel of Jesus Christ; the movement’s “health and wealth” teachings have been strongly criticized by many evangelical leaders (both Pentecostals and non-Pentecostals alike, in addition to Christian leaders in mainline Protestant denominations); the so-called “Prosperity Gospel” has been espoused by many well-known Pentecostal and Charismatic television evangelists, such as Paul and Jan Crouch (founders of the Trinity Broadcasting Network in 1973), Jim and Tammy Bakker (founders of the PTL Network in the mid-1970s), Morris Cerullo (founder of Morris Cerullo Evangelistic Association), and Benny Hinn (founder of Benny Hinn Ministries in the 1970s); see: http://en.wikipedia.org/wiki/word_of_faith http://www.rapidnet.com/~jbeard/bdm/Psychology/char/more/w-f.htm http://www.letusreason.org/WFDir.htm

B4.1001 RHEMA Bible Church and Kenneth Hagin Ministries (Kenneth E. Hagen, Sr.) (born 1917- died 2003), founder of RHEMA Bible Church, RHEMA Bible Training Center and Word of Faith magazine, beginning in the 1970s; located in Broken Arrow, OK (near Tulsa); after his father’s death, Kenneth Hagin, Jr., became pastor of RHEMA Bible Church, which now has more than 8,000 members; sponsors television and radio broadcasts of “RHEMA Praise,” “RHEMA For Today” and “Faith Seminar of the Air”; publishes The Word of Faith magazine and operates Faith Library Publications, a leader in the Charismatic book market with more than 147 books in print): http://www.rhema.org

B4.1002 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.

B4.1003 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)

**B4.1004** 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)

**B4.1005** The Morris Cerullo Evangelistic Association - Asociación Evangélista de Morris Cerullo (1960s, Brazil; founded by Morris Cerullo, who was born and raised in New Jersey, USA; he was converted to Christ at age 14 while living in a Jewish Orthodox orphanage; while ministering as an evangelist in Porte Alegro, 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) – [http://www.mcwe.com/](http://www.mcwe.com/) [http://www.mcwe.com/aboutus.php?SessionId=5ca2c7b7758b8f34624c537720960538](http://www.mcwe.com/aboutus.php?SessionId=5ca2c7b7758b8f34624c537720960538)


**B4.1006** Benny Hinn Ministries: [http://www.bennyhinn.org/default.cfm](http://www.bennyhinn.org/default.cfm)

Overview from his website:

People around the globe know Pastor Benny Hinn [Toufik Benedictus “Benny” Hinn] as a noted evangelist, teacher, and the author of best-selling books including Prayer That Gets Results, Lamb of God, and Good Morning, Holy Spirit. His TV program This Is Your Day! is among the world’s most-watched Christian programs, seen daily in 200 countries.
Benny Hinn was born on December 3, 1952, in the port city of Jaffa (part of modern Tel Aviv), Israel, where his family had set up residence as immigrants to Palestine from Greece. In 1968, not long after the Six-Day War, he immigrated with his family to Canada.

In February 1972 Benny Hinn’s life took on an entirely new meaning when he surrendered his heart and life to Jesus Christ as high school friends prayed with him. Soon afterward, he was called to minister the Gospel.

The Hinns reside in Southern California, strategically near the ministry-owned television studio and church in Aliso Viejo. The corporate headquarters for Benny Hinn Ministries / World Healing Center Church is located in Grapevine, Texas.

In worldwide ministry more than 30 years, Pastor Benny Hinn has preached the Gospel face to face and through television to more than a billion people. Through “Holy Spirit Miracle Crusades,” Training for Ministry Conferences, TV broadcasts, the Internet, printed page, and audio-video recordings, this evangelist’s straightforward and uncompromising message of God’s love has inspired hundreds of millions to a personal relationship with the Lord Jesus Christ.

Pastor Benny’s ministry is also engaged in crisis relief, children’s homes, and feeding programs, as well as hospital and emergency care. During the past year alone, not only did his ministry help provide food, clothing, shelter, education, and religious training for 46,368 children around the globe (including partnerships with 31 different missionary and relief agencies), but it also continues to underwrite the free care expenses of such powerful outreaches as a hospital in Calcutta, India, where over 200,000 patients are treated annually, and My Father’s House children’s homes in Mexico and the Philippines.

Critiques of Benny Hinn Ministries:

http://en.wikipedia.org/wiki/Benny_Hinn
http://csicop.org/si/2002-05/i-files.html
http://www.apologeticsindex.org/h01.html
http://www.apologeticsindex.org/h01ad01-Benny-Hinn-Dateline.html#Subject2

B4.1099 Other similar churches

B4.1100 The New Apostolic Reformation (1990s, Dr. C. Peter Wagner of Global Harvest Ministries and the World Prayer Center in Colorado Springs, CO, and his associates have define this new movement) –
http://www.globalharvest.org/index.asp?action=about
http://www.globalharvest.org/index.asp?action=apostref
http://www.globalharvest.org/index.asp?action=newapostolic

Overview: The New Apostolic Reformation is an extraordinary work of God at the close of the twentieth century, which is, to a significant extent, changing the shape of Protestant Christianity around the world. For almost 500 years Christian churches have largely functioned within traditional denominational structures of one kind or another. Particularly in the 1990s, but with roots going back for almost a century, new forms and operational procedures began to emerge in areas such as local church government, interchurch relationships, financing, evangelism,
missions, prayer, leadership selection and training, the role of supernatural power, worship and other important aspects of church life. Some of these changes are being seen within denominations themselves, but for the most part they are taking the form of loosely structured apostolic networks. In virtually every region of the world, these new apostolic churches constitute the fastest growing segment of Christianity.


Personal correspondence from Dr. J. Gordon Melton (20 May 2006):

Re: Wagner. I have always considered the New Apostolic Reformation as a continuation of the Latter Rain (with a little charismatic sophistication). As best I have been able to determine, Wagner has simply organized scattered elements of the Latter-Rain Movement, which preexisted his getting involved in it in the 1990s and giving it a new image. I did an entry for the last Encyclopedia of American Religion (under International Coalition of Apostles) in the Latter Rain sub-section of Pentecostalism (which has spawned a host of movements, most fairly small). I discussed Wagner in two entries in the Encyclopedia of Protestantism published last year (under charismatic movement and spiritual warfare. In the whole perspective of global Protestantism, his movement is barely on the radar screen.

For other critiques of this movement, see:

Some of the organizations associated with this movement are the following:

**B4.1101**  
**International Society of Deliverance Ministers (ISDM),** founded by Apostles Dr. C. Peter & Doris M. Wagner in Colorado Springs, Colorado:  
[http://www.deliveranceministers.org](http://www.deliveranceministers.org)

**B4.1102**  
**International Coalition of Apostles (ICA):**  

Given the worldwide multiplication of individuals recognized by other Christian leaders as apostles, a strong desire has been expressed by many of them to be able to relate, in some structured way, to peer-level apostles in their own nations and internationally. Since autonomy is a high value for members of differing apostolic networks, the apostolic leaders of these networks, who technically are “vertical” apostles, had little access to mechanisms designed to fulfill that lingering “horizontal” desire to meet with their peers in anything other than a casual way.

The International Coalition of Apostles was organized as one attempt to meet this need. It is not an exclusive organization since other similar groups are forming in different parts of the world, much to the delight of ICA, as a response to what the Spirit currently seems to be saying to the churches of the 21st Century.
Here is the ICA definition of apostle: An apostle is a Christian leader gifted, taught, commissioned, and sent by God with the authority to establish the foundational government of the church within an assigned sphere of ministry by hearing what the Spirit is saying to the churches and by setting things in order accordingly for the growth and maturity of the church.

**Apostolic Ministry Links:** the sites below represent a variety of New Apostolic Reformation-oriented ministries, most of which are independent churches.

- Ché Ahn, Pasadena, California, USA
  - [Harvest Rock Church](#)

- George Bakalov, Minneapolis, MN, USA
  - [George Bakalov Ministries International](#)

- Bob Beckett, Hemet, California, USA
  - [The Dwelling Place Family Church](#)

- Rice Broocks, Brentwood, Tennessee, USA
  - [Morningstar International](#)

- Harold Caballeros, Guatemala City, Guatemala
  - [Ministerios El Shaddai - El Shaddai Ministries](#)
  - [Visión de Valores](#)

- Emanuele Cannistraci, San Jose, California, USA
  - [Evangel Christian Fellowship](#)

- Rony Chávez Ministries in Costa Rica
  - [http://www.ronychaves.org/](http://www.ronychaves.org/)

- Paul Daniel, Cape Town, South Africa
  - [His People Christian Church](#)

- Greg Dickow, Barrington Hills, Illinois, USA
  - [Life Changers International Church](#)

- Naomi Dowdy, Singapore
  - [Trinity Christian Centre](#)

- John Eckhardt, Urbana, Illinois, USA
  - [Crusaders Church/IMPACT](#)
  - [http://www.impactlatino.com/eckhardt.asp](http://www.impactlatino.com/eckhardt.asp)

- Michael Fletcher, Fayetteville, North Carolina, USA
  - [Manna Church](#)

- Bill Hamon, Santa Rosa Beach, Florida, USA
  - [Christian International](#)

- Lawrence Kennedy, Carlton, Texas, USA
  - [North Church](#)
Lawrence Khong, Singapore
**Faith Community Baptist Church**

Larry Krieder, Ephrata, Pennsylvania, USA
**Dove Christian Fellowship**

Alan Langstaff, Eden Prairie, Minnesota USA
**Association of Evangelical Charismatic Ministries**

Mickey Medina, Red Apostólica de Impacto a las Naciones (RAIN), in Puerto Rico
http://www.rainnetwork.com/historia.html

Mel Mullen, Red Deer, Alberta, Canada
**Word of Life Christian Centre**

B4.1104 **Maranatha World Revival Church - Iglesia de Avivamiento Mundial Maranatha** (1974, Chicago, IL; founded by Nahum y Minerva Rosario; has more than 300 affiliated churches in the USA, Mexico, Costa Rica, Panama, Puerto Rico, Cuba and the Dominican Republic, Argentina, Chile, Venezuela, Europe and Africa) –
http://www.maranathausa.com/maranathaspanish.htm

B4.1105 **Resurrection Church and Ministries, known as RCM** (1980s, Summerville, SC; founded by John Kelly who united with churches already established in Pennsylvania, New Jersey, New York and Michigan; later, other churches became affiliated in Delaware, South Carolina Florida and Illinois; relationships exist with churches in Haiti, Belize, England and Russia; Kelly is now a member of the **International Coalition of Apostles**) -
http://www.novelguide.com/a/discover/ear_01/ear_01_00083.html

B4.1106 **Elim Christian Mission of Guatemala – Misión Cristiana Elim de Guatemala** (1964, Guatemala City, Guatemala; founded by Dr. Othoniel Ríos Paredes; this denomination was originally listed as B4.0609 but was reclassified as part of the New Apostolic Movement after a doctrinal shift during the 1980s in Guatemala, where the central church is now called “Iglesia de Jesucristo Palabra Mi-el” (MIEL = Misión Elim); several splits have been reported since the mid-1980s, including the separation of Misión Elim Internacional de El Salvador in 1993 – see B4.06091; note: these sister denominations have no relationship with Elim Fellowship in Lima, NY, which is part of the Latter Rain Movement – see B4.0701) -
http://www.centralpalabramiel.org/website.html

B4.1107 **Ebenezer Church of Christ – Iglesia de Cristo Ebenezer** (1984, Guatemala City, Guatemala; founded by Apostle Sergio Enriquez who had a previous relationship with Othoniel Rios Paredes of the Elim Christian Mission; there are affiliated church associations in Honduras, El Salvador, Colombia, Argentina, Mexico and the USA among Hispanics; see below for details)

Ebenezer Church of Christ of Honduras – Iglesia de Cristo Ebenzer de Honduras (1994, San Pedro Sula, Honduras; founded by Apostle German Ponce, a disciple of Sergio Enriquez in Guatemala City)

Hosanna Church of Christ – Iglesia de Cristo Ebenezer (1994, Dallas, TX; founded by Apostle Victor Archila, another disciple of Sergio Enriquez of Guatemala)

El Shaddai Church of Christ – Iglesia de Cristo El Shaddai (Portland, OR; founded by Apostle Mario H. Rivera, another disciple of Sergio Enriquez of Guatemala)


Rhema Ministeries – Ministerios Rhema (Alpharetta, GA; Apostle Dr. Carlos E. Garcia & Pastor Dr. Mayra J. Garcia; reports three churches among Hispanics in the USA and one affiliated church in Peru) - http://www.ministeriosrhema.org/

King Jesus International Ministries – Ministerios Internacionales El Rey Jesús (Miami, FL; Apostol Guillermo Maldonado; also known as the New Wine Apostolic Network – Red Apostólio Viño Nuevo)

Prince of Peace Evangelical Church - Iglesia Evangélica Príncipe de Paz (1955, Ciudad de Guatemala, Guatemala; founded by pastor José María Muñoz Domínguez (known popularly as “Chema”), who for decades had a very successful radio ministry in Guatemala and surrounding countries—Mexico, El Salvador and Honduras; it has mission work in Mexico, Central America and the USA among Hispanics; after the founder’s death, Muñoz’ son Josué became pastor of the Central Church in Guatemala City; in 1999 Josué was appointed an “Apostle” and later founded the Yeshúa International Apostolic Ministry, which led us to reclassify this movement as part of the New Apostolic Reformation)

Christian Friendship Center International – Centro de Amistad Cristiana Internacional (Acapulco, Mexico; affiliated with Noel Ministries Internacional, founded by Noel Solís Valencia; has associated churches in Mexico and Argentina; this organization is not affiliated with Christ for the Nations Institute [CFNI] in Dallas, TX, or with Iglesia Amistad Cristiana of Mexico City, which are classified as B4.0608 and B4.06081) - http://www.centrodeamistadcristiana.com/ - http://www.centrodeamistadcristiana.org/contacto/

Other similar organizations
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
B6.3 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 and 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 **Southcottities** (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”)

C1.04 **Sacred Name Movement** (1939, Elder J.D. Bagwell; Warrior, Alabama)

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](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/](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

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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)
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).

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.rickross.com/groups/schafer.html](http://www.rickross.com/groups/schafer.html)

**Colonia La Nueva Jerusalén** (1973, Michoacán, Mexico; founded by excommunicated Catholic priest Nabor Córdenas 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 Virgin 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) – 

**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/jesusmovement/index.html

**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/~neirr/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

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.

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](http://www.lds.org)

**C4.01** 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://cofchrist.org/) [http://www.religioustolerance.org/rlds.htm](http://www.religioustolerance.org/rlds.htm) [http://www.utlm.org/onlineresources/reorganizedldschurch.htm](http://www.utlm.org/onlineresources/reorganizedldschurch.htm) [http://religiousmovements.lib.virginia.edu/nrms/rlds.html](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/](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, Bluffs, 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

C4.99 Other LDS-Mormon groups/sources (there are dozens of small groups, some of which are communal in nature):
http://www.mindspring.com/~engineer_my_dna/mormon/
http://www.xmission.com/~research/central/index.htm

C5.0 LIBERAL FAMILY (UNITARIAN-UNIVERSALIST, 1800s in USA)

Overview: the Liberal Family includes groups that represent religious skepticism in the modern world and that have challenged the orthodox Christian dominance of Western religious life: unitarianism, universalism and infidelism. Unitarianism affirms the idea of a unitary God over the Christian concept of a Trinitarian God, and involves the additional denial of the divinity of the historical Jesus. Closely related to Unitarianism, the Universalist movement affirms that God will save all humanity and consequently denies the Christian doctrine of Hell. The origin and much of the continuing life of liberalism consist of opposition to the basic doctrines that define Christian orthodoxy: the authority of the Holy Scriptures and the three basic creedal statements of mainline Christian faith – the Nicene, Chalcedonian and Apostles’ creeds. The differences within the Liberal Family can be gauged by how far various groups deviate from orthodox Christian beliefs, which place the members of this family outside our definition of the Protestant Movement.

Unitarian Universalism is a non-creedal religion with Protestant origins. It is non-creedal because of its adherence to congregational polity. It is non-creedal in a similar way that the United Church of Christ is non-creedal. It does not look for creeds or statements of faith to define itself as a religious movement.

For 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/
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.

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 exhausts 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.wwwwhubs.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/ntd.htm) [http://website.lineone.net/~cornerstone/history2.htm](http://website.lineone.net/~cornerstone/history2.htm) [http://websyte.com/alan/intachrt.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](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.unityworldhq.org/) [http://www.watchman.org/profile/unitypro.htm](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/](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.christadelphian.org.uk/ http://www.ac848.dial.pipex.com/whochr.htm http://www.antipas.org/index.shtml


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/nica1.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)
C7.0501 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;" he was considered by his followers to be the “voice of God on earth; there are affiliated churches in Central America and many other countries) -  http://www.laluzdelmundo.net.org http://www.prolades.com/religion/luzdelmundo.html

C7.0502 Mita Congregation - Congregación Mita (1940, San Juan, Puerto Rico; founded by Juanita García Peraza, who is known as “Mita” = “Spirit of Life”; her followers are called “los Mitas”; she is believed to be the embodiment of the Holy Spirit and the “voice of God on earth”; after Juanita’s death in 1970 at age 72 (1898-1970), the new head of this movement became Teófilo Vargas Seín, called Aarón by his followers; there are affiliated churches in many countries of the Caribbean Basin, including the Dominican Republic, Costa Rica and Colombia; according to Erik Camayd-Freixas in 1997: “Their original San Juan community serves as a developmental model for the newer congregations abroad which, in turn, communicate with the center through all modern media. Active members have swollen to over 30,000 world-wide. The new San Juan temple alone seats 6,000; but actually the largest following is in Colombia, which has now surpassed Puerto Rico as a whole; the Dominican Republic ranks third, with 65 congregations.”) – http://webpub.allegheny.edu/group/LAS/LatinAmIssues/Articles/Vol13/LAI_vol_13_section_I.html - http://www.congregacionmita.org

C7.05021 People of Amos Church – Iglesia Pueblo de Amós (1972, Puerto Rico; founded by Nicolás Tosado Avilés [1919-2007]; after the death of Mita Congregation founder Juanita García Peraza in 1970, there was a power struggle between Teófilo Vargas and Nicolás Tosado over who would be the maximum leader of Mita Congregation, which resulted in Vargas winning that leadership position and Tosado being expelled from the movement; in 1972, Tosado left with a small group of followers and formed the People of Amos Church, with “Amos” being Tosado’s new spiritual name; since 1991 its headquarters have been in Barrio Guzmán Abajo de Río Grande, Puerto Rico; from Puerto Rico this new movement spread to the USA [mainly in Texas, Georgia and California], El Salvador [now with more than 20 congregations], Spain, Guatemala, Honduras, Nicaragua, Costa Rica and Mexico; Tosado, who was considered by his followers to be “a Prophet and Intercessor between God and men” and in whose body dwelt “The Divine Trinity,” died at age 88 in December 2007 in Puerto Rico) -  http://iglesiapueblandeamos.com/ http://www.prolades.com/cra/regions/caribe/pri/adios_a_tosado_aviles.pdf

C7.0503 Israelites of the New Universal Covenant - Los Israelitas del Nuevo Pacto Universal (1950s, Bolivia and Peru; a splinter group from the Seventh-Day Adventists in the Lake Titicaca region among the Aymara Indians; the leaders are “priests” who wear long beards and white robes imitating the priesthood of Aaron, and organize their lives around
sacrificial worship similar to that found in the Old Testament

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://www.deuseamor.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 Reyno de 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

C7.0508  
**Growing in Grace International Ministries – Ministerios Internacionales Creciendo en Gracia**  (1980s, Miami, Florida; founded by the “apostle” José Luis de Jesús; this group rejects all the Holy Scriptures except for the Pauline Epistles of the New Testament; for believers, there is license to sin because they have already been forgiven by Jesus); during the 2000s, the “apostle” began calling himself “Jesucristo Hombre” and claimed that he is the divine “Son of God”) – http://www.creciendoengracia.com
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.cruzadaestudiantil.org/

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

Other similar groups
PART D: NON-CHRISTIAN RELIGIOUS GROUPS

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 Life,” the Four Basic Truths and the Eight-fold Path; this is a reform movement with ancient Hinduism that became a missionary religion after 270 BC, when it expanded from one Indian province to the whole nation, then to Ceylon, Nepal and Central Asia with assistance from the Emperor Asoka:

http://www.buddhanet.net/asia.htm
http://philtar.ucsm.ac.uk/encyclopedia/budsm/index.html

D1.101 Buddhist groups in Southern Asia (523 BC, India, Pakistan and Bangladesh): http://www.buddhanet.net/asia_dir/abc_i.htm

D1.10101 Hinayana or Theravada (“The Lesser Vehicle” – the writings of Buda are used, called “Tripitaka” or “Pali Canon,” and the writings of Sariputra, an early disciple of Gautama)

D1.10102 Mahayana (“The Greater Vehicle” – followers use the teachings of Ananda and other disciples of Gautama but reject the writings of Sariputra; emphasis is placed on Buddhism as “the salvation of all living creatures;” the Tripitaka is not accepted, rather followers use their own versions of the teachings of the Buddha, such as the Lotus Sutra, the Diamond Sutra and the Sukhavati-Vyuha)

D1.10103 Tantric (belief in the singular power of Shakti that comes from the Absolute God; sexual yoga is practiced in order to achieve a state of higher existence)

D1.10199 Other Buddhist groups from South Asia

D1.102 Buddhist groups in Southeast Asia (270s, BC, Ceylon, Burma-Myanmar, Siam-Thailand, Cambodia, Laos, Vietnam, Malasia and Indonesia-Papua New Guinea)

D1.10201 Mahayana (270s, BC, a movement that resulted from the work of missionaries to Ceylon sent out by the Emperor Asaka)

D1.10202 Hinayana or Theravada (VI century AD, became the dominant religion of Ceylon, Burma-Myanmar, Siam-Thailand, Cambodia, Laos y Vietnam)
Other Buddhist groups in Southeast Asia

**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)

**Mahayana** (200 BC por misioneros Budistas de la India; tie ne grupos afiliados en Argentina, Chile, Peru and Uruguay)

**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](http://philtar.ucsm.ac.uk/encyclopedia/easia/pure.html)

**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](http://philtar.ucsm.ac.uk/encyclopedia/easia/zen.html)

**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](http://www.dharmanet.org)

**International Buddhist Progress Society** (1967, Taiwan; USA headquarters in Hacienda Heights, CA)

**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/nara.html) [http://philtar.ucsm.ac.uk/encyclopedia/easia/shingon.html](http://philtar.ucsm.ac.uk/encyclopedia/easia/shingon.html)

**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)

**Mahayana** (372 AD, Kingdoms of Koguryo, Paekche and Silla on the Korean Peninsula)

**Chogye** (1935, a union of Sonjong and Kyojong)

Other Buddhist groups in Korea

**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)

**Jodo Shinshu Honpa Hongwanji** (Shin or “True Pure Land” -- devotion to Amida Buddha; there are affiliated temples in Argentina, Brazil, Mexico and Peru)
**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 Hiroswa):

[http://philtar.ucsm.ac.uk/encyclopedia/easia/shingon.html](http://philtar.ucsm.ac.uk/encyclopedia/easia/shingon.html)

**Shingon Shugendo** (a shamanistic sect of the sacred mountains, founded by En-no-ozunu, also known as Jinpen Daibotsatsu; has affiliated groups in Brazil)

**Nichiren-shu** (Nichiren religion, founded in 1253 AD by a Buddhist reformer, known as Nichiren [1222-1282], based on the Lotus Sutra)

**Reiyukai America** (1924, Kakutaro Kubo; has affiliated temples in Brazil):

[http://philtar.ucsm.ac.uk/encyclopedia/easia/rissho.html](http://philtar.ucsm.ac.uk/encyclopedia/easia/rissho.html)

**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)

**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.sgi-usa.org)  
[http://www.en.sokagakkai.or.jp](http://www.en.sokagakkai.or.jp)  
[http://philtar.ucsm.ac.uk/encyclopedia/easia/soka.html](http://philtar.ucsm.ac.uk/encyclopedia/easia/soka.html)

**Soto Zen School** (Zen was founded by Tao-sheng [360-434] in China; there are two schools of Zen: Lin-chi and Ts'ao-tung; after arriving in Japan in the XIII century, Lin-chi was transformed into Rinzai Zen and Ts'ao-tung became Soto Zen; the founder of Soto Zen was Dogen [1200-1253]; there are affiliated groups in Argentina, Costa Rica, Guatemala, Mexico, Dominican Republic, Puerto Rico, Venezuela and Guadalupe, among others)

**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)

**AUM Shinrikyo** (1987, Shoko Asahara; Shinrikyo = “Supreme Truth”)

[http://philtar.ucsm.ac.uk/encyclopedia/easia/aum.html](http://philtar.ucsm.ac.uk/encyclopedia/easia/aum.html)

**Buts-Tyo-Shu** ("Followers of Buddha")

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 linage 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” o “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.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](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/](http://www.dharmanet.org/dir/world/)

D1.199  Other Buddhist groups: [http://www.buddhanet.net](http://www.buddhanet.net)

D1.200  **CHINESE RELIGIONS**

**Overview**: these include all religions native to China except for Buddhist groups, which are covered in D1.1; some of these belief systems still exist among Chinese immigrants in Latin America and the Caribbean; for an overview of the history, ethnicity and religions of China, see the following websites: [http://philtar.ucsm.ac.uk/encyclopedia/china/index.html](http://philtar.ucsm.ac.uk/encyclopedia/china/index.html) [http://www.warriortours.com/intro/history/index.htm](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/index.htm#ethnicity](http://www.uglychinese.org/index.htm#ethnicity) [http://www2.kenyon.edu/depts/religion/fac/Adler/reln270/links270.htm](http://www2.kenyon.edu/depts/religion/fac/Adler/reln270/links270.htm)

D1.201  **Folk Religion or Traditional Religion** (the religion practiced in much of China for thousands of years, which included “ancestor veneration” [sometimes called “ancestor worship”] and drew heavily upon concepts and beings within Chinese mythology. Chinese folk religion is sometimes seen as a constituent part of Chinese traditional religion, but more often the two are regarded as synonymous. It is estimated that there are at least 800 million adherents to Chinese folk religion worldwide; ceremonies, veneration, legends, festivals and various devotions associated with different folk gods/deities and goddesses form an important part of Chinese culture even today; the veneration of secondary gods does not conflict with an individual’s chosen religion, but is accepted as a complementary adjunct to Buddhism, Confucianism or Taoism; the Chinese dragon is one of the key religious icons in these beliefs) [http://en.wikipedia.org/wiki/Chinese_folk_religion](http://en.wikipedia.org/wiki/Chinese_folk_religion) [http://www.religionfacts.com/chinese_religion/practices/ancestor_worship.htm](http://www.religionfacts.com/chinese_religion/practices/ancestor_worship.htm)
D1.202 Confucianism (Master K'ung, Han Dynasty, 6th 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

D1.203 Taoism or Daoism (Lao-Tzu, 6th century BC; Tao = "the Way")
http://www.taoist.org
http://philtar.ucsm.ac.uk/encyclopedia/taoism/index.html

D1.204 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

D1.205 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)

D1.206 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, Jinsa 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

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 **O moto** (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)
Hayashi Reiki Ryoho Kenkyu-kai (1931, Sensei Chujiro Hayashi)

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](http://www.hugoiarza.8k.com)


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](http://www.snitruth.org)

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)


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://www.mahikari.org/mahikari.htm) [http://philtar.ucsm.ac.uk/encyclopedia/easia/mahik.html](http://philtar.ucsm.ac.uk/encyclopedia/easia/mahik.html)

Sociedad de Johrei (1971, Japan, Korea and Brazil): [http://www.johreifellowship.com](http://www.johreifellowship.com)


Suhikari Koha Sekai Shindan (1980, founded by Kuroda Minoru; Hachioji City, Gifu Prefecture, Tokyo, Japan)

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](http://www.pl-usa.org)

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/

Mahikari (“Divine True Light;” founded in 1959 by Kotama Okada; also has centers in the USA and Puerto Rico)

AUM Supreme Truth (1987, founded by Chizuo Matsumoto = Asahara)

Kofuku-no Kagaku (“Institute for Research in Human Happiness;” began in Brazil in 1992 and has many followers in the Sao Paulo metro area)

Minkan Shinko (a Japanese popular religion; a mixture of elements of Shinto, Confucianism and Buddhism)

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
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://philtar.ucsm.ac.uk/encyclopedia/hindu/devot/index.html

D2.101  Vishnu Sect (Vaishnava):
http://philtar.ucsm.ac.uk/encyclopedia/hindu/devot/vaish.html

D2.10101  Vendanta Society – Sivananda Yoga Vendanta Centers (Shivanandanagar, District of Tehri-Garwal, Uttar Pradesh, India; founded by Swami Sivananda Saraswati [1887-1963] and his disciple Swami Chidananda; the official representative in the USA is Swami Vishnu Devannada; the Divine Life Society was founded in 1936 and the True World Order in 1969 in India; there are many affiliated centers in the USA and Canada; also, there are centers in Spain, Uruguay and the Bahamas) -- http://www.sivananda.org/

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


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/


D2.10106  Gopinath Guadiya Math International (1970s, followers of Sri Bhaktisiddhantanta 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 Bhaktisiddhanthanta Sarswati Thakur of Bengal; there are “maths” or temples in Colombia, Ecuador, Mexico, Brazil and Venezuela, among other nations): http://scsmath.com
Hindu Temple Society (1977, Calabasas, California)

Chiltern Yoga Foundation (1970s, San Francisco, CA; founded by Swami Venkatesananda; there are affiliated centers in Australia and South Africa)

Shiva Sect (Shaivas) -- http://www.templenet.com/abode.html
http://philtar.ucsm.ac.uk/encyclopedia/hindu/devot/shaiv.html

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)

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)

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)

Shakti Sect (Shaktas) -- http://www.templenet.com/shakti.html
http://philtar.ucsm.ac.uk/encyclopedia/hindu/devot/shaktas.html

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

Self-Realization Fellowship (1861, founded by Mahavatar Babaji, a master of Kriya Yoga; a disciple of Swami Paramahansa Yogananada [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/
http://www.yogananda-srf.org/temples/mothercenter/mothercenter.html

International Sri Sathya Sai Organization (1940, Puttaparthy, Anantapur, India; founded by Swami Bhagavan Sri Sathya Sai Baba): http://www.sathyasai.org

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 Yogi, 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

D2.1071 **Ananda Marga Yoga Society** (1955, founded by Prabhat Ranjan Sarkar [born 1921] in Bihar, India; known to his followers as Shrii Anandamurti; has affiliated centers in the USA and Latin America)

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, Maharastra, 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. Deepak Chopra, born 1946; founded the Chopra Center for Wellbeing in 1996 in Carlsbad, California, with his associate Dr. David Simon, both of whom are medical doctors): http://www.chopra.com

D2.11102 **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 tern or 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
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)


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/

Karpal Light Satsang (1974, Kinderhook, NY; Thakar Singh) -

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/

Movement of Spiritual Inner Awareness, MSIA (1971, John-Roger Hinkins, Los Angeles, CA; there is an affiliated center in Venezuela) - http://www.msia.org/

Ancient Teachings of the Masters, ATOM (1983, Oak Grove, Oregon; Darwin Gross, who was one of the leaders of ECKANKAR)

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/

Other similar groups
MIDDLE EASTERN RELIGIOUS GROUPS, PART I: JEWS (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 descendants are found in the Five Books of Moses [called the Torah], part of the writings known today as the Old Testament. Additional writings of the various Jewish chroniclers, prophets and rulers, such as King David, are also included in the Old Testament. Various other ancient writings trace the history of the Jewish people down to the beginning of the Christian era, but do not record the fall of the City of Jerusalem and the destruction of the Temple in 70 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

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.sephardim.com/)  [http://www.saudades.org/](http://www.saudades.org/)  [http://www.bsz.org/lsephardichistory.htm](http://www.bsz.org/lsephardichistory.htm)  [http://jewishwebindex.com/sephardi.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](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/nhpc/USC02.html](http://www.cjh.org/nhpc/USC02.html)  [http://www.americansephardifederation.org/sub/sources/synagogues.asp](http://www.americansephardifederation.org/sub/sources/synagogues.asp)  [http://www.americansephardifederation.org/sub/about/history.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 19th century in USA)

The interest among Afro-Americans to choose Judaism as an alternative to Christianity began in the late 19th century with the discovery of the Falashas, a group of Black Jews in Ethiopia 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/
**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/](http://www.ifmj.org/)

**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/](http://www.mjaa.org/)

**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/](http://iamcs.org/)

**Other Messianic Jewish synagogues and related organizations**

**Emergent Jewish Communities or “Emergent Sacred Communities”**
(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:

**Other Groups within Judaism**
D4.0  MIDDLE EASTERN RELIGIOUS GROUPS, PART II

D4.01  ZOROASTRIANISM (Persia, 7th century BC)
http://www.zoroastrianism.com/

D4.0101 Classical Zorastrianism (Middle Eastern and South Asian countries; a monotheistic religion founded by Zarathrustra in Persia during the 7th 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 Zorastrian 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 TRADITIONS (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/

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 Gurdjieffism (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; his followers in South America have established “Schools of the Fourth Way” as a means of sharing Gurdjieff's teachings; other disciples use the name “Institute for the Development of the Harmonious Human Being”; one of the major organizations is the Gurdjieff Foundation, now located in San Francisco, California)

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 Sumohadiwidjojo (born 1901), known as Bapak, meaning “father”; Subud is a contraction of three Sanskrit words: Sulisa Budhi Dharma; the key philosophy of Subud is latihan, the process of submitting or surrendering oneself to the power of God; Subud has adherents worldwide: http://www.subud.org

D4.0299 Other Islamic-related groups
BAHA'I FAITH (1844 in Persia, now known as Iran)

General Overview: founded by Mirza Ali Muhammad (1819-1850) after his declaration in 1844 that he was the Bab (“Gate”) through whom people would know about the advent of another messenger of God; his followers were known as Babis (“followers of the Bab”); the Bab was martyred in 1850 in a wave of persecution; in 1852, one of his followers, Mirza Husayn-Ali (1817-1892), came to understand himself as the Holy One whom the Bab had predicted; in 1863, he revealed this to his close friends and family members, and from then on a growing number of Babis accepted Baha’u’llah (as Husayn-Ali was called) as the Holy One and became Baha’is; he moved from Baghdad and finally settled at Akka in Palestine, now part of present-day Israel; after a succession of leaders, the world headquarters were established in Haifa, Israel, in 1957; the movement is now governed by the Universal House of Justice, also known as the International 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://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
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 Muskogeeans 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 (Atapcanos), 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 reminants 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 prescribe and sell herbal medicine, principally within Native American, Hispanic and Afro-Caribbean communities; see:  
http://www.cuandero.com/  
http://www.tsha.utexas.edu/handbook/online/articles/view/CC/sdc1.html  
http://www.artemaya.com/bone_sp.html

D5.103 Witchcraft or Brujería

**Overview:** this is a general category that includes *sorcerers* (hechiceros), also known as *witches* (brujos y brujas), *diviners, psychics, metaphysicalists, clairvoyants* and *astrologers*, who are specialists in the art of magic and selling their services; throughout Latin America a variety of witches 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 sevices 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 psychotropical 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

D5.1041 Native American Church of Itzachilatlan – Iglesia Nativa Americana de Itzachilatlan (Yoricostio, Michoacán, México; Aurelio Días Tepankali, president; also has affiliated groups in the) – http://www.peace-dignity2000.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 psychotropical 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/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)
Peyote Way Church of God (1977, Willcox, AZ; led by Immanuel Pardeahtan Trujillo, Eugene Yoakum y William Russell)

Other similar groups

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/avadem.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 Pucalpa, 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
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

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 Brasilia and there are affiliated centers in more than 40 cities of Brazil, with about 7,000 followers of diverse social backgrounds) – http://www.udv.org.br

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


Other similar groups

Afro-American Nativistic Movements

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:
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) –


Candomblé (1830s, in the City of Salvador, Bahía, 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, Nããá, 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://religiousmovements.lib.virginia.edu/nrms/macu.html

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
**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](http://www.cacp.org.br/Quimbanda.htm)

**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 Orixa; 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, Nâná, Oxum, Iansã y Oxalá) are the sacred figures of Batuque) -- [http://oxum.com.ar/batuque.htm](http://oxum.com.ar/batuque.htm)

Other similar groups

**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 consagration of the believers to their guardian angel ("ángel de la
guarda") that converts them into babaloshas or iyaloshas, babalawos (priests of Ifá worship) or paleros; initiation into one of these religions implies taking on serious commitments that must be respected by the believer until his death; the rituals and ceremonies related to these African deities have their basis in the original practices, but all of them, in general, have suffered substantial changes because of the influence of Roman Catholicism and the personal initiatives of some of the priests of these African religions; Olofi, a Yoruba god, is the supreme deity of the santeros and the babalawos, while the god Nzambi possesses the greatest power for the paleros; within the pantheon of each of these religions, the orishas, who control a wide range of favors, also occupy hierarchical positions; Cuban and Puerto Rican culture contains the ancient roots of these religions, which are preserved with great effort among the general population of these islands; for more information, see: http://spacer.uncfsu.edu/F_corse/sant.htm http://www.meta-religion.com/Religiones_del_mundo/yoruba.htm

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/
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)


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://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)

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](http://www.ehess.fr/centres/ceifr/assr/N117/03.pdf)

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

**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 Garífuna—a mixed race of Carib and Arawak Indians and fugitive African slaves—to the Bay Islands of Honduras; many Garífuna [or “Black Caribs”] survived the journey aboard British ships and asked for the protection of the Spanish civil authorities on the Honduran mainland, near the City of Trujillo; during the next century, the Garífuna established villages on the Caribbean coast of Honduras, Nicaragua, Guatemala and British Honduras [now, Belize]; many Garífuna conserve their native culture and religion; drums, songs and dances are used in the open-air ceremonies, while followers smoke cigars and drink rum; an important element in religious ceremonies is the possession of the body of some believers by spirit-beings, which is manifested in their speaking and singing in unknown tongues; believers seek healing for their illnesses, good fortune, happiness, love, etc.; in the historical context Central America, the Garífuna adapted their African and Amerindian beliefs to Catholic rituals and symbols; today, there are an estimated 70,000-90,000 Garífuna in Central America, but thousands more have migrated to northern cities, such as New Orleans in Louisiana, Miami in Florida, New York City or Los Angeles in California, etc.)

http://www.mp3honduras.com/Hist_gari.htm
http://www.laprensahn.com/socarc/9607/s24001.htm

**D5.20299** 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 influencias 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 stong 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

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 Obeah-man (sorcerer) who used herbs and magical formulas to heal sickness or to cause damage to one’s enemies; the slaves believed that the “Obeahman” had the power to capture their shadows or “duppies” and thereby to dominate them and control their destiny; during the 1850s, the British approved a series of laws prohibiting the practice of Obeah; however, among Jamaicans and other West Indians, these beliefs and practices persist today in daily life but are done in secret within a nominal Christian society) -- http://www.angelfire.com/electronic/awakening101/obeah.html

Cumina or Kumina (XVII century, on the islands of St. Thomas and Jamaica; an animistic religion that was born on among the Bantu slaves from the Congo and Angola who arrived during the XVII to XIX centuries; this religion is similar to Vudú in Haiti and Shango in Trinidad and Tobago) – http://www.nlj.org.jm/docs/kumina.htm

The Native Baptist movement first appeared in Jamaica with this name in official documents beginning in 1837, although it actually began sometime after the arrival of a Negro Baptist preacher (George Liele) from Georgia in 1783, who accompanied British Loyalists who refused to live in the newly-independent United States of America. By the 1830s, during the last decade of African enslavement, the Native Baptists emerged as a distinct religious sect that incorporated Myalism into its beliefs and practices, along with many elements of Protestant Christianity. The emerging Native Baptist leaders were militant and used their meetings to discuss the urgent need of achieving freedom for all black slaves and the injustices of the slavery system. The Native Baptists incorporated Myalism and Obeah (sorcery, witchcraft) in their religious observances, whereas Liele and his native associates adhered to strict Baptist principles as found in North America and Europe. Native Baptists were found mainly in what is now called the Kingston Corporate Area and in
St. Catherine, St. Thomas and Clarendon parishes. They were not found in western Jamaica.

One of the main leaders of the Native Baptist movement was **Sam Sharpe, who led the 1831 Slave Rebellion** on the Kensington Estate in St. James Parish. Paul Bogle was another Native Baptist leader who led the disastrous **Morant Bay Rebellion** in 1865 in St. Thomas Parish. These developments paralleled the establishment of the Jamaica Baptist Union, officially founded in 1849, under the leadership of black Baptist pastors with the support of white missionaries affiliated with the Baptist Missionary Society (BMS), based in London.

**Spiritual Baptists (also called “Shouters” or “Shakers”)** emerged in the eastern Caribbean during the post-Emancipation period (1838) among former African slaves who were strongly influenced by African-derived religions, especially **Myalism** and **Obeah**, which blended elements of Protestant Christianity into the dominant Creole culture in the British-controlled islands. This new syncretistic religion was characterized by intense displays of ecstatic expression among practitioners, who trembled and shook [hence the term “shakers”] when undergoing “spirit-possession” that was also manifest by shouts [hence the term “shouters”]. This sect was condemned by leaders of the Established Anglican Church and Protestant “Free Church” denominations in the British West Indies due to the common use of magical practices among the Spiritual Baptists in St. Vincent, Trinidad-Tobago, Grenada, Barbados and Guyana. In 1912, an ordinance was approved in St. Vincent “to render illegal the practrices of Shakerism,” but despite constant persecution the Shakers thrived; this ordinance was not repealed until 1965. In 1996, the various Spiritual Baptist Churches held a council of bishops in Port of Spain, Trinidad, to consolidate and better organize their work throughout the Caribbean basin. Their religious services, often lasting four to five hours, are held regularly, with baptism and mourning being their most important rituals. No one is baptized unless they first have experienced a dream, vistion or spiritual sign. After being baptized, the initiate is eligible for participation in their most sacred ritual, called “mourning” (or “taking a spiritual journey,” a “pilgrim journey” or “going to the secret room”), where they seek a vision through prayer and fasting, which typically lasts between six and twenty-one days. During the visions or spiritual journeys, the initiate allegedly receives instruction and knowledge (called “going to school”) from the spirit world; this is the core experience of the Spiritual Baptists. The majority of the churches (called “prayer houses” or “praise houses”) in the Caribbean are small and are composed predominantly of Afro-Caribbeans, but today about 5% of their members are Whites and Asians. The Spiritual Baptists are led by the Council of Elders, which includes individuals (both male and female) who have been consecrated as archbishops. Today, their largest and more prosperous churches are located among Caribbean emigrants in the USA, Great Britain and Canada. –
D5.20306  **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 denominations in Great Britain, a modification took place in Myalism that produced a movement called “Revival Zion” or 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 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 Tafaris or Rastafarians (see D5.20308) [http://www.ipak.org/jamajka/first.html](http://www.ipak.org/jamajka/first.html)

D5.20307  **Ethiopian Zion Coptic Church** (founded in Jamaica by Marcus Garvey in 1914)

D5.20308  **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 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 escential elements of their religion, which has elements of Christianity mixed with animistic African beliefs) – [http://www.saxakali.com](http://www.saxakali.com) [http://ethiopianworldfed.org/Ras%20Tafari/index.htm](http://ethiopianworldfed.org/Ras%20Tafari/index.htm)

D5.20309  **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.xs4all.nl/~cvdmark/winti.htm)
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/MAGIC/VOODOO/
http://dir.yahoo.com/Society_and_Culture/Religion_and_Spirituality/Religions_of_the_world/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 in the French-speaking islands of Guadalupe and Martinique, with some similarities to Vaudou in Haiti, Santaria in Cuba and Condomblé in Brazil) - http://fr.wikipedia.org/wiki/Quimbois
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

Regla Arará (in Cuba and Puerto Rico; this is a variation of Vudú in Haiti) – http://www.marioverrier.com/arara.htm

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/

Other similar groups

D5.3

LATIN AMERICAN NATIVISTIC MOVEMENTS

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.geocities.com/columbanos/religiosidad.html
http://www.conocereislaverdad.org/Religiosidadpopular.htm

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.mexconnect.com/mex_/virgins.html
http://www.theworkofgod.org/Aparitins/Guadalup/OURLADY.htm
http://www.venezuelatuyu.com/religion/coromoto.htm
http://wais.stanford.edu/Mexico/mexico_cultofthevirgenmary102701.html

D5.303 Cult of the Christ Child: since the early days of the Iberian colonial period, there have been many places in many countries where a statue of the “Christ Child” [Baby Jesus] has been revered, worshipped and honored by means of special prayers, rituals and celebrations; miraculous cures have been attributed to prayers offered to these images; one of the most famous of which is the Cult of the “Niño Jesús” in Capaya, Barlovento (1842, State of Miranda, Venezuela):

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/noticiosterlevisa/invesitigaciones/424781.html
http://www.famsi.org/reports/94017es/section11.htm
http://www.cofrades-digitales.com/devocionxtonegro2.pdf
http://www.udel.edu/LAS/Vol6-1Dominguez.html

D5.305 Latin American Folk Saints / Healers: these are popular “saints,” not recognized officially by the Roman Catholic Church, who are believed to have special powers to heal the sick and perform other miracles, even after their death; these folk healers are revered and honored by devotees, who offer special prayers and celebrations in the hope that the “spirit” of the deceased healer will respond to their requests; see the examples listed below:
  http://vpea.utb.edu/folk/folksaints.html
http://links.jstor.org/sici?sici=0094-0496(198802)15%3A1%3C136%3ATMOHCl%3E2.0.CO%3B2-E
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)

- [rcadena.com/ensayos/Fidencio.htm](http://rcadena.com/ensayos/Fidencio.htm)
- [unix.utb.edu/~vpea/fidencio.html](http://unix.utb.edu/~vpea/fidencio.html)
- [unix.utb.edu/cgi-bin/netforum/dean/a/3--45](http://unix.utb.edu/cgi-bin/netforum/dean/a/3--45)
- [http://www.cybersepa.org.mx/inquietud/revista100/fidencio.html](http://www.cybersepa.org.mx/inquietud/revista100/fidencio.html)
- [http://vpea.utb.edu/elnino/ninointernetenlaces.html](http://vpea.utb.edu/elnino/ninointernetenlaces.html)

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.


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)

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](http://lectorias.com/morenocanas.html)

Other similar devotions

Messianic Movements:


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.afrikaworld.net/afrel/)  
[http://www.geocities.com/Athens/Parthenon/8409/aic.htm](http://www.geocities.com/Athens/Parthenon/8409/aic.htm) (AICs)  
[http://www.geocities.com/Athens/Parthenon/8409/aicdb.htm](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/Main/runerc.htm)  
[http://artsweb.bham.ac.uk/aanderson/NRM/africa.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://philtar.ucsm.ac.uk/encyclopedia/seasia/animism.html)  
[http://www.mythiccrossroads.com/asia.htm](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://ismailli.net/Source/nikamess.html](http://ismailli.net/Source/nikamess.html)  
[http://ismailli.net/Source/0784dkh.html](http://ismailli.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](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/viet/vietnam.html)  
[http://www.caodai.org/about.htm](http://www.caodai.org/about.htm)
D5.43 **ASIAN-PACIFICO REGION**

**General Information:**

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

**Aborigenes of Melanesia and New: "Cargo Cults"**

http://www.anthropologising.ca/writing/carcult.htm
http://www.anthropologising.ca/writing/cargo.htm

**Native Religions of the Fiji Islands:**

http://www.moon.com/closer/fiji_customs.html

**Native Religions of Okinawa:**


**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://www.powells.com/subsection/MythologyMiddleEastern.html

D5.45 EUROPE (see D6.0 below: ANCIENT WISDOM FAMILY)

http://www.mythiccrossroads.com/europe.htm
D6.0 ANCIENT WISDOM FAMILY

General Overview: throughout the ages the idea has persisted of “hidden or occult writings” containing information about “ancient wisdom” from human, spiritual, cosmic and/or 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 While 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.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

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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 Son, 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 Zolar, which appeared in the XIII century allegedly written by Moises de León [1250-1305], was a very important document in the beginning stages of this movement in Europe. 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.luxhermes.com/)
- [http://www.hermetics.org/org%20links.html](http://www.hermetics.org/org%20links.html)
- [http://www.ifh.cl/la_ensenianza/02_siete_principios.html](http://www.ifh.cl/la_ensenianza/02_siete_principios.html)
- [http://www.corazones.org/apologetica/practicas/adivinacion.htm](http://www.corazones.org/apologetica/practicas/adivinacion.htm)
- [http://www.corazones.org/apologetica/practicas/magia.htm](http://www.corazones.org/apologetica/practicas/magia.htm)
- [http://www.corazones.org/apologetica/practicas/horoscopos.htm](http://www.corazones.org/apologetica/practicas/horoscopos.htm)
- [http://www.corazones.org/apologetica/practicas/astrologia.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 Martin** [1743-1803]; in 1754, Martínez de Pasquale founded “The Masonic Order of the Elected Knights Cohen” and Saint Martin became affiliated with this group in 1768; when Martínez de Pasquale died in 1774, Saint Martin took over the leadership of the movement; it is a system of philosophical thought essentially based on the Kabalah and **Christian Gnosticism**; its members include both sexes who are organized in lodges
or “heptadas,” without discrimination as to race, religious faith, political ideology, social class, sex or social condition; its stated objective is the spiritual betterment of its members by means of the study and knowledge of the initiative tradition; there are divisions and sub-divisions of the Order in Europe and the Americas, including: Antigua Orden Martinista de España, Antigua Orden Martinista Universal de Italia, Orden Martinista y Sinárquica de Canadá, Orden Martinista y Sinárquica de Barbados, Orden Martinista de los Caballeros de Cristo, Orden Martinista Iniciática Reformada, etc.) –
http://www.iniciados.org/martinismo/om.htm

D6.020101 Monastery of the Seven Rays (1754, France; Jacques Martínez de Pasqually; toward the end of the 1790s, this Order was founded in Leogane, Haiti, under the leadership of Louis-Claude de Saint-Martin; 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

D6.020102 Traditional Martinista Order (1891, France; founded by Gérard Encausee, 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 Victor 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 Cedaíor - Orden Martinista del Maestro Cedaíor (between 1895-1909 in France, “Brother Cedaíor” collaborated with Gérard Encausse [also known as “Papus”], Stanislas de Guaita, Sédir, Barlet, Lermina and others; Cedaíor moved to Buenos Aires, Argentina, in 1910 and worked in Argentina, Brazil, Chile and other countries; in Brazil, Maestro Cedaíor 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”) –

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/](http://es.geocities.com/antiguaordenmartinista/)


D6.020107 **Orden Martinista de España**: [http://www.iniciados.org/martinismo/om.htm](http://www.iniciados.org/martinismo/om.htm)

D6.020108 **Orden Martinista de Portugal**: [http://www.iniciados.org/martinismo/port/pom.htm](http://www.iniciados.org/martinismo/port/pom.htm)


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 Synáquica, Orden Rosacruz AMORC, Orden Martinista Tradicional, Iglesia Gnóstica Universal, Sociedade da Estudios e Investigacoes Templarias, Orden Kabalistica de Rosacruz, Orden de Estudios Martinistas, Orden Synáquica de Polonia, Orden de Milicia Crucifero Evangélica, Sociedade Alquimica de Francia and Orden de Lys e Da Aguia; the FUDOSI was apparently discontinued in 1951) – [http://www.sca.org.br/artigos/ahf23.htm](http://www.sca.org.br/artigos/ahf23.htm)

D6.020112 **La Orden de Templos Operativos** – [http://www.iniciados.org/oto.htm](http://www.iniciados.org/oto.htm)

D6.020113 **Grupo de Estudios de Metafisica Aplicada, GEMA** (Santiago, Chile) – [http://www.iniciados.org/socios/gema.htm](http://www.iniciados.org/socios/gema.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)


D6.0202 **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 MacGregor Mathers; a hermetic and kabalalhist British order that ceased to exist with this name in 1903-
1905, but two other organizations were founded that have continued the movement: **Stella Matutina** [in 1905 a branch organization was formed known as "Order of the Companions of the Rising Light in the Morning"] and **Alfa et Omega** [Ordine Rosacrociano 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](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/](http://www.hermeticgoldendawn.org/)

**D6.0203**  
**Aurum Solis** (1897, England; Charles Kingold and George Stanton; a Western school of kabalalah 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/](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)  
[http://www.thelemicgoldendawn.org/afc/](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/


D6.020609 **Ordo Templi Orientis** (Sao Paulo, Brazil) – http://members.tripod.com/~laylahsp/oto_fr.htm

D6.0207 **Builders of the Adytum, BOTA** (1922, Los Angeles, 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/


D6.0209 **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)

D6.0211 Instituto Filosófico Hermético (IFH, 1970, Santiago, Chile; Darío Salas Sommer (a.k.a. John Baines); there are affiliated groups in Argentina, Colombia, Venezuela, Spain and the USA) - http://www.ifh.cl/

D6.0299 Other similar groups

D6.03 Military Orders and Masonic Lodges (1100s in Europe)

General Overview: see the following websites:
  http://www.meta-religion.com/Sociedades_secretas/masones.htm
  http://www.meta-religion.com/Sociedades_secretas/masoneria_eclesiastica.htm
  http://www.corazones.org/apologetica/grupos/masoneria.htm

D6.0301 Order of the Knights Templar (OKT) or The Poor Knights of Solomon’s Temple

Overview: a medieval military order formed in France by Hughes, the Count of Champagne, and Geoffrey de Saint-Omer in 1118 to protect the City of Jerusalem and Christian pilgrims from attacks by the Muslim armies of the Seljuk Turks that then occupied Palestine; after 1128, the OKT military group was developed as a monastic order based on Christian, Gnostic and Magical principals, according to the teachings of Grand Master Hughes de Payens and his followers; the leadership of the OKT claimed to have learned “the mysteries of true Christianity” from the magical and Gnostic sect of the Johannites in Jerusalem during the XII century; during the next 200 years, the OKT became the richest and most powerful group in 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; there 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 of OKT members were arrested and their possessions confiscated by the kings 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.

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 his 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 of the development of “democratic thought” as a foundation for the French Revolution and, later, for the Italian and American revolutions; its political perspective in Europe and Latin America challenged the Roman Catholic Church, which led to the condemnation of Freemasonry in the papal bulls of 1738 and 1751; in 1917, the Roman Catholic Church declared that “whatever Catholic who becomes affiliated with a Masonic lodge will be automatically excommunicated;” since the 1730s, there were Masonic lodges in the British colonies of North America and many revolutionary leaders—such as Gen. George Washington and the majority of his high command and the politicians Thomas Jefferson and John Hancock, among others—were Masons; also, in Latin America, the revolutionary leaders José de San Martín and Simón Bolívar, among others, in the XIX century were Masons; today, Freemasonry plays an important role in the political 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) –


**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.
Neo-Templar groups; some examples of modern lodges (mainly in Europe) that are Gnostic and magical are:

* Templar Fraternity Gladius Dei (Utrecht, Holland) [http://start.at/tempeliers](http://start.at/tempeliers)
* L’Ordre Rénové du Temple (France) [http://david-schmidt.org/temple.htm](http://david-schmidt.org/temple.htm)
* L’Ordre des Templiers (France) [http://www.aquiweb.com/templiers/](http://www.aquiweb.com/templiers/)
* Los Enclaves Templarios Ibéricos (Spain) [http://www.templespana.org/](http://www.templespana.org/)
* Logia Masónica de René Guénon (Lausanne, Switzerland) [http://www.rene-guenon.net/](http://www.rene-guenon.net/)
* L'Ancien et Primitif Rite Oriental de Misraïm et Memphis, Le Grand Sanctuaire Adriatique, GSA (France) -- [http://membres.lycos.fr/cirer/GSA.htm](http://membres.lycos.fr/cirer/GSA.htm)

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](http://es espanol.geocities.com/informes/masoneria/enlaces.html) established in France in the XVIII century:

Rosicrucian Family – Rosicrucianism (ca. 1614, Germany; Valentín Andreae or Christian Rosencreutz, "The Order of the Rosae Crucis") - [http://www.crcsite.org/](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 Supreme 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://www.wicca.org/links/resources.html
http://wicca.net/links/churchs.html
http://www.omphalos.net/rants/index.htm
http://www.branwenscauldron.com/site_index.htm
http://wicca.net/links/churchs.html

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


D6.0599 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 publicly 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/satanicul.htm 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

GFU Network - Red GFU (1961, Morelos, Mexico; José Manuel Estrada Vásquez [1900-1982], the first disciple of Supreme Master Serge Raynaud; Estrada was a former member of the Theosophical Society, the Ancient and Mystical Order of the Rosacruz [AMORC], the Masonic Order, and the Liberal Catholic Church in Venezuela; the official name of this organization is: Red Internacional de Organizaciones Culturales no Gubernamentales, Gran Fraternidad Universal – REDGFU; the movement is also known as GFU Línea Solar and Suprema Orden del Acuarius - SOA; Estrada’s principal disciples are: José Marcelli, José Michán and Carlos Michán) – http://www.redgfu.org/  
http://www.soa.edu/  
http://www.soa.edu/articulos06.htm

Grand Universal Fraternity, Southern Colleges of the Solar Lineage - Gran Fraternidad Universal, los Colegios del Sur de la Línea Solar (1970, Chile; José Rafael Estrada Valero and his disciples) – http://members.tripod.com/escepticos_gfu/gfuv.htm

Mancomunidad de la Amerika India Solar – MAIS (1977, Colombia; Domingo Días Porta) - http://vsaddp.tripod.com/Html/puertas2/index-40.html


Bureau Cultural Mundial – BCM (founded by disciples of David Ferriz Olivares) - http://bcmyoghismo.com/

Colegio Iniciática “La Ferrière” (Mexico City, Mexico; Luis Murguía Alarid) - http://lmurguia.tripod.com/index.html

Augusta Gran Fraternidad Universal (2000, Mexico and Venezuela, Pedro Enciso and his disciples) - http://www.augustagfuvenezuela.blogspot.com/

Universal Gnostic Movement - El Movimiento Gnóstico Universal (1950s, Mexico; founded by Victor Manuel Gómez Rodríguez, known as Samael Aun Weor after 1956 [1916-1977], who was born in Santa Marta, Colombia; he moved to Mexico City in the 1950s and founded the Gnostic movement [http://www.gnosis.org.br/emov_gno.htm] that has affiliated groups in many Latin American countries; among his followers, he is known as the “Venerable Master,” “Kalki Avatara of the Age of Aquarius,” the “Avatar of the White Horse” and other symbolic names; Master Samael named his successor in 1964, M. Gargha Kuichines; also, the Movimiento Gnóstico Internacional was founded in 1961 in Ciénaga Magdalena, Colombia, by Samael Aun Weor; the Mexican headquarters are located in the City of Guadalajara, Jalisco; the international headquarters are now in Bogotá, Colombia)  
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, also in Bolivia) --
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 Ángel Livraga Rizzi [1930-1991] and his wife, Ada Albrecht; both have written many books and articles about other cultures and ancient civilizations, essays on philosophy and religion, novels, etc.; some of these materials are available on the New Acropolis website in an electronic format; this organization is said to be a post-theosophical society that combines theosophy, Western esoteric thought, alchemy, astrology and Oriental and Greek philosophy; its activities are promoted as “a humanistic organization without political or religious ties;” it has affiliated groups in Argentina, Colombia, Costa Rica, Mexico, Paraguay, Venezuela and the USA, as well as in Europe, the Middle East and Asia; it was denounced in France and Argentina as being “neo-Nazi”) –
http://www.acropolis.org
CAFU Foundation, also known as Order of the American Knights of Fire – Orden de los Caballeros Americanos del Fuego [1937, Buenos Aires, Argentina; founded by Santiago Bovisio [1903-1962], born in northern Italy at Bergamo; his formal schooling was in the small town of Vigevano as well as a monastery of the Passionists in Turin; he became a member of the Order of the Knights of Fire in Venice, Italy, allegedly under the tutorship of Master Giovanni Venieviene; Bovisio is alleged to have had contact with followers of Madame Blavatsky and Rudolf Steiner who introduced him to theosophic and anthroposophic philosophies; his early studies gave him a deep understanding of the Judeo-Christian tradition of asceticism-mysticism; Bovisio immigrated to Argentina at age 22 and sometime later founded Unión Savonaroliana [named after Girolamo Savonarola, 1452-1498, an Italian Dominican priest who preach passionately about the Last Days, accompanied by visions and prophetic announcements of direct communications with God and the saints] in Buenos Aires; he also founded the Universidad Espiritualista Argentina in Rosario before establishing the Sagrada Orden de los Caballeros Americanos del Fuego [IHES], similar to the European order but independent; Bovisio became the Knight Grand Master of CAFH = the 11th letter of the Hebrew alphabet, which for members of the order signifies: the force of the soul to achieve union with God, or the presence of the divine in each soul; the teaching of CAFH is centered on its vision of spiritual unfolding, of becoming, the great religions, and Judeo-Christian asceticism-mysticism, along with the traditional teachings of the esoteric schools concerning the astral and mental worlds; the asceticism-mysticism was based on prayer, meditation, self-control and the practice of upright actions, and in the early years was practiced by a small group of individuals in Buenos Aires; Bovisio died in an automobile accident in Argentina in 1962 at the age of 59; his successors were Jorge Waxemberg [1962-2005] and José Luis Kutscherauer [2005-]; affiliated groups now exist in North and South America, Europe, the Middle East and Australia]: http://www.cafu.org

Other similar groups
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 Margaretta, 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 Ludvig 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 phenomena [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

Society for the Diffusion of Spiritual Knowledge (1854, New York City, NY)
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 [Elías in Spanish], who named him “the prophet of the First Period;” Rojas allegedly began to communicate messages and write documents given to him by Elías, especially about the Seven Seals of the Latter Days (“Siete Sellos de los Ultimos Tiempos”); after his death, Damiana Oviedo became the spiritual leader of the movement, which divided into various groups: Iglesia Mexicana 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, Elíasismo 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


School of Natural Science (1883, Stockton, CA; John E. Richardson; headquarters today in Los Gatos, CA)

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)

British National Association of Spiritualists (1884, London, England)

Federación Espiritista de Brasil (1884, Sao Paulo, Brasil)

American Society of Psychical Research (1884, USA)

British National Association of Spiritualists (1884, London, England)

London Spiritualist Alliance (1884, London, England; Stainton Moses)

National Spiritualist Association of Churches (1893, Chicago, Illinois, USA)

Universal Church of the Master (1908, Los Angeles, CA; B.J. Fitzgerald; in 1966 its headquarters was moved to Santa Clara, CA)
Dutch Society for Psychic Research - Studievereniging voor Psychical Research (1920, Amsterdam, Holland)

International Spiritist Federation - Fédération Spirites Internationale (1923, Paris, France; founded by Sir Arthur Canon Doyle and Ernest W. Oaten; two of the first affiliated societies were those in Cuba and Costa Rica)

Hagar’s Universal Spiritual Church (1923, Detroit, Michigan; George Willie Hurley)

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)

Divine Word Foundation (1962, Melba, Idaho; Hans Nordewin von Koerber; has a fraternal relationship with The Lörber Society in Germany)

Metropolitan Spiritual Churches of Christ (1925, Baltimore, Maryland)

Superet Light Doctrine Church (1925, Los Angeles, CA; Josephine De Croix Trust; has affiliated groups in the Bahamas, Jamaica, Trinidad, Mexico and Panama)

Church of the White Eagle Lodge (1934, England; Grace Cooke; USA headquarters in Montgomery, Texas)

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)

Confederación Espírita Panamericana (CEPA, Buenos Aires, Argentina, 1946)

Inner Circle Kethra E’Da Foundation, Inc. (1950s, San Diego, CA) -- http://www.teachers-of-light.com/pages/Marksstory.htm

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

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 and Blanca Aubreton de Lambert; the School was named after Eugenio’s father, Pedro Basilio Portal; “The Spiritual World of Light decided that his middle name, Basilio, would be used to identify the School and that after his discarnation, he would be its Guide and Protector.”) – http://www.basiliousa.com/pb/wp_24d4339c.html

http://www.basiliousa.com/pb/wp_e12e82af.html?0.8779386242210795

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


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/](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 others; its headquarters today are in Wheaton, Illinois; the international headquarters are located in Adyar, Chennai, India; this is the “mother” organization of the worldwide theosophical movement) – [http://www.thesociety.org](http://www.thesociety.org)  [http://www.theosophical.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](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/](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)


D7.0312 **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 dissention in the Old Catholic Church in the direction of Theosophy, which was prohibited by the governing bishop in England; nevertheless, a group of clerics were in favor of theosophical ideas and resigned to form the Liberal Catholic Movement in 1918; the movement arrived in the USA in 1919 under the leadership of Bishop Irving Steiger Cooper.

[http://www.liberalcatholic.org/history.html](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](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)
**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](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](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)
School for Esoteric Studies (1956, New York City, NY; founded by former co-workers of Alice Bailey)

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/

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

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)

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

Other Alice Bailey groups

"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)

“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 Schaumberg, 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

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)
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)

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

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

City of the Sun Foundation (1968, Columbus, NM; Wayne Taylor)

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

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

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

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)

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


Other similar groups

“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
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)

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)

Aetherius Society (1954, London, England; founded by George King, who claimed to be channel for Master Aetherius, a spokesperson 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/

Cosmic Circle of Fellowship (1954, Chicago, IL; William A. Ferguson, Edward A. Surine and Edna I. Valverde)

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

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)

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

Rahma Mission (1974, Lima, Perú; Sixto Paz Wells)

La Federación Latinoamericana de Parapsicología y Ciencias Afines (Panama)

La Federación Interamericana de Astronáutica (Brazil)

La Federación Mundial de Parapsicología y Ciencias Afines, Mundi-Psi (Spain)

La Federación Panamericana de Estudios Científico-Filosóficos de la Vida Extraterrestre (Argentina)

El Instituto Hispanoamericano de Relaciones Interplanetarias (New York, NY)
**El Instituto GUIME** (Lima, Perú)

**El Centro de Investigaciones de la Vida Extraterrestre** (Miami, Florida)

**La Hermandad Cósmica Mundial de Cruz do Sur** (Brazil)

**Suddha Dharma Mandalam** (Perú)

**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)

**Mark-Age, Inc.** (1960, Fort Lauderdale, FL; Charles Boyd Gentzel and Pauline Sharpe)

**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)

**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 fenonena and was a well-known lecturer on the subject; he was denounced by many critics as being a fraud)

**Solar Light Retreat** (1966, White City, OR; Aleuti Francesca, who claimed to have contact with the XY7, a mother-craft from the Saturn command)

**Blue Rose Ministry** (1967, Cornville, AZ; founded by Robert E. Short, who claimed to be a channel for flying saucer entities)

**Delval UFO, Inc.** (1972, Ivyland, PA; Anthony and Lynn Volpe)

**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](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/](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/](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 18th and 19th centuries. However, during the 20th century, channeling became a major influence and introduced the ideas of reincarnation and karma into Spiritualist thinking. Today channels are almost universally agreed on the ideas of evolution and reincarnation, whereby humans (fallen and trapped spirit-beings) evolve through many lifetimes toward a purer spiritual existence. Whereas earlier Spiritualist channeling groups relayed messages from deceased relatives and friends, the New Age groups center on discourses by evolved spirits (some from other planets or solar systems) speaking through the medium. During the 1950-1960s, the New Age Movement began to take shape and emerge in the USA, Britain, Korea, and Germany among others, and since the mid-1970s has become a well-known religious movement: [http://www.newageinfo.com/](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.religioustolerance.org/newage.htm)
D7.0801 Church of Scientology (Dianetics: 1954, founded by science fiction writer 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 Universalia (1981, Boulder, CO)


EarthStar Alliance (1990s, San Diego, CA) –

Foundation for the Realization of Inner Divinity (1990, White City, OR)

Trinity Foundation (1991, Albuquerque, NM)

Divina Revelación Alfa y Omega (1990s, Lima, Perú): [http://cienciasolar.tripod.com/intro.htm](http://cienciasolar.tripod.com/intro.htm)

Other similar groups

Other Psychic Organizations: classification pending

Sabian Assembly (1923, Los Angeles, CA; Marc Edmund Jones) – [http://www.sabian.org/](http://www.sabian.org/)


Church of Light (1932, Los Angeles, CA; Elbert Benjamine, also known as “C.C. Zain”)

Philosophical Research Society (1934, Los Angeles, CA; Manly Palmer Hall, the most prolific and widely-read occult writer of the 20th century) - [http://www.prs.org/](http://www.prs.org/)

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/](http://www.lemurianfellowship.org/)

Stelle Group (1963, Stelle, IL; a split from the Lemurian Fellowship, led by Richard Kieninger; since 1982 its headquarters have been in Dallas, TX)

Bioenergetic Therapy - Bioenergética – “The medicine of the 21st century, hands that heal” (1950s, a therapy associated with Dr. Alexander Lowen of the International Institute of Bioenergetic Analysis in Brewster, New York, founded in 1956; Lowen is a disciple of Dr. Wilhelm Reich; in the movement’s propaganda about this method in Costa Rica, the literature says: “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

D8.00 OTHER UNCLASSIFIED NON-CHRISTIAN GROUPS
PART E: INTER-RELIGIOUS GROUPS

**E0.0** MULTI-RELIGIOUS GROUPS

**E1.0** CHAPELS/TEMPLES (FOR ALL CREEDS)

E1.01 Hospital Chapels (for all creeds)

E1.02 Military Chapels (for all creeds)

E1.03 Prison and Jail Chapels (for all creeds)

**E2.0** INTER-FAITH ORGANIZATIONS

E2.01 International (examples: World Council of Churches, Congress on Religion, Inter-Faith Council, etc.)

E2.02 National (example: National Council of Protestants, Catholics & Jews, USA)

E2.03 Regional (example: Western Regional Ecumenical Council)

E2.04 State/Provincial (example: California Ecumenical Council)

E2.05 County (example: Ecumenical Council of Los Angeles Co.)

E2.06 Sub-regional (example: San Gabriel Valley Ecumenical Council)

E2.07 Municipal (example: Pasadena Ecumenical Council)
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 Supreme Being or other supernatural beings; all that exists can be explained by the theory of materialism (it has always existed) and the natural evolution of the species; human life did not exist before birth nor will it exist after death) – http://www.nwcreation.net/atheism.html http://www.catholic-church.org/church-unity/ateo_c_e.htm http://www.freethought-web.org(ctrl/news/file002.html http://directory.google.com/Top/Society/Religion_and_Spirituality/Atheism/

F1.03 International Humanist and Ethical Union (1887, Utrecht, The Netherlands; Felix Adler) - http://www.iheu.org/


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/](http://se1.com/ft/ftorg/aaaa/)

F1.07 **American Atheists, Inc.** (1963, Austin, TX; Madalyn Murray O'Hair) -- [http://www.atheists.org/](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](http://www.mdnh.org/conf-aport/silo.html)


F1.99 Other similar groups

F2.0 **AGNOSTICS**

(Definition: “If God exists, we cannot know Him.”) [http://www.fashionablearmchair.com/aa/](http://www.fashionablearmchair.com/aa/)

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

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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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