

RELIGIONS *of the World*

A COMPREHENSIVE ENCYCLOPEDIA
OF BELIEFS AND PRACTICES

VOLUME I: A-C

RELIGIONS *of the World*

A COMPREHENSIVE ENCYCLOPEDIA OF BELIEFS AND PRACTICES

VOLUME I: A–C

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Introduction

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Santa Barbara, California Denver, Colorado Oxford, England

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To
Robert L. Moore

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PREFACE: AN OVERVIEW OF THE WORLD'S RELIGIONS

R*eligions of the World: A Comprehensive Encyclopedia of Beliefs and Practices* has been designed to survey the present religious situation around the world as the twenty-first century begins. To accomplish this task, the text is anchored in a disciplined country-by-country discussion of the emergence of the contemporary religious community in each of the more than 240 nations from the smaller island republics to the larger and more populous countries. This survey is made in the more than 1,200 A-to-Z entries below.

In the world of world religions encyclopedias, *Religions of the World* has assumed a unique approach. The great majority of previous world religions encyclopedias have grown out of the disciplines of anthropology and comparative religion. Those volumes have done a monumental job of highlighting the building blocks of the religious life as they have appeared in widely variant cultural contexts. While showing the very different religious structures that have been created by people around the world, they have also tried to discern the common elements that repeatedly appear in all or most religious traditions—prayer and meditational techniques, myth, ritual, devotion, sacred texts, moral perceptions, deities, spirit entities, and so forth.

Rather than attempt to duplicate past endeavors, *Religions of the World* takes a very different approach. It is concerned more with the organizations of various religious communities, the history of their origin and growth, their interaction with the larger world, and their present status in the world. Rather than concentrate on the often abstract themes that run throughout the religious world, we have tried to locate different religious communities in space and time and tried to identify those communities that have secured the greatest support from their ideal constituency and those that have had the greatest impact on the world in which they exist. The attempt to ground each religious community discussed has included the naming of present leadership and giving addresses at which the individual groups may be contacted as well as listing official websites, where applicable.

The production of this encyclopedia has dominated the life of the Institute for the Study of American Religion (ISAR), a religious studies facility in Santa Barbara, California, for more than a decade. Since its founding in 1969, ISAR has concentrated on the production of reference books that have, as its name implies, primarily focused on religion in North America. However, at the end of the 1980s, several factors converged to redirect its research to a larger context. Not the least of these factors was the invitation to the director of the Institute (J. Gordon Melton) to join the international board of the Center for Studies on New Religions (CESNUR) headquartered in Turin, Italy. Board duties required several annual trips overseas and provided the opportunity for comparing the American and European situation and time to consider the possibility of adapting techniques used in producing the reference books in American religion using a global scope. CESNUR provides the context in which this volume's two editors initially met and provided regular opportunities for consultation.

By far the most important element in generating this encyclopedia, however, was the long-term relationship that began in the later 1980s between ISAR and its director and the Institute for World Spirituality (IWS) and its founder, Dr. Robert L. Moore, a professor of Psychoanalysis, Culture, and Spirituality at Chicago Theological Seminary. Moore and Melton had met in the 1970s when ISAR was located in Chicago and together had written a textbook, *The Cult Experience* (1982). Their paths diverged in 1985 when ISAR relocated to

California. In the meantime, Moore had founded the Institute for World Spirituality, an organization working toward the creation of interfaith cooperation for the human future. As he began to work in an interfaith context, Moore saw the need for a means of placing religious leaders throughout the world in contact with each other. He initially suggested the idea of creating an “International Directory of the World’s Religions,” and through the 1990s, IWS and ISAR worked together on the production of such a directory. This project could not have been completed without the financial and other support given by IWS.

Since the beginning of the new century ISAR has been developing an Internet site that can hold the directory and setting up a structure that can continually expand and update it. The idea of creating *Religions of the World*, as an encyclopedia of the most important of the world’s religions, emerged as a logical extension of the directory project in conversations with the wide range of scholars and religious leaders who cooperated with it.

Scope and Arrangement of Encyclopedia Entries

Religion does not just happen. Religions are created by inspired individuals, spread by faithful devotees, and structured so as to reach specific goals and serve the felt needs of adherents. Religious groups develop an economy to provide for the upkeep of facilities and sustain leadership as they pursue their spiritual visions. Some religions are more successful than others in each of these endeavors, relative success often being dictated by a more or less friendly environment.

In its attempt to describe the present situation to which the religious world has evolved, *Religions of the World* presents four distinct elements. First, the introductory essays by Donald Wiebe and David B. Barrett provide some overall perspective on the basic approach in the body of A-to-Z entries. Wiebe discusses the development and present state of the debate on the question of religion in the academy and how scholars attempting to understand its many manifestations can operate; that is, how an encyclopedia of religions is possible. As a distinct discipline, religious studies is an academic enterprise built around “an organized group of scholars and scientists from a diverse range of disciplines who have gained ‘academic identity’ by virtue of their common interest in religion. And it is essentially a ‘scientific enterprise’ because it is chiefly characterized by a cognitive intention, and takes for granted that the natural and social sciences are the only legitimate models for the objective study of religion.” Thus religious studies engages the religious community in terms of its publicly accessible manifestations—it ideas, its behavior, its existence in community, its historical development—rather than the Truth it claims, and thus compares without making judgment, at least of a religious/theological nature.

Barrett, a religious statistician, provides an overall picture of the world’s religious situation in terms of the larger religious groupings and offers some projection of where those different groups will go in the next. While religions have dispersed dramatically through the twentieth century, the older areas of strength by Christianity, Hinduism, Judaism, Buddhism, and Islam remain and will effect religious life for the foreseeable future.

The main body of the text of *Religions of the World*, the more than 1,200 A-to-Z entries, offer three kinds of material. First, in a series of core essays, the basic data about sixteen major religious traditions are presented. Not only are the five largest communities described, but several smaller groups—Jainism, Shintoism, Zoroastrianism, and Sikism/Sant Mat are highlighted. These core essays include several items often neglected in other volumes on world religions. First, there is an essay on what are termed Ethnoreligions, and a

complementary essay on Traditional African Religions. These religions, described under a variety of terms in world religions textbooks, are those religions basically active among one people or ethnic group and in which membership in the ethnic group is basic to membership/participation in the religion. The religions in this highly diverse set are individually quite small but, collectively, remain an important element in the ongoing evolution of the religious community.

Second, among the core essays is one on the Western Esoteric Tradition. Possibly the most neglected element in religious studies texts, Western esotericism has been the major alternative to Christianity in the West for the last two thousand years. Often present as a persecuted minority, it has blossomed since the sixteenth century and has made its presence felt in the last generation as it made a quantum leap forward in a revivalistic movement generally called the New Age. The defining of the Western esoteric tradition(s) provides a handle for understanding much of the religious/spiritual activity apart from the Christian church in the Western world.

Third, the core essays include a discussion of Unbelief. The modern religious world is in large part defined by the critique on religious claims that began with the Protestant attack on Roman Catholic supernaturalism in the sixteenth century and expanded in the French Enlightenment. Unbelief differs from mere irreligion in that it offers a nonsupernatural perspective from which decisions concerning metaphysics, ethics, and human relations can be constructed. With due deference to the nonreligious nature of the Unbelief community, the fact that it largely concerns itself with traditional religious questions (the existence of god, supernaturalism, normative behavior) and that it offers a replacement (sometimes in an evangelical manner) for traditional “religious” life makes Unbelief and its organizational manifestations an important element in any discussion of the religious world and hence appropriately included in our text.

Supplementing the core essays are entries that describe the religious situation in each of the countries of the world. The assignment given to each author was to provide some historical perspective on the current religious community with a description that highlights its diversity. Authors come from a variety of scholarly disciplines; they are sociologists, anthropologists, and religious historians, and a few are religious affairs officials serving in government posts. Their entries, while providing the basic sets of facts, reflect their varied approaches to the question. No attempt has been made by the editors to remold these entries into a common format. Their diversity represents the continued diversity of perspectives that informs our knowledge of religious life.

The country essays cover all of the designated countries as recognized by the United Nations, plus several other designated areas now on that list such as Antarctica and the British Indian Ocean Territory. Thus one will find entries on not only the larger countries (China, Indonesia, Russia) but of smaller ones from Liechtenstein to Niue. Included are those areas of the world still under foreign control from Wake Island to Mayotte. Also covered are the newer countries such as Timor and Bosnia/Herzegovina. Accompanying most country entries are a map and a set of statistics (created by David B. Barrett) that provide helpful additions to the text. It should be noted that the discussion of the Vatican is included in the entry on Italy, and that in addition to the main entry on China, additional entries focus on China: Hong Kong, China: Macau, China: Taiwan, and China: Tibet.

The bulk of the entries focus upon nearly 1,000 of the most important religious bodies in the world, the majority being communities within the larger religious groupings that were the subject of the core essays. The list of religious communities was arrived at by a complex but very focused process. First, those larger religious communities notable for having a membership in the millions constituted the original list, to which were added some groups

that while relatively small had a significant international presence, with worshipping communities in 50 or more countries.

To ensure broad coverage, each country was surveyed and an entry on the largest religious group in every country added, if it was not already on the list. This list was then circulated to the members of the editorial board (and other colleagues in religious studies), who were asked to suggest additional groups that had some regional significance. A particular effort was made to give proper coverage to some of the more neglected areas in world religious studies such as Indonesia, central Asia, and the island nations of the Pacific.

In order to give broad coverage to the various religious traditions, it was decided to include an entry on all of the member churches of the World Council of Churches and all of the cooperating organizations of the World Fellowship of Buddhists (whose membership lists have varied during the years of the development of this text). Islam presented a separate problem as divisions within the Muslim community have developed somewhat differently. Thus entries have been included on the major schools of Muslim jurisprudence (Hanafite, Hanbalite, Ismaili, Malikite, Shafiite, Shi'ite, and Sufi) as well as entries that cover a number of smaller sectarian expressions. In some cases, the Islamic community is covered as the major object of attention in country entries (Oman, Morocco, the Maldives), in some other countries it has received a separate entry (Brunei, Germany, Malaysia, Romania).

The Roman Catholic Church, the largest single religious organization in the world, presented special problems as on the one hand it was merely one community among many, but on the other hand, a single descriptive entry did not seem adequate. The decision was made to expand coverage of the church by including entries on the several Eastern-rite churches that form an important, distinct, but often misunderstood element of its life, and also to include entries on some of the religious orders that have been most important in the spread of Roman Catholicism worldwide (e.g., Dominicans, Franciscans, Holy Ghost Fathers, Jesuits, White Fathers). In like measure, several of the Protestant missionary agencies that were most important in the spread of Protestantism in the nineteenth century were also given entries (e.g., American Board of Commissioners for Foreign Missions, Basel Mission, Church Missionary Society, London Missionary Society, Paris Mission).

Finally, in keeping with the contemporary emphasis on religious life as the twenty-first century began, a select number of entries were reserved for groups that though relatively small, in some cases, infinitesimally so, have had an impact due to their interface with the larger religious and secular world. None are more quickly called to mind than the revivalist Islamic movement variously known as Islamic fundamentalism or revivalism. These have been given a set of entries under the general heading of "Islamism," and additional entries cover its development from the Muslim Brotherhood to its more recent tragic expression in Al Qaeda. Similar groups within the Jewish community are also covered. Among the smaller groups that have become of interest because of their involvement in violent incidents are Aum Shinrikyo, the Branch Davidians, the Church of the Lamb of God, the Movement for the Restoration of the Ten Commandments, the Peoples Temple, and the Solar Temple.

The existence of several thousand distinct ethnoreligions presented a particular problem. Space did not allow the inclusion of separate entries of even a representative sample of the varied world of small land-based primal religions, and hence the decision was made to present a somewhat random selection of groups from different parts of the world (such as the Navaho from North America, the Zulu from Africa, and the Bon of Tibet), in the hope that future supplements and editions to this volume will work toward presenting at least a more representative selection of ethnoreligions. However, in keeping with the contemporary emphasis of this volume, we have moved to include coverage of a small group of twentieth-

century revivalist ethno-religions, with examples drawn primarily from North America and Europe, but including a few others such as the Santo Daime movement from Brazil.

The diversity of the world's religious community is in many ways a daunting phenomenon, and it will grow even more complex in the next century as an increasing number of individuals exercise their rights to religious self-determination. Meanwhile, running against the trend to greater diversity is the monumental effort of religious leaders to seek out and unite with people in other countries with whom they share both religious affirmations and secular aspirations. The religious community is only partially displayed if we neglect the many interfaith and ecumenical organizations that attempt to bring otherwise differing faith communities together for joint witness and action. While interfaith organizations (from the Council for a Parliament of the World's Religions to the World Conference on Religion and Peace) concentrate on overcoming religious and social conflict, intrafaith ecumenical groups (from the International New Thought Alliance to the World Muslim Congress) attempt to overcome religious differences in order to present a united witness for a particular faith expression. Some fifty encyclopedia entries are devoted to interfaith and ecumenical organizations that operate on an international level.

Cross-Referencing and Indexing

In order to make *Religions of the World* as accessible as possible to readers, an extensive set of cross-references appears throughout the text. These will be especially helpful in directing users from country entries to entries about particular groups mentioned as existing in a particular country and the exact name under which a group is described. These cross-references will also direct users to other religious bodies closely related to a particular group to which an entry is given, including parent bodies from which a group has originated and ecumenical organizations which it has joined.

A more extensive end-of-book subject index gives access to entries through the names of leaders, concepts which they espouse, and practices they observe.

Contact

While believing that this work makes a valuable contribution to our knowledge, we are quite aware that we are only beginning a process of describing the world's religions, which number in the tens of thousands. It is hoped that this work may in the future be followed by other works that provide coverage of additional religious groups and the editors are open to suggestions for groups that might be fruitfully included in future editions. We also welcome communications on improving the present text, correcting any errors that might have inadvertently entered into the entries, or expanding coverage of any subjects. Please address correspondence to:

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Such a book as *Religions of the World: A Comprehensive Encyclopedia of Beliefs and Practices*, while carrying the names of two coeditors, could not have been produced without the cooperation and assistance of hundreds. And as one arrives at the point of completing such a work, one pauses to call to memory all the many people who have been our teachers throughout a long life. This work would not have been remotely possible without the many teachers and professors who were patient with our growing up process, the students who continue to motivate our growth now that we have assumed some professorial duties, and colleagues who continually supplement our knowledge and enlarge our perspective. To all we offer our first thanks.

Out of that multitude, however, some individuals stand out for their particular assistance in making this volume possible. We begin with a special thanks to Robert L. Moore and the board members of the Institute for World Spirituality, which provided the base and ongoing support from which this volume could emerge. Singled out for particular mention is Phil Matthews, an IWS associate, without whose strong support this project could not have gone forward.

We also extend our words of appreciation to the editorial board and the more than 200 scholars who contributed articles. We hope the role that this volume plays in filling a gap in their library's reference bookshelves will make their effort for the volume worthwhile.

Finally, in working on reference books, one becomes aware of the effort contributed by the publisher and staff in bringing a product to completion. It was a genuine pleasure to work with Todd Hallman (acquiring editor) and Martha Whitt (senior production editor) who assumed oversight of the project at various stages of its development and to their assistants who buckled down and dealt with the manuscript of a work of one million-plus words.

Among the ABC-CLIO staff who contributed to this work are: Gina Zondorak (assistant editor), Liz Kincaid (media editor), Anna Kaltenbach and George Smyser (map development), Carla Roberts (proofreading), and George Smyser (manufacturing coordinator). The outside editorial production staff include Silvine Farnell, Patricia L. Heinicke Jr., and Martin Hanft (copyeditors); Jerry Marshall and Alexandria Truitt (image researchers); Veronica Seyd (text design); Andrew Berry of Letra Libre (typesetting); and Suzanne Najarian and Kirsten L. Svenson (proofreaders). Last, but by no means least, is the man with the final word, the indexer, Will Ragsdale.

*J. Gordon Melton
Martin Baumann
May 2002*

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During the preparation of *Religions of the World*, the editors assembled a set of volumes that served as desk references from which information was drawn and against which entries were checked for accuracy. These volumes served as a reference point for a majority of the encyclopedia entries, but to avoid undue repetition, except in those places where they became the major source, they are not listed as such.

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INTRODUCTION: THE STUDY OF RELIGION

Donald Wiebe

The study of religion is probably as old as religion itself, although there is no single form that defines that notion. The earliest form of the study of religion without doubt is devotional and catechetical. This kind of study of religion is primarily concerned with the edification and spiritual growth of the individual and community, and it is not capable, therefore, of being clearly differentiated from religion itself. If being religious is in some sense being able to provide a religious account of the world and of human existence in it, then it also necessarily involves a study of religion that will assist the devotee in obtaining the knowledge and skills necessary to provide such an account. There can be no doubt that such devotional study involves the intellect and in some sense concerns itself with cognitive issues, but it includes much more than that; training and formation in the practical and ethical requirements of the religious life are essential to the kind of “understanding” of the fundamental religious questions of truth, value, and meaning that is sought by believers. This kind of knowing, therefore, is not primarily about cognition but rather about the construction and organization of meaning. A catechetical and devotional study of religion, therefore, is much less a scholarly or academic undertaking than it is a form of religious formation and education; it provides an “understanding” of religion wholly from the inside and cares little, or not at all, for elaborating a theoretical account of religion. Indeed, it is not a detached study of religious phenomena, nor does it seek objectivity (intersubjective testability) for the claims it makes; it requires of the student, rather, submission to the tradition and the community, and therefore exhibits a structure characterized by hierarchy and authority. Religion in the West, however, has also inspired a more scholarly and academic investigation of religious reality and the religious life that—even though directed toward edification of the student/believer—blends both catechetical/devotional and scholarly/cognitive concerns in a quest for a more profound and shareable understanding of religion.

Although both these forms of study—catechetical/devotional and scholarly/cognitive—presume of the student a faith commitment, the latter eventually produced an elaborate structure of theological disciplines that made possible the development of a more systematic, comprehensive, and therefore “scientific” understanding of the Christian faith. However, “scientific” here does not bear the connotation of the modern notion of science, since, in this context, the scholarship involved is still constrained by religious commitment and belief; it is scholarship from the point of view of the religious insider and produces a systematic body of knowledge of (the Christian) religion. Because such a body of knowledge is constructed as an essential element of the “meaning” of the Christian faith, it is clearly different from the modern scientific endeavor. Such an academic and scholarly undertaking, therefore, can, at most, be designated a “faith-imbued science.” And even though much of the scholarly work in such disciplines as biblical studies and church history, for example, is indistinguishable from that produced by scholars not constrained by a faith commitment and by religious beliefs, it is essentially a theologico-religious exercise.

These religious forms of “the study of religion” do not exhaust that notion—they are simply the earliest forms of that enterprise. And the kind of “scientific” understanding of

religion that blends systematic scholarly and catechetical/devotional concerns differs radically from the narrower, more academic and strictly scientific interest in religious phenomena that emerged in the context of the modern Western university in the last quarter of the nineteenth century. This new academic enterprise is scientific not simply in the sense of producing a systematic body of knowledge of religion—and of religions in their historical manifestation—but also in the fuller scientific sense of seeking a natural explanatory and theoretical account of religion. And in embracing the naturalism of the modern sciences, this new study of religion transcends the constraints upon research and scholarship imposed by the prior faith-informed framework governing the work of the scholar-devotee. This new study of religion, therefore, cannot be included in the category of “faith-imbued science” but is rather more appropriately given its own designation as the scientific study of religion—with “scientific” now being understood to mean a strictly (unblended) academic undertaking that finds its natural home in the context of the modern research university and affiliated institutes, schools, and associations. Although it is historically connected with the intellectual examination of religion that preceded it, its fundamental objective and methodology represent a radical reorientation of that study. Whereas the devotee-scholar is dedicated to providing a systematic intellectual comprehension of the tradition that is consistent with the faith of the religious community concerned, the modern scientific student of religion aims to *explain* religion (both tradition and faith) as an aspect of the natural world.

This modern approach to the study of religion, it must be noted, has been variously named since its emergence (for example, *religionswissenschaft*: history of religions, comparative religions, religiology), although the term “religious studies” has become the most frequently used designation for that academic study of religion in colleges and universities since roughly the middle of the twentieth century. It is also important to recognize, however, that this purely scientific approach to the study of religion has not yet come to full fruition in the modern university. It has rightly been pointed out that even though it is possible to view “religious studies” as a reductionistic scientific project, that does not describe the kind of work in which the majority of those who teach in departments of religious studies are engaged. This may be accounted for, in part, by the fact that the formation of departments of religious studies has been intertwined in a variety of ways in earlier institutional developments related to religious education and the study of theology in the college and university context. Religious studies, that is, was often introduced into the university curriculum through pre-existing departments of theology and never fully succeeded in freeing itself from their well-entrenched and well-funded religious agendas. However, the lack of success in fully transforming the study of religion from a faith-based “science” to a “science of religion” may, on the other hand, represent a failure of nerve on the part of later students of religion to follow through on the scientific program for the study of religion set out by its nineteenth-century founders because of the possible harm such a program might do to religion itself. Whatever the cause, the academic study of religion in most colleges and universities today is predominantly a theological or crypto-theological enterprise, and it finds added support for its rejection of the modern scientific ideal in a relatively widespread postmodernist backlash against science in general.

Postmodernists are fond of pointing out that science has been under attack since the end of the nineteenth century as naive in its view of itself as a system or structure that escapes the nonrational determinations of culture affecting other modes of thought. Consequently, postmodern students of religion—whose primary concern, it appears, is with the maintenance and promotion of religion—maintain that the sciences are not simple, rational

processes of thought and analysis that can provide a neutral framework for an uncomplicated, objective study of religion. They maintain, therefore, that the academic study of religion can be legitimately undertaken in a “reflective” rather than a reductionistic explanatory manner that not only permits but even requires of the student a conscious engagement with religious truth, value, and meaning. “Reflection” on these matters, it is claimed, is not a mere repetition of pious affirmations but rather makes possible a “deeper conversation” with religion that can better reveal religion’s essential character than can the reductionistic approach of the theoretical sciences. Such an approach, moreover, is often labeled “postmodern science,” even though it bears no resemblance to science as a fundamental set of methods for obtaining knowledge of the world that chiefly characterizes the disciplines of the modern Western research university. But there can be no doubt that such a postmodern approach to the study of religion—in its espousal of an (interior) “understanding” of the truth, value, and meaning of religion gained through dialogical engagement rather than an empirically testable theoretical account of religion as its primary goal—more closely resembles the catechetical, devotional, and faith-imbued study of religion dominant in the premodern university. There can be little doubt, that is, that its concerns are more gnostic than epistemic, for it is clear that for the postmodernist, rational cognitive inquiry is of little or no importance compared with the issue of determining the meaning of life and the value of religion; making sense of life constitutes its “framework of knowledge” and calls for an immersion of the student in the “wisdom” of the cultural system “studied” rather than description, critical analysis, and explanation of that cultural system.

In light of this overview of historical developments in the “study of religion,” it is clear that there is no simple answer to the question of the nature of that study. There are at least two, and possibly three, distinct approaches to the intellectual, scholarly, and academic study of religion: premodern “faith-imbued science,” which blends devotional, catechetical, moral, and intellectual concerns; modern scientific study of religion, which espouses reason as a nonmoral instrument of inquiry that attempts to diminish as much as possible religious, moral, social, cultural, political, and other noncognitive influences in its quest for knowledge about religion; and “postmodern science,” which, in rejecting modern science, appears to be a new form of gnosticism that is only superficially distinguishable from premodern faith-imbued science.

There are many postmodern scholars but as yet no postmodern universities; postmodernism, that is, has not as yet, so to speak, “convinced” the sciences (which, for this discussion, includes all the academic disciplines and not just the natural sciences) of the modern university that their methods for obtaining objective knowledge of the world are incapable of achieving that end. The primary purpose of the contemporary research university, therefore, still appears to be that of obtaining rationally and empirically sound knowledge (including the skills required in producing it) and of making it available for the management of the affairs of society. Consequently, insofar as academic students of religion today desire scientific credibility, they must refuse to expand the religious studies portfolio beyond the quest for public knowledge of public facts about religious phenomena, events, and behavior.

Although it is true that the emergence of “religious studies” as a scientific study of religion in the nineteenth century was intertwined with earlier institutional developments in religious education and the study of theology, there can be no doubt that the primary impulse that made possible its entry into the university curriculum as a new intellectual enterprise was the rapid development of the natural and social sciences following on from their emancipation from the dominance of theology in the premodern university. The premodern university was essentially a religious institution that concerned itself not simply with the quest

for knowledge but also with the moral and religious formation of its students. Nevertheless, as historians have noted, premodern universities, by virtue of legal developments that made them autonomous corporate entities, were also able to provide what has been called intellectual “neutral spaces” in which the natural and social worlds could be subjected to critical analysis and explanation. And the subsequent transformation of the traditional notion of “right reason” to “reason(ing)” —based on the recognition of the possibility of dissociating knowledge from virtue—gave rise to an unrestricted cognitive drive (that is, the quest for knowledge for the sake of knowledge alone); in effect, it created a nonmoral and nonideological instrument of inquiry that made possible the full exploitation of that neutral intellectual space of the medieval university, and the eventual transformation of the religious university into the modern research university. And these developments also made possible a new conceptual ordering of the world, with the mythic ordering of reality giving way to a naturalistic, empirical, and rational framework of understanding within which the critique of religion itself became possible. And it is this new reality that made possible the transformation of “religion” from a supernatural reality to an object of science; “religion,” that is, came to function as a taxonomic indicator used to designate a range of human behavior involving belief in the supernatural that was now open to natural explanation.

Understanding these transformations, it should be clear that even though the academic (scientific) study of religion appears to have its beginnings within the framework of Christian theology—because in most cases it found its way into the curriculum of colleges and universities in association with faculties and departments of theology or other institutional arrangements for the “delivery” of religious “services” to undergraduates—it is not so much the “offspring” of theology as it is the result of the critique of religion and theology. And though it is true that many theologians and religious instructors (“faith-imbued scientists”) have contributed to the scientific study of religion, they have done so not as theologians or religious educators but as philologists, historians, and social scientists, making use of positivist and empiricist methodologies in their broader religio-theological frameworks of thought. Clearly distinguishing the political from the intellectual aspects of the introduction of the “study of religion” into the university curriculum, therefore, is helpful in recognizing why “religious studies” is in fact a new enterprise and not simply “religion” or “theology” in another guise—nor a mere embellishment of the theological disciplines already ensconced in the university setting with which “religious studies” became associated. Indeed, it is in a sense a rival to the theological “disciplines,” for—insofar as they are themselves aspects of religion—they will be aspects of the subject matter studied by students of religion. Given these developments it is also clear why talk about the “academic study of religion” ought to be seen as a normative matter rather than merely descriptive of what now passes for academic and scientific work in contemporary departments of religious studies, for it excludes some traditional scholarly examinations of religion from the field. It is not surprising, therefore, to hear theologians bitterly complain about how quickly the academic study of religion (religious studies) secularized its “host” and converted departments of theology into venues for a nonconfessional, naturalistic “discipline” for the study of religion.

If the modern research university is primarily committed to the creation and dissemination of knowledge and to the promotion and development of the skills necessary for acquiring new knowledge, then it is only the modern, strictly scientific study of religion that is “legitimately” a part of the curriculum of the modern Western university, for it is the only study of religion that transcends the traditional structures of knowledge and authority governing the theological “disciplines” and that, like the other sciences (university “disciplines”), restricts itself to obtaining “public knowledge” of “public facts.” The “academic

study of religion,” therefore, is a new kind of intellectual inquiry into religious phenomena that possesses a normative structure even though it may not be entirely accurate to see it as a discipline with its own peculiar methodology. It is more accurate, rather, to refer to this new inquiry as an academic or scientific “enterprise.” To see it as a discipline with a set of methods specific to itself would be justified only, it appears, if religion were a *sui generis* reality explicable solely with reference to its peculiar nature, rather than in relation to other types of human engagements, and the natural world within which human communities exist. However, “religion” now refers merely to a range of human constructions and behavior connected to beliefs in transcendental beings, powers, and states in which scholars from a multiplicity of humanistic, social-scientific, and socio-biological disciplines have an interest, and whose work may contribute to achieving an overall understanding (explanation) of religion.

“Religion” no longer designates some sacred, mysterious, transcendental, or metaphysical reality that sets it wholly apart from the mundane world and therefore beyond the methods of inquiry applicable to the study of everyday, ordinary reality. On the one hand, therefore, the academic study of religion is comparable to economics, political science, sociology, and psychology, among other disciplines, in that, like them, it simply tries to account for a specific range of human behavior in nonreligious and nontheological terms. On the other hand it differs from them in its interdisciplinary and polymethodic character and is better described as an “academic enterprise” because it is essentially an organized group of scholars and scientists from a diverse range of disciplines who have gained “academic identity” by virtue of their common interest in religion. And it is essentially a “scientific enterprise” because it is chiefly characterized by a cognitive intention and takes for granted that the natural and social sciences are the only legitimate models for the objective study of religion. The multidisciplinary and polymethodic character of this “scientific enterprise” constitutes a centrifugal force that threatens its coherence and identity, but the commitment to finding a theory of religion that will provide a causal explanatory account of the data of religion—which is an essential, even if not yet sufficiently developed, element of the “enterprise”—creates a counterbalancing centripetal force. The religious studies enterprise, therefore, even though polymethodic, is more than a miscellaneous agglomeration of humanistic and social-scientific disciplines. The modern student of religion, therefore—whether working at the level of the “naturalist” in the collection, description, and classification of data, or at the level of analysis and interpretation of the meanings that the data have for the devotee, or at the level of comparative analysis of religious systems of thought and practice that might provide useful generalizations about religion, or at the level of theory that might provide a causal explanation for the data—is essentially concerned to find an “account” of religion in terms of scientifically warrantable (testable) claims, thereby contributing to a cumulative body of knowledge about religions and religion.

Whether it is even possible for a postmodern university to take shape and form in the manner of the modern research university is doubtful. And there is no doubt that it does not as yet exist as anything but an idea or ideal. Nevertheless, postmodernists within the precincts of the modern university, in alliance with more general antisience forces in society at large, exert considerable pressure for radical changes to the structure, curriculum, and operation of the modern university. This is no more evident than in the area of religious studies. What is of particular interest in this case, however, is the affinity between the postmodernists and the premodern students of religion. Both groups of scholars are, in some sense, committed to sound scholarship and science, providing that the scholarship involved does not simply “degenerate” into mere academicism, and that the science espoused not

simply sink into unrestrained reductionism. Like the premodern theologians, the postmodern “Historians of Religion” (not “historians of religion,” who concern themselves only with mundane historical matters) see themselves as spokespersons for an academically grounded study of religion yet use their scholarly careers to reveal the perennial mystery and ultimate truth of religion that they “know” by other than scholarly and scientific means. Like “historians of religion,” they engage in philological and historical investigations, but it is by means of some gnostic form of initiation that they seem to possess an esoteric “understanding” of religion—an “understanding” that lies beyond all mundane scholarly and scientific criticism.

Given this stance of the postmodern “Historians of Religion,” it is obvious that they are operating with incoherent notions of scholarship and science: rejecting the logical and empirical constraints of normal scholarly and scientific practice in the production of knowledge, yet espousing them as means for the dissemination of a “knowledge” gained by other unspecified (and uncriticizable) means. Furthermore, there is no rationale provided for the implicit claim in such practice that postmodern scholarship and science represent epistemological improvement, development, or progress over that produced by modern scholarship and science in its elaboration of the intellectual “neutral space” provided by the medieval university. Indeed, the so-called postmodern scholarship and science is rather an antischolarship and antisience and is, therefore, subversive of the modern university. It sees scholarship and science as forms of cognitive imperialism that undermine other cultural, religious, and political values and therefore attempts to reconstruct the university so as to provide a framework for their articulation and promotion. Although some see the possibility of a postmodern university as the democratization of scholarship, it is difficult to see how this can be anything other than the balkanization of the university. Given the wide diversity of noncognitive goals and values seeking attention and place in the public sphere, importation of their agendas into the universities will do little by way of mediating their contending claims for power; indeed, it will simply make the sciences available for the articulation and defense of individual and local social interests. In a postmodern university, therefore, there can be no “growth of knowledge”; such an institution can only encourage an accumulation of contending and contradictory assertions and unsubstantiated claims.

In summary, then, the preceding analysis has shown that “the study of religion” can designate more than simply one kind of intellectual engagement with religion. The study of religion in the premodern university is a form of “faith-imbued” study that is clearly distinguishable from the modern, “strictly scientific” approach to understanding religion, an enterprise that emerged in the late nineteenth century, spurred on by a period of rapid growth in the natural sciences. And it is the latter approach to the study of religion—one directed to obtaining reliable public knowledge about religious behavior—that finds legitimation in that peculiar modern institution, the research university. And its success in matters of cognition is incontrovertible, despite the claims of postmodern scholars that science, no more than religion itself, is a culture-transcending mode of thought or source of knowledge. Science may be of little or no help in addressing human problems: in providing people a sense of belonging, in furnishing a basis of obligation and cooperation in society, or in consoling the afflicted. However, its superiority in the sphere of cognition is wholly conspicuous and distinctive. Postmodern efforts to improve upon the modern university involved transforming the notion of knowledge, incorporating into it the concerns of Truth, Value, and Meaning, and making of it a form of wisdom capable of addressing human problems. Achieving such “wisdom-knowledge,” however, involves (an uncritical) immersion in the traditions housing Truths, Values, and Meanings, and is, therefore, a gnostic form of know-

ing quite incommensurable with scientific knowledge of the modern university; it is, in fact, indistinguishable from the mythopoetic, faith-imbued knowledge of the theologians of the premodern university. “Religious studies,” therefore, if it is to be an appropriate *academic* undertaking within the context of the contemporary research university, and a legitimate element of the curriculum in today’s colleges and universities, must be a purely cognitive enterprise in the strict sense of “science” set out above. Other styles of the “study of religion” may have their rightful place, but that place is not the modern research university.

A STATISTICAL APPROACH TO THE WORLD'S RELIGIOUS ADHERENTS, 2000–2050 C.E.

David B. Barrett and Todd M. Johnson

About the Statistics Used in this Encyclopedia

Religions of the World: A Comprehensive Encyclopedia of Beliefs and Practices contains a standardized statistical table, with totals of followers (adherents) of the 19 largest religions, for each of the world's 238 countries, 20 regions, 7 continents, and the entire globe itself. This listing follows the names and definitions as designated by the United Nations (UN) as of 2002. Tables for the world, the continents, and the continental regions immediately follow this introduction. The tables for the individual countries (as well as Antarctica) appear in the encyclopedia entry for the respective country.

A Standardized Format

The standardized formats and definitions in each of these short religion tables are as follows: Titles follow the format "Status of religions in Afghanistan, 2000–2050," with the largest being "Status of religions in World Population, 2000–2050." This latter table lists the world's 19 largest or most significant distinct religious blocs, ranked numerically by number of followers (adherents) in 2000 C.E. The largest such religion, Christianity, is then subdivided into the 3 largest of its 6 constituent ecclesiastical megablocs of affiliated church members (Orthodox, Roman Catholics, Anglicans, Protestants, Independents, and Marginal Christians).

Standardized columns

Scanning across the column heads of each table, readers will note 6 categories of information: (1) name of the religion's followers, (2) total of those followers (including children) in 2000, (3) that total expressed as a percentage of total population (which in turn is shown on the bottom line), (4) annual percent rate of growth over the period 1990–2000, (5) projected total followers in 2025 C.E., and (6) total projected followers in 2050 C.E. The future projections in these last 2 columns are built on the 7 detailed alternate scenarios that are part of the UN's demographic database for every country and every year from 1950 to 2050.

Duplicate membership

In the interests of brevity, these highly condensed tables abridge an important issue and omit a variety of explanatory categories (which can be studied more completely in the *World Christian Encyclopedia*, 2d ed. [New York: Oxford University Press, 2001], and also in *World Christian Trends* [Pasadena, CA: William Carey Library, 2001]). Among these categories are: (1) Unaffiliated Christians (found in all countries) often called nominal Christians, being professing followers of Christ who are not known to or involved in organized Christianity; (2) Doubly affiliated Christians (found in 93 countries, such as Brazil), being baptized members of a denomination who become baptized or affiliated in a second denomination without renouncing the former; (3) Disaffiliated Christians (found in 11 countries, such as Italy), being baptized persons who profess to have abandoned Christianity (as in polls) but without renouncing their baptismal membership; and (4) Doubly counted religionists (found in 24

countries, the largest being India), being followers of one religion (e.g., Hinduism, Islam, or Buddhism) who become committed members of another religion (e.g., Christianity) at the same time as retaining committed membership in the first.

Definitions

The tables use the following categories and subjects:

Continents. These follow current UN demographic terminology, which now divides the world into 7 major areas including Antarctica. See *World Population Prospects: The 1998 Revision* (New York: United Nations, 1999), which gives populations of all continents, regions, and countries covering the period 1950–2050. Note that “Asia” now includes the former USSR Central Asian states; and “Europe” now includes all of Russia extending eastward to Vladivostok, the Sea of Japan, and the Bering Strait.

Countries. This covers sovereign countries (properly termed *nations*) and nonsovereign countries in which each religion or religious grouping has a numerically significant and organized following.

Followers (or Adherents). As defined in the 1948 Universal Declaration of Human Rights, a person’s religion is what he or she says it is, and no one has the right to deny such profession. Totals are enumerated following the methodology of the *World Christian Encyclopedia* using recent censuses, polls, surveys, reports, Web sites, literature, and other data.

Atheists. Persons professing atheism, skepticism, disbelief, or irreligion, including the militantly antireligious (opposed to all religion). Compare with “Nonreligious,” below.

Buddhists. At the world level, followers of the Buddha are 56 percent Mahayana, 38 percent Theravada (Hinayana), 6 percent Tantrayana (Lamaism).

Chinese folk-religionists. An umbrella term for followers of traditional Chinese religion (local deities, ancestor veneration, Confucian ethics, Taoism, traditional universism, divination, some Buddhist elements).

Christians. Followers of Jesus Christ comprising (a) persons affiliated with churches (church members, including children), divided into 6 standardized ecclesiastical megablocs as enumerated below; plus (b) persons professing in censuses or polls to be Christians though not so affiliated. Each table lists under “Christians” only the 3 largest such megablocs. Figures for these 3 megablocs may be larger than the total on the previous line because many Christians are affiliated to more than one denomination. The 6 megablocs are as follows:

1. *Orthodox.* Churches in communion with the ancient patriarchates of the East, including (a) Eastern Orthodox (Constantinople, Antioch, Jerusalem), (b) Oriental Orthodox (Echmiadzin, Alexandria, Damascus, Addis Ababa, India), and (c) the Ancient Assyrian Apostolic Church of the East.
2. *Roman Catholics.* Churches and jurisdictions in communion with the Holy See and the Roman papacy.

3. *Anglicans*. Churches in communion with the Archbishop of Canterbury.
4. *Protestants*. Churches tracing their ancestry back to the Protestant Reformation in Europe from 1517 onwards, under Luther, Calvin, Zwingli, et al.
5. *Independents*. Members of churches and networks that regard themselves as postdenominationalist and neo-apostolic and thus are independent of and uninterested in historic, organized, institutionalized, denominationalist Christianity.
6. *Marginal Christians*. Members of denominations regarding themselves as on the margins of organized mainstream Christianity (Mormons, Jehovah's Witnesses, Christian Science, Religious Science, et al.).

Confucians. Non-Chinese followers of Confucius and Confucianism, mostly Koreans in Korea.

Ethnoreligionists. Followers of local, tribal, or shamanistic religions, with members restricted to one ethnic group.

Hindus. At the world level, followers of Hindu deities are 70 percent Vaisnavites, 25 percent Saivites, and 5 percent Shaktites, neo-Hindus, and reform Hindus.

Jews. Adherents of Judaism. For detailed data on "core" Jewish populations, see the annual "World Jewish Populations" article in the American Jewish Committee's *American Jewish Year Book*.

Muslims. At the world level, 83 percent are Sunnites, 16 percent are Shi'ites, and 1 percent are other schools.

New-Religionists. Followers of twentieth-century new religions, new religious movements, radical new crisis religions, and non-Christian syncretistic mass religions, all founded since 1800 and most since 1945, mostly Asian in origin and membership but increasingly with worldwide followings.

Nonreligious. Persons professing no religion, nonbelievers, agnostics, freethinkers, indifferent, uninterested, or dereligionized secularists indifferent to all religion but not militantly so. Compare with "Atheists," above.

Other religionists. Includes a handful of smaller religions, quasi-religions, pseudo religions, parareligions, religious or mystic systems, religious and semireligious brotherhoods of numerous varieties.

Total population. UN medium variant figures for mid-2025 and mid-2050, as given in *World Population Prospects: The 1998 Revision*.

Religious Adherents of the World and by Continent and Region

The following tables cover the world's countries as recognized by the UN, plus 11 countries not recognized or included by the UN: Bougainville, British Indian Ocean Territory, Christmas Island, Cocos Islands, Mayotte, Norfolk Island, Northern Cyprus, Somaliland, Spanish North Africa, Svalbard and Jan Mayen Islands, and the Republic of China (Taiwan). There is a country entry in the encyclopedia for each country, plus entries for British Indian Ocean Territory, Christmas Island, Cocos Islands, Mayotte, Svalbard and Jan Mayen Islands, and China: Taiwan. There is, in addition, an entry on Antarctica. For statistics and material on the Vatican (Holy See), see Italy; for material on Hong Kong and Macau, see China: Hong Kong and China: Macau. The tables below cover the world, then each continent in alphabetical order. Following each individual continent are the tables for each region of that continent, each with a note detailing the countries that compose that region.

The World

Followers	2000			2025	2050
	total	%	rate		
Christians	1,999,564,000	33.0	1.36	2,616,670,000	3,051,564,000
Roman Catholics	1,057,328,000	17.5	1.29	1,361,965,000	1,564,609,000
Independents	385,745,000	6.4	2.49	581,642,000	752,892,000
Protestants	342,002,000	5.7	1.44	468,633,000	574,419,000
Muslims	1,188,243,000	19.6	2.13	1,784,876,000	2,229,282,000
Hindus	811,336,000	13.4	1.69	1,049,231,000	1,175,298,000
Nonreligious	768,159,000	12.7	0.83	875,121,000	887,995,000
Chinese folk-religionists	384,807,000	6.4	1.02	448,843,000	454,333,000
Buddhists	359,982,000	6.0	1.09	418,345,000	424,607,000
Ethnoreligionists	228,367,000	3.8	1.33	277,247,000	303,599,000
Atheists	150,090,000	2.5	0.30	159,544,000	169,150,000
Neoreligionists	102,356,000	1.7	1.03	114,720,000	118,845,000
Sikhs	23,258,000	0.4	1.87	31,378,000	37,059,000
Jews	14,434,000	0.2	0.91	16,053,000	16,694,000
Spiritists	12,334,000	0.2	1.96	16,212,000	20,709,000
Baha'is	7,106,000	0.1	2.28	12,062,000	18,001,000
Confucianists	6,299,000	0.1	0.73	6,818,000	6,953,000
Jains	4,218,000	0.1	0.87	6,116,000	6,733,000
Shintoists	2,762,000	0.1	-1.09	2,123,000	1,655,000
Taoists	2,655,000	0.0	1.00	3,066,000	3,272,000
Zoroastrians	2,544,000	0.0	2.65	4,440,000	6,965,000
other religionists	1,067,000	0.0	1.03	1,500,000	1,938,000
Total population	6,055,049,000	100.0	1.41	7,823,703,000	8,909,095,000

Africa (60 countries)

Followers	2000			2025	2050
	total	%	rate		
Christians	360,232,000	45.9	2.68	633,804,000	903,205,000
Roman Catholics	120,386,000	15.4	2.88	228,295,000	341,894,000
Protestants	89,000,000	11.4	2.88	157,300,000	227,150,000
Independents	83,841,000	10.7	2.96	139,813,000	209,164,000
Muslims	317,374,000	41.1	2.37	519,348,000	695,279,000
Ethnoreligionists	96,805,000	15.1	1.99	126,051,000	134,509,000
Nonreligious	5,024,000	0.6	3.42	10,576,000	19,734,000
Hindus	2,351,000	0.5	1.94	3,427,000	4,964,000
Baha'is	1,733,000	0.2	2.28	3,396,000	5,560,000
Atheists	420,000	0.1	2.36	890,000	1,474,000
Jews	214,000	0.0	0.62	234,000	275,000
Buddhists	134,000	0.0	2.25	294,000	563,000
Jains	66,100	0.1	1.55	94,600	200,000
Sikhs	53,100	0.0	1.54	101,000	145,000
Chinese folk-religionists	32,400	0.0	1.35	57,500	112,000
Neoreligionists	28,400	0.1	3.43	43,000	68,000
Spiritists	2,500	0.0	0.04	4,400	7,200
Zoroastrians	880	0.0	2.04	1,800	3,000
Confucianists	240	0.0	0.51	500	900
other religionists	65,700	0.0	1.92	122,000	190,000
Total population	784,445,000	100.0	2.47	1,298,311,000	1,766,082,000

Followers	2000			2025	2050
	total	%	rate		
Christians	151,117,000	61.2	2.65	271,313,000	389,128,000
Roman Catholics	47,431,000	19.2	2.59	85,902,000	123,927,000
Protestants	35,724,000	14.5	3.07	66,248,000	96,825,000
Orthodox	25,537,000	10.5	2.65	47,148,000	68,860,000
Muslims	51,030,000	20.7	2.69	94,345,000	136,246,000
Ethnoreligionists	41,541,000	17.1	2.14	54,432,000	60,041,000
Hindus	1,272,000	0.5	1.85	1,971,000	2,865,000
Nonreligious	864,000	0.4	3.85	2,013,000	3,697,000
Baha'is	832,000	0.3	1.70	1,536,000	2,609,000
Atheists	90,100	0.1	3.03	200,000	348,000
Jains	66,100	0.1	1.55	94,600	200,000
Buddhists	57,900	0.1	2.33	113,000	224,000
Sikhs	42,300	0.0	1.60	80,500	114,000
Jews	28,800	0.0	1.55	38,100	47,500
Chinese folk-religionists	23,400	0.1	1.42	37,100	70,200
Zoroastrians	880	0.0	2.04	1,800	3,000
Spiritists	530	0.0	0.60	800	1,200
other religionists	2,800	0.0	1.55	4,700	8,100
Total population	246,969,000	100.0	2.56	426,181,000	595,562,000

Eastern Africa includes 21 countries: British Indian Ocean Territory, Burundi, Comoros, Djibouti, Eritrea, Ethiopia, Kenya, Madagascar, Malawi, Mauritius, Mayotte, Mozambique, Reunion, Rwanda, Seychelles, Somalia, Somaliland, Tanzania, Uganda, Zambia, and Zimbabwe

Followers	2000			2025	2050
	total	%	rate		
Christians	78,075,000	81.6	3.26	156,486,000	237,100,000
Roman Catholics	42,154,000	44.1	3.38	86,486,000	135,750,000
Protestants	17,592,000	18.4	3.26	33,346,000	48,547,000
Independents	14,674,000	15.3	3.45	32,869,000	54,540,000
Muslims	8,966,000	10.8	2.86	17,240,000	25,638,000
Ethnoreligionists	7,530,000	7.9	1.92	8,206,000	5,886,000
Nonreligious	491,000	0.5	4.64	1,514,000	3,952,000
Baha'is	402,000	0.4	3.10	834,000	1,301,000
Hindus	93,200	0.2	3.81	201,000	401,000
Atheists	68,200	0.1	3.33	138,000	260,000
Neoreligionists	10,700	0.3	3.85	21,000	33,000
Buddhists	4,600	0.0	3.97	9,400	20,000
Jews	460	0.0	0.98	300	300
Chinese folk-religionists	320	0.0	2.34	600	1,200
other religionists	11,600	0.0	4.78	22,600	41,000
Total population	95,653,000	100.0	3.12	184,673,000	274,631,000

Middle Africa includes 9 countries: Angola, Cameroon, Central African Republic, Chad, Congo (Republic of, Brazzaville), Congo (Democratic Republic, Zaire), Equatorial Guinea, Gabon, and São Tomé and Príncipe

Followers	2000			2025	2050
	total	%	rate		
Muslims	151,869,000	87.7	2.04	217,633,000	262,354,000
Christians	15,865,000	9.2	1.87	23,128,000	29,989,000
Orthodox	9,582,000	5.5	1.57	12,384,000	14,484,000
Roman Catholics	3,583,000	2.1	2.18	6,117,000	8,517,000
Anglicans	2,323,000	1.3	2.57	3,604,000	4,605,000
Ethnoreligionists	3,518,000	10.0	0.72	4,401,000	4,503,000
Nonreligious	1,888,000	1.1	2.77	3,726,000	6,482,000
Atheists	121,000	0.1	1.88	192,000	276,000
Baha'is	42,600	0.0	2.08	76,000	124,000
Jews	24,600	0.0	0.46	19,800	17,900
Buddhists	18,900	0.3	2.23	55,000	138,000
Hindus	6,300	0.0	2.56	15,000	25,200
Sikhs	2,000	0.0	1.73	5,000	10,000
Chinese folk-religionists	1,600	0.0	1.11	4,000	10,000
Total population	173,265,000	100.0	2.01	249,120,000	303,765,000

Northern Africa includes 8 countries: Algeria, Egypt, Libya, Morocco, Sahara, Spanish North Africa, Sudan, and Tunisia

Followers	2000			2025	2050
	total	%	rate		
Christians	38,964,000	83.1	2.01	46,778,000	55,089,000
Independents	19,899,000	42.4	2.23	25,490,000	30,990,000
Protestants	13,840,000	29.5	1.85	16,596,000	19,980,000
Roman Catholics	4,577,000	9.8	2.20	6,405,000	8,370,000
Ethnoreligionists	4,382,000	9.4	0.14	4,144,000	3,732,000
Nonreligious	995,000	2.1	3.21	1,497,000	2,175,000
Hindus	964,000	2.1	1.90	1,211,000	1,609,000
Muslims	958,000	2.0	1.72	1,122,000	1,339,000
Baha'is	301,000	0.6	2.57	586,000	851,000
Jews	159,000	0.4	0.48	174,000	205,000
Atheists	82,600	0.2	1.72	216,000	303,000
Buddhists	46,600	0.1	2.07	100,000	150,000
Sikhs	8,800	0.0	1.23	15,400	20,600
Chinese folk-religionists	3,200	0.0	1.31	8,000	15,000
Spiritists	2,000	0.0	-0.11	3,600	6,000
Confucianists	240	0.0	0.51	500	900
other religionists	18,200	0.0	0.63	30,400	40,000
Total population	46,885,000	100.0	1.83	55,886,000	65,536,000

Southern Africa includes 5 countries: Botswana, Lesotho, Namibia, South Africa, and Swaziland

Followers	2000			2025	2050
	total	%	rate		
Muslims	104,550,000	47.2	2.67	189,007,000	269,702,000
Christians	76,211,000	34.4	2.70	136,099,000	191,899,000
Independents	29,464,000	13.3	3.23	45,488,000	67,850,000
Roman Catholics	22,642,000	10.2	2.84	43,384,000	65,329,000
Protestants	20,484,000	9.2	2.93	38,833,000	58,505,000
Ethnoreligionists	39,834,000	18.0	2.19	54,869,000	60,347,000
Nonreligious	786,000	0.4	4.15	1,826,000	3,428,000
Baha'is	156,000	0.1	2.97	364,000	674,000
Atheists	57,700	0.0	2.22	143,000	287,000
Neoreligionists	17,800	0.1	3.18	22,000	35,000
Hindus	15,000	0.0	2.28	29,400	63,800
Buddhists	6,400	0.0	1.76	16,000	32,000
Chinese folk-religionists	3,900	0.0	1.03	7,800	15,200
Jews	860	0.0	0.09	2,000	4,000
other religionists	33,100	0.0	1.84	64,100	101,000
Total population	221,673,000	100.0	2.60	382,451,000	526,589,000

Western Africa includes 17 countries: Benin, Burkina Faso, Cape Verde, Gambia, Ghana, Guinea, Guinea-Bissau, Ivory Coast, Liberia, Mali, Mauritania, Niger, Nigeria, Saint Helena, Senegal, Sierra Leone, and Togo

Asia (50 countries)

Followers	2000			2025	2050
	total	%	rate		
Muslims	832,879,000	22.6	2.10	1,219,867,000	1,484,321,000
Hindus	805,120,000	23.6	1.69	1,040,589,000	1,164,080,000
Nonreligious	608,594,000	16.5	0.93	702,802,000	696,142,000
Chinese folk-religionists	383,408,000	11.6	1.02	447,120,000	452,347,000
Buddhists	354,651,000	10.0	1.07	408,835,000	410,309,000
Christians	312,849,000	8.5	2.32	464,800,000	584,716,000
Independents	154,732,000	4.2	3.17	247,278,000	318,576,000
Roman Catholics	110,480,000	3.0	2.00	159,576,000	193,928,000
Protestants	49,970,000	1.4	1.84	73,270,000	92,842,000
Ethnoreligionists	128,298,000	3.6	0.87	147,976,000	165,996,000
Atheists	121,945,000	3.3	0.53	135,462,000	144,908,000
Neoreligionists	100,639,000	4.9	1.00	112,430,000	115,948,000
Sikhs	22,421,000	0.8	1.86	30,206,000	35,610,000
Confucianists	6,264,000	0.4	0.73	6,771,000	6,896,000
Jews	4,429,000	0.1	2.99	5,812,000	6,443,000
Jains	4,145,000	0.4	0.85	6,014,000	6,524,000
Baha'is	3,475,000	0.1	2.14	5,483,000	7,839,000
Shintoists	2,699,000	0.8	-1.14	2,043,000	1,554,000
Taoists	2,643,000	0.2	1.00	3,053,000	3,256,000
Zoroastrians	2,463,000	0.1	2.66	4,311,000	6,791,000
Spiritists	1,900	0.0	0.21	3,000	4,000
other religionists	62,100	0.0	2.01	93,000	123,000
Total population	3,682,550,000	100.0	1.48	4,723,140,000	5,268,451,000

Followers	2000			2025	2050
	total	%	rate		
Nonreligious	561,296,000	37.8	0.89	628,075,000	590,404,000
Chinese folk-religionists	371,186,000	25.0	0.99	431,068,000	433,738,000
Buddhists	188,583,000	12.7	0.79	200,672,000	182,376,000
Christians	114,659,000	7.7	2.67	166,078,000	202,334,000
Independents	90,902,000	6.1	3.07	132,885,000	164,785,000
Roman Catholics	12,015,000	0.8	1.59	19,901,000	23,871,000
Protestants	10,512,000	0.7	1.12	13,365,000	14,740,000
Atheists	109,955,000	7.4	0.53	120,543,000	127,240,000
Ethnoreligionists	65,330,000	4.4	0.32	72,255,000	66,967,000
Neoreligionists	44,897,000	3.0	0.61	46,195,000	42,981,000
Muslims	19,632,000	1.3	0.54	21,655,000	21,825,000
Confucianists	5,358,000	0.4	0.66	5,210,000	5,080,000
Shintoists	2,697,000	1.6	-1.14	2,040,000	1,550,000
Taoists	2,642,000	0.2	1.00	3,050,000	3,250,000
Baha'is	66,800	0.0	2.65	97,200	138,000
Hindus	39,900	0.0	0.96	60,000	85,000
Jews	2,700	0.0	-2.15	2,800	2,800
Spiritists	1,900	0.0	0.21	3,000	4,000
Sikhs	760	0.0	0.33	900	1,200
Zoroastrians	570	0.0	0.30	700	900
other religionists	11,400	0.0	0.65	15,000	18,000
Total population	1,485,217,000	100.0	0.96	1,695,441,000	1,676,245,000

Eastern Asia includes 6 countries: China, Peoples Republic of; China, Republic of (Taiwan); Japan; Mongolia; North Korea; and South Korea

Followers	2000			2025	2050
	total	%	rate		
Hindus	794,023,000	54.4	1.68	1,023,934,000	1,140,292,000
Muslims	511,067,000	34.3	2.22	763,131,000	946,257,000
Christians	73,677,000	4.9	2.27	115,366,000	148,362,000
Independents	37,431,000	2.5	4.08	71,305,000	94,164,000
Protestants	19,037,000	1.3	2.18	27,167,000	33,717,000
Roman Catholics	18,744,000	1.3	1.75	25,325,000	30,348,000
Ethnoreligionists	38,101,000	2.6	1.62	45,104,000	66,513,000
Nonreligious	25,011,000	1.7	1.22	37,674,000	52,606,000
Buddhists	24,644,000	1.8	1.51	33,022,000	38,704,000
Sikhs	22,273,000	1.6	1.86	29,935,000	35,192,000
Atheists	4,907,000	0.3	-0.63	4,752,000	4,831,000
Jains	4,142,000	0.4	0.85	6,008,000	6,515,000
Zoroastrians	2,463,000	0.2	2.66	4,310,000	6,790,000
Baha'is	2,314,000	0.2	1.93	3,528,000	5,038,000
Chinese folk-religionists	153,000	0.0	1.83	285,000	462,000
Jews	120,000	0.0	-0.83	107,000	109,000
Neoreligionists	3,600	0.0	0.95	5,500	8,800
Shintoists	150	0.0	2.32	350	500
other religionists	8,400	0.0	0.96	12,000	16,000
Total population	1,490,778,000	100.0	1.87	2,049,851,000	2,430,004,000

South-central Asia includes 14 countries: Afghanistan, Bangladesh, Bhutan, India, Iran, Kazakhstan, Kirghizstan, Maldives, Nepal, Pakistan, Sri Lanka, Tajikistan, Turkmenistan, and Uzbekistan

Status of religions in South-eastern Asia, 2000–2050

Followers	2000			2025	2050
	total	%	rate		
Buddhists	141,234,000	27.2	1.38	174,778,000	188,617,000
Muslims	138,429,000	26.7	1.57	175,585,000	185,120,000
Christians	111,034,000	21.4	2.09	164,443,000	210,839,000
Roman Catholics	76,209,000	14.7	2.11	108,857,000	132,292,000
Independents	25,160,000	4.9	2.29	40,496,000	55,522,000
Protestants	20,190,000	3.9	1.91	32,358,000	43,832,000
Neoreligionists	55,720,000	11.8	1.33	66,193,000	72,895,000
Ethnoreligionists	24,817,000	4.8	1.24	30,568,000	32,428,000
Nonreligious	17,664,000	3.4	2.21	29,981,000	42,327,000
Chinese folk-religionists	12,034,000	2.3	1.88	15,711,000	18,057,000
Hindus	10,252,000	2.0	2.31	14,912,000	20,786,000
Atheists	6,494,000	1.3	2.02	9,565,000	12,045,000
Baha'is	954,000	0.2	2.47	1,595,000	2,219,000
Confucianists	905,000	0.5	1.19	1,561,000	1,816,000
Sikhs	79,400	0.1	1.47	126,000	168,000
Jains	2,900	0.0	0.78	5,000	7,800
Jews	2,300	0.0	1.30	2,900	3,700
Shintoists	1,400	0.0	1.87	2,600	3,900
Taoists	1,300	0.0	1.92	2,800	5,700
Zoroastrians	260	0.0	0.58	500	800
other religionists	10,000	0.0	3.21	17,500	25,000
Total population	518,540,000	100.0	1.63	683,527,000	785,583,000

South-eastern Asia includes 11 countries: Brunei, Cambodia, Indonesia, Laos, Malaysia, Myanmar, Philippines, Singapore, Thailand, Timor, and Vietnam

Status of religions in Western Asia, 2000–2050

Followers	2000			2025	2050
	total	%	rate		
Muslims	163,751,000	87.1	2.38	259,497,000	331,118,000
Christians	13,479,000	7.2	1.57	18,914,000	23,180,000
Orthodox	8,596,000	4.6	1.08	10,686,000	11,483,000
Roman Catholics	3,512,000	1.9	2.65	5,494,000	7,416,000
Independents	1,238,000	0.7	3.59	2,592,000	4,105,000
Nonreligious	4,624,000	2.5	0.22	7,073,000	10,804,000
Jews	4,304,000	2.8	3.13	5,699,000	6,327,000
Hindus	805,000	1.7	4.20	1,683,000	2,917,000
Atheists	590,000	0.3	-3.47	602,000	792,000
Buddhists	190,000	0.1	2.94	363,000	613,000
Baha'is	140,000	0.1	3.35	262,000	444,000
Sikhs	67,200	0.1	3.62	144,000	248,000
Ethnoreligionists	50,200	0.1	6.15	48,400	87,200
Chinese folk-religionists	35,200	0.0	2.14	56,000	90,000
Neoreligionists	18,500	0.1	2.76	37,300	63,700
Jains	200	0.0	3.47	500	1,200
Zoroastrians	30	0.0	0.63	40	50
other religionists	32,300	0.1	2.47	48,500	64,000
Total population	188,015,000	100.0	2.26	294,321,000	376,617,000

Western Asia includes 19 countries: Armenia, Azerbaijan, Bahrain, Cyprus, Georgia, Iraq, Israel, Jordan, Kuwait, Lebanon, Northern Cyprus, Oman, Palestine, Qatar, Saudi Arabia, Syria, Turkey, United Arab Emirates, and Yemen

Europe (48 countries)

Status of religions in Europe, 2000–2050

Followers	2000			2025	2050
	total	%	rate		
Christians	559,643,000	76.8	0.17	554,586,000	492,726,000
Roman Catholics	285,978,000	39.2	0.16	276,272,000	243,560,000
Orthodox	158,105,000	21.7	0.19	165,804,000	152,709,000
Protestants	77,529,000	10.6	0.15	77,089,000	70,232,000
Nonreligious	106,841,000	14.7	-0.22	86,237,000	72,424,000
Muslims	31,566,000	4.3	0.78	36,005,000	37,584,000
Atheists	22,922,000	3.2	-1.21	16,768,000	15,065,000
Jews	2,527,000	0.4	-0.49	2,107,000	1,920,000
Buddhists	1,547,000	0.3	1.39	2,236,000	2,872,000
Hindus	1,416,000	0.3	1.31	1,707,000	2,094,000
Ethnoreligionists	1,263,000	0.2	0.40	1,151,000	1,034,000
Chinese folk-religionists	255,000	0.1	1.11	351,000	434,000
Sikhs	239,000	0.2	0.46	281,000	360,000
Neoreligionists	158,000	0.1	1.11	223,000	286,000
Spiritists	133,000	0.1	1.88	167,000	199,000
Baha'is	130,000	0.0	1.98	204,000	336,000
Confucianists	10,700	0.0	0.72	14,600	19,700
Zoroastrians	660	0.0	0.75	980	1,400
other religionists	236,000	0.1	0.59	295,000	348,000
Total population	728,887,000	100.0	0.09	702,335,000	627,691,000

Followers	2000			2025	2050
	total	%	rate		
Christians	220,275,000	71.8	0.17	229,854,000	212,114,000
Orthodox	136,374,000	44.4	0.17	143,620,000	131,650,000
Roman Catholics	61,698,000	20.1	0.23	62,930,000	58,336,000
Independents	18,738,000	6.1	1.02	20,613,000	20,402,000
Nonreligious	56,748,000	18.5	-0.75	33,842,000	18,725,000
Muslims	13,588,000	4.4	-0.06	13,925,000	13,405,000
Atheists	12,491,000	4.1	-2.13	6,085,000	3,665,000
Jews	1,356,000	0.4	-1.12	916,000	749,000
Ethnoreligionists	1,138,000	0.5	0.25	1,011,000	864,000
Hindus	766,000	0.5	1.20	900,000	1,100,000
Buddhists	589,000	0.2	0.59	908,000	1,163,000
Baha'is	21,800	0.0	1.23	40,600	80,000
Spiritists	7,300	0.0	0.69	9,000	10,000
Chinese folk-religionists	930	0.0	0.91	2,000	4,000
other religionists	10,700	0.0	0.74	13,000	16,000
Total population	306,990,000	100.0	-0.12	287,506,000	251,894,000

Eastern Europe includes 10 countries: Belorussia, Bulgaria, Czech Republic, Hungary, Poland, Moldavia, Romania, Russia, Slovakia, and Ukraine

Followers	2000			2025	2050
	total	%	rate		
Christians	78,312,000	83.0	0.16	78,098,000	70,544,000
Protestants	28,132,000	29.8	0.15	27,896,000	25,746,000
Anglicans	26,523,000	30.6	0.13	26,289,000	24,522,000
Roman Catholics	12,673,000	13.4	0.17	13,166,000	12,937,000
Nonreligious	10,622,000	11.3	0.27	11,598,000	12,870,000
Atheists	2,372,000	2.5	0.06	2,486,000	2,935,000
Muslims	1,551,000	1.7	1.65	1,890,000	2,208,000
Hindus	433,000	0.6	1.36	506,000	608,000
Jews	351,000	0.4	-0.46	320,000	294,000
Buddhists	236,000	0.3	3.24	358,000	432,000
Sikhs	235,000	0.4	0.45	275,000	350,000
Spiritists	70,600	0.1	2.24	87,600	104,000
Baha'is	44,500	0.1	1.70	58,700	89,900
Chinese folk-religionists	42,200	0.1	1.25	48,400	56,700
Neoreligionists	38,000	0.1	1.93	69,300	86,000
Ethnoreligionists	9,000	0.0	1.68	10,700	13,300
other religionists	64,800	0.1	0.45	70,100	80,400
Total population	94,383,000	100.0	0.20	95,876,000	90,660,000

Northern Europe includes 14 countries: Channel Islands, Denmark, Estonia, Faeroe Islands, Finland, Iceland, Ireland, Isle of Man, Latvia, Lithuania, Norway, Svalbard and Jan Mayen Islands, Sweden, and United Kingdom

Followers	2000			2025	2050
	total	%	rate		
Christians	120,917,000	83.9	0.04	110,777,000	91,959,000
Roman Catholics	110,713,000	76.8	0.05	100,575,000	82,044,000
Orthodox	18,703,000	13.0	0.28	18,729,000	17,404,000
Independents	1,494,000	1.0	0.95	1,812,000	2,132,000
Nonreligious	12,389,000	8.6	0.09	12,159,000	10,820,000
Muslims	7,249,000	5.0	1.32	8,695,000	8,361,000
Atheists	3,350,000	2.3	-0.71	3,041,000	2,934,000
Buddhists	77,400	0.1	0.92	98,500	123,000
Chinese folk-religionists	64,300	0.1	0.86	96,000	116,000
Jews	59,600	0.0	-1.84	57,400	56,800
Baha'is	29,800	0.0	4.00	55,100	82,800
Neoreligionists	12,000	0.0	0.46	16,000	20,000
Ethnoreligionists	5,300	0.0	0.75	9,200	13,800
Spiritists	4,400	0.0	1.21	6,500	8,500
Hindus	3,100	0.0	2.48	6,400	10,100
other religionists	13,400	0.0	0.54	18,500	22,000
Total population	144,174,000	100.0	0.08	135,035,000	114,526,000

Southern Europe includes 15 countries: Albania, Andorra, Bosnia-Herzegovina, Croatia, Gibraltar, Greece, Holy See, Italy, Macedonia, Malta, Portugal, San Marino, Slovenia, Spain, and Yugoslavia

Followers	2000			2025	2050
	total	%	rate		
Christians	140,139,000	76.4	0.28	135,858,000	118,110,000
Roman Catholics	100,894,000	55.0	0.24	99,601,000	90,242,000
Protestants	39,158,000	21.4	0.08	37,863,000	32,790,000
Independents	2,818,000	1.5	0.99	3,151,000	3,259,000
Nonreligious	27,083,000	14.8	0.65	28,638,000	30,009,000
Muslims	9,180,000	5.0	1.55	11,495,000	13,610,000
Atheists	4,708,000	2.6	0.61	5,156,000	5,530,000
Jews	761,000	0.4	0.85	814,000	820,000
Buddhists	644,000	0.4	1.60	871,000	1,155,000
Hindus	213,000	0.1	1.58	295,000	376,000
Chinese folk-religionists	148,000	0.1	1.18	204,000	258,000
Ethnoreligionists	111,000	0.1	1.94	120,000	143,000
Neoreligionists	108,000	0.1	0.91	138,000	180,000
Spiritists	50,400	0.1	1.63	64,000	77,400
Baha'is	33,600	0.0	1.27	50,100	83,400
Confucianists	10,700	0.0	0.72	14,600	19,700
Sikhs	3,700	0.0	1.46	6,300	10,000
Zoroastrians	660	0.0	0.75	980	1,400
other religionists	147,000	0.1	0.65	193,000	230,000
Total population	183,340,000	100.0	0.41	183,918,000	170,611,000

Western Europe includes 9 countries: Austria, Belgium, France, Germany, Liechtenstein, Luxembourg, Monaco, Netherlands, and Switzerland

Latin America and the Caribbean (46 countries)

Followers	2000			2025	2050
	total	%	rate		
Christians	481,102,000	92.7	1.63	641,116,000	734,437,000
Roman Catholics	461,220,000	88.8	1.65	606,059,000	688,833,000
Protestants	48,132,000	9.3	1.91	76,191,000	96,439,000
Independents	39,706,000	7.7	1.90	60,022,000	75,171,000
Nonreligious	15,928,000	3.1	2.32	25,800,000	36,460,000
Spiritists	12,039,000	3.4	1.97	15,836,000	20,264,000
Atheists	2,757,000	0.5	1.57	3,672,000	4,545,000
Muslims	1,672,000	0.3	1.99	2,638,000	3,381,000
Ethnoreligionists	1,288,000	0.3	1.64	1,305,000	1,321,000
Jews	1,142,000	0.2	0.74	1,227,000	1,278,000
Baha'is	873,000	0.2	2.87	1,577,000	2,429,000
Hindus	768,000	0.2	0.89	969,000	1,105,000
Buddhists	647,000	0.1	1.70	1,082,000	1,651,000
Neoreligionists	622,000	0.2	1.83	983,000	1,387,000
Chinese folk-religionists	194,000	0.0	1.84	282,000	382,000
Shintoists	6,800	0.0	1.27	10,000	16,000
Confucianists	440	0.0	1.05	600	800
other religionists	98,000	0.0	1.89	150,000	218,000
Total population	519,138,000	100.0	1.66	696,648,000	808,895,000

Followers	2000			2025	2050
	total	%	rate		
Christians	30,049,000	78.8	1.24	38,193,000	42,367,000
Roman Catholics	23,191,000	60.8	1.23	29,114,000	31,552,000
Protestants	3,863,000	10.1	1.66	5,468,000	7,021,000
Independents	1,309,000	3.4	1.76	2,157,000	2,979,000
Nonreligious	3,862,000	10.1	0.99	4,160,000	4,347,000
Spiritists	2,735,000	7.2	0.77	3,147,000	3,381,000
Atheists	871,000	2.4	0.72	944,000	908,000
Hindus	364,000	1.7	0.83	458,000	504,000
Muslims	114,000	0.3	0.90	161,000	194,000
Baha'is	64,800	0.2	2.02	115,000	189,000
Chinese folk-religionists	41,700	0.1	0.91	58,000	72,100
Buddhists	14,000	0.1	0.46	17,900	21,000
Jews	8,300	0.0	0.58	9,000	10,500
Neoreligionists	1,400	0.0	2.54	1,800	2,700
Ethnoreligionists	30	0.0	1.14	50	80
other religionists	13,100	0.0	1.97	20,200	29,400
Total population	38,139,000	100.0	1.17	47,287,000	52,026,000

Caribbean includes 24 countries: Anguilla, Antigua and Barbuda, Aruba, Bahamas, Barbados, British Virgin Islands, Cayman Islands, Cuba, Dominica, Dominican Republic, Grenada, Guadeloupe, Haiti, Jamaica, Martinique, Montserrat, Netherlands Antilles, Puerto Rico, Saint Kitts and Nevis, Saint Lucia, Saint Vincent and Grenadines, Trinidad and Tobago, Turks and Caicos Islands, and Virgin Islands of the United States

South America (right) includes 14 countries: Argentina, Bolivia, Brazil, Chile, Colombia, Ecuador, Falkland Islands, French Guiana, Guyana, Paraguay, Peru, Suriname, Uruguay, and Venezuela

Followers	2000			2025	2050
	total	%	rate		
Christians	130,214,000	96.3	1.93	179,745,000	209,650,000
Roman Catholics	124,010,000	91.7	1.93	169,850,000	195,700,000
Protestants	6,984,000	5.2	2.68	12,750,000	18,175,000
Independents	5,161,000	3.8	2.57	9,654,000	13,695,000
Nonreligious	3,570,000	2.6	2.55	6,411,000	9,492,000
Muslims	397,000	0.3	2.02	693,000	992,000
Atheists	205,000	0.2	3.05	396,000	608,000
Spiritists	184,000	0.6	2.95	325,000	463,000
Baha'is	178,000	0.1	2.83	326,000	508,000
Ethnoreligionists	152,000	0.1	2.84	166,000	180,000
Jews	135,000	0.1	1.52	145,000	168,000
Chinese folk-religionists	67,700	0.1	2.48	92,700	132,000
Buddhists	60,000	0.0	2.11	96,600	148,000
Neoreligionists	25,100	0.0	1.79	50,000	70,000
Hindus	20,800	0.0	1.76	34,500	55,500
other religionists	12,600	0.0	2.21	24,500	37,500
Total population	135,222,000	100.0	1.95	188,504,000	222,502,000

Central America includes 8 countries: Belize, Costa Rica, El Salvador, Guatemala, Honduras, Mexico, Nicaragua, and Panama

Followers	2000			2025	2050
	total	%	rate		
Christians	320,840,000	92.8	1.54	423,178,000	482,419,000
Roman Catholics	314,019,000	90.8	1.56	407,095,000	461,581,000
Protestants	37,285,000	10.8	1.80	57,973,000	71,243,000
Independents	33,236,000	9.6	1.80	48,211,000	58,497,000
Spiritists	9,120,000	3.2	2.35	12,364,000	16,421,000
Nonreligious	8,496,000	2.5	2.90	15,229,000	22,622,000
Atheists	1,680,000	0.5	1.87	2,332,000	3,029,000
Muslims	1,161,000	0.3	2.09	1,785,000	2,196,000
Ethnoreligionists	1,136,000	0.3	1.50	1,138,000	1,141,000
Jews	999,000	0.3	0.64	1,074,000	1,100,000
Baha'is	630,000	0.2	2.97	1,136,000	1,732,000
Neoreligionists	595,000	0.2	1.83	931,000	1,315,000
Buddhists	573,000	0.2	1.69	967,000	1,483,000
Hindus	383,000	0.2	0.90	476,000	545,000
Chinese folk-religionists	84,500	0.0	1.82	131,000	178,000
Shintoists	6,800	0.0	1.27	10,000	16,000
Confucianists	440	0.0	1.05	600	800
other religionists	72,300	0.0	1.83	105,000	151,000
Total population	345,777,000	100.0	1.60	460,856,000	534,367,000

Northern America (5 countries)

Followers	2000			2025	2050
	total	%	rate		
Christians	260,624,000	84.2	0.81	290,345,000	300,681,000
Independents	80,237,000	25.9	1.62	102,710,000	116,411,000
Roman Catholics	71,035,000	22.9	0.40	80,520,000	82,822,000
Protestants	69,978,000	22.6	0.72	74,765,000	75,868,000
Nonreligious	28,473,000	9.2	1.66	44,856,000	56,368,000
Jews	6,024,000	2.0	0.23	6,560,000	6,660,000
Muslims	4,450,000	1.4	1.56	6,520,000	7,900,000
Buddhists	2,701,000	0.9	2.75	5,420,000	8,600,000
Atheists	1,680,000	0.5	3.51	2,250,000	2,598,000
Hindus	1,327,000	0.4	3.13	2,050,000	2,500,000
Chinese folk-religionists	854,000	0.3	1.23	945,000	950,000
Neoreligionists	842,000	0.3	3.62	961,000	1,048,000
Baha'is	786,000	0.3	2.25	1,201,000	1,527,000
Sikhs	528,000	0.2	2.81	760,000	900,000
Ethnoreligionists	444,000	0.1	4.37	506,000	505,000
Spiritists	151,000	0.1	1.43	192,000	224,000
Zoroastrians	77,600	0.0	2.37	124,000	166,000
Shintoists	56,200	0.0	1.18	70,000	85,000
Taoists	11,100	0.0	1.08	13,500	16,500
Jains	7,000	0.0	3.36	7,000	8,500
other religionists	597,000	0.2	0.89	830,000	1,045,000
Total population	309,631,000	100.0	0.94	363,612,000	391,781,000

North America includes 5 countries: Bermuda, Canada, Greenland, Saint Pierre and Miquelon, and United States of America

Oceania (28 countries)

Followers	2000			2025	2050
	total	%	rate		
Christians	25,110,000	82.6	1.33	32,010,000	35,788,000
Roman Catholics	8,228,000	27.1	1.64	11,240,000	13,568,000
Protestants	7,392,000	24.3	1.57	10,015,000	11,882,000
Anglicans	5,409,000	18.2	0.53	5,996,000	6,523,000
Nonreligious	3,298,000	10.9	1.50	4,849,000	6,865,000
Atheists	365,000	1.5	1.29	503,000	560,000
Hindus	355,000	1.5	1.43	490,000	555,000
Muslims	301,000	1.1	3.04	497,000	816,000
Buddhists	301,000	1.0	5.19	478,000	611,000
Ethnoreligionists	268,000	0.9	1.90	259,000	235,000
Baha'is	110,000	0.4	2.87	200,000	310,000
Jews	97,000	0.3	0.96	113,000	119,000
Neoreligionists	66,500	0.2	9.02	79,800	108,000
Chinese folk-religionists	63,500	0.2	1.39	87,200	108,000
Confucianists	23,700	0.1	1.06	31,200	35,100
Sikhs	18,200	0.1	3.55	29,200	44,300
Spiritists	7,000	0.0	0.59	9,000	11,000
Zoroastrians	1,400	0.0	3.18	2,000	3,000
other religionists	9,400	0.0	0.59	11,100	13,900
Total population	30,393,000	100.0	1.41	39,647,000	46,180,000

Status of religions in Australia-New Zealand, 2000-2050

Followers	2000			2025	2050
	total	%	rate		
Christians	18,199,000	80.0	1.01	21,167,000	21,846,000
Roman Catholics	5,896,000	25.9	1.35	7,351,000	8,401,000
Anglicans	4,886,000	21.5	0.29	5,051,000	5,151,000
Protestants	3,562,000	15.7	0.70	4,051,000	4,251,000
Nonreligious	3,239,000	14.2	1.47	4,726,000	6,660,000
Atheists	363,000	1.6	1.28	500,000	556,000
Buddhists	280,000	1.2	5.30	436,000	546,000
Muslims	238,000	1.0	3.61	411,000	714,000
Jews	96,300	0.4	0.96	112,000	118,000
Hindus	82,500	0.4	2.60	124,000	160,000
Ethnoreligionists	65,900	0.3	2.40	73,000	75,000
Neoreligionists	59,500	0.3	9.96	66,000	87,600
Baha'is	37,400	0.2	2.94	66,000	108,000
Chinese folk-religionists	34,300	0.2	0.76	41,200	46,500
Confucianists	23,200	0.1	1.01	30,000	33,000
Sikhs	12,800	0.1	4.44	20,700	33,500
Spiritists	7,000	0.0	0.59	9,000	11,000
Zoroastrians	1,400	0.0	3.18	2,000	3,000
other religionists	8,700	0.0	0.33	9,800	12,000
Total population	22,748,000	100.0	1.17	27,793,000	31,009,000

Australia/New Zealand includes 5 countries: Australia, Christmas Island, Cocos Islands, New Zealand, and Norfolk Island

Status of religions in Melanesia, 2000-2050

Followers	2000			2025	2050
	total	%	rate		
Christians	5,820,000	89.9	2.28	9,133,000	11,723,000
Protestants	3,299,000	51.0	2.57	5,156,000	6,613,000
Roman Catholics	1,807,000	27.9	2.38	3,022,000	4,018,000
Anglicans	520,000	8.3	3.08	942,000	1,367,000
Hindus	272,000	33.3	1.10	366,000	395,000
Ethnoreligionists	195,000	3.0	1.77	176,000	150,000
Muslims	63,600	1.1	1.17	86,000	102,000
Baha'is	48,900	0.8	2.67	89,900	133,000
Nonreligious	40,100	0.6	2.87	82,500	141,000
Buddhists	12,700	0.2	3.11	21,300	30,200
Chinese folk-religionists	6,400	0.1	1.72	9,400	13,000
Sikhs	5,300	0.7	1.68	8,500	10,800
Neoreligionists	4,900	0.1	2.87	8,100	11,200
Atheists	1,800	0.2	3.32	3,000	4,200
Jews	670	0.0	1.86	930	1,200
other religionists	480	0.2	4.86	800	1,200
Total population	6,472,000	100.0	2.20	9,985,000	12,714,000

Melanesia includes 6 countries: Bougainville, Fiji, New Caledonia, Papua New Guinea, Solomon Islands, and Vanuatu

Status of religions in Micronesia, 2000-2050

Followers	2000			2025	2050
	total	%	rate		
Christians	506,000	93.1	2.61	879,000	1,198,000
Roman Catholics	344,000	63.4	2.99	614,000	845,000
Protestants	187,000	34.4	2.48	308,000	411,000
Independents	25,100	4.6	4.11	59,600	94,500
Baha'is	10,700	2.0	3.15	21,300	35,000
Buddhists	7,100	1.5	5.38	18,900	32,400
Nonreligious	6,400	1.2	5.58	14,400	24,400
Ethnoreligionists	6,100	1.3	1.18	8,800	10,100
Chinese folk-religionists	4,300	1.1	2.94	10,400	17,000
Neoreligionists	2,100	0.6	4.75	5,600	8,800
Confucianists	490	0.2	3.70	1,200	2,100
Total population	543,000	100.0	2.67	960,000	1,328,000

Micronesia includes 7 countries: Guam, Kiribati, Marshall Islands, Micronesia, Nauru, Northern Mariana Islands, and Palau

Status of religions in Polynesia, 2000-2050

Followers	2000			2025	2050
	total	%	rate		
Christians	585,000	92.7	1.40	831,000	1,021,000
Protestants	344,000	54.6	1.47	500,000	608,000
Roman Catholics	181,000	28.7	1.66	253,000	305,000
Marginal Christians	66,800	10.6	1.27	89,100	112,000
Chinese folk-religionists	18,500	3.8	2.19	26,200	31,500
Baha'is	13,400	2.1	3.16	22,600	33,400
Nonreligious	12,700	2.0	3.91	25,200	39,700
Buddhists	930	0.2	4.35	1,600	2,500
Ethnoreligionists	420	0.1	0.24	460	520
Hindus	100	0.1	12.68	50	100
Atheists	70	0.6	3.27	80	120
other religionists	270	0.1	3.05	500	700
Total population	631,000	100.0	1.51	909,000	1,129,000

Polynesia includes 10 countries: American Samoa, Cook Islands, French Polynesia, Niue, Pitcairn Islands, Samoa, Tokelau, Tonga, Tuvalu, and Wallis and Futuna Islands

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Association of German Mennonite
Congregations
Atheism
Buddhism
European Buddhist Union
German Buddhist Union
Germany
Germany, Hinduism in
Germany, Islam in
Hinduism
Maha Bodhi Society
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African Apostolic Church of Johane Marange
 African Brotherhood Church
 African Christian Church and Schools
 African Church of the Holy Spirit
 African Independent Pentecostal Church of Africa
 African Initiated Churches
 African Israel Church, Ninevah
 Aladura Churches
 Apostolic Sabbath Church of God
 Brotherhood of the Cross and Star
 Bwiti
 Cherubim and Seraphim/Eternal Sacred Order of the
 Cherubim and Seraphim
 Christ Apostolic Church
 Church of Pentecost
 Church of the Lord (Aladura)
 Deeper Life Bible Church (Nigeria)
 Deima Church [Église Déimatiste]
 Harrist Church [Église Harriste] (Ivory Coast)
 Kimbanguist Church (Congo)/Église de Jésus Christ sur la
 terre par le prophète Simon Kimbangu
 Legion of Mary [Maria Legio] (Kenya)
 Mai Chaza Church/City of Jehovah
 Musama Disco Christo Church/Army of the Cross of the
 Christ Church
 Native Baptist Church [Église Baptiste Camerounaise]
 (Cameroon)
 Nazareth (Nazarite) Baptist Church/AmaNazaretha (South
 Africa)
 Nguzist Churches (Congo)
 Nomiya Luo Church (Kenya)
 Organization of African Instituted Churches
 Spiritual Churches (Ghana)
 Spiritual Churches (Kenya)
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 Jordan
 Lebanon
 Syria

Turkey
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- Apostolic Assembly of Faith in Jesus Christ [Asamblea Apostólica de la Fe en Cristo Jesús]
- Apostolic Church of Faith in Jesus Christ [Iglesia Apostólica de la Fe en Cristo Jesús] (Mexico)
- Argentina
- Belize
- Costa Rica
- El Salvador
- Garífuna Religion
- Guatemala
- Honduras
- Light of the World Church [Iglesia la Luz del Mundo]
- Mexico
- New Acropolis Cultural Association [Asociación Cultural Nueva Acrópolis]
- Nicaragua
- Panama

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- Army of Mary [Armée de Marie]
- Church of Satan

- Church of the Kingdom of God
- Damanhur
- Evangelical Baptist Union of Italy (UCEBI)
- Evangelical Methodist Church of Italy
- Fraternity/Society of Saint Pius X
- Gnostic Churches (Doinel)
- Gnostic Movement (Samael Aun Weor)
- The Grail Movement
- Healing Tao
- Iglesia ni Christo [Church of Christ]
- Italian Assemblies of God [Assemblee di Dio in Italia]
- Italy
- Lectorium Rosicrucianum
- Martinism
- Mazdaznan
- New Apostolic Church
- O.T.O. (Ordo Templi Orientis)
- People of God (Paraguay)
- Priory of Sion
- Seventh Day Adventist Reform Movement
- Shri Ram Chandra Mission
- Spiritual Human Yoga/Mankind Enlightenment Love
- Universal Church of the Kingdom of God [Igreja Universal do Reino de Deus]
- Universal Life [Universelles Leben]
- Universal Soul
- Waldensian Church

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Phyllis D. Airhart. Phyllis D. Airhart is Associate Professor of the History of Christianity and Director of Advanced Degree Studies at the Emmanuel College of the University of Toronto. Her publications include *Serving the Present Age: Revivalism, Progressivism, and the Methodist Tradition in Canada* (McGill-Queen's University Press, 1992M), *Doing Ethics in a Pluralistic World* (coeditor with Marilyn Legge and Gary Redcliffe, Wilfrid Laurier University Press, 2001), and a number of articles on religion in Canada.

United Church of Canada

Mikael Aktor. Mikael Aktor is Assistant Professor at the Department of the Study of Religions at the University of Southern Denmark. His Ph.D., which he earned from the University of Copenhagen and the School of Oriental and African Studies at the University of London, is an investigation of rules of untouchability in classical Indian law literature (*dharmasastra*). He has published various articles on this and related subjects in Danish and British journals and books.

Ambedkar Buddhism

Milda Alisauskiene. Milda Alisauskiene received her B.A. in social studies at Vilnius Pedagogical University in 1999, and is currently studying for an M.A. in religious studies at Vilnius University, researching new religiosity in the city of Visaginas (Lithuania). She is a cofounder of Lithuania's New Religions Research and Information Centre.

Lithuania

Nancy T. Ammerman. Nancy T. Ammerman is Professor of Sociology of Religion at Hartford Seminary's Hartford Institute for Religion Research. She is the author of *Baptist Battles: Social Change and Religious Conflict in the Southern Baptist Convention* (Rutgers, 1990) and *Congregation and Community* (Rutgers, 1997).

Cooperative Baptist Fellowship

Galen Amstutz. Galen Amstutz holds a Ph.D. in East Asian religions from Princeton University and currently serves as coordinator of the Reischauer Institute of Japanese Studies at Harvard University. Author of *Interpreting Amida: History and Orientalism in the Study of Pure Land Buddhism* (SUNY Press, 1997), he continues to focus his research on Shin Buddhism in Japan.

Pure Land Buddhism (China)

Angela An. Angela An is an undergraduate student at the University of Virginia with a double major in anthropology and sociology. Following graduation in 2003, she plans to work as a Peace Corps volunteer and then pursue graduate education.

Ananda Marga Yoga Society

W. Michael Ashcraft. W. Michael Ashcraft is Associate Professor of Religion at Truman State University in Kirksville, Missouri. He received his Ph.D. in religious studies from the University of Virginia and specializes in the study of American religions. His forthcoming book is a study of a theosophical community in Point Loma, California in the early twentieth century.

Church Universal and Triumphant
Theosophical Society (America)

Will Bagley. Will Bagley is an independent historian, *Salt Lake Tribune* independent columnist, and writer on the American west. He is editor of the Arthur H. Clark Company's series *Forgotten Kingdom: The Mormons and the American Frontier*.

Church of Jesus Christ of Latter-day Saints

Eileen Barker. Eileen Barker is the Distinguished Professor of Sociology with special reference to the study of religion at the London School of Economics. She is the author of books such as *The Making of a Moonie: Brainwashing or Choice?* (Blackwell, 1984) and *New Religious Movements: A Practical Introduction* (HMSO, 1989). She is the founder and chairperson of INFORM (Information Network Focus on Religious Movements), a research center on new religious movements.

Armenia
Brahma Kumaris
Subud
United Kingdom

David V. Barrett. David V. Barrett, a former teacher of religious studies and English, and intelligence analyst for the British and American governments, has since 1991 been a full-time freelance writer concentrating on religious and esoteric subjects. In 1997 he entered the Ph.D. program for sociology at the London School of Economics with a concentration on new religious movements. He is the author of *Sects, "Cults" & Alternative Religions* (Blandford, 1996), *Secret Societies* (Blandford, 1997), and *The New Believers* (Cassell, 2001).

Catholic Apostolic Church
Church of God, International (plus Churches of God
Outreach Ministries, Intercontinental Church of God)
The Emissaries
Living Church of God
Philadelphia Church of God
Plymouth Brethren (Exclusive)
United Church of God, an International Association (plus
Church of God, an International Community)
Worldwide Church of God

Steven Barrie-Anthony. Steven Barrie-Anthony has authored or coauthored a number of professional publications on religion and also several articles in the *Los Angeles Times* and the *Los Angeles Times Sunday Magazine*. He is a student at Occidental College in Los Angeles.

India, Hinduism in
India, Religion in Contemporary

Behar Bejko. Behar Bejko is the former Chief of the Committee on the Cults of the State of Albania. He has worked with Muslim and Christian humanitarian organizations in Albania, he organized an international seminar that focused on international laws on religious issues, and is expected to be the Albanian Ambassador to Egypt.

Albania

Sandra Bell. Sandra Bell is a lecturer in anthropology at the University of Durham. She wrote her doctoral thesis on the development and adaptation on Buddhism in Britain and has published a number of articles on Buddhism in the West. She is coeditor, with Elisa Sobo, of *Celibacy, Society and Culture: The Anthropology of Sexual Abstinence* (Wisconsin University Press, 2001).

British Forest Sangha
Shambhala International
Thai Forest Monks

David K. Bernard. David K. Bernard is the founder and pastor of the New Life United Pentecostal Church of Austin, Texas, and the president of the Urshan Graduate School of Theology. He holds a doctorate of jurisprudence with honors from the University of Texas and is currently enrolled in the masters of theology program at the University of South Africa. He is the author of twenty-four books, including *The Trinitarian Controversy in the Fourth Century* (Word Aflame Press, 1993).

United Pentecostal Church International

Roger Bischoff. Roger Bischoff heads the International Meditation Centre in the United Kingdom. He has translated a variety of texts of Burmese Buddhism into English and is the author of *Buddhism in Myanmar: A Short History* (Buddhist Publication Society, 1995). In 1998, with William Pruitt, he produced the catalogue of Burmese and Pali manuscripts for the Wellcome Library in London, England.

International Meditation Centres [Sayagyi U Ba Khin]

Sergei Blagov. Dr. Sergei Blagov is a part-time lecturer on Vietnamese history and religions at the Institute of Asian and African Studies at the Moscow State University. He has spent a total of seven years in Vietnam as a researcher and a journalist.

Hoa Hao Buddhism

Richard Boeke. Dr. Richard Boeke is the Secretary of the International Council of Unitarian Universalists and chairperson of the World Congress of Faiths (WCF). Following his graduation from Yale Divinity School, he served as a U.S. Air Force chaplain from 1955 to 1958. Since 1959 he has been an active Unitarian Universalist minister, most recently in Berkeley, California and Sevenoaks, England.

International Council of Unitarians and Universalists

Leslaw Borowski. Dr. Leslaw Borowski works at the Cathedra of Religious Studies and the Philosophy of the East at Maria Curie-Sklodowska University in Lublin, Poland. He works on neo-Hinduism and general problems of new religious movements and teaches Indian and Chinese philosophy.

The Clan of Ausrans (Poland)
Evangelical Church of the Augsburg Confession
(Poland)
Old Catholic Church of Mariavites/Catholic Church of Mariavites
Orthodox Church of Poland [Polski Autokefaliczny
Kosciol Prawoslawny]
Polish National Catholic Church/Polish Catholic Church
[Kosciol Polskokatolicki]

Martha Sonntag Bradley. Martha Sonntag Bradley is an historian of Utah and Associate Professor in the Graduate School of Architecture of the University of Utah. She is the author of eight books, including *Kid-*

napped from that Land: The Government Raids on the Short Creek Polygamists (University of Utah Press, 1993), a social history on polygamists in southern Utah and modern-day Mormon fundamentalism, and *The Four Zinas: A Story of Mothers and Daughters on the Mormon Frontier* (Signature, 2000), a book about nineteenth-century Mormon polygamy. She is currently working on a history of the national fight against the Equal Rights Amendment during 1972 and 1983.

Polygamy-Practicing Mormons

Jan Brzezinski. Jan Brzezinski earned his Ph.D. in Sanskrit literature from London's School of Oriental and African Studies. He has taught at the University of Manitoba and McGill University, and has translated and published several Sanskrit texts from the Gaudiya Vaisnava tradition.

Gaudiya Math

Gary Burlington. Gary Burlington is a professor of world missions at Lincoln Christian College in Nebraska, and a former missionary in Zambia. He completed his Ph.D. at Biola University with a dissertation on the Sweet Heart Church of the Clouds (Umutima Uwalowa wa Makumbi) of Zambia and its founder, Emilio Mulolani Chishimba.

Mutima Walowa Wa Mukumbi [Sweet Heart of the Clouds]

Andrea Cassinascio. Andrea Cassinascio is a priest-monk in the Russian Orthodox Church (Moscow Patriarchate) with the monastic name of Fr. Ambrose, and rector of the Russian Orthodox parish of Torino, Italy. He has authored several essays and a book on the Eastern Christian presence in Italy.

Liberal Catholic Church
Serbian Orthodox Church

Kim-Kwong Chan. Kim-Kwong Chan, Ph.D. and D.Th., is the Executive Secretary of the Hong Kong Christian Council and the author and coauthor of eight books on Christianity in China. He holds current honorary teaching and research appointments at the Chinese University of Hong Kong, Coventry University in the United Kingdom, Regent University in the United States, and Zhejiang University in China.

China
 China: Hong Kong
 China: Macao
 Chinese Protestant Three-Self Patriotic Movement
 Committee

James Chancellor. James Chancellor, the W. O. Carver Professor of World Religion and World Missions at the Southern Baptist Theological Seminary, is the author of *Life in the Family: An Oral History of the Children of God* (Syracuse University Press, 2000).

The Family/Children of God

Stuart Chandler. Stuart Chandler received his Ph.D. from Harvard University. He is an assistant professor at Indiana University of Pennsylvania. His research focuses on modern Chinese Buddhism and on the growing religious pluralism of the United States.

Foguangshan

Dorthe Refslund Christensen. Dorthe Refslund Christensen, Ph.D., is a lecturer at the Center for the Study of Religion at the Southern Danish University of Odense, Denmark, and the secretary of RENNER (Research Network on New Religion), the Danish-based scholar association. She is the author of *Scientology: Fra Terapi til Religion* (Scientology: From Therapy to Religion; Gyldendal, Nye Religioner, København, 1997), the first Danish introduction to the ideas and practices of the Church of Scientology.

Church of Scientology

Mathew Clark. Mathew Clark is head of the Department of the New Testament at the Auckland Park Theological Seminary in Johannesburg, South Africa. He is also principal of the Durban campus of that seminary. He was the first chair of the Pentecostal Theological Association of Southern Africa, founded in 1998.

Apostolic Faith Mission of South Africa

Peter B. Clarke. Peter B. Clarke is the Professor of the history and sociology of religion in the Department of Theology and Religious Studies at King's College, London. Recent publications include the editing of and contributions to *New Trends and Developments in African Religions* (Greenwood Press, 1998); with Elisabeth Arweck, *An Annotated Bibliography of New Religious Movements in*

the West (Greenwood Press, 1997); *New Trends and Developments in the World of Islam* (Luzac Oriental, 1998); *An Annotated Bibliography of Japanese New Religions* (Japan Library/Curzon, 1998); and *Japanese New Religions: In Global Perspective* (Curzon Press, 2000). He is also the founding editor and contemporary coeditor with Dr. Elisabeth Arweck of the *Journal of Contemporary Religion*.

Agonshū
 Honmichi [Original Way]
 Kōfuku no Kagaku [Institute for Research in Human
 Happiness]
 Konkōkyō [Golden Light Teachings]
 Ōmoto
 Sekai Kyūsei Kyō (Church of World Messianity)
 Shinnyoen, Garden of Absolute Reality
 Tenrikyō [Religion of Heavenly Wisdom]
 Tenshō Kōtai Jingūkyō [The Religion of the Mighty God of
 Heaven]

Chas S. Clifton. Chas S. Clifton teaches writing at the University of Southern Colorado. He serves as associate editor of *The Pomegranate: A Journal of Pagan Studies* and secretary of the Nature Religions Scholars Network.

Covenant of the Goddess
 Gardnerian Wicca

Catherine Cornille. Catherine Cornille, a specialist in Japanese new religions in Europe, was formerly a member of the Faculty of Theology at the Catholic University of Leuven in Leuven, Belgium. She is the author of *The Guru in Indian Catholicism: Ambiguity or Opportunity of Inculturation* (Peeters, 1991); *Vrouwen in de Wereldgodsdiensten: Teksten, tradities en recente ontwikkelingen* (Lemniscaat, 1994); editor of *A Universal Faith? Peoples, Cultures, Religions and the Christ. Essays in Honor of Prof. Dr. Frank De Graeve* (Peeters, 1992); and of *Many Mansions? Multiple Religious Belonging and Christian Identity* (Orbis, 2002).

Mother Meera, Disciples of
 Sūkyō Mahikari

Diana Cousens. Diana Cousens has an M.A. in Tibetan history and works as a senior university administrator. Her paper on the visionary lineages of Jamyang Khyentse Wangpo will be published in 2002 as a part of the Conference Proceedings of the International Association of Tibetan Studies Conference in Leiden. She also publishes in the *Buddhist Press*.

Nyingma Tibetan Buddhism
Tibetan Nyingma Institute

Jamie Cresswell. Jamie Cresswell is the Director of the Institute of Oriental Philosophy European Centre in the United Kingdom and is working on a Ph.D. thesis on the development and organization of Buddhism in the West. He has coedited *New Religious Movements: Challenge and Response* with Dr. Bryan Wilson (Routledge, 1999).

The Buddhist Society
Foundation for the Preservation of the Mahayana
Tradition
Rigpa Fellowship

Vivienne Crowley. Vivienne Crowley, Ph.D., is a chartered psychologist and lectures on the psychology of religion at the University of London. She is the author of many books and papers on Wicca, Paganism, and the psychology of religion, including *The Natural Magician* (Penguin, 2002) and *Your Dark Side* (Thorsons, 2001).

Fellowship of Isis
Goddess Spirituality
Pagan Federation

Constantin Cuciuc. Dr. Constantin Cuciuc is a professor at the University of Bucharest Scientific Research for the Institute of Sociology at the Romanian Academy in Bucharest, Romania. He is the author of *Atlasul Religiilor si al Monumentelor Istorice Religioase din Romania* (Atlas of Religions and Religious Historical Monuments in Romania; Editura Gnosis, 1997) and *Religii noi in Romania* (New religions in Romania; Editura Gnosis, 1996).

Old Rite Romanian Orthodox Church
Reformed Church in Romania
Romania, Islam in
Romanian Greek Catholic Church
Romanian Orthodox Church

David Daniels. David Daniels is an associate professor of church history at McCormick Theological Seminary in Chicago, Illinois, and an ordained minister in the Church of God in Christ. He is the author of numerous published articles on the history of Christianity including "Teaching the History of U.S. Christianity in a Global Perspective" in *Theological Education* (Spring, 1993), and the entry on Black Holiness Pentecostals in the *Encyclopedia of Afro-American Religion* (Garland, 1993).

Church of God in Christ

Matthias Dech. Dr. Matthias Dech studied comparative science of religion and Indology in Marburg, Germany, where, in 1999, he completed his Ph.D. thesis on Hindus and Hinduism in Germany. Since 1999, he has been a computer consultant at the Deutsche Börse (German exchange) in Frankfurt, Germany.

Vishwa Hindu Parishad

Dell deChant. Dell deChant is an instructor and Director of the Undergraduate Program in the Department of Religious Studies at the University of South Florida. He is editor of the *Journal of the Society for the Study of Metaphysical Religion*. He is the coauthor with Darrell Fasching of *Comparative Religious Ethics* (Blackwell, 2000).

International New Thought Alliance
Religious Science
Unity School of Christianity/Association of Unity
Churches

Max Deeg. Max Deeg is a professor of religious studies at the University of Vienna in Austria.

Mahayana Buddhism
Tiantai/Tendai

Mahinda Deegalle. Mahinda Deegalle is Lecturer in the study of religions at Bath Spa University College in the United Kingdom. He has coedited *Pali Buddhism (Curzon Studies in Asian Philosophy)* (Curzon Press, 1996) and has written two Sinhala works on Buddhism. He has published a number of articles on Buddhist preaching, and his current research interests are the Mahayana movement in Sri Lanka, ascetic practices, and new religious movements in Japan.

All Ceylon Buddhist Congress
Hossōshū
Ontakekyō
Sarvodaya
Young Men's Buddhist Association

Raffaella Di Marzio. Raffaella Di Marzio, a graduate in both psychology and religious sciences, is member of the Rome branch of GRIS (Gruppo di Ricerca e Informazione sulle Sette), a Roman Catholic cult-watching organization. She has published articles on several fringe Catholic movements, is a contributor to the *Enciclopedia delle Religioni in Italia* (Elledici, 2001) and to *Cultic Studies Journal*, published by American Family Foundation (AFF). She is also a member of the editorial advi-

sory board of *Cultic Studies Review: An Internet Journal of Research, News & Opinion (CSR)*, published by AFF.

La Missione—Luigia Paparelli

Thadeus Doktor. Thadeus Doktor received his doctorate in 1988 from Warsaw University. He is currently an adjunct professor at the Institute of Applied Social Sciences at the Warsaw University. His books include *Spotkania z astrologią* (Meetings with astrology; Iskry, 1987); *Ruchy kultowe: Psychologiczna charakterystyka uczestników* (Cult movements: Psychological characteristics of members; Nomos, 1991); *Nowe ruchy religijne i parareligijne w Polsce* (New religious and parareligious movements in Poland; Verbinum, 1999); and (with Irena Borowik) *Pluralizm religijny i moralny w Polsce* (Religions and moral pluralism in Poland; Nomos, 2001).

Poland
Rodzima Wiara (Poland)

Will Douglas. Will Douglas is at Wolfson College in Oxford, where his research has centered on the history of Himalayan Buddhism and on the relation between literacy, technology, and religion. He is presently translating the *Karandavyuha Sutra*.

Newar Buddhism (Nepal)

Markus Dressler. Markus Dressler was, from April 1998 to March 2001, a fellow and doctoral student at the Max Weber Center for Cultural and Social Studies at the Erfurt University in Germany. In March 2001 he finished his doctorate with a thesis on Alevism (published under the title *Die Alevitische Religion: Traditionslinien und Neubestimmungen*, Würzburg: Ergon 2002). In April 2001, provided with a scholarship from the German Academic Exchange Service, he embarked on a post-doctoral project as a visiting researcher at the Orient-Institute of the German Oriental Society in Istanbul, then at the Near Eastern Studies Department of New York University.

Bektashis (Bektashiye)

Eugene M. Elliott III. Eugene M. Elliott III graduated from the University of Virginia in 2002 with a B.A. in foreign affairs. After graduation he has pursued his interests in environmental policy and environmental education.

Elan Vital/Divine Light Mission

Miguel H. Farias. Miguel H. Farias was a research assistant at the University of Lisbon from 1998 until 2000, and is currently doing a doctorate in psychology at the University of Oxford. He has researched and published on new religious movements in Portugal and is now working on a social-psychological study of New Age individuals in England.

Lusitanian Church (Lusitanian Catholic Apostolic
Evangelical Church)
Portugal

Willy Fautré. Willy Fautré is the Director of Human Rights Without Frontiers International in Brussels, Belgium, and is a member of the Belgian Association of Journalists of Religious Information. He is also a teacher of Germanic languages.

Belgium

Marianne Q. Fibiger. Marianne Q. Fibiger received her Ph.D. from Aarhus University in 1999. Her dissertation was entitled “The Sri Lankan Tamil Hindus in Denmark: A Religious Study of the Importance of Religion in an Intercultural Encounter.”

Sri Lanka, Hinduism in

Adele Fletcher. Adele Fletcher is a researcher currently based in Mito City, Japan. She holds a Ph.D. in Maori and an M.A. in religious studies from the University of Canterbury in New Zealand. Forthcoming publications include two articles on nineteenth-century Maori religion, “Atua, Ancestors and Ghosts” and “Sacred Hierarchies: Maori Ritual and Social Stratification.”

Maori Religion

Peter Flügel. Dr. Peter Flügel teaches in the Department of the Study of Religions of the School of Oriental and African Studies (SOAS) at the University of London. He is the author of *Asceticism and Devotion: The Ritual System of the Terapanth Svetambara Jains* (Peter Lang, forthcoming) and with G. Houtman is coeditor of *Asceticism and Power in the Asian Context* (Curzon Press, forthcoming).

Sthanakavasi Jain Tradition
Terapanth Svetambara Jain Tradition

Judith M. Fox. Dr. Judith M. Fox is an independent academic researcher specializing in South Asian new religions. In addition to journal articles and contributions

to edited volumes, she has produced *The Way of the Heart: A Study of Rajneeshism* (Aquarian Press, 1986), *Sahaja Yoga* (Curzon Press, 1999), and *Osho Rajneesh: e il suo movimento* (Elledici, 1999).

Sahaja Yoga

Selena Fox. Reverend Selena Fox is founder and High Priestess of Circle Sanctuary. She also is a writer, photographer, clinical psychotherapist, Pagan religious freedom activist, and guest speaker at colleges and universities. She is a member of the Assembly of Religious and Spiritual Leaders associated with the Parliament of the World's Religion.

Circle Sanctuary
Wiccan Religion

Liselotte Frisk. Liselotte Frisk received her Ph.D. in 1993 from Åbo Academy in Finland. She was an assistant professor in history of religion at Umeå University in Sweden from 1995 to 1999, and from 1999 to 2001 was an assistant professor in religious studies at Dalarna University in Sweden. Since December 2001, she has been Associate Professor of Religious Studies at Åbo Academy.

The Satsang Network

David N. Gellner. David N. Gellner is a lecturer in social anthropology at the University of Oxford. His books include *Monk, Householder, and Tantric Priest: Newar Buddhism and its Hierarchy of Ritual* (Cambridge University Press, 1992), *Nationalism and Ethnicity in a Hindu Kingdom* (Harwood, 1997), and *The Anthropology of Buddhism and Hinduism: Weberian Themes* (Oxford University Press, 2001).

Nepal

Nikandrs Gills. Nikandrs Gills is a researcher at the Academic Center for Study of Religions at the Institute of Philosophy and Sociology, University of Latvia. He studied philosophy, and his research focuses on phenomenology of religion, history of religions, and churches of Latvia, including new religious movements. He is the compiler and editor of *Religious Philosophical Articles*.

Latvia
Latvia, Paganism in
Latvian Evangelical Lutheran Church

Stephen D. Glazier. Stephen D. Glazier is Professor of Anthropology at the University of Nebraska at Lincoln. He is the editor of *The Encyclopedia of African and African American Religions* (Routledge, 2001) and *Anthropology of Religion: A Handbook* (Praeger, 1999). Glazier currently serves as Secretary of the Society for the Scientific Study of Religion and is President of the Society for the Anthropology of Consciousness.

Rada Religion
Rastafarians
Spiritual Baptists

Donatas Glodenis. Donatas Glodenis received his B.A. in Christian studies at Lithuania Christian College in Klaipėda, Lithuania in 1999. He currently works for the Ministry of Justice of the Republic of Lithuania. He writes extensively on religious minorities and state-church relations in Lithuania and has coauthored a few books.

Lithuania
Romuva

Joscelyn Godwin. Joscelyn Godwin is Professor of Music at Colgate University, where he has taught since 1971. He was educated at Magdalene College and Cornell University, and has written, translated, and edited numerous books in the fields of musicology and esotericism, notably *Harmonies of Heaven and Earth* (Thames & Hudson, 1987), *The Theosophical Enlightenment* (SUNY Press, 1994), and a translation of the *Hypnerotomachia Poliphili of 1499*.

Western Esoteric Tradition

Marion S. Goldman. Marion S. Goldman is Professor of Sociology and Religious Studies at the University of Oregon. She focuses on issues of gender, sexualities, and religious movements. Her 1999 book *Passionate Journeys* (University of Michigan Press) considers the high-achieving women and men who followed Bhagwan Shree Rajneesh (now Osho) to central Oregon in the 1980s. Her recent work is about the Esalen Institute and its profound influence on contemporary culture.

Osho Commune International

Arthur L. Greil. Arthur L. Greil is Professor of Sociology and Health Policy at Alfred University. His work on reli-

gion has focused on conversion, quasi-religion, and religion and politics. He is coeditor, with Thomas Robbins, of a volume on quasi-religion and is currently coediting, with David Bromley, a volume on defining religion.

British Israelism
Jehovah's Witnesses

Peter Gyallay-Pap. Peter Gyallay-Pap holds a Ph.D. in political science and international relations from the London School of Economics. He is a senior research fellow at the Center of Advanced Study in Phnom Penh, Cambodia, and adjunct faculty at Adams State College in Colorado. He has spent ten years working with and writing about Buddhism in Cambodia.

Buddhist Institute (Cambodia)
Cambodia

Jeffrey K. Hadden. Jeffrey K. Hadden earned a Ph.D. in sociology at the University of Wisconsin in 1963. He has been Professor of Sociology at the University of Virginia since 1972. His writings in the area of religion have focused on religious movements. His most recent book, *Religion and the Internet* (JAI, 2001) was coedited with Douglas E. Cowan.

Ananda Marga Yoga Society
Elan Vital/Divine Light Mission
Integral Yoga International
Serpent Handlers/Signs Following Movement

Phillip E. Hammond. Phillip E. Hammond is D. Mackenzie Brown Professor of Religious Studies at the University of California at Santa Barbara. He received a Ph.D. in sociology from Columbia University and taught in the sociology departments of Yale University, the University of Wisconsin, and the University of Arizona before moving to UCSB in 1978. The most recent of his many books is *The Dynamics of Religious Organizations* (Oxford University Press, 2000).

Sōka Gakkai International

Jürgen Hanneder. Jürgen Hanneder holds a Ph.D. in Indology from the University of Marburg, Germany, and is presently a research scholar in a project located at the University of Halle, Germany, which deals with the Kashmirian version of the Yogavasishta. His teaching and research focus includes Kashmirian Shaivism, classical Sanskrit poetry, and modern Sanskrit literature.

Kashmir Saivism
Pashupata Saivism

Charlotte Hardman. Charlotte Hardman is a social anthropologist and head of the Religious Studies Department at the University of Newcastle upon Tyne, England. She has worked in Nepal for many years and has published books and articles on Nepal. She has also carried out research on new religious movements and has written on religion in contemporary society and on children.

Druidism
Nepal, Indigenous Religions in

Carol Harris-Shapiro. Carol Harris-Shapiro, the author of *Messianic Judaism: A Rabbi's Journey through Religious Change in America* (Beacon Press, 1999), is an assistant professor of religion at Temple University and a Reconstructionist rabbi. Her research interests include American religion, contemporary American Judaism, and religious/ethnic identity construction.

Union of Messianic Congregations

Christopher H. Hartney. Christopher H. Hartney is currently research assistant at the Department of Studies in Religion at the University of Sydney where he is completing a doctorate on Caodaism.

Caodaism
China: Taiwan
Vietnam

Jan-Peter Hartung. Jan-Peter Hartung is a doctoral candidate and researcher in religious studies and Islamic studies at the Max Weber Center for Cultural and Social Studies at Erfurt University in Germany. His fields of research and interest include Islamic scholarship in South Asia in the eighteenth to twenty-first centuries, Sufism, Islamic philosophy, and Muslim revivalist movements in South Asia.

Chistiniyya Sufi Order (Cishtiyya)
Naqshbandiya Sufi Order

Alan Hayes. Alan Hayes earned his Ph.D. from McGill University and is currently Bishops Frederick and Heber Wilkinson Professor of Church History of Wycliffe College at the University of Toronto. His teaching and research interests include early Christianity, Anglican history, early

modern history, Canadian Christianity, historiography, and worship.

Anglican Church of Canada

Gordon L. Heath. Gordon L. Heath, currently studying for his Ph.D., is Assistant Professor of History and Director of the Degree Completion Program at Tyndale College in Toronto, Canada.

Christian Church (Disciples of Christ) in Canada
Doukhobors
Evangelical Lutheran Church in Canada
Evangelical Mennonite Conference (Canada)
Lutheran Church—Canada
Presbyterian Church in Canada

Kathleen Hertzberg. Kathleen Hertzberg, a life-long member of the Society of Friends, is the cofounder of the Canadian Friends Historical Association, founded in 1972. She attended Woodbrooke, the Quaker College in England. Prior to the Second World War, she assisted Jews and others in leaving Germany. She moved to Canada in 1952 and has served as the chair of the Canadian Friends Service Committee and a representative of Canadian Yearly Meeting on the (international) Friends World Committee for Consultation.

Canadian Yearly Meeting of the Religious Society of Friends

Norman A. Hjelm. Norman A. Hjelm, now retired in Wynnewood, Pennsylvania, served as Lutheran World Federation Director of Communication and Acting Deputy General Secretary for Planning. For a long time he was Director and Senior Editor of *Fortress Press* in Philadelphia. He also served as Director of the Commission on Faith and Order of the National Council of the Churches of Christ in the U.S.A.

Lutheran World Federation

E. G. Hoekstra. E. G. Hoekstra, M.A., is a retired pre-university education teacher who wrote many publications on religion in the Netherlands, especially on the diverse churches and religious movements. He is cowriter and editor of *Wegwijs in religieus en levensbeschouwelijk Nederland* (3d ed., Kampen, 2002) and is coeditor of the series “Wegwijs, Kok, Kampen.”

The Netherlands
Netherlands Reformed Church

Netherlands Reformed Churches
Old Catholic Church of the Netherlands
Reformed Churches in the Netherlands (GKN)
Reformed Churches in the Netherlands (Liberated)
Reformed Denomination
Remonstrant Brotherhood

Michael W. Homer. Michael W. Homer is a trial lawyer in private practice in Salt Lake City, Utah. He has written books and articles concerning Mormonism, Freemasonry, Arthur Conan Doyle, and Spiritualism. He is the author of *Lo spiritismo* (Elledici, 1999).

Church of Jesus Christ of Latter-day Saints

Qamar-ul Huda. Qamar-ul Huda is Assistant Professor of Islamic Studies and Comparative Theology in the Department of Theology at Boston College. His area of interests are on Sufism, Qur’anic hermeneutics, Islamic ethics, and history of religious thought.

Mevlevi Sufi Order
Qadiriyya Rifaiyya Sufi Order
Qadiriyya Sufi Order
Shâdhiliyya Sufi Order
Suhrawardiyya Sufi Order

Neil Hudson. Neil Hudson lectures at Regents Theological College in Nantwich, England. He was awarded a doctorate from King’s College, London in 1999 for work related to the Elim Pentecostal Church. His research interests include the challenge that contemporary society places before the church and Pentecostal history. He serves on the editorial board of the *Journal of the European Pentecostal Theological Association* and the management board of the Donald Gee Centre for Pentecostal Research.

Elim Pentecostal Church

Lynne Hume. Lynne Hume is an anthropologist and senior lecturer in the Department of Studies in Religion at the University of Queensland in Australia. She lectures on Aboriginal religions, women and religion, and new religious movements. Her current research is on altered states of consciousness and religious experience.

Aboriginal Religions

Alan Hunter. Dr. Alan Hunter is Senior Lecturer at the Centre for the Study of Forgiveness and Reconciliation at Coventry University in the United Kingdom. Dr.

Hunter has authored several works on religion and society in China, including (with Kim-kwong Chan) *Protestantism in Contemporary China* (Cambridge University Press, 1993) and (with John Sexton) *Contemporary China* (MacMillan, 1999).

China

Harold D. Hunter. Harold D. Hunter is the Director of the Archives and Research Center of the International Pentecostal Holiness Church in Oklahoma City, Oklahoma, the author of *Spirit Baptism: A Pentecostal Alternative* (University Press of America, 1983), and a past president of the Society for Pentecostal Studies.

Church of God of Prophecy
International Pentecostal Holiness Church
Pentecostal Church of God
Pentecostal World Fellowship

Dawn L. Hutchinson. Dawn L. Hutchinson is a graduate student at Florida State University, and is currently studying for her Ph.D. Her area of concentration is American religions with a special interest in new religious movements. She has given papers at the 1999 and 2000 annual regional meetings of the Society for the Study of Metaphysical Religions and at the 2001 annual conference of the American Academy of Religion.

A Course in Miracles

Manfred Hutter. Manfred Hutter is Professor for Comparative Religion at the University of Bonn in Germany. His teachings and current research include Indian religious traditions and spirituality in Europe, the Bahá'í Faith, and traditional and contemporary Zoroastrianism.

Austria
Austrian Buddhist Association
Evangelical Church of the Augsburg and Helvetic
Confessions in Austria
Old Catholic Church of Austria

Keishin Inaba. Keishin Inaba studied religions at Tokyo University from Professor Susumu Shimazono, and obtained a Ph.D. under the supervision of Professor Peter B. Clarke at King's College, University of London, where he was a postdoctoral fellow from July 2000 to May 2001. He also researched religions in the United Kingdom as a researcher for a Japanese governmental project. He has

published essays and articles on altruism and religions, Japanese religions, and new religions. He is currently a research Associate at the Centre de Recherches sur le Japon at the École des Hautes Études en Sciences Sociales in Paris, France.

Byakkō Shinkō Kai
Ennōkyō
Gedatsu Kai
Izumo Ōyashirokyō
Kōdō Kyōdan
Kurozumikyō
Myōchikai Kyōdan
Nichirin Shōshū
Nichirinshū
Reiha-no-Hikari

Edward Irons. Edward Irons is the Director of The Hong Kong Institute for Culture, Religion, and Commerce, a religious studies research facility concentrating on Hong Kong and Chinese cultural studies, Chinese religions, and the interaction of cultural and religious issues with commerce in contemporary society.

Falun Gong (Falun Dafa)
Tian Dao (Yiguandao)

Ginette Ishimatsu. Ginette Ishimatsu is Associate Professor of Asian Religions at the University of Denver. She is the author of *Between Text and Tradition: Hindu Ritual and Politics in South India* (Westview, forthcoming) and contributor (with S. S. Janaki, N. R. Bhatt, and Richard Davis) to a critical edition and translation of Aghorashivacharya's *Kriyakramadyotika*.

Tamil Saivism

Forrest Jackson. Forrest Jackson, a graduate of Tulane University, was first entranced by flying saucers at the age of six when his mother, a UFO contactee, took him to see *Close Encounters of the Third Kind*. Along with Rodney Perkins, he cowrote *Cosmic Suicide: The Tragedy and Transcendence of Heaven's Gate* (Pentaradial Press, 1997).

Chen Tao

Kumar Jairamdas. Kumar Jairamdas is a student at the University of South Florida with interests in Vajrayana; Jainism; developmental Hinduism and Buddhism in India; Hindu, Buddhist, and Jain mythology; and the

Hindu/Buddhist influence on Tibetan religion. He has traveled to Indonesia to study the ways in which Hindu mythology has been transmitted in non-Indian Hindu culture. He has also visited Singapore to observe secularized Hindu/Buddhist traditions.

Saivism (Hinduism)
 Shakta Movement (Hinduism)
 Smarta Tradition (Hinduism)
 Tantrism
 Vaisnavism
 Yogi Tradition

Abhi P. Janamanchi. Reverend Abhi P. Janamanchi is a Unitarian Universalist minister who currently serves in the Unitarian Universalist Society in Clearwater, Florida. He hails from India and is also a member of the Brahma Samaj.

Brahmo Samaj

Constance A. Jones. Constance A. Jones, Ph.D. is Professor at the California Institute of Integral Studies in San Francisco. She is a sociologist of religion who conducts research in new religious movements in America. Her publications include analyses of Eastern religions in America, particularly Hindu groups.

The Gurdjieff Foundations
 Krishnamurti Foundations

Andy Brubacher Kaether. Andy Brubacher Kaether completed his M.A. in theology at the Toronto School of Theology, University of Toronto. His thesis is entitled “Christology in African Independent Churches: Theological Reflections in Mennonite Missions Perspective.”

Church of Moshoeshoe (Lesotho)
 Spiritual Healing Church (Botswana)

William K. Kay. William K. Kay is the Director of the Centre for Pentecostal and Charismatic Studies at the University of Wales in Bangor, and Senior Lecturer in Religious and Theology Education at King’s College, London. Among many other publications, he is author of *Pentecostals in Britain* (Paternoster, 2000) and coeditor of the three-volume series *Religion in Education* (Gracewing, 1997, 1998, 2000).

Assemblies of God in Great Britain and Ireland

Alexandra Kent. Alexandra Kent is a social anthropologist at the Department of Social Anthropology at Göte-

borg University in Sweden. She carried out doctoral research on the Sathya Sai Baba movement in Malaysia between 1996 and 1998 and presented the material in the year 2000 in a thesis entitled “Ambiguity and the Modern Order: The Sathya Sai Baba Movement in Malaysia.” Between 2000 and 2002 she conducted postdoctoral research on Chinese participation in the Tamil festival of Thaipusam in Penang, Malaysia.

Sathya Sai Baba Movement

Benny Liow Woon Khin. Benny Liow Woon Khin earned a B.A. Hons. Ed. in history in 1980 from Universiti Sains Malaysia, and in 1985 earned a Master of Public Administration from University of Malaya. He works as a general manager of human resources at a leading Malaysian-based multi-national corporation in Kuala Lumpur. He is editor of *Eastern Horizon*, a journal of the Young Buddhist Association of Malaysia. His most recent publications are *K.Sri Dhammananda Felicitation: Essays in Honor of His 80th Birthday* (BGF, 1999) and *K.Sri Dhammananda: A Pictorial Retrospect* (BGF, 1997).

Buddhist Missionary Society Malaysia
 Young Buddhist Association of Malaysia

Sallie B. King. Sallie B. King is Professor of Philosophy and Religion at James Madison University. She is the author of *Buddha Nature* (SUNY Press, 1991) and *Journey in Search of the Way: The Spiritual Autobiography of Satomi Myodo* (SUNY Press, 1993) and coeditor of *Engaged Buddhism: Buddhist Liberation Movements in Asia* (SUNY Press, 1996) and *The Sound of Liberating Truth: Buddhist-Christian Dialogues in Honor of Frederick J. Streng* (Curzon Press, 1999).

Unified Buddhist Church, the Order of Interbeing, and the Community of Mindful Living

Christoph Kleine. Christoph Kleine holds a Ph.D. in religious studies from the University of Marburg, Germany. He is presently a lecturer at various German universities. His special field of interest is East Asian religious history—particularly Buddhism, hagiography, religion and politics issues, and methodological questions of the study of religions. His publications include *Hönens Buddhismus des Reinen Landes: A Multilingual Dictionary of Chinese Buddhism* (Peter Lang, 1996) and a number of articles in various journals, books, and reference works.

Jōdo-Shinshū [True Pure Land School]
 Jōdo-Shū [Pure Land School]

Alioune Koné. Alioune Koné is a Ph.D. candidate in sociology at the École des Hautes Études en Sciences Sociales in Paris, France, and currently a research associate at the Center for Interdisciplinary Studies of Religious Facts (CEIFR), a Centre National de la Recherche Scientifique (CNRS) institution in Paris. His dissertation is a sociological analysis of the legacy of Taisen Deshimaru Roshi (1914–1982).

International Zen Association

Milan Kováč. Milan Kováč, Ph.D., is a Chair of the Department of the History of Religions at the Comenius University in Bratislava, Slovakia. He has concentrated his studies on philosophy, history, and history of religions.

Slovakia

Louise Kretzschmar. Louise Kretzschmar is Professor of Christian Ethics at the University of South Africa in Pretoria, and chairperson of the governing board of the Baptist Convention College in Soweto. She is the author of *The Voice of Black Theology in South Africa* (Ohio University Press, 1986); *Privatization of the Christian Faith: Mission, Social Ethics and the South African Baptists* (Asempa Press, 1998); coeditor (with L. D. Hulley and Luke Lungile Pato) of *Archbishop Tutu: Prophetic Witness in South Africa* (BHB International, 1997); and coeditor (with C. Kourie) of *Christian Spirituality in South Africa* (Cluster, 2000).

Baptist Union of South Africa/Baptist Convention of South Africa
Baptists

Alexei D. Krindatch. Alexei D. Krindatch graduated from the Moscow State University in 1988, specializing in human geography and geography of religions. From 1995 to 1996 he was a Pew Fellow at Columbia University in New York, participating in the Religion, Human Rights, and Religious Freedom Program. He is the author of a monograph *Geography of Religions in Russia* (Glenmary Research Center, 1996), one of 30 publications in various languages. He is currently employed as a research fellow at the Center of Geopolitical Studies of the Institute of Geography in Moscow, Russia.

Georgia
Georgian Orthodox Church
Russian Orthodox Church (Moscow Patriarchate)

Solveiga Krumina-Konkova. Solveiga Krumina-Konkova is a doctor of philosophy, a leading researcher, and a head of the Academic Centre for the Study of Religions of the Institute of Philosophy and Sociology at the University of Latvia. She is an author of the book *Evil and Man's Free Will* (Zinatne, 1992, in Latvian), and of numerous articles on religions in Latvia.

Latvia
Latvia, Paganism in
Latvian Evangelical Lutheran Church

Khun Eng Kuah. Khun Eng Kuah holds a Ph.D. in anthropology from Monash University in Australia. She is currently Associate Professor at the Department of Sociology at the University of Hong Kong. Her teaching and research focus includes Buddhism—society and state; the emigrant villages in China; and ancestor worship in south China. Her recent publications include a book titled *Rebuilding the Ancestral Village: Singaporeans in China* (Ashgate, 2000).

Singapore, Buddhism in

André Laliberté. André Laliberté is presently Assistant Professor at the Department of Political Science at the University of Ottawa. He holds a Ph.D. in political science from the University of British Columbia in Canada. He teaches courses on comparative politics and Chinese politics, as well as a seminar on religion and politics. He has published on the politics of Taiwanese Buddhist organizations and on Chinese international ethics, and his current research interests include charity and welfare policy in China and Taiwan.

Buddhist Association of the Republic of China
The Buddhist Compassion Relief Tzu Chi
Association
The Dharma Drum Mountain Association
(Fakushan)
Master Ching Hai Meditation Association

David Christopher Lane. David Christopher Lane is currently a professor of philosophy and sociology at Mount San Antonio College in Walnut, California. He is the author of several books, including *The Radhasoami Tradition: A Critical History of Guru Successorship* (Garland, 1992), *Exposing Cults: When the Skeptical Mind Confronts the Mystical* (Garland, 1994), and *The Making of a Spiritual Movement: The Untold Story of Paul Twitchell and Eckankar* (Del Mar Press, 1983). Lane received his Ph.D.

from the University of California at San Diego where he was also a recipient of a Regents Fellowship.

Manavta Mandir
 Master Ching Hai Meditation Association
 Radhasoami
 Ruhani Satsang

Laura Maria Latikka. Reverend Master of Theology Laura Maria Latikka earned her Master of Theology at Åbo Akademi University in Turku, Finland in 1996. From 1990 to 1991, she studied at Aarhus University in Denmark. In 1997 she was named the Secretary for Church and People of Other Faiths in the Evangelical Lutheran Church of Finland until 2000.

Evangelical Lutheran Church of Finland
 Finland

Paul Alan Laughlin. Paul Alan Laughlin is Professor and Chair of the Department of Religion and Philosophy at Otterbein College in Ohio, and the author of numerous publications, most in the field of American metaphysical religion. His latest book is *Remedial Christianity: What Every Believer Should Know about the Faith, but Probably Doesn't* (Polebridge Press, 2000).

Seichō-no-Ie

Martha Lee. Martha Lee earned her Ph.D. from Syracuse University and is now an associate professor at the University of Windsor in Ontario, Canada. She is the author of *The Nation of Islam, an American Millenarian Movement* (Syracuse University Press, 1996), *Earth First! Environmental Apocalypse* (Syracuse University Press, 1995), and the editor of *Millennial Visions: Essays on Twentieth Century Millenarianism* (Praeger, 2000).

Nation of Islam (Farrakhan)
 Warith Deen Mohammad, Ministry of

James R. Lewis. James R. Lewis teaches religious studies at the University of Wisconsin at Stevens Point. His publications include *Cults in America: A Reference Handbook* (ABC-CLIO, 1998), *Witchcraft Today: An Encyclopedia of Wiccan and Neopagan Traditions* (ABC-CLIO, 1999), *UFOs and Popular Culture: An Encyclopedia of Contemporary Myth* (ABC-CLIO, 2000), and *Satansim Today: An Encyclopedia of Religion, Folklore, and Popular Culture* (ABC-CLIO, 2001).

Adidam

Aumist Religion
 Branham Tabernacle and Related Assemblies
 Church of the Brethren
 International Evangelical Church
 Movement of Spiritual Inner Awareness
 Sikh Dharma
 Sikhism and the Sant Mat Tradition
 The Way International

John LoBreglio. John LoBreglio is a Ph.D. candidate in religious studies at the University of California at Santa Barbara. He has also completed a doctoral course at Kyoto University in Japanese cultural studies.

Japan Buddhist Federation
 Nipponzan Myohoji

Phillip Charles Lucas. Phillip Charles Lucas is Associate Professor of Religious Studies at Stetson University in DeLand, Florida and a founding editor of *Nova Religio: The Journal of Alternative and Emergent Religions*. He is the author of *The Odyssey of a New Religion: The Holy Order of MANS from New Age to Orthodoxy* (Indiana University Press, 1995), and coauthor of *Cassadaga: The South's Oldest Spiritual Community* (University Press of Florida, 2000). He is the author of numerous articles on alternative religions.

Ancient and Mystical Order Rosae Crucis
 I AM Religious Activity (Saint Germain Foundation)
 Sufi Order International

Luk Fai. Luk Fai, D.Min., is the General Secretary of the Hong Kong Council of the Church of Christ in China.

The Hong Kong Council of the Church of Christ in China

Dusan Lužný. Dusan Lužný is Associate Professor at the Institute for the Study of Religions at the Faculty of Arts of Masaryk University in Brno in the Czech Republic. He focuses on the issues connected with the existence and activities of new religious movements and on the transformations of religion in the globalization process. He is the author of monographs *Nová náboženská hnutí* (New religious movements; 1997), *Náboženství a moderní společnost: sociologické teorie modernizace a sekularizace* (Religion and modern society: sociological theories of modernization and secularization; 1999), and *Zelení bódhisattvové: sociálně a ekologicky angažovaný buddhismus* (The green boddhisattvas: socially and ecologically engaged buddhism; 2000).

Czech Republic
 Evangelical Church of the Czech Brethren [Ceskobratrská
 církev evangelická]
 Silesian Evangelical Church of the Augsburg Confession
 [Slezská církev evangelická augsburského vyznání]

Richard McBride. Richard McBride holds a Ph.D. in east Asian languages and cultures from the University of California at Los Angeles. He is presently a lecturer for courses on Korean and Chinese Buddhism at UCLA and the University of California at Irvine. His research focus includes Buddhist spells (*dharani*) and bodhisattva cults in Korean and Chinese Buddhism.

Chogye Order (Chogye-Jong)
 Pomun Order [Pomun-Jong]
 Won Buddhism (Won Pulgyo)

Gary B. McGee. Gary B. McGee received his Ph.D. from Saint Louis University. He currently is Professor of Church History and Pentecostal Studies at Assemblies of God Theological Seminary in Springfield, Missouri.

Assemblies of God

Marjory A. MacLean. Reverend Marjory A. MacLean is depute clerk and acting principal clerk to the general assembly of the Church of Scotland, and is a former lawyer and parish minister.

Church of Scotland

David Wayne Machacek. David Wayne Machacek is a research coordinator at the Center for the Study of Religion and lecturer in religious studies and writing at the University of California at Santa Barbara. His books include *Soka Gakkai in America: Accommodation and Conversion* (with Phillip E. Hammond; Oxford University Press, 1999) and *Global Citizens: The Soka Gakkai Buddhist Movement in the World* (with Bryan Wilson; Oxford University Press, 2000).

Sōka Gakkai International

Ranjana Mukhopadhyaya. Ranjana Mukhopadhyaya is a research scholar in sociology of religion at the University of Tokyo, Japan and University of Delhi, India. Her research is on Japanese religions, particularly on modern Japanese Buddhism, new religious movements, and on the public role of religion. Her publications, in English as well as Japanese, are on engaged Buddhism and on

state-religion relations and social activism of religious groups in Japan.

Kokuchū-Kai
 Reiyūkai
 Risshō Kōsei-Kai

Peter Jan Margry. Peter Jan Margry is Director of the Department of Ethnology of the Meertens Institute at the Royal Netherlands Academy of Arts and Sciences in Amsterdam. His research focuses on modern religious culture in the Netherlands and Europe, with themes on rituals, sanctity, pilgrimage, apparitions, and fundamentalism.

Fatima (Portugal)
 Marian Devotion, World Network of
 Medjugorje (Bosnia-Herzegovina)
 Our Lady of All Nations (Netherlands)

Javier Martínez-Torrón. Javier Martínez-Torrón, Doctor of Law and Doctor of Canon Law, is a Professor of Law at Complutense University in Madrid, Spain. He is Vice President of the Section of Canon Law and Church-State Relations of the Spanish Royal Academy of Jurisprudence and Legislation. He is also author of numerous books and articles published in Spanish, English, Italian, French, Russian, and Lithuanian. His research on law and religion issues is characterized by a predominant interest in international and comparative law.

Spain

Bruce Matthews. Bruce Matthews is the C. B. Lumsden Professor of Comparative Religion and Dean of Arts at Acadia University in Nova Scotia. His research interests and many publications have focused largely on Buddhism in the modern world, more particularly the Theravada tradition of Sri Lanka and Myanmar.

Myanmar

Jean-François Mayer. Jean-François Mayer is a lecturer in religious studies at the University of Fribourg in Switzerland. He is the author of a number of books and articles including *I nuovi movimenti religiosi: Sette cristiane e nuovi culti* (with Massimo Introvigne and Ernesto Zucchini; Elledici, 1990); *Las sectas: Inconformismos cristianos y nuevas religiones* (Desclée De Brouwer, 1990); *Les nouvelles voies spirituelles: Enquête sur la religiosité parallèle en Suisse* (Ed. L'Age d'Homme, 1993); *Il tempio*

solare (Elledici, 1997); and *Les fondamentalismes* (Georg Editeur, 2001).

Arès Pilgrims
Old Catholic Church in Switzerland [Christkatholische Kirche der Schweiz]
Russian Orthodox Church Outside of Russia
Solar Temple, Order of the
Spiritual Human Yoga/Mankind Enlightenment Love
Switzerland

Sarah Meadows. As a student at the University of Virginia, Sarah Meadows worked closely with Jeffrey K. Hadden and the New Religions project he created.

Integral Yoga International

Andrea Menegotto. Andrea Menegotto is a freelance professional researcher in the field of social and humanistic sciences. He collaborates with different training institutes and organizations and is a researcher at the Center for Studies on New Religions (CESNUR) in Milan.

Art of Living Foundation

Michael L. Mickler. Michael L. Mickler is Vice President and Associate Professor of Church History at the Unification Theological Seminary. He is the author of *Forty Years in America: An Intimate History of the Unification Movement, 1959–1999* (HSA Publications, 2000), *A History of the Unification Church in America, 1959–74* (Garland, 1993), and *The Unification Church in America: A Bibliography and Research Guide* (Garland, 1987), as well as articles and reviews on the Unification Church and other movements.

Unification Movement

Rebecca Moore. Rebecca Moore teaches in the Department of Religious Studies at San Diego State University. She has studied Peoples Temple and the events at Jonestown for the past two decades, and has published a number of books and articles on the subject. She is currently co-general editor of *Nova Religio: The Journal of Alternative and Emergent Religions*.

Peoples Temple
Sri Chinmoy Centers International

Heinz Muermel. Heinz Muermel studied Protestant theology at Karl Marx University in Leipzig. He wrote his Ph.D. dissertation on “Das Magieverstaendnis von Mar-

cel Mauss” (The Concept of Magic with Mauss). His areas of study have included the thought of the French school of sociology on religion; the Theravada Buddhism of Sri Lanka; and Buddhism in Germany and its relation to other religious groups.

Sri Lanka

Larry G. Murphy. Larry G. Murphy is a professor of the history of Christianity at Garrett Evangelical Theological Seminary in Evanston, Illinois. He is the editor of *Down by the Riverside: A Reader in African American Religion* (New York University Press, 2000) and coeditor (with Gary Ward and J. Gordon Melton) of the *Encyclopedia of African American Religion* (Garland, 1993).

African Methodist Episcopal Church
African Methodist Episcopal Zion Church
Christian Methodist Episcopal Church

Wilson Niwagila. Wilson Niwagila was born in Bukoba, Tanzania and later studied theology in Tanzania, the United States, and Germany. He became a Lutheran parish pastor in several congregations in Tanzania and Germany. In Tanzania, he was the Lutheran secretary for Christian Education, the Director of the Evangelical Academy, and Provost of Makumira University College. At present, he is the Executive Secretary for Evangelism of the United Evangelical Mission for Germany, Asia, and Africa.

Evangelical Lutheran Church in Tanzania

Lionel Obadia. Lionel Obadia is a lecturer in anthropology at the Université Charles-de-Gaulle in Lille, France. A specialist in Buddhism, he is the author of *Bouddhisme et Occident: La diffusion du bouddhisme tibétain en France* (1999).

Diamond Way Buddhism
France
Kagyupa Tibetan Buddhism
Karma-Kagyupa Tibetan Buddhism

Roger E. Olson. Roger E. Olson holds a Ph.D. from Rice University in Houston, Texas. He is author of several books on theology including *The Story of Christian Theology: Twenty Centuries of Tradition & Reform* (InterVarsity Press, 1999). Olson is currently Professor of Theology at Baylor University in Waco, Texas and has writ-

ten articles and essays on new and alternative religious movements.

ECKANKAR

Frands Ole Overgaard. Frands Ole Overgaard teaches church history in the Theological Faculty of Aarhus University in Denmark.

Evangelical Lutheran Church in Denmark

Douglas M. Padgett. Douglas M. Padgett is a doctoral candidate in the Department of Religious Studies at Indiana University. His dissertation is on the effects of exile and war on Vietnamese Buddhism in diaspora. He is the author of “‘Americans Need Something to Sit On,’ or Zen Meditation Materials” and “Buddhist Diversity in North America” in the *Journal of Global Buddhism*.

Unified Buddhist Church of Vietnam

Rafael Palomino. Rafael Palomino earned his Ph.D. from the Universidad Complutense de Madrid in 1993, where he is currently Professor of Law. He is author of *Las Objeciones de Conciencia* (Conflicts between Religious Conscience and Law in the United States of America; Montecorvo, 1994) and coauthor of *Estado y Religión: Textos para una Reflexión Crítica* (History of Church-State Relations; Ariel, 2000).

Spanish Evangelical Church
Spanish Reformed Episcopal Church

Susan Palmer. Susan Palmer is a lecturer in the religious studies department of Dawson College in Montreal, Quebec, and is Adjunct Professor at Concordia University in Montreal. She has authored, edited, or coedited seven books, notably *Moon Sisters*, *Krishna Mothers*, *Rajneesh Lovers* (Syracuse University Press, 1996), *Children in New Religions* (coedited with Charlotte Hardman; Rutgers University Press, 1999), and *I raeliani* (Elledici, 2000). She is currently researching new religions in Quebec and France.

Raelian Movement International
Twelve Tribes

Michael Papazian. Michael Papazian is Assistant Professor of Philosophy at Berry College at Mt. Berry, Georgia. He is the author of the forthcoming book *The Com-*

mentary on the Four Evangelists of Stepano Siwnik (Peeters Press, 2002) as well as numerous articles on ancient philosophy and Armenian Christianity.

Armenian Apostolic Church (Holy See of Echmiadzin)
Armenian Apostolic Church (See of the Great House of Cilicia)

Thomas V. Peterson. Thomas V. Peterson teaches religious studies at Alfred University. Author of *Ham and Japheth: The Mythic World of Whites in the Antebellum South* (Scarecrow Press, 1978) and *Linked Arms: A Rural Community Resists Nuclear Waste* (SUNY Press, 2001), he has written articles on ritual studies, religion and art, and Native American studies.

The Lakota
The Navajo

Karma Phuntsho. Lopen Karma Phuntsho was trained as a monk and holds a Lopen degree from the Nyingma Institute in Mysore and a M.St. in classical Indian religions from Oxford. He is currently writing his Ph.D. thesis and is an associate in Indian and Sanskrit studies at Harvard University and the Centre National de la Recherche Scientifique (CNRS) in Paris. His expertise is in Tibetan Buddhism and his publications include *Steps to Valid Reasoning: A Treatise in Logic and Epistemology* (Ngagyur Nyingma Institute, 1997).

Bhutan

William L. Pitts Jr. William L. Pitts Jr. teaches church history in the Religion Department at Baylor University. His professional work focuses on American religious history. He has published in the areas of historiography, spirituality, Baptist history, and new religious movements, including numerous articles on the Davidians and Branch Davidians.

Branch Davidians

John Powers. John Powers holds a Ph.D. from University of Virginia in Buddhist Studies. He is currently a reader in the Centre for Asian Societies and Histories at Australian National University.

China: Tibet
Gelukpa Tibetan Buddhism
Sakyapa
Tibetan Buddhism

Charles S. Prebish. Charles S. Prebish holds a Ph.D. in Buddhist studies from the University of Wisconsin. He is currently Professor of Religious Studies at the Pennsylvania State University. He is a past officer in the International Association of Buddhist Studies, and has published eleven books, the most recent of which is *Luminous Passage: The Practice and Study of Buddhism in America* (University of California Press, 1999).

Insight Meditation Society
The Kwan Um School of Zen

Carolyn V. Prorok. Carolyn V. Prorok teaches in the Department of Geography and Environmental Studies at Slippery Rock University in Pennsylvania. She has authored a number of scholarly articles and is the coeditor (with Kiran Banga Chhokar) of *Asian Women and Their Work: A Geography of Gender and Development* (NCGE, 1998).

Arya Samaj
Divine Life Society
Espiritismo
Iran
Ireland
Presbyterian Church in Trinidad
Trinidad and Tobago, Hinduism in

Paulson Pulikottil. Paulson Pulikottil is an assistant professor at Union Biblical Seminary in Pune, India. He earned his Ph.D. from Sheffield University in 1995, and is currently President of the Asian Pentecostal Society and a member of the World Council of Churches Joint Consultative Group with Pentecostals.

Indian Pentecostal Church of God
The Pentecostal Mission

Kęstutis Pulokas. Kęstutis Pulokas is the chair of the Lithuanian Bible Reading Society (a member of the Scripture Union) and a board member of the Cultural and Historical Society of the Reformation in Lithuania. In 1993 he attended summer courses in Lutheran Theology at Concordia Seminary in St. Louis, Missouri, and from 1993 to 1994 served as editor of *Liuteronu balsas*, the bimonthly publication of the Vilnius Evangelical Lutheran Church. He later graduated from the Philological Faculty of Vilnius University in 1994.

Evangelical Lutheran Church of Lithuania/Lithuanian
Evangelical Lutheran Church in Diaspora

Martin Ramstedt. Martin Ramstedt holds a Ph.D. in anthropology from Munich University. From 1997 to 2001, he worked as a research fellow at the International Institute for Asian Studies in Leiden, the Netherlands, pursuing research on Hinduism and ethnic religions in modern Indonesia. Since late 2001, he has worked as a research fellow at the Meertens Instituut in Amsterdam, focusing on new forms of religiosity and transcultural religious movements in the Netherlands. He also teaches at the Theological Department at Nijmegen University.

Indonesia, Buddhism in
Indonesia, Confucianism in
Indonesia, Hinduism in

Kari Rantila. Kari Rantila is a chief editor, translator and university teacher with the Finnish Orthodox Church.

Finnish Orthodox Church

Jeremy Rapport. Jeremy Rapport is a graduate student in religious studies at the University of Kansas. His primary area of interest is new religious movements in America.

Seventh-day Adventist Church
Universal Faithists of Kosmon
The URANTIA Foundation

Ian Reader. Ian Reader is a professor in the religious studies department at Lancaster University in England. He has formerly worked at universities and research institutes in Japan, Scotland, Hawaii, and Denmark. He has written extensively about religion in Japan, and specializes in the study of pilgrimages and of religion in the modern day.

Aum Shinrikyō/Aleph
Japan

David A. Reed. David A. Reed is Associate Professor of Pastoral Theology and Director of Field Education at Wycliffe College in Toronto, Canada. Reared in the Oneness Pentecostal Tradition and now an Anglican minister and theologian, he began his study of the Oneness movement with a doctoral thesis completed in 1978.

Church of the Lord Jesus Christ of the Apostolic Faith

Terry Rey. Terry Rey is Assistant Professor of African and Caribbean Religions at Florida International Uni-

versity in Miami and formerly Professor of Ethnology at Haiti's State University in Port-au-Prince. He has studied at universities in Australia, Zaire, and Germany and holds a doctorate in religion from Temple University.

Haiti
Vodou

Keith Richmond. Keith Richmond is an historian with a special interest in the Tibetan Bon religion. He has contributed papers on the subject to a number of conferences and journals, and is currently completing his Ph.D. at Monash University in Melbourne, Australia.

Bon Religion
Nyingma Tibetan Buddhism

Bernadette Rigal-Cellard. Bernadette Rigal-Cellard is Professor of North American Studies and Chair of the English Department at the University Michel de Montaigne-Bordeaux 3. Her 1982 Ph.D. dissertation bore on "Contemporary Religious Movements in America: Evangelism and the New Religions, an Assessment of the Fourth Great Awakening." Her research concentrates on the interaction of American and Canadian religions with their surrounding culture, the impact of Christian missions on Native communities, and the transformations undergone by religious groups in their transatlantic passage from Europe and Africa to the Americas and vice versa.

Apostles of Infinite Love

Ringo Ringvee. Ringo Ringvee earned his M.A. in theology from the University of Helsinki in 1998. He has been giving courses in several institutions of higher education in Estonia, focusing on religion in contemporary society and on the religious situation in post-Soviet Estonia. He is currently working in the Department of Religious Affairs of the Ministry of Internal Affairs of the Estonian Republic.

Estonia
Estonian Apostolic Orthodox Church/Estonian Orthodox Church (Moscow Patriarchate)
Estonian Evangelical Lutheran Church
Estonian Evangelical Lutheran Church Abroad

Ronald Roberson. Ronald Roberson holds a doctorate from the Pontifical Oriental Institute in Rome. He is currently an associate director of the Secretariat for Ecumenical and Interreligious Affairs at the United States Confer-

ence of Catholic Bishops in Washington, D.C., where he specializes in relations with the Orthodox Churches. He is the author of *The Eastern Christian Churches: A Brief Survey* (6th ed., Pontifical Oriental Institute, 1999).

Ecumenical Patriarchate/Patriarchate of Constantinople
Greek Orthodox Patriarchate of Alexandria and All Africa
Greek Orthodox Patriarchate of Antioch and All the East
Greek Orthodox Patriarchate of Jerusalem
Orthodox Church of Greece

James Burnell Robinson. James Burnell Robinson is Associate Professor of Religion at the University of Northern Iowa in Cedar Falls, Iowa. He received his doctorate from the University of Wisconsin at Madison in the area of Buddhist studies with a specialty in Tibetan Buddhism but has since broadened his research to include esoteric religious movements in the West as well. He is presently researching the history of the idea of spiritual hierarchy from a cross-cultural perspective.

Anthroposophical Society
Christian Community

David G. Roebuck. David G. Roebuck, Ph.D., is the Director of the Dixon Pentecostal Research Center in Cleveland, Tennessee, which serves as the archives for the Church of God. He is an assistant professor of religion at Lee University and also teaches at the Church of God Theological Seminary.

Church of God (Cleveland, Tennessee)

Verónica Roldán. Verónica Roldán has a Ph.D. in sociology, is Professor of Sociology of Cultural Process at the University of Perugia, is a researcher of CESNUR (Center for Studies on New Religions) Italia team, and auxiliary Professor of Sociology of Religions at the Università di Roma Tre. She is the author of different articles and books on new religions movements, including *La Chiesa Anima Universale* (Elledici, 2000).

Iglesia ni Cristo [Church of Christ]

Eric Rommeluère. Eric Rommeluère is a lecturer and the Vice President of the European Buddhist University, an institute for the studies on Buddhism, founded in Paris in 1995. Eric Rommeluère's various publications

are about Chan/Zen Buddhism and the acculturation of Buddhism in the West.

Rinzai (Japan), Lin-Chi (China), Imje (Korea), Lam-Te (Vietnam)

Mikael Rothstein. Mikael Rothstein is an associate professor in the Department of the History of Religions at the University of Copenhagen, Denmark, where he specializes in the study of new religions. He is a coeditor of the journal *Chaos*. Among his several books are *Belief Transformations* (RENNER Studies on New Religions, 1996), *I culti die dischi volanti* (Flying saucer religions; Elledici, 1999), and edited *New Age Religion and Globalization* (RENNER Studies on New Religions, 2001).

Denmark
UFO Religions

Richard C. Salter. Richard C. Salter is an assistant professor of religious studies at Hobart and William Smith Colleges in Geneva, New York. From 1986 to 1988 he was a Peace Corps volunteer in Dominica, and in 1994 he returned there for dissertation research. His dissertation was on religious group formation in Dominica.

Dominica

Tiago Santos. Tiago Santos graduated in sociology from the Universidade Nova de Lisboa in 1997. He was already a research assistant at the time and has since always worked in the craft. In 2001 he became a founding associate of Numena, an independent research center. He currently holds a scholarship from the Fundação para a Ciência e Tecnologia for his work on elective affinities.

Lusitanian Church (Lusitanian Catholic Apostolic Evangelical Church)
Portugal

James A. Santucci. James A. Santucci received his Ph.D. in Asian civilization from the Department of Asian Civilizations at the Australian National University in Canberra. He is currently a professor in the Department of Religious Studies at California State University at Fullerton. He is the author of *La società teosofica* (Elledici, 1999), *Hindu Art in South and Southeast Asia, An Outline of Vedic Literature* (Scholars Press, 1976), and coauthor of *America's Religions* (Libraries Unlimited, 1997). He

has written numerous articles for journals and encyclopedias and is currently editor of *Theosophical History*, a quarterly journal.

Theosophical Society (Adyar)

Jeffrey M. Schwartz. Jeffrey M. Schwartz, M.D., is a research psychiatrist at the University of California at Los Angeles School of Medicine. He is the author of three books and approximately 100 scientific publications in the fields of neuroscience, psychiatry, and most recently, philosophy of mind and Buddhist meditation. He has maintained a regular practice of Vipassana meditation since 1975.

Buddhasananuggaha Association (Venerable Mahasi Sayadaw)

Ruediger Seesemann. Ruediger Seesemann specializes in Islamic studies and works as a research fellow at the University of Bayreuth in Germany. His current research topics include the development of the Tijāniyya Sufi Order in west Africa and Islamic education in east Africa.

Muridiyya
Tijāniyya Sufi Order

Gaynor Sekimori. Dr. Gaynor Sekimori was a research fellow at the Centre for the Study of Japanese Religions at the School of Oriental and African Studies of the University of London from 2000 to 2001 and since November 2001, an associate professor at the University of Tokyo. His research interests include Shugendō, Japanese combinatorial religion, religious art, and gender and religion.

Shugendō

Leah Shaw. Leah Shaw is a graduate of Truman State University in Kirksville, Missouri. She is currently attending graduate school at the University of Missouri at Kansas City where she is working toward a M.S.W. in social work.

Church Universal and Triumphant

Michael Shermer. Michael Shermer is the founder and publisher of *SKEPTIC* magazine, director of the Skeptics Society, and a contributing editor and monthly columnist for *Scientific American*. He is the author of *Why People Believe Weird Things* (W.H. Freeman, 1997), *How We Believe: The Search for God in an Age of Science* (W.H.

Freeman, 1999), *Denying History : Who Says the Holocaust Never Happened and Why Do They Say It?* (with Alex Grobman; University of California Press, 2000), *The Borderlands of Science* (Oxford University Press, 2001), and *In Darwin's Shadow: The Life and Science of Alfred Russell Wallace* (Oxford University Press, 2002).

Agnosticism

Steven L. Shields. Steven L. Shields is the founder of Restoration Research, an organization focusing research in the many splinters of the Latter-day Saints community, and is the author of *Divergent Paths of the Restoration* (Restoration Research, 1980).

Reorganized Church of Jesus Christ of Latter-day Saints

Larry Dwight Shinn. Larry Dwight Shinn is currently President of Berea College, a liberal arts college in Berea, Kentucky that is dedicated to serving the Appalachian region. He received his Ph.D. in history of religions from Princeton University, taught at Oberlin College for fourteen years, and served as Dean and Vice President at Bucknell University for ten years. He has authored two books: *Two Sacred Worlds: Experience and Structure in the World Religions* (Abingdon, 1977) and *The Dark Lord: Cult Images and the Hare Krishnas in America* (Westminster John Knox Press, 1987), has coauthored and edited four other books, and has written more than twenty published articles.

International Society for Krishna Consciousness

Marat S. Shterin. Marat S. Shterin received his Ph.D. in sociology from the London School of Economics and Political Science, where he is currently a research fellow. He has published a number of articles both in Russia and in the West on various aspects of religion in Russia, including religion and modernization, religions of ethnic minorities, new religious movements, and religion and law.

Great White Brotherhood (Russia/Ukraine)
 Mother of God Centre (Orthodox Church of Mother of God "Majestic")
 Russia
 Russia, Ethnic Minority Religion in
 White Brotherhood

Elijah Siegler. Elijah Siegler received his B.A. from Harvard University and his M.A. from the University of California at Santa Barbara, both in religious studies. He

is currently completing his doctorate at UCSB, writing on the history and practice of Daoism in America. His published works include articles on religion on television police dramas and on New Age channeling groups.

Chinese Daoist Association
 Chinese Religions
 Daoism
 Healing Tao
 Quanzhen Daoism
 Taoist Tai Chi Society
 Zhengyi Daoism

Karl Sigurbjörnsson. The Most Reverent Karl Sigurbjörnsson became the Lutheran Bishop of Iceland in 1998. Prior to that time he was Pastor of Hallgrímskirkja, Reykjavík. Born in 1947, he served in the parish ministry in Iceland from 1973 to 1997. He is the author and translator of several books on the subject of prayer and pastoral care. In 2000, he was awarded an honorary decree in theology by the Faculty of Theology at the University of Iceland.

Evangelical Lutheran Church in Iceland

Pataraporn Sirikanchana. Pataraporn Sirikanchana holds a Ph.D. in religious studies from the University of Pennsylvania and presently works as chairperson of the Department of Philosophy at Thammasat University, as an advisor for the World Fellowship of Buddhists, and as board member of the Thai Royal Academy. Her publications include *Fundamental Knowledge of Religion* and articles on religion and philosophy both in Thai and in English.

Buddhist Association of Thailand under Royal Patronage
 Dhammakaya Foundation
 The Santi Asoka
 Thailand
 World Fellowship of Buddhists

Jaroslav Z. Skira. Jaroslav Z. Skira is an assistant professor of historical theology and Director of the Eastern Christian Studies Program at Regis College, University of Toronto, Canada.

Roman Catholic Church

Margareta Skog. Margareta Skog, M.A., is a researcher on the sociology of religion at the Church of Sweden in Uppsala, Sweden. Her studies comprise religious communities beside the Church of Sweden, as the Free Churches, immigrant religions, new religions, and new religiosity.

Sweden

Pedro Soares. Pedro Soares is a social psychologist whose research has focused on minority and messianic religious movements in Portugal. He is the coeditor of *The Experience of the Sacred* (Hugin, 1998) and *Science and the Primacy of Consciousness* (Noetic Press, 2000).

Lusitanian Church (Lusitanian Catholic Apostolic
Evangelical Church)
Portugal

Marika Speckmann. Marika Speckmann received her M.A. degree in study of religions, ethnology, and archaeology at the Philipps Universität Marburg in 1998. Most recently, she has worked in completing her doctoral dissertation concerned with Native American mythology and its meaning for non-American Indian (industrial) cultures.

Native American Church

Michelle Spuler. Michelle Spuler holds a Ph.D. in the study of religions from the University of Queensland in Australia. She has been an assistant professor in New Zealand and the United States and currently lives in London. Her areas of research cover Buddhism in the West, New Age, and new religious movements. She recently published a study on the Diamond Sangha in Australia and compiled *Buddhism in Australia: A Bibliography* published by the Australian Association for the Study of Religion (posted at <http://www.aasr.org.au/aasr/internet.htm>).

Diamond Sangha
New Zealand
Sanbō Kyōdan
Zen Buddhism

Paul Stange. Paul Stange is a senior lecturer in Asian studies at Murdoch University in Perth, Australia, where he has been based since 1980. His Ph.D. in history is from the University of Wisconsin at Madison. He has also worked at Curtin University in Perth and at Satyawacana University, the University of Malang, and Gadjah Mada University in Indonesia. He contributed a chapter to the *Cambridge History of Southeast Asia* (Cambridge University Press, 1999) as well as other essays to scholarly journals and books.

Javanism
Pangestu
Sapta Darma
Sumarah

Stephen J. Stein. Stephen J. Stein is Chancellors' Professor of Religious Studies and Adjunct Professor of History at Indiana University in Bloomington. His research interests center on eighteenth-century American intellectual history and on dissenting religious communities throughout American history. He is author of the definitive study *The Shaker Experience in America: A History of the United Society of Believers* (Yale University Press, 1992).

United Society of Believers in Christ's Second Appearing
(Shakers)

H. Christina Steyn. Dr. H. Christina Steyn is Senior Lecturer in the Department of Religious Studies at the University of South Africa where she specializes in new and alternative religious movements.

South Africa

Robert Stockman. Robert Stockman has a doctorate in history of religion in the United States from Harvard University. He is the author of *The Bahá'í Faith in America, I* (Bahá'í Publishing Trust, 1985) and *The Bahá'í Faith in America, II* (George Ronald, 1994), *Thornton Chase: The First American Bahá'í* (Bahá'í Publishing Trust, 2002), as well as various articles about Bahá'í history and theology. Currently he is Coordinator of the Institute for Bahá'í Studies in Evanston, Illinois, as well as an instructor in religious studies at DePaul University.

Bahá'í Faith

Martin Stuart-Fox. Martin Stuart-Fox is Professor and Head of History at the University of Queensland, Australia. His publications include *A History of Laos* (Cambridge University Press, 1997), *The Murderous Revolution: Life & Death in Pol Pot's Kampuchea* (3d. ed., Orchid Press, 1998), and (with R. S. Bucknell) *The Twilight Language: Explorations in Buddhist Meditation and Symbolism* (St. Martin's Press, 1986).

Lao Buddhist Sangha
Laos

William H. Swatos Jr. William H. Swatos Jr. is Executive Officer of the Association for the Sociology of Religion and of the Religious Research Association. He received his Ph.D. in sociology from the University of Kentucky and was named a distinguished alumnus of that department in 1989. With Loftur Reimar Gissurar-

son, he is the author of *Icelandic Spiritualism: Mediumship and Modernity* (Transaction, 1996).

Iceland

Vinson Synan. Vinson Synan, Ph.D., is Dean of the School of Divinity at Regent University in Virginia Beach, Virginia. He is author of fourteen books on Pentecostalism and the Charismatic renewal. His major works include his dissertation, "Holiness Pentecostal Movement," which he wrote in 1967 while attending the University of Georgia. He also wrote *The Century of the Holy Spirit* (Thomas Nelson, 2001).

Yoido Full Gospel Church

Martin Tamcke. Martin Tamcke holds a Ph.D. in theology and did post-graduate studies on the history of Eastern Christianity. He is Professor for Ecumenical Theology at the University of Göttingen in Germany and Director of the Institute for the History of Oriental Churches and Missions. His studies focus on the past and present of Asian churches.

Syrian Orthodox Church of Malabar

Francesca Tarocco. Francesca Tarocco lectures on Chinese religions at the Department of the Study of Religions at the School of Oriental and African Studies (SOAS) at the University of London, and on Buddhism at Manchester University. Her research interests include Buddhist apocrypha, Buddhist religious practice in East Asia, and the intellectual history of modern Chinese Buddhism.

Chinese Buddhist Association

Gordon Taylor. Gordon Taylor graduated from the University of London in 1972. He served on the staff of the Greater London Council from 1965 to 1986 prior to moving to the international headquarters of The Salvation Army as a researcher in the Literary Department, a position he held from 1986 to 1988. He became a senior researcher at the Army's International Heritage Centre from 1988 to 1997 and since 1997 has been the archivist. He is the author of the *Companion to the Song Book of The Salvation Army* (The Salvation Army International Headquarters, 1989).

The Salvation Army

Gene R. Thursby. Gene R. Thursby is an associate professor of religion with the Department of Religion at the

University of Florida. He is the author of *Hindu-Muslim Relations in British India* (Brill, 1975) and *The Sikhs* (Brill, 1992). He maintains the Internet site for the New Religious Movements Group of the American Academy of Religion.

Siddha Yoga

Donald Tinder. Donald Tinder earned his Ph.D. from Yale. He served in various ministries in America while he was a preacher among Brethren. He and his wife went to Europe in 1988 as Brethren missionaries, where he has been serving as a professor at both Tyndale Seminary in Amsterdam and the Evangelical Theological Faculty in Louven, Belgium.

Christian Brethren

Péter Török. Péter Török received his Ph.D. from the University of Toronto. His research interests include church-state relationships and new religious movements. He is a research fellow of the Department for the Studies of Religions at the University of Szeged in Hungary and the leader of the Hungarian Center for Information on Religions.

Hungary

Frank Usarski. Frank Usarski, Ph.D., lectured on religionswissenschaft (comparative religion) at the universities of Hannover, Oldenburg, Bremen, Erfurt, Chemnitz, and Leipzig, between 1988 and 1997. Since 1998, he has been Professor at the Pontifical Catholic University of São Paulo, Brazil.

Brazil

Candomblé

Spiritism

Umbanda

Gerard van't Spijker. Dr. Gerard van't Spijker earned his Ph.D. in 1990 from the Free University of Amsterdam, the Netherlands. He was the Theological Advisor of the Presbyterian Church in Rwanda from 1973 to 1982, and from 1995 to 1999 the coordinator of the Ecumenical Center for Theological Education and Research in Butare, Rwanda. He is currently research fellow of the Interuniversity Institute for Missiological and Ecumenical Research, at the University of Utrecht, the Netherlands.

Rwanda

Carmen Voigt-Graf. Having completed an M.A. in geography at the Free University in Berlin, Carmen Voigt-Graf is currently working on her Ph.D. in geography at the University of Sydney. Her research interests concern diasporas and transnational communities, in particular the Indian diaspora in Australia, Fiji, and East Africa.

Fiji Islands, Hindu Community of the

Melitta Waligora. Melitta Waligora is a member of the staff of the Seminar for History and Society of South Asia at the Humboldt University of Berlin, Germany. Her teaching and research focus includes Indian modern philosophy, Bengal Renaissance, and gender studies.

Sri Aurobindo Ashram

Graham B. Walker Jr. Graham B. Walker Jr. holds a Ph.D. degree in Theology from the Southern Baptist Theological Seminary and serves as the Associate Dean of the McAfee School of Theology at Mercer University. For more than eighteen years he lived and taught in Southeast Asia. He has authored numerous articles and edited journals related to Filipino religious experience. He is contributor and editor of *Human Fault and Cosmic Fault Lines: Southeast Asian Portraits of Evil* (Mercer University Press, forthcoming). Walker's current research focuses on the South Asian ritual of *Thaipusam*.

Philippines

Morten Warmind. Morten Warmind is an assistant professor and sociologist of religion with the Department of the History of Religions of the University of Copenhagen, Denmark. He specializes in the study of Celtic and old Norse religion.

Denmark

Helen Waterhouse. Helen Waterhouse is a lecturer in religious studies at the Open University in the United Kingdom. Her publications include *Buddhism in Bath: Authority and Adaptation* (University of Leeds, 1998) and her chief research interests are British Buddhism, reincarnation belief in the West, and religious practice in locality.

New Kadampa Tradition

Irving A. Whitt. Irving A. Whitt served as a missionary in Kenya from 1970 to 1980. He later chaired the Missions Department at Eastern Pentecostal Bible College in

Canada from 1984 to 1991 and chaired the Missions Department at Tyndale Seminary in Toronto from 1991 to 2000. In 2000 he assumed the position of Missions Education Coordinator with the Pentecostal Assemblies of Canada. His masters and doctoral studies were completed in missions at Fuller Theological Seminary.

Pentecostal Assemblies of Canada

Donald Wiebe. Donald Wiebe is a professor of religious studies at Trinity College, University of Toronto. He has taken a primary interest in the problems of the academic and scientific study of religion, and method and theory in the study of religion. He is the author of *Religion and Truth: Towards and Alternative Paradigm for the Study of Religion* (Mouton De Gruyter, 1981), *The Irony of Theology and the Nature of Religious Thought* (McGill-Queens University Press, 1991), *Beyond Legitimation: Essays on the Problem of Religious Knowledge* (Palgrave, 1994), and *The Politics of Religious Studies: The Continuing Conflict with Theology in the Academy* (Palgrave, 1999). In 1985, with Luther H. Martin and E. Thomas Lawson, he co-founded the North American Association for the Study of Religion and has twice served as President of that Association—from 1986 to 1987 and from 1991 to 1992.

Introductory essay

Duncan Williams. Duncan Williams is an assistant professor of East Asian Buddhism at the University of California at Irvine. He is the editor of *American Buddhism: Methods and Findings in Recent Scholarship* (Curzon Press, 1999) and author of *The Other Side of Zen: A Social and Institutional History of Soto Zen Buddhism in Tokugawa Japan* (Princeton University Press, forthcoming).

Soto Zen Buddhism

Raymond B. Williams. Raymond B. Williams is Professor of Religion at Wabash College and Director of the Wabash Center for Teaching and Learning in Theology and Religion. He is founding editor of the journal *Teaching Theology and Religion*. His most recent book is *An Introduction to Swaminarayan Hinduism* (Cambridge University Press, 2000).

Swaminarayan Hinduism

Jane Williams-Hogan. Jane Williams-Hogan earned her Ph.D. from the University of Pennsylvania. She is a

professor of sociology and holds the Carpenter Chair in the history of religion at Bryn Athyn College in Bryn Athyn, Pennsylvania. She is the author of a number of articles on Emanuel Swedenborg and a forthcoming book *Swedenborg e gli swedenborgiani* in a series entitled "Religioni e Movimenti" (Elledici, 2003).

The General Church of the New Jerusalem
Swedenborgian Church of North America
Swedenborgian Movement

Robert S. Wilson. Robert S. Wilson received his Ph.D. in British history from the University of Guelph in 1973. He served as the academic Dean and Professor of History at Atlantic Baptist University in Moncton, New Brunswick from 1971 to 1991, and as Professor of Church History at Acadia Divinity College since 1991. He is the chair of the Atlantic Baptist Heritage Series Editorial Committee.

Canadian Baptist Ministries
Union d'Églises Baptistes Françaises au Canada

Robert Winterhalter. Robert Winterhalter is President of the Society for the Study of Metaphysical Religion. An ordained minister of Divine Science and Unity, he is on the faculty of the Emma Curtis Hopkins College and Theological Seminary in Clearwater, Florida, where he teaches in the External Degree Program, specializing in biblical studies.

Divine Science Federation/United Divine Science
Ministries, International

Ali Yaman. Ali Yaman got his M.A. in political history from the Institute of Social Sciences at Istanbul University. His M.A. thesis was on the institution of Dede and its functions in Alevism and he is now continuing his studies on changing Alevism for a doctorate degree at Istanbul University.

Alevism (Turkish Alevi)

Ahmad F. Yousif. Ahmad F. Yousif is an associate professor at the Department of Usuluddin at the University of Brunei Darussalam. He also taught at the International Islamic University Malaysia and the University of Ottawa where he completed his M.A. and Ph.D. degrees at the Department of Religious Studies. Dr. Yousif has published a number of articles in international journals,

in addition to his two books, *Islamic Identity in the Canadian Society* (LEGAS,1993) and *Religious Freedom, Minorities and Islam: An Inquiry into the Malaysia Experience* (Thinker's Library,1998).

Brunei
Brunei, Islam in

Andrij Yurash. Andrij Yurash received his Ph.D in political science from the Ivan Franko L'viv National University and L'viv Theological Academy in the Ukraine. He is a member of the International Study of Religion in Eastern and Central Europe Association and the American Academy of Religion.

Ukraine
Ukraine, Eastern Orthodoxy in

PierLuigi Zoccatelli. PierLuigi Zoccatelli was born in Verona, Italy in 1965, and currently works in Turin as Vice Director of CESNUR, the Center for Studies on New Religions. He is also a member of SIPR (the Italian Society for the Psychology of Religion). He is the author of several articles and four books on new religious movements and Western esotericism, subjects on which he has lectured extensively in Italian and international academic and non-academic settings. He authored *Il New Age* (Elledici, 1997) and was an associate editor of the monumental *Enciclopedia delle religioni in Italia* (Encyclopedia of Religions in Italy; Elledici, 2001).

Army of Mary [Armée de Marie]
Church of the Kingdom of God
Damanhur
Evangelical Baptist Union of Italy (UCEBI)
Evangelical Methodist Church of Italy
Fraternity/Society of Saint Pius X
Gnostic Churches (Doinel)
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The Grail Movement
Healing Tao
Iglesia ni Cristo [Church of Christ]
Italian Assemblies of God [Assemblee di Dio in Italia]
Lectorium Rosicrucianum
Martinism
Mazdaznan
New Apostolic Church
O.T.O. (Ordo Templi Orientis)
People of God (Paraguay)

Seventh Day Adventist Reform Movement
Shri Ram Chandra Mission
Spiritual HumanYoga/Mankind Enlightenment
Love
Universal Church of the Kingdom of God [Igreja
Universal do Reino de Deus]
Universal Life [Universelles Leben]
Universal Soul
Waldensian Church

Robert J. Zydenbos. Robert J. Zydenbos is Professor of Indology at the University of Munich, Germany, and has previously held Indological teaching positions at universities in Heidelberg, Madras, and Toronto. His main research interests are Kannada language and literature, and the religious traditions of Karnataka, particularly Jainism, Madhva Vaisnavism, and Virasaivism.

Virasaivism

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Army of Mary [Armée de Marie]

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 Chistiniyya Sufi Order (Cishtiya)
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World Alliance of Reformed Churches
World Brotherhood Union Mevlana Supreme Foundation
World Buddhist Sangha Council
World Conference on Religion and Peace
World Congress of Faiths
World Convention of Churches of Christ
World Council of Biblical Churches
World Council of Churches
World Evangelical Alliance
World Fellowship of Buddhists
World Methodist Council
World Muslim Congress
World Plan Executive Council
World Reformed Fellowship
World Sephardic Federation
World Vaisnava Association
World Zoroastrian Organization
Worldwide Church of God
Yemen
Yezidis
Yogi Tradition
Yoido Full Gospel Church
Yoruban Religion/Spirituality
Young Buddhist Association of Malaysia
Young Israel
Young Men's Buddhist Association
Yugoslavia
Zambia
Zaydites
Zen Buddhism
Zhengyi Daoism
Zhong Gong
Zimbabwe
Zimbabwe Assemblies of God Africa
Zion Christian Church (South Africa, Zimbabwe)
Zionist and Apostolic Churches (South Africa, Zimbabwe)
Zoroastrianism
Zulu Religion/Spirituality

RELIGIONS *of the World*

A COMPREHENSIVE ENCYCLOPEDIA
OF BELIEFS AND PRACTICES

VOLUME I: A-C

Aboriginal Cult of Maria Lionza

The movement built around the veneration of Maria Lionza originated out of the dissemination of the SPIRITISM of Allan Kardec in Venezuela at the beginning of the twentieth century. As Spiritism became a popular movement, mediums in the countryside began to make contact with what were considered nature spirits. One such spirit was Maria de la Onza or Maria Lionza, believed to be the guardian spirit of flora and fauna in the area around the holy mountain of Sorte in the State of Yaracuy. Believers could gather at the foot of the mountain, where they could consult her about their personal problems through the instrumentality of a group of mediums.

Over time, additional spirits were also consulted, and as the movement spread around the country, a great variety of new kinds of spirits became available for consultation. As the number of spirits multiplied, leaders began to speak of “courts” of spirits, groups to which the different spirits belonged. Maria Lionza headed the Celestial Court. There is a court of patriots, which includes Simon Bolívar and the generals who fought with him, a court of medical doctors, and a court of African figures (which includes the *orishas* of SANTERIA). The exact spirits available for consultation in any given center vary widely, though the common spirit of Maria Lionza holds the diverse world together. Many people of a Roman Catholic background identify Maria Lionza with the Virgin Mary.

The movement found favor in high circles in the Venezuelan government in the 1930s and 1940s, and by the 1950s centers could be found across the country. In 1968, an attempt was made to bring some organization to the movement with the founding of the Aboriginal Cult of Maria Lionza, with its headquarters in Caracas. The movement has spread to neighboring countries, to some of the larger Caribbean islands, and to the United States.

Although consulting the spirits through the mediums was the most important practice in the early days of the movement, over the century a variety of additional rites and ceremonies have emerged. Exorcism rituals are conducted for people, the spirit frequently telling people that troubles are due to evil spirits that have possessed them. The leaders of the group may also practice various alternative healing arts and conduct magical rituals aimed at producing specific sought-for results. Specific ceremonies borrow freely from other religious traditions.

There are no figures on the exact number of followers of Maria Lionza, but observers have suggested that some 5 percent of the Venezuelan public may be regularly active and

that many times that number occasionally participate in various ceremonies. Others have suggested lower figures, possibly as few as several hundred thousand adherents (not an insignificant figure in a country where only the Catholic Church, the JEHOVAH’S WITNESSES, and the Seventh-day Adventists can claim more than a hundred thousand members). Adherents will attempt to make a pilgrimage to Sorte at least once annually.

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Aboriginal Religions

Aboriginal cosmology centers on a concept that has been translated as “the Dreaming,” or “Dreamtime,” which refers both to a founding drama of how the Ancestors rose up from beneath the earth to shape and mould an already existing, yet amorphous world, and to an eternal, atemporal metaphysical reality. The term *Dreaming* was the first attempt at understanding the Aranda words *altjiranga ngambakala*. Although Dreaming does not adequately convey the full significance of the complex aspect Aboriginal cosmology, it does suggest the mystery of the connection of Aboriginal people to land, spirituality, and all that exists. Aboriginal people sometimes use the term *Law*, or *Eternal Law*, to articulate the idea of timelessness that is at the heart of Aboriginal cosmology.

When the Ancestors rose up from beneath the earth, they journeyed from place to place, imbuing all things with their own essence, power, or energy and establishing a set of laws for all to follow. As the Ancestors traveled, they left tangible expressions of themselves in the landscape: here a rocky outcrop, there a tree or waterhole, metamorphosing a part of their own essence into some feature of the environment, or imprinting themselves onto cave walls or ritual objects. When they had completed their journeys, they went back under the earth from whence they had come. The whole continent of Australia is crisscrossed with such landmarks, and these form the basis of Aboriginal lore and law. There is no such thing as original sin; rather, life is a mixture of good and bad, and there is an absence of accountability for one’s actions to Ancestral beings. Aboriginal people are linked to



The Aboriginal sacred Churunga with inscriptions. Churunga inscriptions seem to be both representations and embodiments of matter. (Eric Smith/TRIP)

the Ancestral beings through territories (land links), totems (other-species links), and kinship connections (human relationships). When a person is born, by being a member of a particular kin group, its Ancestral associations, and its land connections, he or she automatically fits into a religious framework that is based on this triad.

The trails made by the Ancestors are associated with ritual performance, with song lines (a series or sequence of songs marking a particular event associated with a place along the ancestral route) and with individual and group affiliations that provide Aborigines with identity and kinship connections that extend to everything in their environment. All things—land, humans, and that which is both living and inanimate—are interconnected through these Dreaming (Ancestor) beings. The land is a vast web of sacredness. Land, spirit, and humans are inextricably interwoven. Aborigines say they are caretakers of the land rather than owners.

The Dreaming is not one story but many (for example, Kangaroo Dreaming, Emu Dreaming), and one entire myth complex (stories, songs, ceremonies) associated with each

Dreaming story might traverse several linguistic groups. Red Kangaroo, for example, may have emerged from beneath the ground in one place, traversed country that is “owned” by two or three different Aboriginal groups and go back into the ground at the end of the journey in country belonging to a fourth group. Each group has rights and responsibilities, as guardians and caretakers, for the tract of land associated with their part of the Ancestral route. These responsibilities include taking care of country by periodically following song lines pertaining to the creation stories and keeping up ceremonial performances. These performances may incorporate body painting, objects, artwork, songs, and dances, all of which pertain to the Ancestral story and place connected with the performance. Separate “men’s business” (men-only ceremonies) and “women’s business” (women-only ceremonies) emphasize distinct gender boundaries for some ceremonies. For other ceremonies, however, men and women perform roles that are complementary and necessary for the proper enactment of a Dreaming performance. Knowledge and beliefs about Ancestral power, myth, and responsibilities are shared, and both women and men have rights and responsibilities in caring for country. Some places belong to women’s Dreaming (women’s business), some to men’s Dreaming (men’s business), others to both genders. Both residence and myth link Aborigines to country in a deeply significant spiritual sense. The links are emotional, metaphysical, and situational.

Traditional education on matters pertaining to the Law emphasize acquisition of knowledge of the Law through ceremonial participation and instruction from the elders who have passed through various stages of initiation. Much knowledge is sacred; some knowledge is both sacred and secret, and only passed on to those who have accumulated the necessary knowledge to be ready to learn the next level of esoteric information. This is a long slow process that is tied up with the structure of Aboriginal society. Many Aborigines who have been denied access to such enculturation and instruction, for one reason or another (such as early government policies of assimilation and missionization), and have been raised in urban areas have become Christians, and their links to the land are more tenuous than those created by traditional education. Urban Aborigines tend to have a more generic link to the land; they talk about Mother Earth, as a pan-Australian Aboriginal concept, rather than making associations with creation stories that link people from a particular region to their own local geographic areas.

The responses to Christianity have varied, from outright rejection to syncretism in varying degrees to acceptance. Some Aborigines have become priests and ministers themselves and are attempting a biblical hermeneutic that is culturally relevant to Aborigines. A majority of Aboriginal Australians now profess to be Christians. Although census figures are understated, due to incomplete census returns from remote areas of Australia, in the 1991 census, among

the 45,208 people who said they spoke an Aboriginal language, 3,802 (9 percent) stated that they followed Aboriginal traditional religious beliefs. Some researchers have estimated that about 10,000 people could be considered adherents of traditional religious beliefs.

The artwork of Aborigines demonstrates the mystique and complexity of their cosmology and epistemology. Aboriginal art, like Aboriginal knowledge, consists of layers of meaning; unless it is executed for commercial purposes, a particular work of art conveys encoded meaning that can be interpreted according to the viewer's access to restricted knowledge. Much contemporary art and literature communicates Aboriginal history since contact, their strong sense of kinship, their feelings about land and spirituality, as well as traditional themes from the Dreaming.

Lynne Hume

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Adidam

Adidam, referred to less formally as the Way of the Heart, was founded by Avatar Adi Da Samraj, born Franklin Jones in Long Island, New York, in 1939. In his autobiography he asserts that he was born into a state of perfect awareness of ultimate reality, but sacrificed that reality at the age of two in order to completely identify with human limitations. Jones spent his college and subsequent years in a spiritual quest, which eventually led him to Swami Muktananda and other gurus in that lineage. Jones says that he reawakened to his true state in 1970.

One of the central teachings of the Way of the Heart is that no form of seeking for happiness is ever permanently successful, because the means of becoming happy are always transitory. In fact, Adi Da points out that seeking means constant activity and that activity prevents the conscious realization of perfect happiness. He further asserts that he has realized this Most Perfect Happiness—God, Truth, or Reality—and has the power to transmit that Di-

vine Self-Realization to others. The Way of the Heart, then, consists of a devotional relationship with Adi Da, whom his devotees assert is the source of Divine Self-Realization. All the traditional means of religious life are employed as a means of “radical” understanding and devotional communion with Adi Da—meditation, study, ceremonial worship, community living, moral and ethical observances, disciplines related to diet, health, sexuality, money, and so on.

Adi Da began to teach this “radical” understanding—a combination of discriminative self-observation and guru-devotion—in 1972, opening a small ashram in Los Angeles. His method of working with his students was initially quite traditional. It soon became clear, however, that a different approach was necessary, and he switched to a “Crazy-Wise” teaching style. In 1979, he took the name Da Free John. In 1986, he changed his name to Swami Da Love-Ananda. He again changed his name during the late 1980s to Da Avabhasa (the Bright). Finally, in 1995, he became Adi Da. This last change, says Adi Da, signaled the completion of his Revelation Work.

The institution of Adidam has an educational organization, the Laughing Man Institute, which is responsible for conducting courses all over the world to familiarize people with the teaching and the person of Adi Da. Additionally, the institution has a publishing mission, the Dawn Horse Press, which publishes books by and about Adi Da; since 1972, over fifty volumes have been published. The institution publishes a number of magazines.

As of the end of the 1990s, Adidam reported over 1,000 members, the majority of whom reside in the United States. There are also members in Canada and Fiji, and various European countries. Centers have been opened in Australia, New Zealand, and Great Britain. Adidam maintains three ashrams, located in Fiji, Hawaii, and northern California. For many years, Adi Da lived in Fiji, but in recent years has resided at the Mount of Attention, the retreat center in California.

Address:

Adidam
12040 North Seigler Rd.
Middletown, CA 95461
<http://www.adidam.org>

James R. Lewis

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Adventism

Adventism refers generally to those Christian religious groups that place a strong emphasis upon the imminent



William Miller (Matilda Erickson Andross. *Story of the Advent Message*. Takoma Park, MD: Review and Herald Publishing Association, 1926.)

Second Coming, or Advent, of Jesus Christ to bring history to a culmination, but particularly to those groups that trace their history to the ministry of William Miller (1782–1849), a Baptist lay minister in the 1830s in the eastern United States. From his home in New York in the 1820s, Miller began a study of the Bible that led him to conclude that Christ would return in 1843. In 1831, he began to share the result of his speculations with others, and a movement began to gather around his notions.

Miller built his system on projections from easily dated events in biblical history. When Christ did not return in 1843, and especially after 1844, termed the Great Disappointment in Adventist history, Miller recanted his ideas, but many of those who had been attracted to his basic perspective continued to believe and developed a spectrum of revised timetables for Christ's return and other End Times events. The largest group gathered around Ellen G. White (1827–1915) who with her husband James White founded the SEVENTH-DAY ADVENTIST CHURCH. Later in the century, Pastor Charles Taze Russell (1852–1916) organized a community of Bible students that in the 1930s evolved into the JEHOVAH'S WITNESSES. One of the smaller groups to come out of the Millerite enthusiasts was the Seventh-day Church of God, which

in the 1930s gave birth to its most successful representative body, the WORLDWIDE CHURCH OF GOD.

During the twentieth century, both the Seventh-day Adventists and the Witnesses became large worldwide bodies with members in more than two hundred countries. The Worldwide Church of God seemed destined to follow their success until trouble erupted under founder Herbert W. Armstrong's successors and the organization splintered to produce the UNITED CHURCH OF GOD AN INTERNATIONAL ASSOCIATION, the Global Church of God, and a host of other lesser groups.

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Afghanistan

The area constituting the present nation of Afghanistan has been inhabited since prehistoric times, many people using the famed Khyber Pass to make their way in and out of India. The region was conquered by the ancient Persians in the sixth century B.C.E. and then by Alexander the Great. In the first century B.C.E. the nation of Kusana emerged and became an important stop on the trading route that connected Rome with China and India.

Persia returned around 240 C.E. and was still in charge when the Arab Muslims' Umayyad Empire exploded out of the Arabian Peninsula and quickly moved east to the Indus River. Along the way Kandahar and Kabul fell. In the thirteenth century, Mongols from the east moved into the region. As Mongol power disintegrated, the region became the target of Persians from the southwest, Uzbeks from the north, and Indians from the southeast. An independent state began to take shape in the middle of the eighteenth century, but was immediately faced with Russian pressure to the north and British designs on the Indus Valley. As a result of the British-Afghan War (1878–1880), Afghanistan lost the Khyber Pass, and a British puppet was placed in the ruler's chair. The British, however, granted to Afghanistan a narrow strip of land that extended eastward to the Chinese border. The country overthrew the British protectorate in 1919, but the former Afghan land incorporated into India (now Pakistan) has remained a source of tension.

Since independence in 1919, forces of tradition and modernization have vied for control, and each has succeeded in

different ways. Different leaders have attempted to build modern transportation and communications systems, create industry, and reorganize the decentralized government. Attacks on different customs (women's veils, the dowry system) have tended to alienate secularists from traditional religious leaders. The land has never been able to overcome the tensions between the various religious (Shi'a, Ismaili, and Sunni Islam), language (Pashto, Dari, Turkic), and ethnic (Pashtun, Tajik, Uzbek, Hazzara) factions that control different parts of the country. In the modern context, these different factions have looked to various outside forces for support.



Dominating the last half of the twentieth century was the country's relationship with the Soviet Union. In 1979, the Soviet Union occupied the country with claims of a friendship agreement. They did not withdraw until 1988, as the Soviet Union was being dismantled. While the Soviets were present, different factions united in opposition, but each had a different vision of Afghanistan's post-Soviet future. Civil war broke out in the 1990s, and as the various factions vied for dominance, a new force emerged called the TALIBAN. Growing in the south, it captured Kabul in 1994. The major opposition came from what was termed the Northern Alliance, a coalition of ethnic groups (including Sunni, Shi'a, and Ismaili Muslims). The Taliban had a major victory in 1998, but eventually was unable to gain control of the entire country, leaving it divided between two factions at the beginning of the twenty-first century.

Sunni Islam of the HANAFITE SCHOOL OF ISLAM came to dominate the Pashtuns, who in turn were the dominant political force in the country through most of the twentieth century. Their traditional territory includes the southern half of the nation. In the center of Afghanistan is the homeland of the Hazzara people, who are Shi'a Muslims with close ties to Iran. To the north are two other Hanafite Sunni groups, the Tajik (Dari-speaking) and Uzbeks (Turkic-speaking), divided from the Pashtuns by ethnicity and language. The Ismailis draw support from several of the smaller ethnic groups. Like the Tajik and Hazzara, most of the Ismailis speak Dari.

While the various factions were fighting over Kabul, the Taliban (Persian; students) emerged out of seclusion. The

Status of religions in Afghanistan, 2000-2050

Followers	2000		2025	2050
	total	% rate		
Muslims	22,296,000	98.1 4.43	44,153,000	59,882,000
Zoroastrians	304,000	1.3 4.73	675,000	1,000,000
Hindus	79,500	0.4 0.59	50,000	35,000
Baha'is	23,100	0.1 1.70	30,000	42,000
Christians	7,100	0.0 0.11	14,200	26,700
Independents	3,000	0.0 1.84	10,000	20,000
Protestants	2,000	0.0 -0.49	2,000	2,500
Roman Catholics	1,500	0.0 -0.66	1,200	1,500
Sikhs	4,000	0.0 2.98	6,000	10,000
Ethnoreligionists	3,000	0.0 0.05	600	200
Nonreligious	2,800	0.0 3.28	4,500	8,000
Atheists	260	0.0 -14.21	200	200
Jews	140	0.0 0.45	100	100
Total population	22,720,000	100.0 4.41	44,934,000	61,004,000

Taliban movement had grown among students in religious schools that had been established in Pakistan during the days of the Russian occupation. The movement, under the leadership of Mullah Muhammed Rabbani, quickly gained the support of the Pashtun areas of the country and in 1994 moved on Kabul. The Taliban represents an extremely conservative form of Islam and has found an ally in the WAH-HABI ISLAM leadership of Saudi Arabia.

Shi'a, Ismaili, and Tajik and Uzbek Sunnis, uniting into the Northern Alliance, have opposed the Taliban. At the end of the 1990s, the Taliban controlled some two-thirds of Afghanistan, while the Alliance held the rest. Neither appeared capable of defeating the other, and a standstill resulted.

The Taliban instituted a traditional Muslim regime in that part of Afghanistan it controlled. It moved to reimpose a spectrum of traditional rules on women.



Muslim women walk outside the Hazrat Ali Shrine in Mazar-i-Sharif, Afghanistan. (Helene Rogers/TRIP)

The area held by the Taliban was also home to a variety of non-Muslim minorities, including Hindus, Punjabi Sikhs, Jews, and a few Christians. All had to conform to Taliban rules, which had become the law of the land.

Prior to the Taliban coming to power there were tens of thousands of Indians (practicing Sikhs and Hindus) residing in Afghanistan. Many left for India or other countries, and the number remaining dwindled to a few thousand, of which approximately 1,700 were Hindus. In 2001, the Taliban announced a program to have the Hindus wear an identifying yellow badge on their clothing. This action brought much criticism, as it appeared to resemble the Nazi imposition of such identifying marks on Jews in pre-war Germany. The remaining Indians, Sikhs from the Punjab, took steps to keep their traditional monotheistic worship alive, including the removal of pictures of their gurus from the walls of the *gurdwaras* (temples), so that they would not be considered idolaters.

Jews have resided in Afghanistan, and in the other countries of central Asia, since ancient times. Toward the end of the nineteenth century, there were some 40,000. Following the establishment of the state of Israel, a mass exodus began and at the beginning of the twenty-first century there was only a small community (less than 50 people) left in Kabul. A single rabbi remained to oversee the single Jewish synagogue.

Christianity had a presence in Afghanistan from at least the fourth century. In 425, the bishop of Herat was a noted attendee of the Council of Seleucia (Persia). Christian influence in the area was largely eliminated during the years of Mongol rule (fourteenth century). Missionaries were not allowed into the country, and Islamic law calls for death to anyone who leaves Islam for Christianity. A new Christian presence developed in the twentieth century among expatriates working in the country as diplomats or technicians. In 1973, the first Protestant church was erected in Kabul, but ordered destroyed two years later. There has been a Roman Catholic chapel and priest at the Italian embassy since 1932.

Buddhism was introduced into Afghanistan in the third century B.C.E. and flourished for many centuries in the eastern part of the country. Buddhist hegemony ended with the coming of the Arabs, and, as in India, over the next centuries it disappeared. There are no Buddhists in Afghanistan today. The Buddhists did leave behind a significant amount of art, including some massive statues of the Buddha. In March 2001, the Taliban leader ordered all religious statues in Afghanistan destroyed. The world's attention was focused on the Bamiyan Buddha, two large stone statues that the Taliban found religiously offensive. In spite of negative world reaction, including significant

negative reaction from other Islamic countries, the statues were destroyed.

The situation in Afghanistan was in flux during the later 1990s, but changed significantly on September 11, 2001, when agents of AL QAEDA, an extreme Islamist group, hijacked four commercial jets and crashed them into the Pentagon in suburban Washington, D.C., and the two World Trade Center Towers in New York City. Al Qaeda had moved its center to Afghanistan in the mid-1990s and had found protection from the Taliban in return for its financial backing of the Taliban in the continuing civil war and in the attempt to impose a strict form of Islam upon the populace. In reaction to the bombings, the U.S. government launched military operations in Afghanistan, directed against not only Al Qaeda and its leader, Osama bin Laden, but against the Taliban government, which was charged with being an accessory to Al Qaeda's violence. The military action quickly led to dramatic changes in the balance of power, changes that were still in progress as this book was completed.

The volatile situation resulting from the U.S. forces entering Afghanistan assures that the religious situation in the country will remain in an unsettled state for the foreseeable future.

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Africa Inland Church

Africa Inland Church is the name of an autonomous church created as the result of the successful missionary effort launched in the 1890s by the Africa Inland Mission (AIM). AIM was begun by Peter Cameron Scott, a white man living on the coast of Kenya. He developed a vision of a line of Christian missionary stations from Mombasa to Lake Chad, their goal being to resist the further spread of Islam in the region. To that end he founded the Africa Inland Mission as an interdenominational Protestant missionary organization in 1895, and shortly thereafter the first station was opened at Nzau n (or Nzawe), Kenya, about

200 miles from the coast, among the Akamba people. Before he died the next year, he had obtained the support of a number of conservative church leaders in the United States. He was succeeded by Charles E. Hurlburt, who served as general director of AIM until 1927. After a pause to gather new missionary recruits, the work spread across Kenya (including the Masai and the Tugen peoples) and entered Tanganyika (now Tanzania) in 1909. It pushed on to the eastern Congo among the Zande people in 1912, with the assistance of American president Theodore Roosevelt, who gained the permission of the Belgian government. After World War I, the work expanded to Uganda (1918), the Central African Republic (1924), and the southern part of the Sudan. At the same time, financial support for the work spread through conservative churches throughout the English-speaking world.

Coincidental with its work, schools were founded, most notably the Rift Valley Academy at Kijabe, Kenya (the cornerstone of which was laid by Roosevelt in 1906). These schools (now including secondary schools, Bible schools, and a theological college) began to produce an indigenous leadership, which in turn began to generate indigenous support of the growing mission. The church in Tanzania at one point managed more than 300 primary and secondary schools, but these have now passed into the control of the government.

In 1930, AIM was able to drop support of nationals from its budget. In 1943, the mission in Kenya established the self-governing Africa Inland Church, and in 1971 the church assumed control of the mission's other work and facilities. The church established its own missionary board and commissioned its first missionary in 1960. The church in Tanzania became autonomous in 1964. AIM continues to offer substantial support and remains active across Africa.

The church adheres to a conservative Evangelical perspective, but where necessary it has joined with more liberal Protestant churches and even the ROMAN CATHOLIC CHURCH in common cause. This is especially manifest in the Sudan, where it is a member of the Sudan Council of Churches. It has a congregational organization.

The Africa Inland Church, with more than a million members, is the second largest church body in Kenya (the Roman Catholic Church being larger). It is one of the larger churches in Tanzania, with more than 300,000 members, primarily among the Sukuma people. It has smaller memberships in the Democratic Republic of the Congo, the Sudan, and the Central African Republic, though it has a large constituency among the Sudanese. As of the end of the 1990s, AIM International (PO Box 178, Pearl River, NY 10965) supports more than 300 missionaries in Kenya and approximately 100 workers in adjacent countries. AIM International has an Internet site at <http://www.aim-us.org>.

Address:

Africa Inland Church
Kibera, Box 72197
Nairobi
Kenya

Sources:

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African Apostolic Church of Johane Marange

The second largest denomination in Zimbabwe is the African Apostolic Church of Johane Marange (AACJM), known as *Vapostori* (Apostles), estimated to have almost a million affiliates in Zimbabwe in 1999, with thousands more in countries further north. The Vapostori have more affinity with PENTECOSTALISM than most other AFRICAN INITIATED CHURCHES (AICs) in Zimbabwe.

Some early Pentecostal preachers of the APOSTOLIC FAITH MISSION OF SOUTH AFRICA in Zimbabwe wore white robes, carried staffs, shaved their heads and grew beards, and taught Old Testament laws—characteristics of both South African Zionists and of African Apostles in Zimbabwe. Johane (John) Marange (1912–1963), grandson of a chief, received frequent dreams and visions from the time he was six years old. In 1932, an audible voice told him he was “John the Baptist, an apostle,” called to preach internationally and convert people, to baptize them, and to tell them to keep the Old Testament laws and the seventh-day Sabbath. He spoke in tongues and was given other ecstatic manifestations of the Spirit, and he founded the AACJM on the basis of these revelations. In July 1932, the first mass baptism, of 150 people in the Marange chiefdom, took place. Johane Marange in thirty years preached as far afield as Mozambique, Zambia, Malawi, and central Congo, exorcising evil spirits and baptizing thousands of people, commanding them to renounce traditional ritual practices and Witchcraft. Abero (Abel) Marange, Johane’s son and successor, held a *Pendi* (a Pentecost festival) in the southern Congo in 1964 attended by 10,000 people, but this was only one part of a deeply divided AACJM region. The AACJM has few rivals among AICs for missionary zeal, spreading to many parts of central and southern Africa, as far as Uganda and even Ghana. Although members may make annual pilgrimages to the Marange chiefdom for the main festival of the AACJM in July, the centripetal nature of an African Zion is not emphasized as it is in ZIONIST CHURCHES.

A unique feature of this church is the widespread setting up of hundreds of Pendi centers, where annual festivals are

held in which the church leaders minister and give the sacraments to several congregations gathered together from that district. The AACJM also has a canonical addition to the Bible, containing the visions and personal experiences of Marange, called *The New Revelation of the Apostles*. Apart from the characteristic open-air mass services, shaved heads, beards, staffs, and white robes of Marange apostles, the AACJM also practices night vigils known as *mapungwe*, a practice that has become a feature of many types of grass-roots Christianity in Zimbabwe. In the *mapungwe*, the AACJM practices rituals that involve walking on fire and picking up burning embers with bare hands, symbolizing the power of the Spirit at the end of the world. Sometimes, Marange is praised and sung to as “the king of heaven,” but he is not regarded as superseding Christ. When Marange died in 1963, a schism occurred between his sons and his cousin, his eldest son Abero succeeding him as priest, the name given to the paramount leader of this church. Johane’s cousin, Prophet Simon Mushati, one of the first Vapostori who had assisted Johane on Pendi rounds, began a new church called the African Apostolic Church, St. Simon and St. Johane.

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African Brotherhood Church

The African Brotherhood Church (ABC), predominantly a Kamba church, was founded in 1945 in Nairobi, Kenya, by Simeon Mulandi (1914–1975), a former officer of THE SALVATION ARMY who had received visions about founding a new church. The ABC was a reaction to the missionary attitudes of that time, and most of its first members were dissatisfied members of the Africa Inland Mission, an evangelical missionary organization. Mulandi said that that kind of missionary Christianity meant that “you always had to be apologizing for being an African.”

Like so many Kenyan independent churches, this church was presumed to be nationalistic and anticolonial from the beginning and was accused of being a front for the Mau Mau resistance movement. It developed independent schools and a divinity school in 1950 and was one of only four African Initiated Churches (AICs) admitted to the All Africa Conference of Churches in 1966. By 1998 it had

some 400 congregations with over 130,000 members. Mulandi himself was dismissed from the church in 1951 for personal misconduct, and his capable administrative assistant Nathan K. Ngala became head of the church, later to be called bishop. He continues to preside over a well-organized episcopal hierarchy.

The church began to expand into non-Kamba areas, but its activities in western Kenya were limited after a Luyia schism in 1952 resulted in the Christian Brotherhood Church led by Wellington B. Sakwa, who became its bishop. The ABC may be regarded as evangelical: it practices adult baptism by immersion and emphasises the ministry of all its members, including administration of Communion by lay leaders. This church was one of a few African Initiated Churches that have officially requested the assistance of foreign Western missionaries. Each church district, with at least twenty congregations, is called a *pastorate*. Bishop Ngala, like the AFRICAN CHRISTIAN CHURCH AND SCHOOLS, invited the Canadian Baptist Overseas Mission Board to send mission partners in 1979 for an initial period of ten years, to work mainly in theological and secondary school education under the direction of the African church, and this partnership continues despite some strains.

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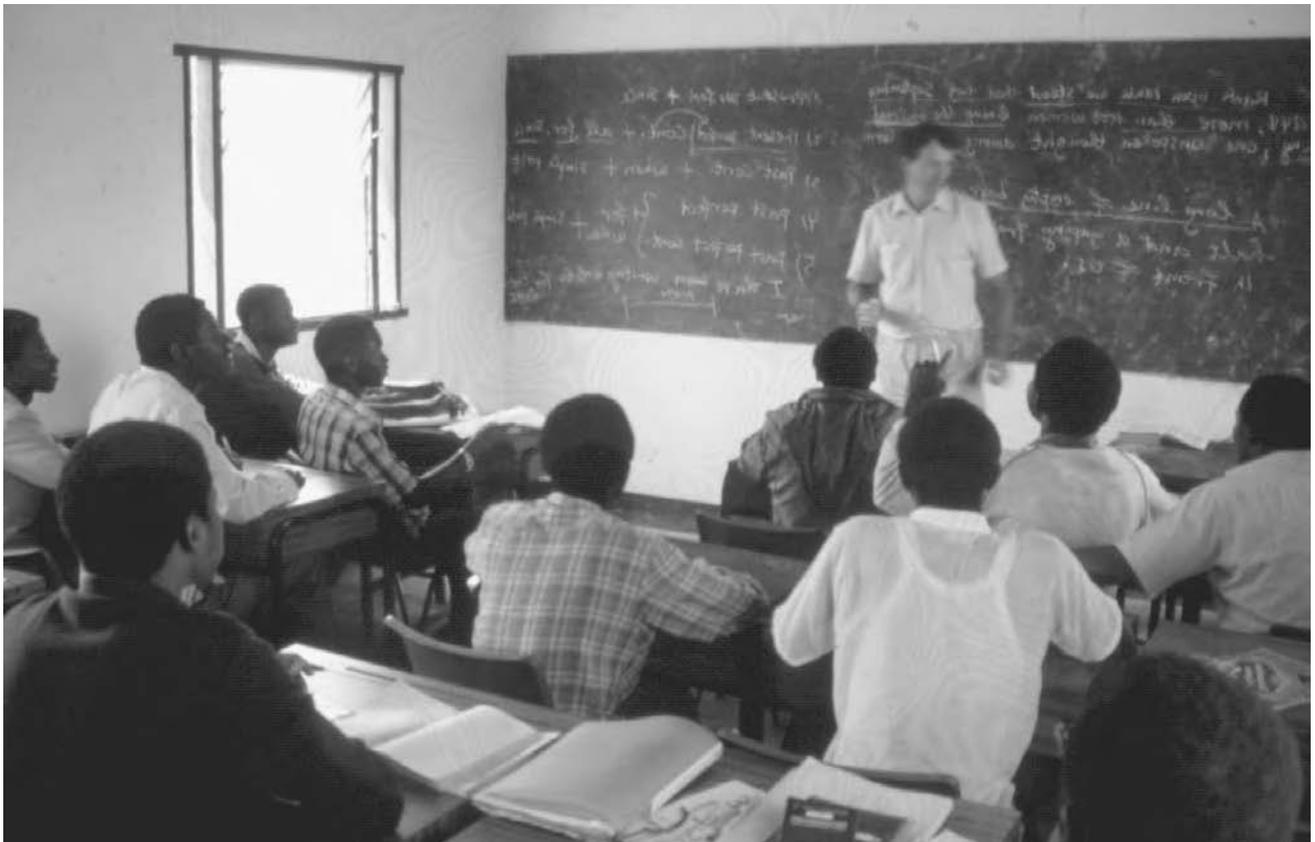
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African Christian Church and Schools

The African Christian Church and Schools (ACCS) is one of many evangelical AFRICAN INITIATED CHURCHES founded in the central province of Kenya among the Gikuyu people in 1948 as the result of a schism in the Africa Inland Mission. African members and North American missionaries differed over the questions of the ownership of church property and



A missionary teaches at a Christian missionary school in Zaire, Africa. (D. Butcher/TRIP)

African Church of the Holy Spirit

the standards of mission school education. Unlike most of the African churches in Kenya, the ACCS did not begin with a dominant charismatic founder, although Elijah Mbutia was president (later called dignitary) of its first general council until 1966, and it had only two pastors, Joshua Mudai and Paul Gitau. The ACCS was cooperative with the colonial government and was the first African Initiated Church to be admitted to the ecumenical Christian Council of Kenya in 1954. In 1970 this church, like the AFRICAN BROTHERHOOD CHURCH later, received the first eight Canadian Baptist missionaries it had invited to Kenya for an initial ten-year assignment; the relationship continues today. Like the Baptists, the ACCS practices only two sacraments, adult baptism by immersion and the Eucharist.

The church now has a moderator at its helm (presently James N. Waithaka), operates over sixty schools, three medical centers, a home for destitute children in Gituru, and a theological college in Kigumo. The estimated membership in 2000 was about 10,000. The church is a member of the WORLD COUNCIL OF CHURCHES.

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African Christian Church
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Sources:

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African Church of the Holy Spirit

After a Pentecostal revival in a FRIENDS Africa Mission in 1927, a "Holy Spirit" movement among the Abaluyia people in western Kenya emerged, encouraged by North American missionary Arthur Chilson. The Abaluyia were undoubtedly influenced by similar movements among the neighbouring Luo, and like them, they called their movement *Dini ya Roho*. The local church leaders and American Friends mission authorities discouraged the revival and banned public confession of sins and spiritual gifts like prophecy and speaking in tongues.

Chilson did not return to Kenya after his furlough in 1928, and the revivalists, expelled from the Friends Mission in 1929, eventually organized themselves under their leader

Jakobo Buluku. Buluku died in 1938 as a result of a violent confrontation between his followers and noncharismatic Friends. As the movement began to organize, a split on the issue of Sabbath observance in 1940 resulted in the Holy Spirit Church of East Africa (HSCEA), eventually led by Bishop Lucas Nuhu. The main church to emerge was called the African Church of the Holy Spirit (ACHS), led since 1952 by Kefa Ayub Mavuru as high priest, officially registered in 1957, and joining the National Christian Council of Kenya in 1960. Several schisms from the ACHS resulted in the Church of Quakers in Africa in 1962 (called the African Church of the Red Cross from 1965), the Gospel Holy Spirit Church of East Africa in 1964, and the Lyahuka Church of East Africa in 1971.

These *Roho* churches, like the Friends, do not have sacraments of water baptism and Communion, but teach the "baptism in the Holy Spirit of adult persons upon repentance." Rituals for purification from evil precede all church services and must occur before meals and before entering and leaving houses. In common with other spiritual and prophetic churches, members of these *Roho* churches reject the use of medicines, wear white robes with a red cross, turbans, and beards, and remove shoes in services. The churches emphasize the freedom and power of the Spirit in their church meetings, with ecstatic phenomena, especially prophecy, speaking in tongues, the interpretation of dreams, and healing. The churches have also spread, mainly through migration, to Tanzania and Uganda.

In 1975, the ACHS and the African Israel Nineveh Church were the first two AFRICAN INITIATED CHURCHES in Kenya and the second and third in Africa to become members of the WORLD COUNCIL OF CHURCHES.

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African Independent Pentecostal Church of Africa

Churches sticking fairly closely to the churches founded by European missions that they came from, seceding mainly

for political reasons and claiming their initial membership from mission churches, began among the Agikuyu in central Kenya as popular movements of protest against the colonial seizure of land and, in particular, against missionary attacks on female circumcision, a central political issue. The African Independent Pentecostal Church of Africa (AIPC) and the AFRICAN ORTHODOX CHURCH (AOC) began in a climate of increasing demands by the Agikuyu for political independence, expressed by the Kikuyu Central Association, and in a corresponding struggle for schools independent of European missions. By 1929, the Kikuyu Independent Schools Association (KISA) under Johana Kunyiha and the Kikuyu Karing'a Educational Association (KKEA), which had the support of future president Jomo Kenyatta, had been formed to provide such independent education. And yet, after the model of mission education, the independent schools also sought to provide a Christian foundation, and for this they needed ordained clergy.

The request of KISA to the Anglicans in 1933 to allow two young men to receive theological training was met with such stringent conditions that KISA and KKEA were forced to look elsewhere. KISA invited the AOC archbishop in South Africa, Daniel Alexander, to come and supervise the training of their clergy, at KISA's expense. Alexander had told KISA that the AOC was "perpetually autonomous and controlled by Negroes entirely" and that it was "a church of Africans governed by the Africans and for the Africans." Alexander arrived in Kenya in November 1935 and remained there until July 1937, during which time he opened a theological seminary with eight students, seven of whom were sponsored by KISA, and one by KKEA. Before his return to South Africa, he ordained three deacons and two subdeacons.

The newly ordained clergy did not agree among themselves about the organization of their new church. Some,

supported by KKEA and including the deacon Arthur Gatung'u Gathuna, wanted to remain in the AOC. Others, supported by KISA, formed a separate church altogether, the AIPC, which adopted the name *Pentecostal*, not because it emphasized the experience of the Spirit, but because it had clergy appointed by the Spirit and was controlled by the Spirit and not by foreigners. And so, in September 1937, the AIPC emerged from KISA and the AOC out of KKEA. As most AFRICAN INITIATED CHURCHES (AICs) were regarded with suspicion by the British colonial administration, both churches were banned in 1952–1953 during the Mau Mau Uprising, and the independent schools were closed. But after independence in 1963, thousands of nominal Presbyterians openly joined the AIPC, which soon had 100,000 members and was led by Archbishop Benjamin Kahihia, one of the original four ordained in 1937.

By 2000, this church was the largest AIC in Kenya and one of the four largest on the continent, with 1,250,000 adherents.

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Sources:

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AFRICAN INITIATED CHURCHES

In most countries of the sub-Saharan Africa, African Initiated (Independent/Indigenous/Instituted) Churches (AICs) make up a significant section of the Christian population. Although in Africa there are inevitable difficulties with statistics, David Barrett and John Padwick (1989) have estimated that from a total of about 42,000 AIC members in 1900, there were some 29 million (or 12 percent of the total Christian population of Africa) in 1985, and by 2000 that figure had at least doubled. Most AIC members are found in southern Africa, the Congo (Kinshasa), and along the West African coast, where the proportion of AICs to the total Christian population is much higher than elsewhere. Whatever the accuracy of the statistics, AICs are undoubtedly a major force in African Christianity today, one manifestation of the shifting of the center of gravity of Christianity in the twentieth century from the north to the south. To the consternation of some, this astonishing growth has sometimes been at the expense of older European-founded churches. Living, radical experiments of an indigenized Christianity that has consciously rejected Western ecclesiastical models and forms of being Christian are provided in the AICs.

There are many kinds of AICs, from the earliest “Ethiopian” and “African” churches, which emerged at the end of the nineteenth century, to the later, more prolific “prophet-healing” and “spiritual” churches, and the most recent “new Pentecostal” or “Charismatic” churches that emerged after 1970. Many authorities place the birth of the modern AIC movement in the story of Kimpa Vita (Dona Beatrice) and the Antonian movement in the Kongo Kingdom of the early eighteenth century but more immediately in the early “African” churches in West Africa and the “Ethiopian” churches in South Africa at the end of the nineteenth century. The Liberian prophet William Wade Harris and the Harrist movement that emerged from his remarkable ministry, as well as the ministry of the Nigerian healer-prophet Garrick Braide, influenced the development of a new kind of AIC throughout West Africa—including “spiritual churches” in Ghana and ALADURA (praying) CHURCHES in Nigeria. Parallel developments took place in AICs south of the Zambezi, where the greatest proliferation of AICs in the continent is to be found. ZIONIST AND APOSTOLIC CHURCHES are found there, the largest of which is the ZION CHRISTIAN CHURCH, founded by Engenas Lekganyane, and the more unusual but equally significant Zulu movement of Isaiah Shembe, the NAZARETH BAPTIST CHURCH, better known by its Zulu name *amaNazaretha*.

The moving story of Simon Kimbangu and Kimbanguism in the Congo resulted in what is now the largest AIC in the continent, the KIMBANGUIST CHURCH, and in the rise of Ngunzi (prophet) churches. Many of these AICs found themselves in violent conflict with both colonial administrations and European missions. Later, the tragic episode of Alice Lenshina and the Lumpa movement in Zambia was an example of an AIC that clashed with the nationalist ideology of a newly independent African nation. In East Africa, and particularly in Kenya, AICs have also proliferated and have become a prominent aspect of Christianity in that region, including the large AFRICAN INDEPENDENT PENTECOSTAL CHURCH OF AFRICA and several “Spirit” or *Roho* churches. Since the 1960s, AICs have been transplanted and developed in Britain and other parts of Europe, especially those from West Africa. More recent new Pentecostal and Charismatic churches have arisen in different parts of Africa in the last three decades of the twentieth century, resulting in revivalist and rapidly growing independent

Pentecostal or Charismatic churches, some of which propagate a “success” and “prosperity” theology, although forming an increasingly significant part of African Christianity.

Types and Terms. The many thousands of AICs today, including the most recent varieties, have become a dominant, as well as the fastest growing, expression of Christianity on the continent. After the European colonization of Africa, a process of religious acculturation took place as older African religious and social traditions were threatened and partially replaced by new ones. The creative independent African Christian churches that began to emerge at the turn of the twentieth century were initially snubbed and persecuted. Western mission church leaders and other observers labeled them “sects” and “nativistic,” “messianic,” “separatist,” and “syncretist” movements. The term *African independent churches* was probably the first acceptable, neutral phrase used for these new movements. Harold Turner (1979) defined *African independent church* as “a church which has been founded in Africa, by Africans, and primarily for Africans.” Later, many African churches founded by European missionaries became independent of European control, and the term *African indigenous churches* was proposed to distinguish between the newly independent churches in Africa and those that had formed autonomous churches decades before. After the African states began to emerge one by one from colonial domination in the 1950s and 1960s, there was new impetus toward the Africanization of Christianity. Many European mission-founded churches began to move toward inculturation and seek to be seen as indigenous. The term *African indigenous churches* therefore has also become inadequate, particularly because most AICs are not completely free from foreign influence and cannot be regarded as indigenous in any normative sense. *African initiated churches* and *African instituted churches* are terms more recently deployed, which avoid these difficulties by simply indicating that these churches were initiated by Africans, and not by Western missionaries.

AICs have often flourished in areas where Protestant missions have been longest, particularly in southern Africa, the Congo Basin, central Kenya, and along the West African coast. There also seems to be a connection between the number of different Protestant missions in a particular region and the emergence of AICs. In any typology of these movements, hasty generalizations or overlooking obvious differences must be avoided, and the distinctive liturgies and healing practices, and the different approaches to African religion taken by different AICs, must be appreciated. The many terms used to describe AICs were coined by European researchers and outsiders, and they are not terms familiar to, or always acknowledged by, the vast majority of AICs themselves—although some may have accepted them for their own purposes. A typology can be no more than a hypothesis that depends on further research for its confirmation or correction, as it may overlook the complexities of the subject or may even distort our understanding of it. Harold Turner’s (1979) sage advice was that it is better to think of a typology of *tendencies* and *emphases* rather than of individual religious bodies and movements.

Although there has been extensive literature on AICs over the years, the first systematic and comprehensive regional study appeared in 1948, when Swedish Lutheran missionary Bengt Sundkler published *Bantu Prophets in South Africa*. This landmark publication set the standard for the flood of literature that followed, and few were to attain it. Sundkler’s own research was conducted in rural Zululand (now KwaZulu Natal) during the mid-1940s, and he identified two main types of AICs in South Africa—Ethiopian and Zionist churches. Most scholars of the movement during the next forty years followed Sundkler’s basic dual typology from southern Africa and placed the many different kinds of AICs from all over the continent into the two broad categories of Ethiopian or African churches, and Zionist or

spiritual churches. In West Africa, Turner followed this twofold distinction between Ethiopian type and prophet-healing type; Zimbabwean-born M. L. (Inus) Daneel made the same distinction between Spirit-type and Ethiopian-type churches. Zionist- or Spirit-type is the southern African equivalent of the more appropriate continental terms *prophet-healing* and *spiritual*, and it distinguishes prophetic churches, emphasizing the revelation of the Spirit from nonprophetic churches.

It is probably true to say that the dual typology no longer applies to southern African churches, let alone those in the rest of Africa. Nevertheless, in the use of any terms at all, it is important to remember that there are many more “types” of churches than those proposed by researchers, and that the churches themselves often do not recognize the categories given them by outsiders. Furthermore, within every type there are exceptions to the general characteristics—so we have to qualify definitions with terms such as *generally* or *usually*. Dividing AICs into types is not particularly helpful, and what is offered here is a very brief outline of an extremely complicated subject. (Types are described to facilitate understanding the broad differences between the movements, but such categorization does not do justice to their diversity. Placing AICs into categories results in generalizations that do not accurately reflect the true nature of each church, and that is not an African concern in any case. Today there are so many recognized exceptions to the “types,” and so many new churches being created, that any typology can only outline some of the common characteristics of different “types” in an attempt to make this vast multifarious movement more understandable to the outsider. Turner [1979] suggested that such a framework and language was necessary both for comparative purposes and in order to distinguish the essential features of African religious movements.)

The types are not intended to be definitive, however, especially as the movements they describe are dynamic churches under a constant process of change. Three broad categories of AICs, however, have certain common features that distinguish them from others, and are described briefly in what follows, while the problems with this categorization are also noted.

African/Ethiopian Churches. AICs that do not claim to be prophetic or to have special manifestations of the Holy Spirit, and which have modeled themselves to a large extent on the European mission churches from which they seceded, have been called *Ethiopian* or *Ethiopian-type* churches in southern Africa and *African* churches in Nigeria. These were usually the first AICs to emerge. The term *Ethiopian* or *African* is not used or recognized by all churches in this category, however. In Kenya, for example, the terms are not used at all for many AICs there, which would be very similar in character to this type. The largest of these AICs there is the African Independent Pentecostal Church Africa, which further complicates the typology. Nevertheless, the terms *Ethiopian* and *African* are used for want of better ones to describe AICs generally of earlier origin than the other two types described below, and to describe those that arose primarily as political and administrative reactions to European mission-founded churches. For this reason “African” churches are very similar to the churches from which they emerged. They usually practice infant baptism, read liturgies, sing translated European hymns, wear European-type clerical vestments (often black), and are less enthusiastic or emotional in their services than are the “prophet-healing” churches. They tend to be less prescriptive than other AICs regarding food taboos such as eating pork, the use of medicine, and the consumption of alcohol. Most often not named *Ethiopian* or *African*, they originated in secessions from mission-founded churches on racial and political grounds. They were a reaction to the white mission’s conquest of African peoples, even though their church organization and Bible interpretation were largely copied from the patterns of those mission churches; sometimes they even include the church’s generic name in the church title: “Methodist,” “Presbyterian,” “Congregational,” “Lutheran,” and so on.

In southern Africa, the word *Ethiopian* in the church name is more common and had special significance in these countries more heavily colonized than the rest of Africa. Ethiopia, the only African nation that had successfully resisted European colonialism by defeating Italy in war, is mentioned in the Bible as a nation that “stretches out her hands to God” (Psalm 68:31). This verse and the conversion of the Ethiopian court official (Acts 8) formed the basis of the “Ethiopian” ideology that spread in South Africa in the 1890s and may have affected the establishment of these AICs elsewhere. Africans received Christianity before Europeans had, and therefore they had a special place in God’s plan of salvation. The “African” and “Ethiopian” churches have declined in the past fifty years and have been somewhat eclipsed by the other, more enthusiastic Pentecostal-type churches.

Prophet-Healing/Spiritual Churches. The “prophet-healing” or “spiritual” churches are churches that emphasize spiritual power. They are independent African churches with historical and theological roots in the Pentecostal movement, although they have moved in their own direction away from Western forms of Pentecostalism in several respects over the years and may not be regarded as “Pentecostal” without further qualification. Like Pentecostals, however, they are churches that emphasize—usually in contrast to “Ethiopian” and “African” churches—the working of the power of the Spirit in the church. Although these AICs differ fundamentally from Western Pentecostal churches, they too emphasize the centrality of the Spirit in faith and (especially) in practice, and therefore have also been termed *African Pentecostal*. This is the largest and most significant grouping of AICs, and a particularly difficult type to describe, for it includes a vast variety of some of the biggest of all churches in Africa—the Kimbanguist Church and the African Apostolic Church in Central Africa, the CHRIST APOSTOLIC CHURCH, other Aladura churches and the HARRIST CHURCH in West Africa, and the Zion Christian Church, other Zionist and Apostolic churches, and the amaNazaretha in southern Africa. These are all churches with hundreds of thousands of members, and in at least two cases (Kimbanguists and Zionists), millions. Some of these churches are now members of ecumenical bodies such as the different national councils of churches, the continental All Africa Council of Churches and the WORLD COUNCIL OF CHURCHES. In the eyes of those who consider these councils as offering some measure of respectability, these moves are welcomed and give the AICs legitimacy denied them by European churches and colonial powers for so long. But most AICs are not members of ecumenical bodies and are not clamoring to be so. Their legitimacy hails from a belief in divinely appointed leaders who do not feel a need to seek human recognition, and from their time-tested strengths as major denominations in their own right.

Because written theology is not a priority and is generally less precisely formulated in these churches than in European-instituted churches, the differences in belief systems, liturgy, and prophetic healing practices are considerable. Foundational to these churches are definite theological presuppositions, found more in the practice of their Christianity than in formal dogma. Like the new Pentecostal and Charismatic churches described below, there is an emphasis on healing, although the methods of obtaining healing differ. Whereas other Pentecostals generally will practice the laying on of hands or prayer for the sick, that will often be accompanied in prophet-healing churches by the use of various symbolic objects such as blessed water, ropes, staffs, papers, ash, and so on. This constitutes one of the more obvious differences between other Pentecostals and these churches. There are often strong taboos for members prohibiting alcohol, tobacco, and pork. The attitude to traditional religious practices is generally more ambivalent than in the new Pentecostal churches, particularly when it comes to ancestor rituals, and some of these churches also allow polygyny. But

for the majority of these churches across Africa, a clear stand is taken against certain traditional practices such as witchcraft and spirit possession.

For the outside observer, the biggest distinguishing feature of these churches in most parts of Africa is the almost universal use of robes and uniforms for members, often white robes with sashes, and in some cases militarylike khaki. These obviously non-African accretions notwithstanding, these churches have possibly adapted themselves to and addressed the popular African worldview more substantially than have other churches, and that is their unique contribution toward understanding Christianity in Africa. It is in fact this adaptation to and confrontation with African tradition that constitutes at the same time both the challenge and the problem of these AICs to a contextual African theology, particularly when African theologians have taken on board the entire spectrum of African traditional religion without question.

Newer Pentecostal/Charismatic Churches. The newer Pentecostal or Charismatic churches and “ministries” are of more recent origin, and may be regarded as “Pentecostal” movements because they too emphasize the power and the gifts of the Holy Spirit. They vary in nature from hundreds of small independent house churches to rapidly growing and large church organizations, such as the DEEPER LIFE BIBLE CHURCH in Nigeria of William Kumuyi, the ZIMBABWE ASSEMBLIES OF GOD AFRICA of Ezekiel Guti, and the Grace Bible Church of Mosa Sono in South Africa, to name a few. Despite their recent origins, some of these churches are already among the largest and most influential denominations in their respective countries, especially in West Africa.

The rapid growth of these churches over the last two decades of the twentieth century indicates that a significant number of their members come from both the older European mission-founded churches and from the prophet-healing churches. There is a strong Western, especially North American, Pentecostal influence in many of these churches, both in liturgy and in leadership patterns, and North American neo-Pentecostal “prosperity” preachers are sometimes promoted. The difference between these churches and new Pentecostal and Charismatic churches in the West is difficult to discern on the surface, except that the leadership is entirely African and more of a local, autonomous nature. Their founders are generally charismatic and younger men and women who are respected for their preaching and leadership abilities and who are relatively well educated, though not necessarily in theology. These churches tend to be more sharply opposed to traditional practices than are the prophet-healing churches, and they often ban alcohol and tobacco, the use of symbolic healing objects, and the wearing of church uniforms. The membership tends to consist of younger, less economically deprived and more formally educated people. They are often seen, particularly by the older AICs, as mounting a sustained attack on traditional African values.

These are three of the ways in which AICs can be described, but these “types” are by no means the only ones, nor is this the only way a typology could be suggested. There are hundreds of AICs that do not fit neatly into any of these three “types,” and probably would not wish to do so. Deciding on types is so often determined by the criteria used, and by who does the deciding. What is important is how the churches see themselves. The tremendously rich diversity and creativity of the AIC movement will be illustrated in the various entries that follow, and this discussion of typology is intended merely as an admittedly superficial introduction to the subject. The reader, it is hoped, will be able to make evaluations about the complexity of the AIC movement on the basis of internal evidence from the churches themselves.

The contribution that the AICs make to Christianity in Africa is considerable. It includes innovative adaptations these churches make to older African religious beliefs, such as their

approach to the phenomena of ancestors, divination, and traditional medicine and healing. The AICs make a contribution to the understanding of issues such as contextualization, inculturation, syncretism, and how Christianity relates to African culture. This contribution is so far-reaching that we may really consider this to be a reformation of at least the magnitude of the Protestant Reformation in Europe, and perhaps a more profound reformation than the European one ever was.

Allan H. Anderson

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African Israel Church, Nineveh

One of the most prominent AFRICAN INITIATED CHURCHES (AICs) in Kenya is the African Israel Church, Nineveh (AICN), now usually known as the African Israel Nineveh Church, founded in western Kenya in 1942 by the Pentecostal Luyia evangelist Daudi Zakayo Kivuli (1896–1974). Kivuli associated with the PENTECOSTAL ASSEMBLIES OF CANADA from 1925 and was made a supervisor of schools for this mission. After an ecstatic Spirit baptism experience in 1932, he embarked on an evangelistic and healing ministry officially authorized by the Canadian missionary Keller in 1939, and he was well known among both the Luyia and the Luo. When he was elected liaison leader for the church in 1940, other African leaders did not support him.

Apparently with the blessing of Keller, Kivuli founded his own church organization, called at first Huru Salvation Nineveh and soon after, African Israel Church, Nineveh. Kivuli took the title *high priest*, and his home, Nineveh, became the headquarters of the church and the place to which people flocked. The church was registered with the government in 1957.

The AICN has many practices similar to those of many other Pentecostal churches in other parts of the continent. Members wear long flowing white robes and turbans, practice constant singing and dancing, emphasize Spirit possession, observe Old Testament dietary and purification taboos, and have a holy place (Nineveh) where the present archbishop, a grandson of Kivuli, resides. The AICN, like other Roho churches—those with a Quaker background, such as the AFRICAN CHURCH OF THE HOLY SPIRIT—is known for its joyful and colorful processions and open-air meetings, in which flags, drums, staffs, bells, and trumpets are used in singing to traditional African tunes. Friday, the day of Christ's crucifixion, is declared to be a day of worship together with Sunday, the day of resurrection, and the church places great emphasis on the open confession of sins and daily dawn prayers. Polygamists are accepted as church members, but monogamy is enjoined on all leaders and unmarried members. Alcohol, tobacco, pork, fish without scales, and sexual intercourse on Fridays are all proscribed. This church did not isolate itself as some other Pentecostal churches had done, but after its first application was rejected in 1957, it joined the National Council of Churches of Kenya and was admitted to the WORLD COUNCIL OF CHURCHES in 1975.

When Kivuli died in 1974, his wife Rabeca Jumba Kivuli (1902–1988) succeeded him as leader and remained high priestess of the AICN until her retirement in 1983. During her leadership a secession occurred, resulting in a new church called the African Israel Church. Kivuli's grandson, John Mweresa Kivuli II (b. 1960), became high priest in 1983, but from 1991 he has been known as archbishop and has embarked on a process of "modernization." Kivuli II,

who completed a theological degree, explained that his change in title was because the AICN had grown in theological understanding, and it now saw all believers as priests and Christ as the only high priest. The church claimed over 800,000 members in Kenya in 1991, and although Luyia and Luo people dominate the membership, the AICN has become an interethnic national movement.

Address:

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Sources:

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African Methodist Episcopal Church

The African Methodist Episcopal Church emerged in the social, religious, and political ferment of late-eighteenth-century America. Its founder, Richard Allen (1760–1831), converted by a traveling Methodist preacher while yet enslaved, was one of at least two persons of African descent present at the 1784 founding conference of the Methodist Episcopal Church (MEC) (now a constituent part of the UNITED METHODIST CHURCH). Just three years later he co-led the movement that came eventually to take form in the founding of the African Methodist Episcopal Church (AMEC).

The MEC early on distinguished itself among African Americans by its active evangelistic outreach to them, by the congeniality of its simple style of piety, and by its willingness to admit blacks to certain levels of religious leadership. Nonetheless, the oppressive, discriminatory conditions of life for Africans imported into the United States had the result that these people who had been of disparate ethnic and regional origins on the African continent were pulled into a common frame of existential needs and interests. So that, while finding satisfaction in their worship with Whites, Blacks felt the urge to also have devotional time apart. Here, in an empathetic atmosphere of mutuality and shared experience, they might find space to express freely their particular concerns and needs and be led in connecting these to the resources of their faith. The first of such

separate gatherings among Methodists occurred in 1786 in Baltimore. It should be added that here, as in many other such separations, discriminatory practice in the church itself was a prime contributing factor. For instance, the two Methodist congregations in Baltimore had instituted the practice of serving Communion to their black members *after* all whites had been served.

In November of 1787, Richard Allen and other blacks arriving to worship at Philadelphia's St. George Methodist Church were directed to a new gallery seating area. But they took seats in what turned out to be the Whites-only section of the gallery. As they knelt for prayer, a church officer approached, insisted that they move, and began physically to remove them, though prayer was still in progress. Prayer shortly ending, Allen, Absalom Jones, Dorus Ginnings, William White, and several other women and men decided that rather than remain in the face of such indignity, they would leave the church altogether and seek a more fitting and hospitable situation for divine worship.

For several years, this group and those whom they recruited met and conducted religious exercises as part of the Free African Society, which had been formed earlier in 1787 as a mutual-aid society, a form of insurance/support organization to address material crises and social and spiritual development.

By 1794, Allen and Jones had raised monies for the erection of a church building. Disagreement among the members of the Free African Society over which denomination they should affiliate with resulted in the formation of two congregations. The structure that had been built and the majority of members became the African Episcopal Church of St. Thomas, which Absalom Jones consented to lead. Allen purchased and remodeled as a worship space an old blacksmith shop, to be the Bethel African Methodist Episcopal Church.

For some twenty-two years Bethel functioned as an MEC congregation, with white pastors appointed by the Methodist Conference. But the assigned pastors treated the congregation rudely. The inability over the years to obtain relief from the conference from this abuse *in their own separate facility*, combined with a dispute with the conference over the ownership of church property, led to discussions with other similarly separated black Methodist congregations about the possibility of formal independence. Sixteen clergy and lay representatives of five congregations met in Philadelphia in April 1816 and voted to sue in the Pennsylvania State Supreme Court for legal independence. The plea was granted, and the new denomination was incorporated as the African Methodist Episcopal Church. Daniel Coker, of the Baltimore church, was elected the first bishop but declined the next day in favor of Richard Allen.

Home missions began from the first days of the denomination. There was an active effort in the North. Restrictions on the travel of free blacks in the slave South inhibited the

work in that area until after the American Civil War, while in the trans-Mississippi West, churches were sprinkled through every territory, most heavily on the Pacific coast. There were even missions to Native Americans and Mexicans in the Southwest and Mexico.

In 1821, Daniel Coker became the first to undertake overseas mission work, establishing congregations in Liberia and Sierra Leone. Coker's work, however, was not under AMEC sponsorship. Official overseas missions to Africa began in 1824, when the church sent John Boggs to Liberia. In subsequent decades the church sent additional personnel to the work in Liberia and Sierra Leone. In 1864, a Board of Missions was established, and a denominational-level secretary of missions was elected. Though many of the mission initiatives taken by the church from its early days had not been continued due to inadequate support, by 1878, AMEC work on the African continent was permanently established.

In the 1890s, Bishop Henry McNeal Turner (1834–1915) visited West Africa, in part exploring his dream of African American emigration to Africa as the alternative to endemic abuse and discrimination in the United States. While there, he organized annual conferences in Liberia and Sierra Leone. In 1896, in response to appeals from South African Rev. Mangena Maake Mokone for affiliation of his Ethiopian Church of South Africa with the AME Church, Bishop Turner implemented the organization of the work as the Eighteenth Episcopal District of the AME Church. Two years later, the Women's Home and Foreign Missionary Society was established to lend support to missions in southern Africa. As the twentieth century progressed, so, also, did the denomination's work on the continent. There are now five episcopal districts in Africa, one in West Africa, and four in southern Africa.

Whereas the AME Church, practically from the outset, saw a mandate to be in ministry to the people of their homeland, Africa, they also recognized a field of service in the Caribbean. In 1827, the Reverend Scipio Beane was commissioned to initiate work in Haiti. Though Africa came to take the focus of foreign mission work in that time period, the Caribbean was not forgotten. In 1874, the church organized the Women's Parent Mite Missionary Society. Its portfolio included support for the work in the Caribbean islands and Central and South America, as well as other fields. Under a succession of secretaries of missions, such as the noted L. L. Berry, the work proceeded, ultimately resulting in the permanent planting of the AME Church in Suriname-Guyana, the Windward Islands, the Virgin Islands, the Dominican Republic, Haiti, Jamaica, and Cuba. The annual conferences of those places, along with London, England, constitute the church's Sixteenth Episcopal District.

As with the other large historically black branches of Methodism, the AME Church through the years has had a particular concern for education. It began one of the first

and oldest continuously existing black-run institutions of learning, Wilberforce University, and has maintained numerous other schools, colleges, seminaries, and institutes. The church counts over two million members in 6,200 congregations.

Address:

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Sources:

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African Methodist Episcopal Zion Church

An African American woman, known to history only as Betty, was among the band of five people who constituted the first recorded Methodist meeting in North America (1766). African Americans contributed toward the construction of the first Methodist meetinghouse, to be named the John Street Church, in New York City. It was from this congregation that arose what was ultimately the second major autonomous body of black Methodists.

The independent African Methodist Episcopal Zion Church (AMEZ Church) grew from the same sociocultural matrix that produced the AFRICAN METHODIST EPISCOPAL CHURCH under the leadership of Richard Allen (1760–1831) in Philadelphia. While contented with their affiliation to the Methodist Episcopal Church (MEC) (now an integral part of the UNITED METHODIST CHURCH), they desired accommodation within that body to their needs and concerns and to be fully privileged members, with equal access to the liturgical and sacramental life of the church, and they wanted acceptance of African Americans to full ordination. Their proscribed status in the larger society gave particular impetus to their felt need to hold separate devotional services, in addition to worship shared with whites, services that could connect the resources of the faith to their circumstances as marginalized, often abused Americans.

Meeting first informally, under white clergy supervision, the black members of St. John in 1796 requested that they be allowed an official separate meeting, in their own facility. The request was granted by MEC bishop Francis Asbury

(1745–1816). A building belonging to one of the black members was fitted up as a worship space for the new “African Chapel.” By 1800, another larger, more permanent structure was erected, and in 1801 a congregation was chartered that called itself Zion Church, the name in public records being the African Methodist Episcopal Church of the City of New York.

Still a separate congregation in full communion with the MEC, with white clergy appointed by that body, it might have remained so had not Zion Church been caught up in a controversy with its sister white churches concerning church governance and the ownership of congregational property. Many members in the Methodist congregations desired greater lay participation in denominational legislation and administration. Further, they took issue with the policy of centralized conference ownership and control of all congregational properties. By 1820, the matter came to open legal dispute in the Methodist Conference. Zion Church, which had been granted ownership of its property as one of the terms of its separate status, found itself on the side of the dissidents, who, coincidentally, were led by Zion’s white pastor, Rev. William Stillwell (d. 1851). Already disturbed by the continued resistance of the conference to ordaining black clergy, Zion Church was at a point of decision. The resolution reached was to form its own rules of governance, or Discipline, and to move toward full autonomy.

There had been deep dissatisfaction with earlier initiatives by representatives of Richard Allen, sent to New York to recruit members for his Philadelphia-based group, hence a choice not to join with the Allenites. Instead, in 1821, Zion joined with another separate New York body of black Methodists, the Asbury Church, and four other similarly organized groups in New York, Connecticut, and Pennsylvania, to form an independent African Methodist Episcopal Church. One of the early and sustaining Zion leaders, James Varick, was selected in 1822 as the first bishop (then called superintendent). To establish clearly its identity as distinct from the Philadelphia group of the same name, and in honor of the popular name of the mother church, the General Conference of 1848 added “Zion” to the denomination’s official name.

Though it emerged to independence in New York, many of the AMEZ Church’s key judicatory offices and its most enduring educational institutions, Livingstone College and Hood Seminary, came to be located in North Carolina, ultimately the seat of its numerical strength.

Like the AME Church, the AMEZ Church experienced slow early growth, partly as a result of the restrictions imposed by the South on their evangelization amongst the enslaved, which encompassed the great majority of the black population. Thus it was that with Emancipation, the church experienced a major swelling of its ranks. The work of recruitment among the emancipated was led by Bishop J. J. Clinton (1823–1881), but the impetus for it came from

Mrs. Melvina Fletcher, who challenged Bishop Clinton to proceed with this task, which had been assigned to him, and who raised the funds to underwrite the work.

Meanwhile, by the mid-nineteenth century, energetic, highly capable pioneers such as Rev. John J. Moore began extension of the church's presence to the Far West. By century's end, Calvin C. Petty (1849–1900), Thomas H. Lomax (1832–1908), and Alexander Walters (1858–1917) (all, like Rev. Moore, later to become bishops) were among those who had continued the westward expansion, including the organization of AMEZ Annual Conferences in the Southwest and Far West.

The AMEZ Church holds the distinction of being among the first of the independent black denominations to fully ordain women, conferring deacon's orders upon Julia A. J. Foote in 1884 and upon Mary J. Small in 1895. Rev. Foote was ordained elder in 1900.

The AMEZ Church had been active in its participation in the Underground Railroad's conveying of escaped slaves to freedom in Canada. Seeing it as appropriate to follow through on that ministry, the church desired to extend its full services to this Canadian population. Work in Canada proceeded, and by 1856 a British North America Conference was established. But the black population of Canada dwindled, and the church found itself with insufficient resources to sustain the work properly. So in 1864 the recently established conference was merged with the New England Conference.

Mission attention shifted to the promising field of the African continent. AMEZ work on the African continent was initiated in 1878, when the Reverend Andrew Cartwright formed a congregation in Brewerville, Liberia. In 1880, the General Conference organized the General Home and Foreign Board and the Ladies Mission Society to support the work of foreign missions. In 1896, the church appointed the Reverend John Small (1845–1905) as bishop to Africa. Bishop Small focused on training local leadership for the African work, rather than recruiting black Americans. Small was successful in establishing the AMEZ Church firmly in the Gold Coast (present-day Ghana). Bishops and missionary workers who followed in the path opened by Cartwright and Small extended the work along the West African coast from Liberia to Nigeria, and into South Africa.

Back in the Western Hemisphere, there had been intermittent initiatives to the West Indies and South America. As early as 1856, a church had been established in Demerara, followed a few years later by work in Haiti. By 1899, there were also congregations in Santo Domingo. The twentieth century saw further development in the West Indies, with Annual Conferences formed in Guyana, the Bahamas, the Virgin Islands, Jamaica, and England.

At the beginning of the twenty-first century, the AMEZ Church counts some 1.5 million in its membership, with three thousand congregations.

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African Orthodox Church

The African Orthodox Church is one of several churches that have originated in America but experienced their greatest success outside the country of their origin. The church was founded by George Alexander McGuire (1866–1934), formerly a priest in the EPISCOPAL CHURCH. He had risen as far as an African American could in that church at the time, and in 1919 he left the church and founded the Good Shepherd Independent Episcopal Church. He subsequently sought consecration as a bishop in order to found a church with apostolic succession that would be led and controlled by people of African descent.

McGuire was consecrated in 1921 by Joseph Rene Vilatte (1854–1929), then head of the small American Catholic Church, who had received his orders from the SYRIAN ORTHODOX CHURCH OF MALABAR. McGuire was then installed as the first bishop of the new African Orthodox Church, a church that was orthodox in faith and practice but not in communion with the ECUMENICAL PATRIARCHATE or other canonical orthodox bishops.

The church found an immediate response, primarily with the community of expatriate West Indians then residing in many American cities. Within two years congregations had been established in Brooklyn, New York; Pittsburgh, Pennsylvania; New Haven, Connecticut; as well as Nova Scotia, Cuba, and Santa Domingo. Additional congregations, including one in the Bahamas, soon emerged.

Following McGuire's death, the church has experienced a bumpy course in the United States. There were several schisms, finally healed in the 1960s. In the 1980s, there were seventeen parishes, but the number declined through the 1990s.

The African branch of the church began in 1924 when several members of the African church left to found an independent body. The leader of the group, Daniel William Alexander (1883–1970), the son of a West Indian immigrant to South Africa, learned of the existence of the African Orthodox Church, and in 1927 traveled to the United States, where he was consecrated as bishop (and later elevated to archbishop). Upon his return to South Africa, he established his headquarters in Kimberly. He traveled the countryside establishing churches both across South Africa and in Kenya, Uganda, and Rhodesia (now Zambia).

The amiable relationship between the African and American branches continued through the years, and in 1960 the international leader of the church, Patriarch James I (William E. J. Robertson), traveled to Africa to consecrate the successors of the aging archbishop. While there, the patriarch ordered Alexander to resign in favor of one of the newly consecrated bishops. The break caused by the incident was healed soon after Patriarch James's death in 1962, and Wafter Mbina succeeded Alexander. However, in 1963, Alexander suddenly reasserted his leadership, broke with both the American church and Mbina, assumed the title of patriarch, and reorganized his following as the African Orthodox Church in the Republic of South Africa. It is that church that has survived to the present. He was succeeded by his godson, Daniel Kanyiles (Patriarch James II). In the 1970s, the church reported twenty parishes in South Africa.

The work in Uganda had begun in 1929 when Ruben Spartas, an Anglican, heard of the African Orthodox Church. In 1932, he obtained ordination from Bishop Alexander, but the next year he came to the conclusion that the African Orthodox Church was not fully Orthodox, and brought his work under the GREEK ORTHODOX PATRIARCHATE OF ALEXANDRIA AND ALL AFRICA, which already had work in the region. The group (some 7,000 strong), however, broke away from the patriarch of Alexander in 1966 and formed the African Greek Orthodox Church.

Early in the 1930s, Alexander spent over a year working in Kenya, raising a constituency and ordaining two priests. This church ran into trouble in 1952 when it was associated with the Mau Mau terrorism. Its schools were closed, and it was not allowed to conduct public worship. When the ban was lifted in the 1970s, the remaining Orthodox believers transferred their allegiance to the patriarch in Alexandria.

The American branch of the African Orthodox Church has its headquarters in New York. Its current patriarch is Archbishop Jamen Bernardt Butler.

Address:

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Sources:

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African Protestant Church

The African Protestant Church originated within the American Presbyterian mission in Cameroon in the 1930s. In 1921, the mission (now the Presbyterian Church of Cameroon) had founded a Bible school (now Dager Theological School) at Bibia. Students were trained in German and then, if deemed worthy, sent to Europe for further training. In 1934, some pastors led by Martin Bambba Minkio and working among the Ngumba people demanded the use of their native language. They left the mission and established an independent church. The church quickly received some 2,000 members from the mission.

Originally the church was named Église Protestante autochtone, but the name was subsequently changed to Église Protestante Ngumba and more recently assumed its present name, in French, Église protestante africaine. The church has remained small (6,000 members in the late 1990s), but has become a member of the All Africa Council of Churches and the WORLD COUNCIL OF CHURCHES. It is headed by the church synod.

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Source:

Bauswein, Jean-Jacques, and Lukas Vischer, eds. *The Reformed Family Worldwide: A Survey of Reformed Churches, Theological Schools, and International Organizations*. Grand Rapids, MI: William B. Eerdmans, 1999.

Agnosticism

Agnosticism is an intellectual position based on the belief that proving or disproving God's existence is beyond human competence. In 1869, when he coined the term, Thomas Huxley said of the *agnostic*, "When I reached intellectual maturity and began to ask myself whether I was an atheist, a theist, or a pantheist . . . I found that the more I learned and reflected, the less ready was the answer. They [believers] were quite sure they had attained a certain 'gnosis,'—had, more or less successfully, solved the problem of existence; while I was quite sure I had not, and had a pretty strong conviction that the problem was insoluble."

There are many positions one can take with regard to the God question. One may be a theist and hold to a “belief in a deity, or deities” and “belief in one God as creator and supreme ruler of the universe.” Or one may hold to ATHEISM, the “disbelief in, or denial of, the existence of a God.” Agnosticism, in contrast, is defined as “unknowing, unknown, unknowable.” At a party held one evening in 1869, Huxley further clarified the term *agnostic*, referencing St. Paul’s mention of an altar in Athens to “the Unknown God” in Acts 17:23, as “one who holds that the existence of anything beyond and behind material phenomena is unknown and so far as can be judged unknowable, and especially that a First Cause and an unseen world are subjects of which we know nothing.”

Agnostics make a point of distinguishing between a statement about the universe and a statement about one’s personal beliefs. One may personally believe in God and still argue, as the agnostic does, that by the criteria of science and reason God is an unknowable concept. We cannot prove or disprove God’s existence through empirical evidence or deductive proof. Therefore, the agnostic suggests that theism and atheism are both indefensible positions as statements about the universe. Thomas Huxley once again clarified this distinction: “Agnosticism is not a creed but a method, the essence of which lies in the vigorous application of a single principle. Positively the principle may be expressed as, in matters of the intellect, follow your reason as far as it can carry you without other considerations. And negatively, in matters of the intellect, do not pretend the conclusions are certain that are not demonstrated or demonstrable. It is wrong for a man to say he is certain of the objective truth of a proposition unless he can produce evidence which logically justifies that certainty.”

Martin Gardner, one of the founders of the modern skeptical movement, is a believer, but one who believes that the existence of God cannot be proved. He now refers to himself as a fideist, or someone who believes in God for personal or pragmatic reasons, but his position could also be described as agnostic. In defending his position, he noted, “As a fideist I don’t think there are any arguments that prove the existence of God or the immortality of the soul. Even more than that, I agree with Unamuno that the atheists have the better arguments. So it is a case of quixotic emotional belief that is really against the evidence and against the odds.”

Atheists often accuse agnostics of being wishy-washy. Many atheists would argue that there are really only two positions on the God question: You either believe in God or you do not believe in God—theism or atheism. Agnostics respond that atheism typically means denial of the existence of a God and agnostics argue that denial of a God is an untenable position. It is no more possible to prove God’s nonexistence than it is to prove His existence. “There is no

God” is no more defensible a statement than “There is a God.”

Michael Shermer

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Agonshū

Agonshū, a Japanese “new, new religion” (in Japanese, *shin shin shukyo*) was established in its present form in 1978 by Kiriya Seiyo (b. 1921), its founder and Kancho (leader). Kiriya started an earlier movement in 1954 known as Kannon Jikeikai, Association for the Worship of the bodhisattva Kannon, who is regarded as the most potent symbol of compassion and mercy and a widely worshipped Buddhist figure, not only in Japan but also among Japanese and their descendants in other countries, including the United States and Brazil.

In the late 1970s, Kiriya claimed to have discovered the essentials of original, authentic Buddhism, by reading the Agama (in Japanese, Agon, whence the name of the sect) sutras, early Buddhist texts that, he claimed, pre-date all other Buddhist sutras, including the Lotus Sutra, which is widely revered in Japan. This discovery provided Kiriya with an unrivalled understanding of the deeper meaning of Buddhism. In practice it meant the development of a system of beliefs and practices, the principal aim of which is to ensure that the sufferings of the spirits of the dead are terminated as they attain *jobutsu* (Buddhahood).

In its teachings Agonshū stresses that all misfortunes and problems in life can be explained by reference to one’s own or one’s ancestors karmic actions. Large-scale *goma* rituals, in which requests or petitions are inscribed on sticks or wood that are then burnt on a pyre while invocations are chanted, are performed every Friday in the Sohonzan Main Temple in Kyoto to eliminate negative ancestral karma and transform the sufferings of the spirits of the dead into Buddhahood. The main annual festivals are the Star Festival (Hoshi Matsuri) on February 11, which consists of an outdoor *goma* ritual on a grand scale, the Flower Festival of April 8 to mark the Buddha’s birthday, the Great Buddha Festival (Dai-Butsu Sai) of May 5, and the Tens of Thousands of Lanterns service, held in Kyoto July 13–15 and in Tokyo August 13–15, for the liberation and peace of ancestors’ souls. Many of those who attend the Tens of Thousands of Lanterns service at Kyoto also visit the Agonshū cemetery on the Kashihara hills northwest of the ancient capital city of Nara. The unique feature of this cemetery is that every tomb has what is called a *Ho*

Kyo Into, in which a small replica of the Busshari and its casket is placed.

Agonshū's principal object of veneration is the *shinsei-busshari* (true Buddha relic), a casket said to contain an actual fragment of a bone of the Buddha, and hence his spirit. Three esoteric methods (*shugyo*) form the core of the training undertaken by recruits: *jobutsu-ho*, which provides the necessary sensitivity and aptitude for spiritual enlightenment; *noyi hoju-ho*, a practice performed with the shinsei-busshari that enables one to achieve the happiness, good fortune, and insight to cut loose from karma (a rare accomplishment); and *gumonji somei-ho*, a technique for developing profound wisdom and extraordinary mental awareness.

The estimated size of the membership in Japan is one million, and Agonshū now has a modest following of between one hundred and one thousand members in most countries of the Far East, Asia, and Africa. It is also present in small numbers in Mongolia, Russia, the United States, Canada, Brazil, and several European countries. The movement is actively engaged in projects for the establishment of world peace and the reform of Buddhism through the teaching of the Agama sutras.

Agonshū is organized into main offices, branch offices, dojos (centers or places of worship where teaching and training take place), and local offices. There are seven main offices in different regions of Japan, and a main religious center in Kyoto, while it has administrative headquarters in both Tokyo and Kyoto.

Address:

Agonshū
607 Kitakazan Omine-cho
Yamashima, Kyoto
Japan

Peter B. Clarke

Sources:

The founder and present leader, Kiriya Seiyo, has published many treatises in Japanese on the teachings of the movement, including *Henshin no genri* (The principles of transformation). Tokyo: Kadokawa Bunsho, 1971.

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Ahmadiyya Anjuman Ishaat Islam, Lahore

Following the death of its founder, Hazrat Mirza Ghulam Ahmad (1835–1908), the AHMADIYYA MOVEMENT IN ISLAM faced a division concerning his status. During his lifetime, Ahmad had successively declared his calling to help revive Islam, his role as al-Mahdi, the expected Hidden Imam of the Shi'a Muslims who was expected to return at the end of the age to reform Islam, and then his prophet-

hood, an affirmation that would make him equal in status to Muhammad. Most of the followers, including Ahmad's family, continued to affirm his elevated status, including his prophethood. However, others, under the guidance of Maulawi Muhammad Ali (d. 1951), while considering Ahmad the promised Messiah (expected by both Christians and Muslims), stopped short of affirming his prophethood. Ali argued that Ahmad's references to his prophetic status should be understood allegorically, not literally. Ahmad is the greatest *mujaddid* (a renewer of Islam) but is not equal to Muhammad. Ali especially argued that the acknowledgment of Ahmad's status was not a precondition to being considered a Muslim.

The Lahore Ahmadiyyas assumed control of the Woking Muslim Mission in England, which had been founded at the Woking Mosque in 1913 by Khwaja Kamal-ud-Din (1870–1932). The mission influenced a number of British converts to Islam with its nonsectarian approach to Islam. For the next fifty years the mission was a major center for the dissemination of Islam in the United Kingdom (until its expulsion from the mosque in the 1960s). A mosque and mission were opened in Berlin in 1926. Surviving World War II, it continues as the center of the propagation of Lahore Islam in the German language.

The Ahmadiyya movement spread initially into those countries where Pakistanis and Indians had migrated in numbers. Hence it opened work in Fiji, Suriname, Trinidad, Guyana, South Africa, and Indonesia, where it answered attacks by both Christians and Hindus.

In 1974, the Pakistani government amended its constitution so as to categorize members of both the Ahmadiyya Movement in Islam and the Ahmadiyya Anjuman Ishaat Islam, Lahore as being non-Muslims. This opinion was seconded by the MUSLIM WORLD LEAGUE, based in Saudi Arabia. Then in 1984, the Pakistanis issued an ordinance prohibiting Ahmadiyyas from referring to themselves as Muslims or representing themselves as Muslims in any manner. They also prohibited members of the movement (with criminal penalties for disobeying) from engaging in some distinctive Muslim practices and using several Muslim terms.

The Lahore Ahmadiyyas denied the validity of these actions, feeling that they were based on new nontraditional criteria for membership in the Muslim community. Muslims have responded that while the Lahore believers have dropped the offensive reference to Ahmad as a prophet, they have not dropped some of Ahmad's other unique beliefs, especially the end to jihad (holy war), a major belief of Orthodox Islam. The Lahore community have made much of a case in South Africa in which one of their members filed a civil suit against the Muslim Judicial Council. He claimed that the council was defaming him by branding the Ahmadis as unbelievers and apostates. The case was decided in 1985 in his favor.



A mosque in Surrey, England, for the Lahore Ahmadiyyas (Richard Little/TRIP)

Ahmadiyya Movement in Islam

The Ahmadiyya Anjuman Ishaat Islam, Lahore is present in some sixteen countries around the world, with a particularly strong following in the Netherlands.

Address:

Ahmadiyya Anjuman Ishaat Islam, Lahore
5-USman Block
New Garden Town
P.O. Box Ferozepur Road
Lahore, P.C. 54600
Pakistan
<http://www.aaail.org>

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Ahmadiyya Movement in Islam

The Ahmadiyya Movement in Islam began as one aspect of the larger revival of Islam that swept through the Muslim world in the nineteenth century; in the years after the death of its founder, however, it took a direction that pushed it to the fringe of Islam. The movement was launched by Mirza Ghulam Hazrat Ahmad (1835–1908), a Pakistani government worker, who as a devout Muslim brooded over what he perceived was the decline of the Muslim community. In 1880, he published a book, *Barahin-I-Ahmadiyah*, in which he revealed the calling he felt to help revive Islam in the face of a militant Christian mission in India.

In 1891, he proclaimed that he was al-Mahdi, the expected Hidden Imam of the Shi'a Muslims who was expected to return at the end of the age to reform Islam. His proclamation came as part of an attack upon Christianity, in which he also declared his belief that Jesus was a prophet (in other words, a person of the same high status as Muhammad) but was not divine. He went on to articulate his unique belief that Jesus had not died on the cross, but had survived his ordeal and later moved to Kashmir, where he lived out his normal life. The Second Coming would not involve the reappearance of the resurrected Jesus, but the appearance of someone with the spirit and power of Jesus, a person like Ahmad.

Ahmad began a massive missionary effort directed to the West arguing for Islam, but including as an integral part of his message the claim about his role as the fulfiller of the prophecy of the Second Coming of Jesus. In 1901, he took the additional step of declaring himself a prophet, and hence equal to Muhammad. After his death, those Muslims attracted to his movement argued about his prophethood. The majority continued aligned to Ahmad's family and

proclaimed his prophethood, even going so far as to suggest that only those who acknowledged the new prophet Ahmad were true Muslims. But a significant minority rejected the claim (while asserting Ahmad's role as a renewer, or *mujad-did*, of Islam) and organized as the AHMADIYYA ANJUMAN ISHAAT ISLAM, LAHORE.

Upon Ahmad's death, a caliphate (without any political powers) was instituted to lead the movement. The first caliph and successor to Ahmad was Hazrat Haji Hakeem Maulvi Nurud-Din Sahib (1841–1914). He was succeeded in turn by Sahibzada Bashirud-Din Mahmud Ahmad Sahib (1889–1965), only twenty-five years old at the time. He was called to lead the movement through the early 1950s, when popular feeling against it reached a new peak and led to rioting. In 1954, he was almost killed when a man stabbed him in the neck. In 1955, he established an electoral college consisting of some 150 of the movement's leaders, who were to determine his successor.

Following the caliph's death in 1965, his son, Sahibzada Mirza Nasir Ahmad Sahib (1909–1982), was elected to succeed him. He led the movement as it spread internationally, while at the same time fighting for its status in the Muslim world. He was succeeded by the current caliph, Hazrat Mirza Tahir Ahmad (b. 1928).

The Ahmadiyya Movement in Islam holds most beliefs common to Orthodox Sunni Islam, although Ahmad did challenge one of the pillars of Islam by declaring the end to jihad (holy war). The primary belief that separates the movement from the larger world of Islam, however, remains the role it assigns to its founder. That additional affirmation has led to the movement being seen as a sectarian Islamic movement by the great majority of Muslims. In 1974, the Pakistani government declared the movement to be non-Muslim, a move followed by the MUSLIM WORLD LEAGUE, which also declared it to be outside of Islam. In 1984, Pakistan also passed an ordinance forbidding Ahmadiyyas from referring to or representing themselves as Muslims. These actions have not stopped the movement's spread, and it now exists in more than 174 countries, its legal status secure in the great majority where Islam is also a minority faith. It has spread across North America, where it has particular appeal to African Americans.

The international headquarters of the movement is in Rabwah, Pakistan. The American branch has developed an expansive Internet site at <http://www.alislam.org>. As the new century begins, it claims more than 130 million adherents worldwide.

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Al Qaeda

Al Qaeda (literally, “The Base,” also spelled al-Qa’idah), is the Muslim organization founded by Osama bin Laden (b. 1957) (also known as Usama bin Laden) that is at the center of the World Islamic Front, a network formed in 1998 of groups that have shown a willingness to undertake violence (including terrorism) in their cause. Their cause is what has been termed *Islamism*, or, popularly in the West, *Islamic fundamentalism*. Islamists have as their goal removing of Western influence (both political and cultural) in the Muslim world and restoring the rule of Islamic law in Muslim countries. The World Islamic Front includes the Jihad Group in Egypt, the Egyptian Islamic Group, the Jamiat-ul-Ulema-e-Pakistan, and the Jihad Movement in Bangladesh.

The emergence of Al Qaeda is very much tied to the career of its founder. Osama bin Laden was born in 1957 in Saudi Arabia, the son of a wealthy Saudi businessman (a pious follower of WAHHABI ISLAM) and his Syrian wife. He attended King Abdul Aziz University where the conservative Wahhabi perspective was reinforced. During his student years, he became acquainted with Abdullah Azzam (1941–1989), a Jordanian Islamist leader who had joined the university faculty, and Muhammad Qutb, the brother of Egyptian Islamist theorist Sayyid Qutb (1906–1966). The pair introduced him to the ideology of Islamism and its program for establishing Islamic political power. The Islamist perspective provided a new context, one that changed bin Laden’s future course, for the events of 1979: the Iranian Revolution, the taking of the mosque in Mecca by groups of Muslim dissidents, and the Soviet invasion of Afghanistan. These events, understood in the context of Islamism, launched him on his activist career; his experience was not unlike the awakening experienced by the leaders of the MUSLIM BROTHERHOOD in Egypt a generation previously. In 1980, he moved to Afghanistan and began to raise money for the resistance to the Soviets. In 1984, he established the House of the Faithful (*Beit-al-Ansar*) in Peshawar (on the Pakistani side of the Khyber Pass) as a logistics base for the anti-Soviet forces. In Afghanistan he also became reacquainted with Abdullah Azzam, who had established a Services Office to help recruit soldiers from the larger Muslim world. During this time he was able to build a vast international network of support for the Afghani fight. He formally established Al Qaeda in 1989.

The 1989 abandonment of Afghanistan by the Soviets was followed in 1990 by the invasion of Kuwait by Iraqi forces at the direction of Saddam Hussein. Bin Laden offered his services to the Saudi government. The fact that



An undated portrait of Al Qaeda leader Osama bin Laden (AFP/CORBIS)

the Americans took center stage in liberating Kuwait appears to have been the beginning of bin Laden’s disillusionment with Saudi Arabia and its leadership. The Americans coming to Saudi Arabia and their leaving a token force there after the Gulf War led to the first *fatwa* (legal declaration) issued by bin Laden in 1996. His list of grievances culminated with this statement: “The latest and the greatest of these aggressions incurred by the Muslims since the death of the Prophet (Allah’s blessings and salutations be upon Him) is the occupation of the land of the two Holy Places, the foundation of the house of Islam, the place of the revelation, the source of the message and the place of the noble Ka’ba, the Qiblah of all Muslims, by the armies of the American Crusaders and their allies.” He also accused the Americans of killing his late colleague Abdullah Azzam and arresting Sheikh Omar Abdur Rahman (implicated in the bombing of the World Trade Center in New York in 1993).

In 1991, he aligned himself with Hassan al-Turabi, the leading Islamist advocate in Sudan and the dominant figure in the National Islamic Front (NIF), an Islamist political party that had supported the military coup that took over Sudan in 1989. Al-Turabi had come to believe that the fall of Saddam Hussein could become the catalyst for the

establishment of truly Islamic governments (headed by dedicated Muslims ruling according to Islamic law) across the whole Muslim world from Africa to Bangladesh. It is at this time, while living in Sudan, that bin Laden expanded Al Qaeda as an activist Muslim organization designed to bring to fruition the Islamist ideal.

During this period, bin Laden also established a variety of businesses to support the program he was developing, which included the opening of the first centers for the training of people in guerilla warfare and terrorism. Among the first events tied to their centers were attacks on Americans in Somalia in 1993. In 1996, bin Laden returned to Afghanistan. He ingratiated himself with the now-ruling TALIBAN, relocated Al Qaeda to Afghanistan, and expanded its operation throughout the country. Not only did Al Qaeda supply the Taliban with funds for arms, but bin Laden also supported the building of new mosques.

In 1998, Al Qaeda activated the core of its network for the issuing of the now famous manifesto, the "Ruling against the Jews and Crusaders [Americans]," posted on the Internet under the title of "Jihad against Jews and Crusaders." He charges the United States with various sins related to its support for Israel and with otherwise meddling in Middle East affairs, beginning with the continuing affront that "for over seven years the United States has been occupying the lands of Islam in the holiest of places, the Arabian Peninsula, plundering its riches, dictating to its rulers, humiliating its people, terrorizing its neighbors, and turning its bases in the Peninsula into a spearhead through which to fight the neighboring Muslim peoples."

Basing its conclusions upon a spectrum of Muslim authorities, bin Laden and the World Islamic Front called upon Muslims everywhere to join the fight against the Americans (and their allies). Making the general statements specific, he added, "The ruling to kill the Americans and their allies—civilians and military—is an individual duty for every Muslim who can do it in any country in which it is possible to do it, in order to liberate the al-Aqsa Mosque [in Jerusalem] and the holy mosque [in Mecca] from their grip, and in order for their armies to move out of all the lands of Islam, defeated and unable to threaten any Muslim."

This document has been seen as underlying the suicide attacks on American embassies in Kenya and Tanzania and most importantly the terrorist bombings of the Pentagon in suburban Washington, D.C., and the World Trade Center in New York City on September 11, 2001. Observers in the West immediately blamed Al Qaeda (and the network represented by the World Islamic Front) for the bombings. In response the American president, George W. Bush, moved to activate a coalition similar to the one that supported U.S. efforts in the Gulf War. In October 2001, the United States and its allies opened military operations against Al Qaeda and the Taliban in Afghanistan and has promised to carry

the war to other groups that have engaged, and continue to engage, in terrorism.

Al Qaeda is headed by bin Laden as amir. He is assisted by a consultative council, the Majlis-e Shura. Among the members of this council are Muhammed Atef, Abdullah Ahmed Abdullah, Anas al Liby, Saif al Adel, and Ayman al-Zawahiri. The latter is another important ideological connection tying bin Laden to the Islamist heritage. Al-Zawahiri was a former leader of the Egyptian jihad group that grew out of the Muslim Brotherhood and was linked to the assassination of Egyptian president Anwar Sadat in 1981. Other Egyptian jihad leaders, such as Abd al-Salam Faraj and Sheik Omar Rahman, contributed substantially to the creation of an Islamic perspective legitimizing terrorist activity, a perspective that bin Laden has come to hold.

As this encyclopedia goes to press, international action against Al Qaeda and its network of supporters and sympathizers continues. It has placed the organization's future very much into doubt.

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Aladura Churches

The independent West African churches that emerged as reactions to the paternalism of European missions were patterned on the churches from which they had seceded. These African churches began declining in the 1920s and were completely overshadowed by new, rapidly growing prophet-healing, or "spiritual," churches. First, churches as-



Members of the Aladura Christian Church in London during a ceremony (J. Highet/TRIP)

sociated with the prophets William Wade Harris and Garrick Sokari Braide emerged, followed by churches known by the Yoruba term *Aladura* (prayer people). Like ZIONIST AND APOSTOLIC CHURCHES in southern Africa and Holy Spirit churches in East Africa, Aladura churches presented a much more penetrating challenge to older churches than earlier African churches had because they questioned the very heart of Christianity in Africa. In this, they were sometimes aided and abetted by new churches from the north, especially the Pentecostals, whose ideas they borrowed freely yet selectively. Nevertheless, this was a specifically African Christian response, despite the outward trappings of rituals and customs that were innovations rather than continuations of African traditional symbols. In this regard, these new West African churches represent a reformation of African Christianity that reverberates to the present day.

In 1990, AFRICAN INITIATED CHURCHES constituted about 19 percent of the total population of Nigeria, or 38 percent of the Christian population there, in over one thousand different churches. These are the “churches of the Spirit,” which arose almost simultaneously in many parts of the continent, contemporaneous with Pentecostal movements emerging in other parts of the globe, but independent of them. The largest group of these churches is in

Yorubaland, where by 1950, Aladura churches were at the very center of society. This movement emphasized prayer, so they were known as Aladura, a term that distinguished them from other Christian churches at the time. The largest Aladura churches are the CHRIST APOSTOLIC CHURCH, the CHURCH OF THE LORD (ALADURA), the CHERUBIM AND SERAPHIM, and the CELESTIAL CHURCH OF CHRIST, a church of later origin and different historical roots. Aladura churches in Nigeria have sought cooperation, and when some were refused admission into the Christian Council of Nigeria, they formed the Nigerian Association of Aladura Churches, with 95 denominations and 1.2 million members in 1964, rising to as many as 1,200 member churches by 1996.

During the 1950s, Aladura churches spread to Ghana, Liberia, and Sierra Leone, through the efforts of traveling Nigerian preachers, especially Apostles Oduwole and Adejobi of the Church of the Lord (Aladura), and new Ghanaian churches in the traditions of Aladura seceded. From Africa the Aladura churches spread to Europe. The Aladura churches arrived in Britain in 1964, and in other parts of Europe more recently. Like the African Caribbean Pentecostal churches before them, the creation of these West African churches throughout Europe was often encouraged

by a feeling of estrangement and loneliness, and sometimes, by indifferent and racist attitudes in European churches. But perhaps more importantly, the intense and holistic spirituality of these churches, their particular contextualization of the Christian message, and their revivalist tendencies were often absent from these churches and left African believers with a sense of emptiness. The African churches in Britain are increasing remarkably. Including the churches of African Caribbean origin, in 1995 there were estimated to be between 200 and 300 black-led denominations in some 3,000 congregations in Britain.

Allan H. Anderson

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Albania

Albania, a country of some 3.5 million people, is located on the Adriatic Sea and shares borders with Greece, Macedonia, and Serbia. During the years of the Roman Empire, Albania constituted the province of Illyria, which became part of the eastern division of the empire as it evolved into the Byzantine Empire. As the Byzantine power crumbled, Albania briefly came under Serbian and Bulgarian rule. In the fourteenth century, an Albanian state was established, but the Turks overran the Balkans in the fifteenth century. Albania, under their national hero Scanderberg (1405–1468), a Turkish janissary, led a revolt that kept the Turks busy for a quarter of a century, though ultimately the Turks reestablished their rule.

Albania remained under Turkish rule until it gained its independence in 1912. The country existed as an independent nation for a generation, until annexed by Italy in 1939. Following the defeat of the occupying forces, a people's republic

was declared by the leaders of the resistance, who happened to be dedicated Marxists. In 1944, under Enver Hoxha, Albania became a Communist state, which pursued an independent course within the wider Communist world until its fall in 1989–1990. Its consciously antireligious stance culminated in constitutional changes, and in 1967 freedom of belief and conscience was prohibited by the Albanian constitution. Subsequently, the churches and mosques were ordered to close, and later many of them were demolished, and the priests and imams arrested. Albania became the first and only country in the world officially declared atheist.

To return to the early religious history of Albania, the ancient pagan faith of the Albanian people was incorporated into the eclectic paganism of the Roman world, through which a variety of religions spread. The first Christian community was established at Durres in 58 C.E. In the year 395, the Roman Empire was divided into the Eastern and Western Empires, and Albania fell into that area controlled by

Status of religions in Albania, 2000-2050

Followers	2000			2025	2050
	total	%	rate		
Muslims	1,208,000	38.8	0.49	1,506,000	1,775,000
Christians	1,101,000	35.4	3.25	1,680,000	2,121,000
Roman Catholics	521,000	16.8	3.21	773,000	900,000
Orthodox	500,000	16.1	2.92	730,000	880,000
Protestants	20,000	0.6	14.87	63,000	180,000
Nonreligious	518,000	16.6	-5.30	420,000	300,000
Atheists	280,000	9.0	-4.48	200,000	100,000
Baha'is	5,700	0.2	11.06	14,000	25,000
Jews	300	0.0	-0.36	500	700
Total population	3,113,000	100.0	-0.55	3,820,000	4,322,000



the Eastern, or Byzantine, Empire. In the Byzantine Empire, EASTERN ORTHODOXY came into dominance. However, Albania was close enough to the boundary of the two empires that Orthodox and Roman Catholics vied for the allegiance of the Albanian people. That rivalry was somewhat subdued by the incorporation of Albania into the Ottoman Empire in the middle of the fifteenth century.

The Turks were Sunni Muslims of the Hanafite school, and subsequent to their gaining power, a number of Albanians converted to Islam. A variety of reasons have been offered for the conversion of such a high percentage of Albanians, when compared to neighboring countries so occupied, including proselytization efforts, reaction to anti-Albanian activities of the Orthodox in neighboring countries, and the possibility that high taxes could be avoided by becoming Muslims. In any case, Albania became the first European nation in the Middle Ages to embrace Islam.

Most Muslims in Albania were Hanafis. They were organized into four regions (Tirane, Shkoder, Korce, and Gjirokaster), each under the leadership of a grand mufti. Some 20 percent of Muslim Albanians identified with a Turkish Sufi movement, the Bektashis. This group developed a strong presence within the Turkish army, through which it spread to the Balkans. It suffered when the units in which it was strongest were disbanded in 1826, but it was revived at the end of the nineteenth century in Albania and Turkey. Then in 1925, all Sufi orders were officially disbanded in Turkey and the Bektashis' center shifted to Albania.

The generation-long battle to prevent the conquest of the nation by the Ottomans was led by Scanderberg (born Gjergj Kastrioti). He died a Christian martyr and was buried in a Christian church, but is today considered a national hero by Christian and Muslim alike as a freedom fighter seeking to preserve an independent nation. Albanian religion has always been identified with the desire to establish and preserve the Albanian national identity. This uniting factor has meant that, in spite of the important religious differences between the Christian and Muslim communities, they have been able to live together in relative peace. The tolerant spirit has been demonstrated in numerous mixed marriages and frequent exchange of visits during religious celebrations.

Through the centuries under Muslim rule, the Eastern Orthodox Church survived, but it drew its leadership from neighboring countries. A drive for an autonomous church emerged among Albanians in the nineteenth century, but was opposed by the ECUMENICAL PATRIARCHATE in Istanbul. Thus, an autonomous Albania was actually founded in a diaspora community in the United States, under the leadership of Fan S. Noli. He was ordained in 1908 by an American bishop of the Russian Orthodox Church, who directed him to found an Albanian jurisdiction. The work was organized as an independent diocese in 1919. Returning to a now independent Albania in 1920, Noli led in the founding

of an autocephalous church in 1922 and became its first bishop in 1923. The ecumenical patriarch eventually recognized it as the Orthodox Autocephalous Church of Albania in 1937.

The newly formed church was an early target of the Marxist government, which ordered the closing of its seminary and stopped the ordination of any new priests. Its churches were closed in 1957, and many priests were arrested. Only twenty-two priests remained when freedom came in 1990. In 1991, the ecumenical patriarch took the lead in rebuilding the church with the appointment of Archbishop Anastasios as the new exarch of Albania. He reestablished the Monastery of St. Viash, Durres, and the Resurrection of Christ Theological Academy. He also opened additional schools and medical facilities. The church now serves approximately 20 percent of the population. It is the only Albanian-based church that is a member of the WORLD COUNCIL OF CHURCHES.

The ROMAN CATHOLIC CHURCH has traditionally been strongest in the northern part of the country. As the split developed between the Orthodox and Roman churches, the archdioceses at Durres and Shkoder aligned with Rome. In the eleventh century, an Eastern-rite diocese emerged. These were all directly affiliated to the Vatican. Proportionately, the Roman Catholic community suffered the most from the Hoxha regime, in part due to the dislike of Italians that had developed from Italy's attempt to occupy the country. Hoxha moved immediately to expel the apostolic delegate from the Vatican (1944) and then the Italian priests and nuns (1945). But these actions were only the beginning. In 1948, three bishops were executed. By the mid-1970s, no fewer than 120 Catholic leaders had been killed. In 1977, the three remaining bishops disappeared and were never seen again. By the end of the 1970s, all of the remaining priests were either in prison or in hiding.

With the fall of the Marxist government, a decade of rebirth and revitalization of religion and spiritual life began. Through the 1990s, the older religious communities revived, and a variety of new religions—Protestant/Evangelical churches, CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS, SEVENTH-DAY ADVENTIST CHURCH, and various new groups from the spectrum of the world's religions—arrived. Prior to World War II, several Protestant groups, the Seventh-day Adventist Church, the AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, the BAPTISTS, and the Methodist Episcopal Church (now a constituent part of the UNITED METHODIST CHURCH), had work in Albania. Most of this work was lost and had to be restarted after 1990. The Adventists were among the first to reestablish work in 1990, at which time they found a few believers from their earlier efforts. Conservative Baptists arrived in 1991, and shortly thereafter the BAPTIST WORLD ALLIANCE opened a center for humanitarian aid in Tirana. In 1993, Evangelical missionaries formed the Evangelical

Brotherhood, which evolved into the Albanian Evangelical Alliance, now a member of the European Evangelical Alliance, through which it relates to the WORLD EVANGELICAL ALLIANCE.

The Church of Jesus Christ of Latter-day Saints entered the country in 1991, and the first permanent missionaries arrived the following year. The work was originally conducted by the Austria Vienna Mission, but in 1996 the Albania Tirana Mission was officially opened. The church has built a strong humanitarian work assisting the country as a whole to rebuild.

Through the 1990s, the Republic of Albania assumed a very tolerant and even supportive stance toward the traditional religious communities and a noninterfering policy toward the newly arrived groups previously unknown to Albanians. In spite of the appearance of a variety of competing religious groups, the state has refrained from any move to restrict religious freedom. There is no state religion, and the principle of separation of church and state has been written into the law. The parliament has appointed a State Committee for Religious Affairs, which maintains a relationship with the various religious communities in Albania, while refraining from interfering in their internal affairs. Each of the religious groups is, of course, expected to operate under the common law and the Albanian constitution. An appraisal of the situation at the beginning of the new century, especially of the needs of both the Christian and Muslim communities, suggests that, as the country as a whole stabilizes its position economically, the government will assume a more active role in assisting the older larger religious groups in their rebuilding process.

Behar Bejko

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Albania, Orthodox Autocephalous Church of

Albanian patriots such as Sami Frashëri (1850–1904) began to agitate for an independent Albanian church in the 1880s. Prior to that time, followers of EASTERN ORTHODOXY worshipped in churches that drew their leadership from the autonomous churches in neighboring countries (Greece, Bulgaria, Serbia). Orthodoxy had been established in Albania in the days of the Byzantine Empire, but its progress had been stopped and even reversed under the centuries of Turkish rule that began in the fifteenth century. The drive for autonomy was opposed by the ecumeni-

cal patriarch (the patriarch of Constantinople), who included the Albanian parishes in his jurisdiction, and the Turkish government, which ruled the land until the First Balkan War (1912).

Stifled in their homeland, as early as 1900 Albanian expatriates in Romania attempted to create an Orthodox church outside the jurisdiction of the ECUMENICAL PATRIARCHATE that would use the Albanian language. However, it was in the United States that the first Albanian Orthodox church was founded. Its founding was occasioned by the refusal of a Greek priest to hold the funeral services for a young Albanian nationalist. The Albanian-American community of Boston designated Fan S. Noli to seek ordination for the purpose of founding an Albanian Orthodox church. Noli was able to gain the favor of Archbishop Platon of the RUSSIAN ORTHODOX CHURCH (now the ORTHODOX CHURCH IN AMERICA), which competed with the Greeks for hegemony in the United States. Noli was ordained on March 8, 1908, and Platon commissioned him to found a missionary church under the jurisdiction of the Russian Orthodox Church. It was organized as an independent diocese in 1919. Noli translated the service from Greek and later translated several liturgical books.

Noli returned to Albania in 1920, where he enjoyed a promising political career. He served a short term as Albania's prime minister. In 1922, a congress was called to consider religious independence. It declared the existence of an autocephalous church, but the lack of episcopal leadership presented a major problem. That problem was solved the following year when Noli was consecrated as a bishop. Then in 1926, President (later King) Zog became interested in the issue and gave his support to establishing the new church. An initial synod was held in 1929 at the king's villa; autonomous status was finally attained on April 13, 1937, when the patriarchate released the church from its jurisdiction.

Frustrated at the refusal of the Ecumenical Patriarchate to cooperate with the independence effort, Noli returned to the United States in 1930, where he reorganized the Albanian parishes as the Albanian Orthodox Archdiocese of America. After the patriarchate released the Albanian church, the American Archdiocese aligned itself with the new autonomous jurisdiction.

The church immediately fell on hard times with the outbreak of World War II and the rise of a Marxist government under the leadership of dictator Enver Hoxha. Hoxha steadily led the country toward atheism, eventually declaring the country officially an atheist state. He initially closed the church's seminary and limited new ordinations. In 1967, he closed all churches and attempted to stop all religious activity. Many churches were destroyed, and some priests arrested. Only twenty-two priests were still alive in 1990.

After Hoxha came to power, the American archdiocese withdrew its connection from the church in Albania, feeling

that the leadership had been compromised. Shortly thereafter, in 1950, the ecumenical patriarch designated Mark I. Lipa as his episcopal representative for America, and Lipa began to gather Albanian parishes into the Albanian Orthodox Diocese of America. Lipa's effort split the American Albanian community.

With the fall of the Communist government, religious freedom was restored in May 1990. The ecumenical patriarch took the lead in rebuilding the church and in January 1991 sent His Beatitude Archbishop Anastasios as the new exarch of Albania. He was enthroned on August 2, 1992, as the archbishop of Tirana, Durres, and All Albania. He moved quickly to reopen the Monastery of St. Vlash, Durres, which became the location of the Resurrection of Christ Theological Academy. He also opened a boys' ecclesiastical high school, nine kindergartens, and five medical clinics.

Finally, in July 1998 the Holy Synod was reestablished. It now includes His Beatitude Archbishop Anastasios; His Eminence Ignati, metropolitan of Berat; His Eminence John, metropolitan of Korca; and His Grace Kosma, bishop of Apollonia. This synod fully restored the autocephalous status of the Church of Albania. The church has most recently joined the WORLD COUNCIL OF CHURCHES. It now claims the allegiance of some 650,000 believers in Albania, about 20 percent of the population.

Address:

Orthodox Autocephalous Church of Albania
Rugae Kavajes 151
Al-Tirana
Albania
<http://www.orthodoxalbania.org>

Source:

Skendi, Stavro. *The Albanian National Awakening, 1878–1912*. Princeton: Princeton University Press, 1967.

Aleph

See Aum Shinrikyō

Alevism (Turkish Alevis)

The Arabic term *Alevi* is best defined as “of Ali” or “pertaining to Ali.” It also appears in English as *Alouite* or *Alawite*. *Alevism* can be generally defined as the love of Ali and his family line, or as following the Way of the Family of the Prophet. It is generally accepted that this path was founded by Ali (595–661), who married Fatima, the daughter of Muhammad, the prophet of ISLAM. The path continued through Ali's offspring. Ali was the fourth caliph after the death of the Prophet, and is considered the first imam, the first of the line of leaders recognized within SHI'AH ISLAM to

be divinely appointed successors of Muhammad. Over time, the concept of Alevism has been defined in many different ways, from the perspectives of etymology, politics, and SUFISM, and it has been supported or attacked with various motives. Alevism is not a faith exclusive to any given ethnic group. Carried by migrations stretching from central Asia to the Middle East and as far as the Balkans, Alevism found adherents in many countries through adaptation to local faiths and cultures.

The term *Alevi* is used to describe the descendants of Ali in countries like Saudi Arabia, Egypt, Yemen, Iran, Pakistan, India, Iraq, Anatolia (modern Turkey), and the Balkans, as well as in the countries of central Asia. Groups coming under the category of Alevi are known by different names in various countries: Ismailis in Pakistan, Jaferis in Iran, Zeydi in Egypt and Yemen, Nusayris in Syria, and DRUZE in Lebanon. The term *Ali Ilahi* was used for Alevi groups in studies done in Moscow by the former Soviet Union.

In today's Turkey, the term *Alevi* is used narrowly to refer to the physical descendants of Ali, but it is also used in a much broader sense. It refers to a type of heterodox Islam, sometimes called *folk Islam*, practiced by various groups in Anatolia, including the Kizilbash, Tahtaji, Abdal, Yoruk, Zaza, Barak, Avshar, Nalji, Chepni, Sirach, Amujali, Bedreddini, Terekeme, Nusayri, and BEKTASHI. The differences between these groups stem from their independent interpretations of folk Islam. Alevism, in this sense of folk Islam, was born of historical and social factors that rely more on oral than written traditions. Forms of Alevism continue to live on as ancient faiths and mythology under Islamic forms.

Turkish tribes, which had been spread across a wide geographical area, had come into contact with and been influenced over the centuries by shamanism, Manichaeism, Christianity, Judaism, and even Buddhism prior to the emergence of Islam. Large-scale Turkish conversion to Islam can be dated to the eighth century, as Arab armies began to conquer central Asia. As Turks received Islam, they also tended to preserve their ancient beliefs and practices. Most of these Turks did not respect the Muslim sheikhs (leaders) and clergy, who spread various restrictive religious laws. Rather, they attached themselves to and came under the influence of “fathers,” who filled a role similar to pre-Islamic religious leaders such as shamans. These religious leaders taught more basic religious principles and emphasized the similarities between the Turks' ancient beliefs and the new religion. The result was a variety of syncretistic forms of folk Islam that kept ancient beliefs and practices in the forefront and placed religious obligations in the background.

This nominal Islam, which the Turks who moved into Anatolia beginning in the eleventh century brought with them, made it quite easy for them to mix in with the local

inhabitants. These Turkish immigrants added a combination of Islamic religious law, Arab and Persian religious culture, and traces of native Anatolian culture to their own customs. Anatolian Turkish culture was born from this synthesis.

This synthesis appeared in two distinct forms. Residents of urban areas accepted a more orthodox understanding of Islam, while nomadic and seminomadic groups on the fringes of the towns and cities accepted a heterodox Islamic understanding, or Alevism. This division continued through the Seljuk and Ottoman periods. In the Babai Rebellion of 1240, the heterodox groups revolted against the official Sunni Islam of the central administration. This rebellion left deep scars in Anatolia, and even after the rebellion was crushed, the ideas behind it remained in the minds of the rebels. This heterodox opposition stance was accepted by the groups known as the Vefais, Kalenderis, Haydaris, and Yesevis, and became known by the general name Rum Abdals from the beginning of the fourteenth century.

From the foundation of the Ottoman state in the fourteenth century, heterodox dervishes known for the spinning movements in their meditation practices, and called by the names of *abdal*, *baba*, *dede*, or *ahi*, were greatly respected by Ottoman sultans and were prominent in former Byzantine lands and in the Balkan areas conquered by the Ottomans. From the thirteenth century, heterodox babas and abdals started to found small dervish lodges in Anatolia and the Balkans, and their activities were multiplied through their disciples. In the sixteenth century, sheikhs who had earlier been part of the Kalenderi, Yesevi, and similar movements somehow joined up with the BEKTASHIS, so that by the time of the seventeenth century, each one of the Rum Abdal lodges had become a Bektashi lodge. In the outlying areas, centers of faith called Ojaks appeared. The Alevis in the rural areas mostly came under the influence of Dedes who were associated with these Ojaks.

In the sixteenth century, the Safawi ruler, Shah Ismail, strengthened his presence in Anatolia and held great influence, especially over the Alevi Ojaks. From the sixteenth century these strong Turkish clans increased their support of the Safawi line, so much so that they became a threat to the Ottoman state, which resorted to strong measures in its opposition to them. The Ottoman administration always saw these heterodox Turkish clans as potential threats and considered them to be irreligious and immoral. Over time, these clans cut every kind of tie with the Ottoman administration and succeeded in pursuing their faith and practices for hundreds of years, closed to the outside world. Unquestionably, this success was due in great part to a vibrant oral and musical tradition. The social and religious organization of what is known today as Alevism, including the institution of *Dedelik* (Alevi; clergy), is the product of the leadership of the Safawi Shah Ismail. After the death of Shah Ismail, the Alevis of Anatolia lived in continual conflict with

the Ottoman administration. In spite of the fact that they were an essential element of the founding of the Ottoman state, Alevis were spurned by the government, so the Alevis did not recognize the authority of the Ottoman administration. They handled all of their social needs and problems among themselves, including holding their own peoples' courts.

Since they had lived for centuries under the persecution of the Ottoman administration, Alevis received the new Turkish Republic's government with joy. They were pleased by most, if not all, of the reforms made in the first years of the republic. Alevis in general supported Mustafa Kemal Atatürk, the founder of the republic, and his Republican People's Party (CHP). Especially after the 1960s, Alevis were active in most leftist movements. Because of this, the dominant mind-set in Turkish society equated being Alevi with being leftist, and the marginalization of Alevis was increased. The killings of Alevis in Çorum, Maras, Sivas, and Istanbul's Gazi neighborhood can be attributed to this marginalization. Even though Alevis are considered equal by the constitution, from religious and cultural perspectives other Turks see them as outside the cultural and religious mainstream, and they continue to be treated like an unequal Muslim minority.

In today's Turkey, and even more so in Europe, Alevis have organized themselves into associations, foundations, and religious centers (*cem evi*). Unbiased researchers estimate the population of Alevis in Turkey to be at least 15 million. Alevis are found in every part of Turkey, with the exception of the Black Sea and southeastern Anatolia regions, where they are very few. Alevi population is most concentrated in Erzincan, Sivas, Tunceli, Tokat, Kahramanmaraş, and Malatya provinces.

Due to various factors, Alevis historically kept their worship and beliefs secret and perpetuated their culture through oral tradition, but this has changed. This oral tradition expresses itself through the poets and folk literature and music, which is how Alevi faith and culture has come down to us today. Throughout the centuries, Alevi Dedes and poets used Turkish, the language of the people, as opposed to the heavily Persian and Arabic-influenced language of the Ottomans. Alevis consider books like the Qur'an, the Buyruk, and the Velayetname to be holy.

Alevi religious leaders are called Dede, which is a hereditary office from the various Ojaks, or clans, in Anatolia. Alevism's system of morality can be briefly summarized in the two precepts, Love the Family of the Prophet, and Take Moral Responsibility for Your Hands, Your Tongue, and Your Loins, and in the Four Doors, Forty Steps. Those who do not obey these rules are considered fallen and are expelled from the group.

The regular worship service of Alevis is called the Cem (assembly). In addition to the Cem, important days of celebration are Sultan Nevruz, the Fast of Muharrem, the Fast

of Hızır, Hıdırellez, the Sacrifice Feast, and the Feast of Abdal Musa. There are regional variations of the forms of these practices and celebrations. Every year, international festivals are held in honor of Anatolian saints such as Haji Bektash Veli, Abdal Musa, and Pir Sultan Abdal.

There is no central headquarters for the Alevi community in Turkey, divided as it is in various ethnic communities. In Europe, Alevi communities may be contacted through the European Federation of Alevi Unions (Avrupa Alevi Birlikleri Federasyonu), which hosts an Internet site at <http://www.alevi.com/>. Other contacts can be found on the Alevi-Bektasi resources site at <http://www.people.fas.harvard.edu/~erdemir/alevi.html> or at <http://www.alevibektasi.com>.

Ali Yaman

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his successors. They had to fight off Spanish incursions at the end of the fifteenth century.

In the sixteenth century Algeria was incorporated into the Ottoman Empire (which also drove the Spanish away). Reacting to a supposed insult, the French invaded Algiers during the Napoleonic era. Defeated, the French returned in 1830 and set about conquering the northern coast and then moving south into the Sahara. They were never able to completely pacify the country. In 1873, however, they had enough of the country under their control to begin inviting French settlers to take control of appropriated land. Over a million moved to Algeria by 1950.

The last phase of the colonial era began with renewed resistance to the French in the 1920s. Rebellious activities often met with brutal reaction. In 1962, President de Gaulle signed an agreement that led to independence. Within a short time over 600,000 French left, and some 500,000 Algerians then living abroad returned. The country passed through several decades of economic and political instability, aggravated by the appearance of radical groups that identified an ultraconservative form of Islam with the cause of helping the poorest and most disenfranchised elements of the society. That instability, often breaking out in terrorist activity, civil war, and suppression of dissent, continued through the 1990s.

To return to the early history of Islam, the Sunni MALIKITE SCHOOL OF ISLAM swept across Algeria in the eighth century. However, Algerians tended to dissent from their Sunni conquerors over the issue of the caliphate. They adopted the Ibadite position (popularized in Oman) that the caliphate did not have to remain in the hands of the family of Muhammad, but belonged to the most qualified. The IBADHI ISLAM school remains strongest in the southern part of the country and operates the Institute al-Haya in Guerara in the Oasis Province. There is now also a small community of followers of the HANAFITE SCHOOL OF ISLAM, most descendants of Turks and Moors. There is a considerable presence by the Sufi brotherhoods, most prominently the Tİ-JÂNİYYA SUFI ORDER and the QADIRIYYA SUFI ORDER.

The modern history of Islam has been most influenced by the rise of fundamentalist Islam and the tying of Islam, first to the fight for independence from France and then to the struggle to relieve the plight of the poor. Resistance was

Algeria

The area that composes the modern state of Algeria has been inhabited by the Berber people since ancient times, and as early as 1200 B.C.E. Phoenicians arrived. The territory was incorporated into the Carthaginian Empire based in neighboring Tunisia, later gradually became part of the Roman Empire, and fell to the Arabs early in the eighth century C.E. Since that time Islam has been the dominant religion of the country. In the twelfth century, Algeria was incorporated into the Almohad Empire, centered in Morocco. With the fall of the Almohad Empire, an actual Algerian state appeared under Yaglimorossen ibn Zianr and

Status of religions in Algeria, 2000-2050

Followers	2000			2025	2050
	total	%	rate		
Muslims	30,442,000	96.7	2.34	44,667,000	54,264,000
Nonreligious	948,000	3.0	2.79	1,800,000	3,200,000
Christians	91,000	0.3	1.50	159,000	280,000
Independents	65,000	0.2	3.30	125,000	234,000
Roman Catholics	20,300	0.1	-2.07	25,000	31,000
Protestants	3,400	0.0	-1.49	4,500	6,200
Atheists	4,000	0.0	-0.11	3,000	4,000
Baha'is	2,800	0.0	3.44	6,000	12,000
Jews	570	0.0	-0.58	700	1,000
Total population	31,471,000	100.0	2.36	46,611,000	57,731,000

first formed by the National Liberation Front (FLN), made famous by the writings of Franz Fanon (1925–1961), whose thought helped shape it through the 1950s. However, after the FLN took control of the government, adopting a socialist and nominally Islamic stance, a variety of dissenting groups based in the mosques in the poorer neighborhoods emerged. In 1989, the government opened the country to a multiparty system, and both Marxist and fundamentalist Muslim organizations emerged. Of the latter, the Islamic Salvation Front (FIS) and the Da'wa Islamic League were the most important. The FIS, demanding that an Islamic state be proclaimed and Islamic law be adopted, won a major victory in the 1992 elections.

In reaction to a possible FIS takeover in a future election, the government reacted and arrested all of the FIS's major leaders. The FIS was officially disbanded, and sympathetic imams were replaced in a number of mosques. The actions did not stop the FIS, and it has continued as a strong force in the land. In 1996, parties based on either religion or language were banned, and further violence ensued. The situation has yet to be resolved.

Jewish life in Algeria can be traced to the fourth century B.C.E. It suffered under the Turkish regime, but revived after the French takeover. In 1870, most Jews were given French citizenship. Fearful of the independent Muslim government, soon after the changes of 1962 the great majority of the 120,000 Jews took the opportunity to migrate to France. Today less than 150 Jews are known to live in the country. There is one communal center and synagogue, located in Algiers.

Christianity has an ancient history in Algeria. It spread among the Latin-speaking people living in the area, which was part of the Roman Empire in the first century of the Common Era. Some of the most noteworthy of the church's Latin fathers were Algerians, including Tertullian, Cyprian, and Augustine of Hippo. The Berber tribes were strongly identified with the Donatist movement, which spread from Carthage in the fourth century and incited Augustine to some of his most extreme writing. Both the orthodox and Donatist perspectives survived only to be wiped out in the eighth century by Islam. The Kabyle (a Berber group) has been known as a Christian people who accepted Islam only after lengthy resistance.

Christianity returned to Algeria in the fifteenth century when a resurgent Spain captured the coastal city of Oran in the 1490s, but the Spaniards were soon driven out by the Ottomans. Then, following the French invasion, the ROMAN CATHOLIC CHURCH was established within the French expatriate community. In 1838, Algeria was designated a diocese under Aix-en-Provence (France), but the church was not allowed to proselytize the Muslims. Missionary activity was only allowed after Charles Lavigerie, a priest with the White Fathers, became bishop of Algiers. The church's spread, however, was much more tied to the

arrival of hundreds of thousands of French settlers than to any conversion of the Muslim population.

The Catholic archbishop acquitted himself well during the last years of the struggle for independence, setting the stage for amiable Christian-Muslim relations after 1962. However, the Catholic community was gutted by the movement of so many French back to their homeland. The church reoriented itself toward service to the Algerian community through educational and medical institutions. That has been countered by the government policy of Islamicizing all educational efforts, leaving only a minimal Catholic presence.

Short-lived Protestant missions were launched as early as 1830, but permanent work did not begin until the REFORMED CHURCH OF FRANCE arrived with the waves of French settlers beginning in 1873. The church grew in the expatriate community, but it had little impact on the Muslim citizenry. Like the Catholic Church, it was gutted by the massive migrations of the 1960s and had only seventeen congregations by the mid-1970s.

In 1881, the founder of the American-based North Africa Mission, Edward H. Glenny, settled in Algiers. The mission found its greatest success among the Kabyle Berbers. Representatives of the British-based Algiers Mission Band, which, like the North Africa Mission, was an independent evangelical group, arrived in 1888.

In 1908, two British women who had been in Algiers as missionaries since 1891 joined the Methodist Episcopal Church (now an integral part of the UNITED METHODIST CHURCH), and in 1909 transferred their work to its jurisdiction. Following World War II, additional personnel were sent from the United States, and through the years work was extended to centers across the country. The Methodists opened a hospital in 1966; in 1969, however, most of the missionaries were accused of being agents from the Central Intelligence Agency and expelled from the country.

At the time of Algerian independence, there was a spectrum of Christian groups, the majority of which were various European and North American Protestant/FREE CHURCHES missionary efforts. Some found a following not so much among the Algerians as among the French Catholics. The ASSEMBLIES OF GOD were among the most successful, but suffered by the return to France of many members. Most of these churches remained very small, with only one or two centers.

The new government declared Islam the state religion, a provision that stops significantly short of declaring Algeria an Islamic state, and added a provision against discrimination based on religion or race. Christian churches were given freedom to operate but were not allowed to proselytize Muslims. The JEHOVAH'S WITNESSES, who had opened work around 1950, were expelled in 1970 due to their proselytizing.

A variety of churches were established to serve other-than-French expatriate communities, including the several

Orthodox churches: COPTIC ORTHODOX CHURCH (Egypt), RUSSIAN ORTHODOX CHURCH, GREEK ORTHODOX PATRIARCHATE OF ALEXANDRIA AND ALL AFRICA, and the GREEK ORTHODOX PATRIARCHATE OF ANTIOCH AND ALL THE EAST. There was also a single congregation of the Coptic Evangelical Church. Unlike the churches based in the French community, these churches were not affected by Algerian independence.

In 1940, many of the church groups banded together in the Evangelical Mission Council. It was reorganized in 1964 as the Association of Protestant Churches and Institutions in Algeria, but many groups withdrew in protest of its relationship to the WORLD COUNCIL OF CHURCHES. Much of the work of the council became obsolete when in 1972 the Methodist Church, the Reformed Church and several other groups merged to form the PROTESTANT CHURCH OF ALGERIA. This church has only eight congregations scattered across the coastal cities of the north but is considered important by European Protestants as a base of Christian witness. It is a member of the World Council of Churches and retains ties to its parent bodies.

With the exception of the BAHÁ'Í FAITH, which has won a few adherents, few new religions have attempted to settle in independent Algeria.

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All Ceylon Buddhist Congress

All Ceylon Buddhist Congress (ACBC), known in Sinhala as Samasta Lanka Bauddha Maha Sammelanaya, founded in 1918, has become the primary lay Buddhist organization in Sri Lanka, having as its avowed purpose the act of “engaging in the Buddhist tradition” (*yunjatha buddha sasane*).

The predecessor of ACBC was the All Ceylon Young Buddhist Congress (Samasta Lanka Taruna Bauddha Samiti Sammelanaya). In a meeting held at the Colombo YOUNG MEN'S BUDDHIST ASSOCIATION (YMBA) on October 18, 1918, the twenty-five members in attendance decided to establish the All Ceylon Young Buddhist Congress (ACYBC) and to hold its first congress at Ananda College, Colombo. That gathering, held December 20–21, 1919, was chaired by Sir D. B. Jayatilake. Originally the ACYBC was designed to ensure harmony among the various centers of the Young Men's Buddhist Association and to unify their social and religious activities. It subsequently became an organization of indigenous intellectuals such as the late Professor Gunapala

Malasekere (1899–1973), who held its presidency from 1940 to 1958 and 1970 to 1973. Although early congresses were exclusively for men, beginning in 1924, with the congress held at Panadura, women also participated. Also in 1924, the chair's speech was delivered in Sinhala (rather than the English that had been used in meetings until that time) by C. W. W. Kannangara. ACBC's influence was extended in 1929 by the appointment of an advisory board of 60 monks, representing the three monastic fraternities.

ACBC's history has been punctuated by three prominent achievements: (1) In 1941 (prior to the Buddha Jayanti Tripitaka translation project in 1956), ACBC established a trust to translate the Tripitaka (primary Buddhist scriptures) into Sinhala, with the aim of reviving Pali literature and the study of Buddhism. By 1967, the trust had published ten volumes, including the *Cullavagga*, a volume detailing the rules for Buddhist nuns. (2) In 1950, ACBC hosted the 129 Buddhist leaders (representing 29 countries) who formed the WORLD FELLOWSHIP OF BUDDHISTS, which was inaugurated on May 25, 1950, at the Tooth Relic Temple in Kandy, Sri Lanka. (3) On December 27, 1953, at the annual meeting of ACBC held at Kegalla, congress president Professor Gunapala Malalasekere announced the forthcoming appointment of a Buddhist Information Search Committee to investigate the status of Buddhism and Buddhist affairs. The committee was appointed the following April and began a year of collecting data from people in Ratnapura on June 26, 1954. Following the close of its inquiry in May 1955, a 186-page report was presented to the country in a meeting held at Ananda College on February 4, 1956. The Sri Lankan government moved to implement the report by appointing the Buddha Sasana Commission in 1957.

Beginning in the 1940s, ACBC has been actively involved in a variety of social and welfare activities, especially educational projects involving Buddhist children. While maintaining hostels for male and female children, vocational training centers for youth, homes for elderly adults, a rest house for *bhikkhus* (monks) in Baddegama, and a school and hostel for children of special needs, as well as providing food and medicine for the sick and propagating Buddhism, ACBC has worked on projects across the country aimed at raising the standards of living.

In 1993, the All Ceylon Buddhist Congress celebrated its seventy-fifth anniversary, a celebration that included the issuance of a commemorative volume reflecting upon its history and activities.

Address:

All Ceylon Buddhist Congress
380 Bauddhaloka Mawatha
Colombo 7
Sri Lanka

Mahinda Deegalle

Alliance World Fellowship

Sources:

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Alliance World Fellowship

The Alliance World Fellowship (AWF) is the product of the very successful world mission program launched by the CHRISTIAN AND MISSIONARY ALLIANCE (CMA) following its formation in 1897. Over the next seven decades, missions were established in more than fifty countries. In the years after World War II, CMA personnel were among the leaders in rethinking the nature of the missionary enterprise, especially in light of the emergence of nations in the Third World. As a number of the CMA missions became autonomous national churches, the Alliance World Fellowship was organized in 1975 as a means of maintaining fellowship and restructuring the relationship among the churches as international partners in mission.

In the partnership model, churches and former missions relate as separate organizational entities, working together as partners. Overseas national churches are seen as independent and autonomous, meaning that they are not related organizationally to the CMA except as equal members in the fellowship.

The AWF meets quadrennially. It assumes no legislative authority. Programs consist of reports on church work internationally, lectures and discussions, and small group meetings on topics of interest. Worship reflects the multinational participation.

In 2001 the AWF had more than forty member churches, with more than two million members, from as many nations.

Address:

Alliance World Fellowship
P.O. Box 35000
Colorado Springs, CO 80935–3500
<http://www.cmalliance.org/missions/world/awf.htm>

Source:

Moore, David H. "How the C&MA Relates to Overseas Church."
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Ambedkar Buddhism

A wave of mass conversions to Buddhism among the so-called untouchable castes in India was set in motion when their leader, Dr. B. R. Ambedkar (1893–1956), publicly went through a Buddhist conversion ceremony in Nagpur, India, on October 14, 1956. From a total number of 180,823 Buddhists in India before this event (1951 Census), the number has since risen to 6,431,900 (1991 Census), mainly due to these conversions. Several loosely organized local groups of followers together form the movement, which in lack of a central overarching organization is here labeled Ambedkar Buddhism. The term *neo-Buddhism*, which is frequently used in the Western academic literature, is a term that adherents find patronizing and do not use themselves. Geographically the movement is concentrated in Maharashtra where it started, but a few centers are also found in Western countries, for instance in Great Britain.

Bhimrao Ramji Ambedkar, "Babasaheb" among his followers, was himself born in an untouchable Mahar caste (consisting of unskilled laborers) in Maharashtra. He received an unusually good education, which included university degrees in law and economics in New York and London. Returning to India in 1923, he started his work of social uplift for the untouchables. He founded three succeeding political parties, and as chairman of the Drafting Committee for the Indian Constitution and as law minister in the first independent government, he secured the political abolishment of untouchability and laid the basis for future schemes of positive compensative discrimination.

Ideologically his aim was to build up a new self-respect among untouchables. This had to be gained by rejecting Hinduism, which to Ambedkar first of all was felt as the religion of caste and untouchability. As part of several campaigns, he organized a conference in the town of Mahad in 1927 where the Manusmriti, the most prominent of the classical Hindu law books, was burned publicly. By 1935, he had arrived at the conviction that conversion away from Hinduism would be necessary in order to cast off the stigma of untouchability. In 1948, he published his book *The Untouchables*, in which he advanced his theory that the untouchable castes are descendants from the few Buddhists who remained in India when Buddhism was crowded out from the subcontinent during the Hindu revivals in the Middle Ages. Thus, conversion to Buddhism would be a return to the original religion of the untouchables.

In 1955, Ambedkar founded the Buddhist Society of India, whose activities to some extent were hosted by the schools and colleges established by the People's Education Society, another organization founded by Ambedkar already in 1945. When he died a few months after his conversion in 1956, the leadership passed on to his son, Yeshwant Ambedkar, but the society remained without a fixed organizational structure. Since that time, it has established itself as a network of more or less independent branches. The

geographic centers are in Nagpur, Pune, and Mumbai (where a Dr. Ambedkar Memorial Shrine is situated). Due to the emigration of Ambedkar Buddhists overseas, a few centers have been established in Western countries in recent times.

Ambedkar Buddhism is formed to suit its social purpose. The emphasis is on social ethics, supernatural elements being avoided, in accordance with Ambedkar's understanding of Buddha, expressed in his book *The Buddha and His Dhamma*, published posthumously in 1957. Unlike Theravada Buddhism it is not a monastic religion. The local groups gather in buildings called *Viharas* for daily or weekly services, which include recitation of Ambedkar's books and excerpts from Buddhist canonical literature. Religious veneration for Ambedkar, in such forms as offerings (*puja*) in front of his statue or picture, is also common among the followers. The movement has also published guidebooks for Buddhist rituals, which contain prayers and instructions for weddings, deaths, and other rites of passage. Besides these activities the *Viharas* are used for educational and social purposes.

Apart from Buddha's birthday, the main festivals are the three important dates related to the life of Ambedkar, the Ambedkar Jayanti (his birthday) on April 14, the Dhamma Diksha (the day of his conversion) on October 14, and Ambedkar's death memorial day on December 6.

The movement finds expression in a set of organizations: the Buddhist Society of India, c/o Prof. P. P. Garud, 180/4932, Pant Nagar, Ghatkopar, Bombay 400095, India; the International Buddha Education Institute Buddha Lok, Meerut Road, Hapur 245101 (Ghaziabad), U.P., India; Dr. Babasaheb Ambedkar Samarak Samiti, Ambedkar Town Dharaampenth, Nagpur, India; Federation of Ambedkarite Buddhist Organizations, Milan House, 8 Kingsland Road, London E2 8DA, United Kingdom.

Address:

Ambedkar Buddhism
<http://www.ambedkar.org>

Mikael Aktor

Sources:

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American Atheists

Among the most important organizations promoting corporate life for professing atheists, American Atheists was founded as the International Freethought Association of America in 1963 by Madalyn Murray O'Hair (1919–1995). Although ATHEISM had been professed by numerous individuals, including prominent cultural and intellectual leaders, it did not take on real organizational life until the nineteenth century and has shown some difficulty in sustaining stable ideological communities.

O'Hair had filed a lawsuit in the state of Maryland challenging the practice of beginning the day in public schools with prayer and a reading from the Bible. The suit argued that those practices violated the provisions in the Constitution against the establishment of religion by the state and the principle of separation of church and state. She later instituted a second (unsuccessful) suit calling for the end of tax exemption for church-owned property. The Supreme Court's agreement with her in the first suit became the catalyst that led to the founding of the association. By this time she had moved to Hawaii, and she subsequently moved to Austin, Texas, where the association was superseded by the Society of Separationists and several associated organizations, including the Charles E. Stevens American Atheist Library and Archives and Poor Richard's Universal Life Church (chartered by the Universal Life Church). The Society of Separationists evolved into American Atheists, Inc.

Through the 1970s and 1980s, Murray became the most outspoken and famous atheist in North America, and her often abrasive manner created many critics above and beyond those who rejected her atheist perspective. In 1978, a group left her organization to create the rival Freedom from Religion Foundation, and subsequently other similar atheist organizations appeared. One of her sons, William Murray, broke with his mother to become a Christian. Then on September 4, 1995, O'Hair, her son Jon, and her granddaughter Robin Murray O'Hair disappeared. After a few contacts with American atheist leaders through that month, they were not subsequently in communication, and several years later it was finally determined that they had been murdered. Meanwhile, in 1996, the organization reorganized, and Ellen Johnson became its new president.

American Atheists advocate a non-Marxist worldview that is free from theism. They suggest that a world without religion would be a better place. Religion is baseless superstition and supernatural nonsense, according to them, and healthy people do not need God. O'Hair and most of the members reject the historicity of Jesus and belief in a life after death. They have been active in civil rights causes and the peace movement, but a main activity has involved legal cases opposing what they see as violations of the absolute separation of church and state.

American Atheists is largely confined to the United States. In 1997, it reported 2,400 members in 30 chapters. However, it has helped establish a global atheist network through United World Atheists, which holds a triennial World Atheist Meet.

Address:

American Atheists
Box 2117
Austin, TX 78767
<http://www.atheists.org>

Sources:

O'Hair, Madalyn Murray. *Bill Murray, the Bible and the Baltimore Board of Education*. Austin, TX: Atheist Press, 1970.
———. *What on Earth Is an Atheist?* Austin, TX: American Atheist Press, 1969.
Stein, Gordon. *The Encyclopedia of Unbelief*. Buffalo, NY: Prometheus Books, 1985.
Wright, Lawrence. *Saints and Sinners*. New York: Random House, 1993.

American Baptist Association

During the nineteenth century, beginning in the 1850s, the SOUTHERN BAPTIST CONVENTION was the scene of what became known as the Landmark Controversy, led by James R. Graves (1820–1893), who attempted to call Baptists back to what he considered the old landmarks of Christianity. Graves believed that the only true Christian churches in the world were the Baptist churches and that there had been a succession (however thin) of Baptists since the time of Christ and his baptism by John. Such true Baptist churches practiced baptism by immersion, limited communion to fellow Baptists, and rejected pulpit fellowship with ministers of non-Landmark churches.

Although Landmark ideas found considerable support among Southern Baptists, it was only at the beginning of the twentieth century that this perspective took on organizational life. Seceding from the Southern Baptist Convention and the state organizations associated with it, Landmark Baptists formed the East Texas Baptist Convention in 1900. Other state associations followed. A national association was formed in 1905, the General Association of Baptists. The General Association was never able to gain the support of the majority of Landmark congregations, however, and in 1924 a second organization was attempted, the American Baptist Association. Leading in this second organization was Ben M. Bogard (1868–1951), who also founded the Missionary Baptist Seminary attached to the church he pastored, the Antioch Missionary Baptist Church in Little Rock, Arkansas.

Crucial to the Landmark cause had been a criticism of the organization of the Southern Baptist Convention. The Landmark teachers advocated an equal representation of

congregations at the convention meetings, irrespective of their size or financial contributions to the convention. They also challenged the authority of the Foreign Mission Board to appoint and dismiss missionaries. Although the Landmark position allows for associations beyond the local church, the powers of the association are strictly limited. There is no mission board, and the nurturance of missions has been placed in the hands of a committee that works with local churches. Missionaries are sent out by local churches with the approval of the association. In like manner, colleges are established by local churches and recognized by the association.

In the 1990s, the American Baptist Association claimed approximately 250,000 members, the largest group of which resided in the state of Arkansas. It supports a number of home missionaries, a variety of missionaries in foreign countries, and numerous indigenous Baptist churches around the world.

Address:

American Baptist Association
4605 N. State Line Ave.
Texarkana, TX 75501
<http://www.abaptist.org>

Sources:

Forman, L. D., and Alta Payne. *The Life and Work of Benjamin Marcus Bogard*. Little Rock, AR: self-published, 1965–1966.
Glover, Conrad N., and Austin T. Powers. *The American Baptist Association, 1924–1974*. Texarkana, TX: Bogard Press, 1979.

American Baptist Churches in the U.S.A.

The oldest Baptist body in the United States, the American Baptists formed as scattered Baptist churches and associations across the country banded together in the early nineteenth century. Baptists in the United States generally look to Roger Williams (c. 1603–1684) and the founding of the independent congregation in Providence, Rhode Island, as their beginning. Williams had been a minister among the Massachusetts Puritans (originators of CONGREGATIONALISM). His colleague John Clarke (1609–1676) began a second church in Rhode Island in 1648. These congregations championed Baptist ideals of adult baptism, congregational autonomy, and separation of church and state.

Baptists, persecuted in England, fled to the American colonies, where they continued to be persecuted until afforded some relief by the Act of Toleration passed in England in 1689. However, it is not surprising to find their second center of emergence to be in Pennsylvania, the colony established to provide a haven for the equally persecuted and despised FRIENDS (Quakers). The Pennepack Baptist Church opened in Philadelphia in 1688, and it was in



Choir at the First American Baptist Church in Savannah, Georgia (K. Cardwell/TRIP)

Philadelphia that the first Baptist association of churches was formed in 1707. The Philadelphia Association was a loose fellowship of independent Baptist congregations whose powers were strictly advisory. It had a role in disciplining ministers (who received ordination in the local congregation) and could set standards for fellowship. Among its important actions was the adoption of the London Confession of Faith, which included a Calvinist theological perspective and a statement about its use as a standard for association membership.

During the eighteenth century, Baptists emerged throughout the colonies, and numerous associations like the Philadelphia one were established. Also, three main groupings of Baptists appeared. Besides the Calvinists (who accepted an emphasis on God's election and predestination of believers), there were associations of General Baptists (who emphasized the role of free will in God's salvation plans), and Separate Baptists (who emphasized the necessity of the experience of personal salvation known as being born again). General Baptists found their greatest success in the southern colonies, and most eventually converged in the NATIONAL ASSOCIATION OF FREE WILL BAPTISTS.

The first national association of Baptists in America came as a direct result of the beginnings of world mission

in the early nineteenth century. In order to facilitate their support of the missionary enterprise, some Baptists created the General Missionary Convention of the Baptist Denomination in America in 1814. The convention met triennially, and any congregation could choose to associate. The organization of the convention led to a major controversy over the role of organizations that appeared to take responsibility for ministry away from the congregation. Those who rejected the idea of such supracongregational structures withdrew and formed what became known as the Primitive Baptists. Those who accepted the idea of such organizations, as long as they were voluntary and did not infringe upon congregational autonomy, went on to found additional conventions to facilitate education, home missions, and the publication of literature. These additional societies tended to hold meetings at the same time as the meeting of the Triennial Missions Convention.

The next issue to rend American Baptists was slavery. The issue reflected the growing tension in America that eventually led to the Civil War, but it was precipitated within the convention over its refusal to credential any missionary who also happened to own slaves. In 1845, the issue split the convention, with Baptists in slave-holding states forming the Southern Baptist Convention. This separation

occurred just as Baptists were in the midst of a concerted effort to convert African Americans in the South, both slave and free. In the years after the Civil War, lacking a national organization, many African American Baptists chose to affiliate with the Triennial Convention rather than the Southern Baptists. The majority of African American Baptists remained in affiliation with the Triennial Convention for a generation, but toward the end of the century many separated over the issue of self-determination to form the National Baptist Convention in the U.S.A. However, many remained in association with the Triennial Convention and today continue to form a substantial portion of the membership of the American Baptists.

Through the nineteenth century, Baptists associated with the Triennial Convention were content to continue their separate support of the various national organizations, but they finally moved toward a more centralized organization to coordinate the work of the various national and international ministries. In 1907, delegates moved to form the Northern Baptist Convention and to make the various societies its associated agencies. A new level of cohesiveness emerged.

The Northern Baptist Convention was one of the main arenas for the fight between fundamentalists (who demanded a strict adherence to traditional Baptist doctrinal perspectives) and modernists (who sought a revision of Christian beliefs in the light of modern social and intellectual developments). Although fundamentalists appeared to hold a slight majority in the 1920s, by the 1930s the modernists had firmly taken control, and many of the most conservative members and ministers left to found several new Baptist denominations, such as the Conservative Baptist Association.

Fundamentalists had attempted to force the Northern Baptists to adopt the New Hampshire Confession of Faith (an early statement of the Baptist perspective promulgated in 1730). However, in 1922 the convention adopted an alternate position, affirming that “the New Testament is the all-sufficient ground of our faith and practice and we need no other statement.” In subsequent years, the convention has not chosen to adopt a distinctive creedal statement, and a wide divergence in doctrinal perspectives is noticeable.

After World War II, the Northern Baptists changed names twice. In 1950, the convention became the American Baptist Convention and in 1972 took its present name. In 2001, the American Baptist Churches in the U.S.A. reported 1.5 million members in 5,800 congregations. It supports several colleges and eight postgraduate seminaries for the training of ministers. It is a member of the BAPTIST WORLD ALLIANCE and the WORLD COUNCIL OF CHURCHES.

As an organization, it traces its origin to the growth of the Protestant Christian missionary impulse in America. From initial support for Adoniram Judson (1788–1850) in

India, the Triennial Convention expanded work to Burma (Myanmar). By the time of the break with the Southern Baptists in 1845, the convention supported 111 missionaries in Europe, West Africa, Asia, and the American West. It went on to found missions in countries around the world, most of which in the last half of the twentieth century were transformed into autonomous national churches and many of which are profiled elsewhere in this encyclopedia. The American Baptists continue to support many missionaries who are working with partner churches around the world.

Address:

American Baptist Churches in the U.S.A.
P.O. Box 851
Valley Forge, PA 19482–0851
<http://www.abc-usa.org>

Sources:

- Brackney, William H., ed. *Baptist Life and Thought, 1600–1980: A Source Book*. Valley Forge, PA: Judson Press, 1983.
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American Board of Commissioners for Foreign Missions

Organized in 1810 as the missionary arm of the Congregational Churches of New England (now a constituent part of the UNITED CHURCH OF CHRIST), the American Board of Commissioners for Foreign Missions was the first Protestant sending agency to commission missionaries from the United States. It joined in the missionary thrust begun in the previous century by the Moravians and became one of the most important missionary organizations participating in the dramatic nineteenth-century expansion of Protestantism around the world. Formally incorporated in 1812, it sent its first missionaries to India the very same year. Among the notable personnel to serve in India was Dr. John Scudder (1797–1855), who created the first medical mission in the country.

Among the more famous of the American Board efforts was the Hawaiian mission established in 1820 under the leadership of Hiram Bingham. Hawaii became the launching pad for work throughout the South Seas. Over the next decades work was expanded to Africa and the Middle East.

Periodically through the nineteenth century, Congregationalists working through the American Board cooperated with other churches of the Reformed tradition, and for a time the American Board became the missionary arm of

the American Presbyterians (1812–1870), the DUTCH REFORMED CHURCH, now the REFORMED CHURCH IN AMERICA (1826–1857), and the German Reformed Church, now a constituent part of the United Church of Christ (1839–1866). Although always predominantly a Congregational venture, by the end of the twentieth century the American Board returned to its status as an exclusively Congregational agency. It also became more closely tied to the National Council of Congregational Churches. It continued to work with like-minded denominations, and in 1886 the Congregational Church in Canada used the American Board as its missionary arm in Angola. That relationship continued even after the Canadian Congregationalists merged into the UNITED CHURCH OF CANADA in the mid-1920s. In 1895, the small Schwenkfelder Church channeled its missionary concern through the American Board.

The operation of the American Board was considerably altered by changes in Congregationalism in the United States. In 1931, the Congregational churches united with the CHRISTIAN CHURCH (DISCIPLES OF CHRIST), and the American Board absorbed the missionary program of the Christian church (then entirely devoted to Japan). Then in 1961, following the merger of the Congregational-Christian Churches with the Evangelical and Reformed Churches to form the United Church of Christ, the various missionary agencies that had served the merging churches were merged to form the United Church Board for World Ministries. The new United Church Board continued the history of the American Board, but it came into existence just as numerous mission churches were in the process of dropping their missionary status and becoming independent churches. The United Church Board assumed some leadership for reorienting the United Church of Christ around the new idea of partnership relationships with Congregational churches in other countries, many of which continued to need both financial and personnel support, even as they dropped their former subordinate status.

In 1995, the United Board of World Ministries of the United Church of Christ and the Division of Overseas Ministries of the Christian Church merged into a common Global Ministries Board, a reflection of the complete intercommunion the two churches had accepted. The new common board, which officially began to function on January 1, 1996, now carries the history of the former American Board. Many churches around the world owe their beginnings to the efforts of American Board missionaries and are so identified throughout this encyclopedia.

Addresses:

Global Ministries Board
130 E. Washington St.
Indianapolis, IN 46204

700 Prospect Ave., 7th floor
Cleveland, OH 44115–1100

475 Riverside Dr., 10th floor
New York, NY 10115
<http://www.globalministries.org>

Sources:

- Mason, Alfred DeWitt. *Outlines of Missionary History*. New York: Hodder and Stoughton, 1912.
- Phillips, Clifton Jackson. *Protestant America and the Pagan World: The First Half Century of the American Board of Commissioners for Foreign Missions, 1810–1860*. Cambridge: East Asian Research Center, Harvard University, 1969.
- Strong, William E. *The Story of the American Board*. New York: Pilgrim Press, 1910.

American Samoa

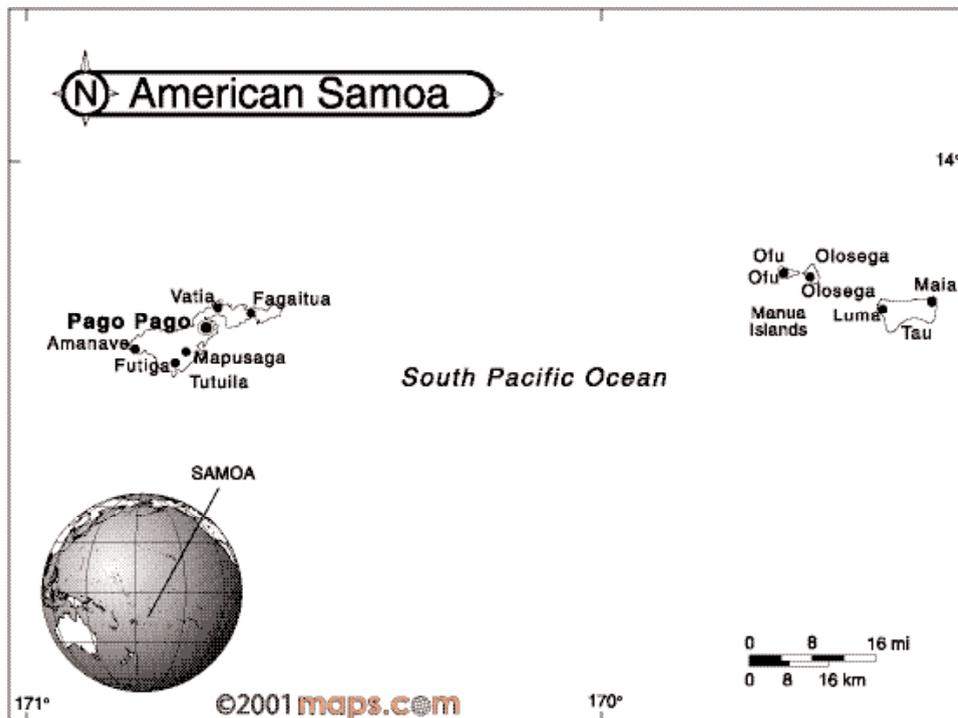
The history of American Samoa is intertwined and identical with that of the nation of Samoa (or Western Samoa) through the nineteenth century. American Samoa consists of those islands at the eastern end of the Samoan archipelago. The United States received hegemony over this area by a treaty in 1899 and the following year established a naval dependency centered on Pago Pago, one of the best natural deep-sea harbors in the world. It has proved a strategic location, especially during World War II.

After World War II, American Samoa became a United Nations trusteeship administered by the United States. Due to economic and other pressures, coupled with the openness of American immigration policy, many Samoans moved to Hawaii and the American mainland. In 1984, the United Nations ruled that independence should be granted, but the islanders have been content with local self-government and their peculiar relationship to the United States. They are considered U.S. citizens, but without the right to vote in the national elections while residing in American Samoa.

Through the nineteenth century, the missions established in Samoa by the METHODIST CHURCH (beginning in 1828), the LONDON MISSIONARY SOCIETY (1830), and the ROMAN CATHOLIC CHURCH (1845) spread across the Samoan archipelago. None of the three missions divided after the eastern islands were separated from the western islands in 1899. They continued to grow and prosper until 1962, when Western Samoa became an independent nation. Almost immediately, the London Missionary Society church became the CONGREGATIONAL CHRISTIAN CHURCH IN SAMOA, and in 1964, the Samoa Conference of the Methodist Church in Australia became the METHODIST CHURCH IN SAMOA. The Catholic vicariate that had emerged in 1957 to serve Samoa, American Samoa, and the Tokelau Islands was elevated to a diocese in 1966.

The emergence of Western Samoa as an independent nation eventually affected the major church structures, however, beginning in 1980 with the setting aside of the

Amish



under the German rule in Samoa were removed following the American takeover. An early center was established at Mapusaga, which became an LDS village, complete with a school and a plantation that provided financial support. Membership at the end of the twentieth century was above 12,000 members out of a population of some 40,000.

The BAHÁ'Í FAITH is also present in American Samoa, though it has not enjoyed the success that it has had in Western Samoa.

Sources:

Barrett, David. *The Encyclopedia of World Christianity*. 2d ed. New York: Oxford University Press, 2001.

Bissio, Roberto Remo, et al. *Third World Guide 93/94*.

Montevideo, Uruguay: Instituto del Tercer Mundo, 1992.

Forman, Charles H. *The Island Churches of the South Pacific: Emergence in the Twentieth Century*. Maryknoll, NY: Orbis, 1982.

Followers	2000			2025	2050
	total	%	rate		
Christians	65,200	95.8	3.75	137,000	191,000
Protestants	35,800	52.6	3.47	73,000	93,400
Roman Catholics	9,500	13.9	2.64	17,000	22,000
Marginal Christians	8,000	11.8	4.60	16,000	26,000
Nonreligious	1,400	2.0	5.40	3,300	5,000
Baha'is	990	1.5	4.62	2,000	3,000
Buddhists	440	0.6	8.18	900	1,300
Chinese folk-religionists	80	0.1	5.07	200	400
Total population	68,100	100.0	3.83	143,000	201,000

Congregationalists in the east as the CONGREGATIONAL CHRISTIAN CHURCH OF AMERICAN SAMOA. There have been talks aimed at the reunification of the two churches, but as yet they have not been fruitful. Two years later, the Roman Catholic diocese was divided, and a new Diocese of Samoa-Pago Pago created. Only the Methodist Church has remained as a single body. The Methodists and Congregationalists form the backbone of the National Council of Churches in American Samoa.

Virtually the same array of additional churches have come to American Samoa as established work in Samoa, beginning with the SEVENTH-DAY ADVENTIST CHURCH in 1895. These include the ASSEMBLIES OF GOD, the UNITED PENTECOSTAL CHURCH INTERNATIONAL, the CHURCH OF THE NAZARENE, and the JEHOVAH'S WITNESSES. The single Anglican parish is a part of the Diocese of Polynesia of the ANGLICAN CHURCH IN AOTEAROA, NEW ZEALAND, AND POLYNESIA.

The restrictions that had hobbled the work of the CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS (LDS)

Amish

The Amish are a small conservative Anabaptist group that takes its name from Jacob Amman (b. c. 1644), a leader among the Swiss MENNONITES who insisted upon a strict interpretation of the writings of Menno Simons (1496–1561) (to whom Mennonites look as their founder) and of the Dordrecht Confession of Faith, the common statement of belief among Mennonites. He emphasized church discipline and the use of avoidance and the ban to win back erring members. If a church member was put under the ban, members were to avoid communications with the person, and the spouse was to neither eat nor sleep with the offender. The advocacy of a ban led to a division among the Mennonites, and Amman placed all who disagreed with him under the ban. Later attempts at reconciliation failed, and the Amish emerged as a separate group.

The Amish dressed in the common clothing worn by people of the seventeenth century. One distinctive element in their attire was clothing void of buttons, a fashion that originated from a rejection of the bright buttons worn by the soldiers who had persecuted the Anabaptists. Over the centuries, the clothing was retained in spite of passing styles, and the Amish have become readily identifiable by



An Amish farmer plows his field using a six-horse team in Gordonville, Pennsylvania (J. Greenberg/TRIP)

their distinctive plain garb. The men also continue to keep their hair long and wear beards. The women wear bonnets to cover the head and aprons.

The Amish began to migrate to America early in the eighteenth century and were able to maintain their agricultural life for many years in rural Pennsylvania, Ohio, and Indiana. However, during the twentieth century the community was under increased pressure to change to accommodate the modern world that now surrounded their communities and the increasing influx of tourists into “Amish country.”

Searching for plots of land large enough to support an Amish community has forced their migration to more isolated spots across the United States and Canada, though 80 percent still reside in Pennsylvania, Ohio, and Indiana. There are also a small number in Central America. None remain in Europe. More than half of the estimated 150,000 Amish are members of the Old Order Mennonite Church. There is no central headquarters, but spokespersons may be reached c/o Pathway Publishers, Rte. 4, Aylmer, ON Canada N5H 1R3.

The attempt to lead a separated life has made the Amish the subject of a variety of court actions. They do not use automobiles and wish to travel the public road in their horse-drawn buggies. They advocate education only through ele-

mentary school. The Amish are very reluctant to take part in any court proceedings. Several states have passed special legislation to accommodate the buggies, and the United States Supreme Court decision in 1972 allowed Amish children freedom not to attend secondary school. The National Committee for Amish Religious Freedom, founded in 1967 at the University of Chicago, attempts to assist the Old Order Amish and related Mennonite groups to continue their way of life in the face of the many rules and regulations that periodically infringe upon their community.

Members of the Old Order Amish, as those who belong to the Old Order Mennonite Church are called, generally worship in the homes of the members, each family hosting the congregation on a rotating basis. Some of the smaller splinter groups have built churches.

Sources:

- Denlinger, A. Martha. *Real People: Amish and Mennonites in Lancaster, Pennsylvania*. Scottsdale, PA: Herald Press, 2000.
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- Kraybill, Donald B., and Carl F. Bowman. *On the Backroad to Heaven: Old Order Hutterites, Mennonites, Amish, and Brethren*. Baltimore, MD: Johns Hopkins University Press, 2001.

Ananda Marga Yoga Society

46

Prabhat Ranjan Sarkar (1921–1990) founded the Ananda Marga Yoga Society in 1955 in the state of Bihar, India. Ananda Marga conceives of itself as “an international socio-spiritual movement involved in the twin pursuit of Self-realization and service to all of creation.” Sarkar, better known as Marga Guru Shrii Shrii Anandamurti (“He who attracts others as the embodiment of bliss”), is often referred to by his followers as simply Baba (Father). He is reported to have been an accomplished yogi by the age of four and to have attracted his initial devotees when he was only six. However, he went on to marry and obtain employment with the railway, where he was working when he founded Ananda Marga. During the next thirty-five years, Sarkar authored more than 250 books as Shrii Shrii Anandamurti. Additional volumes on various topics such as economics, education, social philosophy, and sociology appeared under his given name.

After officially founding Ananda Marga, Sarkar began to train missionaries to spread his teachings, and today Ananda Marga has a complex international organizational structure that divides the globe into eight sectors. It recognizes three levels of membership: (1) *Acharyas*, fully committed devotees and teachers who may be deployed to any location in the world; (2) *Local Full Time Workers*; and (3) *Margiis*, initiates who hold jobs outside the movement. The number of active members is not known, but estimates run as high as several hundred thousand.

Ananda Marga involves three distinct dimensions: (1) the practice of ancient tantra (*tan* is Sanskrit for expansion and *tra* signifies liberation) yoga, (2) meditation, and (3) active engagement in social service toward the goal of realizing a more humane and just world. Acharyas instruct initiates in both yoga and correct methods for meditation. Members of Ananda Marga also follow the Sixteen Points, created by Sarkar, which is an important system of spiritual practices that helps followers balance the physical, mental, and spiritual parts of their lives.

Sarkar’s commitment to a philosophy of “service of humanity” has led to the creation of multiple organizations. The perennial need for disaster relief around the world was addressed by creating the Ananda Marga Universal Relief Team (AMURT) in 1965 and the Ananda Marga Universal Relief Team Ladies (AMURTEL) in 1977. In 1958, Sarkar created Renaissance Universal as a structure to encourage intellectuals to conceive and create programs for improving the human condition. The Education, Relief, and Welfare Section (ERWS) is another organization created for the purpose of propagating Ananda Marga’s agenda of social service.

Sarkar was also active in trying to conceptualize and mobilize new ways of educating humankind. In his book *Neo-Humanism: The Liberation of Intellect* (1982), he advocates a

form of education that simultaneously develops the physical, mental, and spiritual realms of human existence. At yet another level, Sarkar’s philosophy of service to humanity extends humanism to include animals and plants as well as people. With this belief, Sarkar established a global plant exchange program and also animal sanctuaries around the world.

The political dimension of Sarkar’s broad philosophy of social service, called PROUT (Progressive Utilization Theory) was first developed in 1959. It calls for economic democracy and human rights. Sarkar also promoted the creation of a world government with a global bill of rights, constitution, and justice system.

Sarkar’s political activism led Ananda Marga into much controversy in India during the 1960s and 1970s. Sarkar unsuccessfully ran for office in the 1967 and 1969 elections under the Proutist Bloc. At the same time, many began to see the Proutists as a terrorist organization. Both Prout and Ananda Marga were banned in India during the period of national emergency proclaimed by Indira Ghandi, and Sarkar was accused, convicted, and sentenced to life in prison for conspiring to murder former members. He won a new trial in 1978 and was acquitted of the charges.

Ananda Marga and its constituent organizations survived banishment from India and the imprisonment of its founding leader. Since the acquittal, it has recovered slowly in India, but experienced international growth.

Address:

Ananda Marga Yoga Society
Eastern Metropolitan By-Pass
V.I.P. Nagar
Tiljala, Calcutta 700039
India
<http://www.anandamarga.org>

Jeffrey K. Hadden and Angela An

Sources:

- Anandamurti, Shrii Shrii. *Ananda Marga in a Nutshell*. 4 vols. Calcutta: Ananda Marga Publications, 1988.
- Avadhuta, Ācārya Vijayānanda. *The Life and Teachings of Shrii Shrii Anandamūrti*. Calcutta: Ananda Marga Publications, 1994.
- Shrii P. R. Sakar and His Mission. Calcutta: Ananda Marga Publications, 1993.
- Way of Tantra: Ananda Marga Yoga Philosophy*. Calcutta: Ananda Marga Publications, 1989.

Ancient and Mystical Order Rosae Crucis

The Ancient and Mystical Order Rosae Crucis (AMORC; *rosae crucis* means “rosy cross” in Latin) has been a successful purveyor of the WESTERN ESOTERIC TRADITION to

Middle America since its founding by H. Spencer Lewis (1883–1939) in 1915. Between 1915 and 1939, Lewis, a former adman, established the order in San Jose, California, and elaborated a spiritual pedigree for the group that included many of the major figures and esoteric fraternities of both Western civilization and the alternative reality tradition. Prominent figures in this illustrious lineage included Moses, Jesus, Solomon, the German Rosicrucian Fraternity of Pennsylvania, the Ordo Templi Orientis, the Knights Templars, the Essenes, Christian Rosenkreutz, Paracelsus, the Tibetan Great White Brotherhood Lodge, and Theosophy. Although challenges to this mythic history (and thus AMORC's legitimacy) were formidable during the 1920s and 1930s—particularly from the writings of R. Swinburne Clymer (1879–1966) of the Fraternitas Rosae Crucis—Lewis's order has survived its early controversies and played a key role in spreading the doctrines of Western Esotericism and mysticism in the United States through its ubiquitous advertising and numerous publications. Many leading members of contemporary esoteric orders were members of AMORC during their early spiritual training. Such new religious movements as the CHURCH OF SCIENTOLOGY, the Mayan Order, Astara, Silva Mind Control, the Holy Order of MANS, and the Order of St. Germain can be viewed as direct or indirect offshoots of AMORC.

AMORC represents itself as a nonsectarian, nonreligious school of spiritual initiation whose members devote themselves to the investigation, study, and practical application of natural and spiritual laws. The order's stated purpose is to further the evolution of humanity by helping develop the individual's full potential. By exploring the spiritual side of human nature and learning to work with the universal laws governing human behavior, members are prepared for cosmic initiation into the Great White Brotherhood. This brotherhood is described in AMORC's literature as a group of men and women who have attained high spiritual development and who work behind the scenes to guide humanity's evolutionary growth.

The teachings of AMORC cover such areas of knowledge as metaphysics, mysticism, psychology, and occult science. The emphasis in all these teachings is on personal mastery of outer conditions through mental imaging and practical daily application of lofty esoteric truths. The order distributes its lessons to members through a correspondence course developed by Lewis's son and successor, Ralph Maxwell Lewis (1902–1987). The younger Lewis moved AMORC away from its earlier emphasis on theurgy and "old occultism" and focused attention on psychological, metaphysical, and mystical approaches to esoteric development. The correspondence course has a scientific style and includes practical experiments.

AMORC's present North American headquarters, Rosicrucian Park, is in San Jose, California. The complex was established in 1927 and houses an acclaimed Egyptological

and science museum, a planetarium, and a temple designed after the ancient Egyptian Temple of Dendera. The park has been a major tourist attraction in San Jose since the 1930s. The order's present emperor is Christian Bernard (b. 1953), the son of the prominent French esotericist, Raymond Bernard (b. 1921). Bernard was formally installed as emperor on August 7, 1990.

In 1990, the order claimed 250,000 members. By 1998, this number had fallen to 200,000. It is likely this loss of membership stems from a leadership battle fought out in the courts in 1990. Following the death of Ralph Lewis in 1987, Gary Lee Stewart (b. 1953), who had begun his career as a clerk in AMORC's adjustments department, became emperor. Stewart had impressed Lewis during a stint as a motoring missionary and was designated his successor. Stewart soon made waves among the order's older leadership as he began to implement his vision of a revitalized Rosicrucian order that took an active role in feeding starving Africans, fighting for human rights in Central America, and saving the Amazon rain forest. Following the creation of a \$3 million trust account in Andorra and the securing of a \$5 million loan using Rosicrucian Park as collateral—all to fund his initiatives—Stewart was charged by AMORC's board of directors with embezzlement and abuse of power and forced from office in April 1990. Stewart denied the charges and countersued AMORC for \$31 million, alleging that the board had violated state law and its own constitution in firing him. In November 1990, Stewart lost his legal bid to win back his job. He has since become the head of an AMORC-derived order, the ConFraternity Rosae and Crucis, that works with original AMORC lessons and rituals and claims a worldwide membership. It is likely this splinter group has siphoned off many of the 50,000 members AMORC has lost during the 1990s.

AMORC's Web site (2001) lists forty meeting sites in the United States and Canada and Grand Lodges in England, Australia, New Zealand, Germany, Spain, France, Greece, Holland, Italy, Sweden, Czechoslovakia, Japan, Nigeria, Mexico, and Brazil. It claims members in over a hundred countries worldwide. AMORC derives its income mainly from the sale of books and paraphernalia and from annual dues paid by its international membership.

Address:

Grand Lodge
Ancient and Mystical Order Rosae Crucis
1342 Naglee Ave.
San Jose, CA 95191
<http://www.amorc.org/>

Phillip Charles Lucas

Sources:

Lewis, H. Spencer. *Rosicrucian Questions and Answers*. San Jose, CA: Supreme Grand Lodge AMORC, 1969.

Ancient Church of the East

Lewis, Ralph M. *Cosmic Mission Fulfilled*. Kingsport, TN: Kingsport Press, 1979.

Who and What are the Rosicrucians. San Jose, CA: Supreme Grand Lodge AMORC, 1966.

Ancient Church of the East

In 1972, the APOSTOLIC CATHOLIC ASSYRIAN CHURCH OF THE EAST, whose headquarters had been in the United States for more than three decades, experienced a schism in Iraq, where the largest number of its members reside. A group reorganized under Mar Addai as the church's new patriarch. The new body was also recognized by the government as the official continuing body of the Church of the East, whose history can be traced to the spread of Christianity into the region in the second century.

The Ancient Church of the East is like its parent body in belief and practice, the only distinction being in its administration. The schism spread through the whole of the Church of the East, and dioceses were soon established in Syria, the United States, and Germany (and now in Denmark).

Address:

Ancient Church of the East
c/o Patriarch Mar Addai II
P.O. Box 2363
Baghdad
Iraq
<http://www.atour.com/~maraddi>

Sources:

Orthodoxia. Regensburg, Germany: Ostkirchliches Institut, issued annually.

Roberson, Ronald G. *The Eastern Christian Churches—A Brief Survey*. 5th ed. Rome: Edizioni Orientalia Christiana, Pontificio Istituto Orientale, 1995.

Andhra Evangelical Lutheran Church

The Andhra Evangelical Lutheran Church (Andhra Suvesha Lutheran Sangham) represents the first American Lutheran entrance into foreign missions. In 1842, the Ministerium of Pennsylvania, the original Lutheran organization in the United States (now a constituent part of the EVANGELICAL LUTHERAN CHURCH IN AMERICA) sent C. F. Heyer (1793–1873) to begin work among the Telegu-speaking residents of Guntur, some 200 miles north of Madras, India. In 1850, the work begun in 1845 by the Norddeutsche Mission based in Bremen, Germany, was integrated into Heyer's prior effort. The mission spread through the state of Andhra Pradesh.

In the second generation the education emphasis of the mission emerged with the founding of a Bible training school at Rajamunsry (later Luthergeri Seminary). Today the church supports a law school and a set of secondary

schools across Andhra Pradesh. About the same time Dr. Anna S. Kugler, a pioneer medical missionary, arrived to establish the first of what later became a set of nine hospitals opened by the mission. The hospital became the keystone in a far-reaching public health program. She was soon joined by Catherine Fahs, who opened the church's nursing school.

The church is headed by its general synod and president. The first Indian president, elected in 1944, signaled the transfer of the church to indigenous leadership. Women have also played a central part in the church's extensive development. They are organized into more than 800 *sanajams* (sections) and have developed a unique evangelism technique, Bible teams. Each team consists of a Bible teacher, a public health nurse, an educator, and a social worker. The teams have established social centers that reach out to villages. They have also established ashrams in which women of different castes come together for education and sharing.

The women's program is integrated into an extensive social service program run by the church as a whole, which also includes efforts initiated by the LUTHERAN WORLD FEDERATION. Efforts have been made to assist residents to build fireproof housing, hostels have been opened, and cyclone relief provided. The overall aim has been to assist people to become self-supporting. Problems that demand the church's attention have multiplied as modernization spreads through India, disrupting traditional patterns.

At the end of the 1990s, the church reported 400,000 members, making it one of the largest Lutheran churches in Asia. It now supports the interdenominational Andhra Christian Theological College at Secunderabad, where most of the ministers receive their training, and Andhra Christian College (founded by Lutherans). The church has entered into the Christian ecumenical community in India; it did not participate in the founding of the Church of South India, but does share full pulpit and altar fellowship with it. It is part of the associated United Evangelical Churches in India, through which it is a member of the WORLD COUNCIL OF CHURCHES and the Lutheran World Federation. The church also retains its long-standing special relationship with the Evangelical Lutheran Church in America.

Address:

Andhra Evangelical Lutheran Church
P.O. Box 205
Brodie Pret
522 002 Guntur
Andhra Pradesh
India

Sources:

Neill, Stephen. *A History of Christianity in India, 1707–1858*. Cambridge: Cambridge University Press, 1985.

Swavelly, C. *Mission to Church in Andhra Pradesh, India: The Andhra Evangelical Lutheran Church, 1942–1962*. New York:

Board of Foreign Missions of the United Lutheran Church in America, 1962.

Swihart, Altman K., ed. *One Hundred Years in the Andhra Country*. Madras, India: The Diocesan Press, 1942.

Andorra

Andorra is one of several postage-stamp countries that can still be found across Europe. Known officially as the Principality of Andorra, it consists of 190 square miles in the Pyrenees Mountains, bounded on the north by France and on the south by Spain. There is a local council that governs the land, but it is officially a suzerainty of two princes, the president of the French Republic and the bishop of the Roman Catholic Diocese of Urgel (in Spain).

The ROMAN CATHOLIC CHURCH is the dominant religious body, having a history in the area that dates to the beginning of the seventh century C.E. The Andorran parishes are part of the Diocese of Urgel.

The religious homogeneity of Andorra has been challenged in the decades since World War II by the entrance of both the JEHOVAH'S WITNESSES and the SEVENTH-DAY ADVENTIST CHURCH. The Witnesses initiated work around 1960. The Adventist work is part of the SDA Spanish Union of Churches organized in 1903.

Source:

Galinier-Pallerola, J. *La religion populaire en Andorra: XVIe–XIXe siècles*. Paris: Editions du centre national de la recherche scientifique, 1990.

Anglican Church in Aotearoa, New Zealand, and Polynesia

The Anglican Church in Aotearoa, New Zealand, and Polynesia had its beginning in the spread of the CHURCH OF ENGLAND, previously established in Australia, into the South Pacific. The Reverend Samuel Marsden, a church representative, negotiated the settlement of three missionary families on New Zealand in 1814 with a chief of the Maori people. The missionaries settled at Oihi in the Bay of Islands. Missionary activity spread throughout the island under the general guidance of the CHURCH



Status of religions in Andorra, 2000–2050

Followers	2000			2025	2050
	total	%	rate		
Christians	72,900	93.5	4.08	141,000	146,000
Roman Catholics	69,500	89.2	4.06	132,000	135,000
Marginal Christians	450	0.6	6.49	2,400	5,000
Protestants	140	0.2	5.76	500	1,000
Nonreligious	3,900	5.0	5.60	9,900	14,400
Muslims	490	0.6	11.26	1,500	2,000
Hindus	350	0.5	15.94	1,000	1,600
Jews	270	0.3	4.62	400	700
Baha'is	110	0.1	6.25	250	500
Total population	78,000	100.0	4.21	154,000	165,000

MISSIONARY SOCIETY, assisted by early converts among the Maori who became effective evangelists. The first bishop, George Augustus Selwyn (1809–1878), arrived in 1842. The church was set apart in 1857 as an autonomous province, and by the end of the next decade five dioceses had been designated.

Today, the headquarters of the church may be reached through its presiding archbishop, Rt. Rev. John C. Paterson. The church is an integral part of the larger worldwide Anglican Communion and at one with it in doctrine and practice, though in recent decades church life has been marked by an effort to create a distinctively New Zealand church. As part of that effort, the church published its own revised prayer book (which contains the liturgy for its public services of worship) in 1989. Females were ordained to the priesthood in 1977, and in 1990 the Reverend Dr. Penny Jamieson was ordained as bishop of Dunedin, becoming in the process the first woman diocesan bishop in the Anglican Communion.

Anglican Church of Australia

Under Bishop Selwyn, the province cooperated with the church in Australia in the development of the Melanesian Mission, which took Anglican missionaries initially to the Solomon Islands. The New Zealand Church later gained hegemony over Anglican work elsewhere in the South Pacific. Today this work survives as the Church's Polynesia Diocese, whose bishop resides in Fiji. The diocese includes Fiji, Samoa, Tonga, and the Cook Islands.

The Church is a member of the World Council of Churches. With more than seven hundred thousand members, it remains the largest religious body in New Zealand. It supports an Internet site, given below, and each diocese has a linked home page.

Address:

Anglican Church in Aotearoa, New Zealand and Polynesia
Rt. Rev. John C. Paterson
P.O. Box 37 242
Parnell, Auckland 1033
New Zealand
<http://www.anglican.org.nz>

Sources:

The Church of England Yearbook. London: Church Publishing House, published annually.
Van der Bent, Ans J., ed. *Handbook/Member Churches/World Council of Churches*. Geneva: World Council of Churches, 1985.

Anglican Church of Australia

The British established their first settlement, built around a military post and a penal colony, at Botany Bay. A CHURCH OF ENGLAND chaplain, Richard Johnson, accompanied the initial wave of settlers. Other chaplains came as the settlement grew, and as additional settlers arrived, Anglican parishes were created. In 1824, the church in Australia was incorporated into the Diocese of Calcutta (India) as an archdeaconry. The first Australian bishop, whose diocese covered all of the subcontinent and Tasmania, was consecrated in 1936. Tasmania became a separate diocese in 1842, and three additional dioceses were created in 1847. By 1872, when the General Synod met for the first time, the number of dioceses had increased to ten. The work grew as the population grew, and by the middle of the twentieth century there were more than twenty dioceses. Also included in the Australian jurisdiction was Papua New Guinea.

Anglican work in Australia remained a part of the Church of England through 1961. Then in 1962 the dioceses and the several state governments of Australia approved the constitution of the Church of England in Australia. A General Synod, which meets at least every four years, was constituted and a primate selected from among the bishops. In 1977, the work in Papua New Guinea was set apart as a separate province. The present name of the church was adopted in 1981.

The Anglican Church of Australia has a membership in excess of 4,000,000. The church is an ecumenically oriented body. It remains in full communion with the Church of England and participates in the worldwide ANGLICAN COMMUNION. It is also a member of the WORLD COUNCIL OF CHURCHES.

Addresses:

Anglican Church of Australia
St. Andrew's House, Ste. 101
Sydney Square
P.O. Box Q190, QVB Post Office
Sydney, NSW 1230
Australia
<http://www.Anglican.org.au>

Archbishop Peter Carnley
G.P.O. Box W2067
Perth WA 6846
Australia

Sources:

Bentley, Peter, and Philip J. Hughes. *A Yearbook of Australian Religious Organizations*. Kew, Victoria, Australia: Christian Research Association, issued annually.
Breward, I. *A History of the Australian Churches*. St. Leonards, Australia: Allen and Unwin, 1993.

Anglican Church of Canada

The Anglican Church of Canada is the name given in 1955 to the Canadian branch of the ANGLICAN COMMUNION.

Since the CHURCH OF ENGLAND was constitutionally established in England, Anglican worship and ministry frequently accompanied English explorers, soldiers, settlers, and fishing fleets into what is now Canada, at least as early as the 1570s. In 1699, the bishop of London sent a minister to the townfolk of St. John's, Newfoundland, and over the following decades a few other parishes were created in Quebec and Nova Scotia. A much more substantial Anglican presence in the future Canada followed the American Revolution, when English-speaking refugees began flooding north from the United States. British and colonial governments made sure that Anglican churches were provided for them. Mission societies connected with the Church of England, particularly the SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS, raised most of the money for church buildings and clergy salaries in these newer provinces of British North America (BNA), and they recruited and oversaw most of the missionaries. In addition, the Crown made large grants of land to the Church of England. The first overseas diocese of the Church of England was Nova Scotia (1787), but BNA bishops had little freedom of action given the authority referred by the mission societies, the Colonial Office, and the colonial governments.

Statutes establishing the Church of England were enacted successively in Nova Scotia (1758), New Brunswick (1784),



St. George's Anglican Church in Montreal, Quebec, Canada (B. Turner/TRIP)

and Prince Edward Island (1803). Well into the nineteenth century, the Church of England was also commonly referred to as the established church elsewhere in BNA, even if it could not legally enforce its pretensions. Church establishment meant that the government gave the Church of England financial help, appointed its chief ministers, and granted it certain legal privileges. In return, the church undertook to form citizens in Christian and civic virtues, including loyalty to the British Crown, and to provide various social services, including primary, secondary, and university education. But between about 1825 and 1860, most Angli-

can privilege was dismantled in BNA. Most educational systems were taken over by the government, statutes of establishment were repealed, and the church's landed endowment was seized.

As the Church of England in BNA lost its privileges, it also freed itself from its colonial dependencies and developed instruments of self-government. Starting with the Diocese of Toronto in 1853, Anglicans began governing themselves through synods, or church assemblies of clergy and lay representatives. Through their synods they could elect their own bishops without interference from England.

Court cases in the early 1860s severed most connections between colonial Anglican churches and the British Crown. The church in Canada became legally simply one religious denomination among others.

Meanwhile, the Northwest (the area between the Rocky Mountains and the Great Lakes) was not yet part of Canada, but was owned by the Hudson's Bay Company. Here Anglican chaplaincies to settlers and missions to native peoples were sponsored largely by the CHURCH MISSIONARY SOCIETY (CMS), which began its work there in 1820 and ended it a century later. The CMS had a policy of developing indigenous leadership, which led in 1850 to the first Anglican ordination of a Canadian native person, Henry Budd. Synodal government was developed there in 1869.

With the birth of the dominion of Canada in 1867 and its acquisition of the Northwest in 1870, Canadian Anglicans determined to create a national church structure. The Church of England in Canada was formed in 1893. It was to be governed by a General Synod and administered by a primate with the title archbishop. The national church assumed responsibility for foreign and domestic missions, and in 1918 one of its committees produced the first specifically Canadian Anglican order of worship, called the Book of Common Prayer (Canada).

The constituting document of the Anglican Church of Canada (ACC) is the very brief Solemn Declaration of 1893, which affirms the determination of the ACC to maintain the doctrine, sacraments, and discipline as commanded by Christ in Scripture and as set forth in the Book of Common Prayer and the Thirty-nine Articles of the Church of England. It particularly affirms the authority of the canonical Scriptures as containing all things necessary to salvation. The ACC has no formal confessional statement. But its authorized liturgical texts, to which its clergy are obliged to conform when they lead worship, are usually seen as expressing the doctrinal norms of the denomination. Either the Apostles' Creed or the Nicene Creed is recited in most services of worship. In practice, Canadian Anglicans accept a wide spectrum of theological beliefs.

Until the 1960s, the characteristic Anglican Sunday service was Morning Prayer and Evening Prayer from the Book of Common Prayer. Since the 1960s, weekly Holy Communion (or Holy Eucharist) has become the norm in a majority of Anglican churches. Two authorized liturgical texts are in use. The Book of Common Prayer (Canada) of 1959 uses sixteenth-century English and reflects the theology of the Protestant Reformation. The Book of Alternative Services of 1985 uses updated language and reflects the theology of the Liturgical movement of the twentieth century. Since 1967, the ACC has welcomed all baptized Christians to receive communion.

Women were initially ordained to the priesthood in the ACC in 1976, and female clergy now make up about 16 per-

cent of active clergy. The first woman to be ordained bishop was Victoria Matthews, in 1994.

The ACC reached a peak of church attendance, and probably church-building and financial resources as well, in the early 1960s. Published annual statistics suggest a significant decline since then. About 1.3 million members were recorded on parish rolls in the early 1960s, but fewer than 720,000 in 1997. The church is a member of the worldwide Anglican Communion and the WORLD COUNCIL OF CHURCHES.

Until its demise in the late 1960s, the residential school system for native peoples was the largest single item in the church's national budget. This system grew out of treaties signed by the Canadian government late in the nineteenth century and subsequent contracts with several Christian denominations to administer native schools. The failures and abuses of this system resulted in the filing of more than a thousand lawsuits in the 1990s (almost all yet to be adjudicated as this encyclopedia goes to press), which have created a significant financial crisis for the ACC.

The church has its headquarters in Toronto. Its current primate is Most Reverend Michael Peers. It supports an Internet site, given below.

Address:

Anglican Church of Canada
600 Jarvis St.
Toronto, Ontario M4Y 2J6
Canada
<http://www.anglican.ca>

Alan Hayes

Sources:

- Carrington, Philip. *The Anglican Church in Canada: A History*. Toronto: Collins, 1963.
- Grant, John Webster, general editor. *A History of the Christian Church in Canada*. Toronto: McGraw-Hill Ryerson, 1972.
- Handbook of the Anglican Church of Canada*. Toronto: Anglican Church of Canada, General Synod, 1999.
- Hayes, Alan L. *Anglican Controversy and Identity in Canada*. Urbana: University of Illinois Press, forthcoming 2002.
- Walsh, H. H. *The Christian Church in Canada*. Toronto: Ryerson Press, 1956.

Anglican Church of Hong Kong and Macao

Anglicans arrived in Hong Kong with the British, and the first church was opened in 1842. The cornerstone for St. John's Cathedral was laid five years later. The work grew, along with a set of parochial schools, and was for many years integrated into the larger work in mainland China. Hong Kong was the center of the Diocese of Victoria, which included China and Japan, but through the years, as the

work was divided, its episcopal territory was reduced accordingly. Missionaries were received into the diocese not only from the CHURCH OF ENGLAND, but from Anglican churches in North America, Australia, and New Zealand.

The work in Hong Kong and Macao was dramatically altered during the 1940s, first by the Japanese invasion and occupation and then by the Chinese Revolution and the expulsion of all foreign missionaries in 1950. Outside of Hong Kong and Macao, all of the Anglican work in China was merged into the CHINESE PROTESTANT THREE-SELF PATRIOTIC MOVEMENT COMMITTEE and the China Christian Council. The work in Hong Kong continued as an extraprovincial diocese. Then in 1997, in anticipation of the change of government in the two territories, the Diocese of Hong Kong and Macao was transformed into the Province of Hong Kong Sheng Kung Hui with three dioceses—Hong Kong, East Kowloon, and West Kowloon and the Missionary Area of Macao under the Diocese of Hong Kong. Currently one archbishop and two bishops serve the province.

Address:

Anglican Church of Hong Kong and Macao
c/o The Most Reverend Peter Kwong
Bishop of Hong Kong and Macao
Bishop's House
1 Lower Albert Rd.
Hong Kong

Sources:

Hoke, Donald. *The Church in Asia*. Chicago: Moody Press, 1975.
Poon, Michael. "The Theological and Mission Task Facing Hong Kong Anglicans in the Face of Reunification with China after 1997." In *Anglicanism: A Global Communion*, edited by Andrew Wingate et al. London: Mowbrays, 1998.

Anglican Church of Korea

Reverend John C. Corfe was consecrated in London in 1889 as the first bishop for a projected diocese of the CHURCH OF ENGLAND in Korea. He arrived in 1890 and settled in Seoul as an agent of the SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS. Early work extended to Kyung-gi and Chung-cheong Provinces. He also established a set of educational, medical, and social-service facilities. Church growth was slow but steady. In the decade between World Wars I and II, missionary work concentrated in the northern half of Korea. In 1939, the church had some 10,000 members

As a result of the Korean War, the half of the church's property and members located in the People's Republic of Korea were lost. However, the church has continued to expand in the south. In 1965, the first Korean bishop was named as the bishop of Seoul. At the same time, a second diocese was created in which an Anglo bishop continued to serve. In 1974, he completed his period of service and re-

turned. That same year a third diocese was created, and two Koreans were consecrated as bishops. The three Korean dioceses remained under the jurisdiction of the archbishop of Canterbury until 1993. That year, the Diocese of Seoul was elevated to an archdiocese, the first archbishop of Seoul, Most Reverend Simon K. Kim, was consecrated, and the church in Korea reorganized as a new province, the Anglican Church of Korea.

The Church of Korea is headed by Archbishop Kim, who serves both as primate and as bishop of Seoul. The church supports the Anglican University in Seoul, and four religious orders: the Society of the Holy Cross, the Korean Franciscan Brotherhood, the Order of St. Benedict, and Jesus Abbey. Jesus Abbey is an international Christian community in the mountains of Kangwondo. The church is a member of the worldwide ANGLICAN COMMUNION and the WORLD COUNCIL OF CHURCHES.

Address:

Church of Korea
3 Ching-cong
Chung-ku, Seoul 100-120
Korea
<http://www.sk.h.or.kr/eindex.htm>

Sources:

Kane, J. Herbert. *A Global View of Christian Missions*. Grand Rapids, MI: Baker Book House, 1971.
Park, I. G. *The History of Protestant Mission in Korea*. Seoul: Yonsei University Press, 1970.

Anglican Communion/Anglican Consultative Council

The worldwide Anglican Communion consists of those Christian churches that have developed out of the ministry and mission of the CHURCH OF ENGLAND and that remain in formal community with the church and its primary official, the archbishop of Canterbury. The Church of England traces its beginning to the emergence of Christian communities in the second century C.E. and the development of the first dioceses by the fourth century; however, the emergence of the modern Anglicanism is generally referred to the definitive events of the sixteenth century.

Through the fifteenth century, the British church was part of the larger ROMAN CATHOLIC CHURCH. However, in the 1530s, King Henry VIII (r. 1509-1547) was excommunicated and led in the separation of the church from Roman authority. At the same time, Lutheran and Reformed churches were being formed in several countries of continental Europe. Under Henry's successor, Edward VI (r. 1547-1553), an attempt was made to swing England squarely into the Protestant camp. Under Mary I (r. 1553-1558), an opposing effort was exerted to return the country

into the Roman Catholic realm. Under Queen Elizabeth I (1558–1603), a unique mixture of elements of both Roman Catholicism and Protestantism, a *via media*, or middle way, was created. Modern Anglicanism derives from that middle way, which incorporates the Protestant emphasis on biblical authority and limits the number of sacraments to baptism and the Lord's Supper. A number of Roman Catholic beliefs and practices are specifically rejected in the church's statement of faith (the Thirty-nine Articles of Religion). At the same time, the threefold ministry of deacon, priest, and bishop is retained, as is the emphasis on a formal liturgy and church tradition. The result was a new form of Christian faith.

Beginning in the early seventeenth century, England began to plant colonies in North America. The colonial enterprise grew to include a large worldwide empire, which included Australia, New Zealand, various South Pacific island groups, a large section of Africa, India, Hong Kong and several South Asian lands, and many Caribbean islands, among other lands. The Church of England established foreign branches in the various British colonies, and beginning with Canada in 1787 and Australia in 1842, supplied them with a resident bishop.

Through the nineteenth century independent churches, administratively separate but remaining in communion with the Church of England, began to emerge. This process accelerated in the twentieth century after World War II. Earlier, as a result of the American Revolution, an independent EPISCOPAL CHURCH had been created in the United States.

In 1867, at the request of Canadian Anglican leadership, the first of what became regular gatherings, the Lambeth Conferences, was hosted by the archbishop of Canterbury. These conferences have continued to be held, roughly every ten years, and have provided a time for deliberations by the bishops from around the world and the opportunity for them to speak on issues with a united voice.

In 1897, the bishops saw fit to create a more permanent structure to provide for continuity between conferences and created the Consultative Body of the Lambeth Conference. This organization evolved in several steps into the Anglican Consultative Council, with headquarters at Lambeth Palace in London. The council brings together not only bishops, but presbyters, deacons, laypeople, and youth from the various churches to work on common problems. It meets every two years and is hosted by different Anglican churches around the world.

The Lambeth Conference of 1888 proposed the most commonly cited expression of the Christian faith as espoused by the church of the Anglican Communion, the Chicago-Lambeth Quadrilateral. This document affirms the faith of Anglicanism to be based upon four pillars: the Holy Scriptures of the Old and New Testaments as the revealed Word of God; the Nicene Creed as the sufficient

statement of the Christian faith; the two sacraments of Baptism and the Eucharist as administered with the unfailing words and elements used by Christ; and the historic episcopate. This faith finds expression in the Book of Common Prayer, which includes the liturgical text for Sunday worship and the Thirty-nine Articles of Religion.

The Anglican Communion currently consists of more than forty independent church bodies. The Anglican Consultative Council has its headquarters at Partnership House, 157 Waterloo Rd., London SE1 8UT, England. Both it and the Anglican Communion are served by the Anglican Communion Secretariat, which is headquartered in the same building.

Address:

Anglican Communion
<http://www.anglicancommunion.org/site.html>

Sources:

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Anglican Province of the Southern Cone of America

Anglican efforts to build a mission in Argentina began in the 1840s, carried out by the South American Missionary Society, an independent sending agency operating within the CHURCH OF ENGLAND. Initial work was begun in 1824 among the Patagonian people in the extreme southern part of Argentina; however, both initial missions failed, and their members died, those of the first mission from starvation, those of the second at the hands of hostile natives. Then, in 1888, Barbrook Grubb moved to the Chaco region in northern Argentina near the Paraguayan border and began a mission among the native peoples. The work soon spread into Paraguay, where Wilfred B. Grubb began to work among the Lengua people. The society's work spread to Chile at the beginning of the twentieth century, when a medical mission was opened among the Mapuche people.

From these modest beginnings, the Church of England was established throughout the southern half of Spanish-speaking South America. The work was inhibited, however, by the policy of the church, articulated forcefully at the 1910 conference on missions at Edinburgh, that South America was not an object of missions for the church, due to the prior establishment of the ROMAN CATHOLIC CHURCH. Thus, the independent work nurtured by the

South American Missionary Society and a few congregations established to serve expatriates constituted the extent of the Anglican thrust in the Spanish-speaking countries of the continent.

Over the years, the society's work grew, a number of congregations were formed, and converts were trained and ordained for the ministry. In the decades after World War II, the hierarchy was developed, with dioceses being formed in Argentina (two), Chile, Paraguay, and Uruguay. These were originally under the direct authority of the archbishop of Canterbury, but in 1974 they were reorganized under the Consejo Anglicano Sud-Americano. A separate Diocese of Peru and Bolivia was formed in 1978. The constitution for the new province of the Anglican Church of the Southern Cone of America was approved in 1981, and the church was inaugurated two years later.

The church is led by its primate, currently Most Reverend Maurice Sinclair. As the new century began, the province reported 27,000 members. It is a member of the worldwide ANGLICAN COMMUNION and the WORLD COUNCIL OF CHURCHES.

Address:

Anglican Province of the
Southern Cone of America
Casilla de Correo 187
CP 4400 Salta
Argentina

Sources:

Kane, J. Herbert. *A Global View of Christian Missions*. Grand Rapids, MI: Baker Book House, 1971.
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were ended by the Portuguese drive for Angola's mineral wealth and slaves.

Late in the sixteenth century, the Jaga people, staunchly opposed to the Portuguese, gained control in northern Angola and moved southward. In the meantime the Portuguese had established their center near present-day Luanda, but found their attempts to push inward stopped by local resistance. Through the next centuries, they were able to keep a presence along the coast and keep up the slave trade (which involved the selling into slavery of an estimated three million people), but did not establish control over the entire designated colony until the twentieth century.

After World War II, a nationalist movement developed, which was met with attempts by Portugal to increase the European presence in the land and to keep Angola from following the trend toward independence that was becoming so much a part of African life. In 1961, Angola was reclassified as an overseas province of Portugal. That same year a



Angola

Angola had become the home of Bantu peoples beginning in the seventh century C.E., but over the centuries various groups passed through the area and settled. Much of what is now northern Angola was incorporated into the Kongo Kingdom that the Portuguese found when they first moved along the Atlantic coast toward the end of the fifteenth century. The Portuguese built cordial relations with the Kongo ruler, Manikongo Nzinga Alfonsa (whose lengthy rule lasted from 1505 to 1543). He converted to Christianity, but both the rule of his successors and the positive relations between the inhabitants and the Portuguese

Followers	2000		2025	2050
	total	% rate		
Christians	12,115,000	94.1 3.44	24,441,000	35,516,000
Roman Catholics	8,000,000	62.1 3.63	16,500,000	24,338,000
Protestants	1,930,000	15.0 4.03	4,100,000	6,300,000
Independents	880,000	6.8 4.44	2,062,000	3,200,000
Ethnoreligionists	639,000	5.0 2.21	300,000	250,000
Nonreligious	94,900	0.7 4.69	300,000	1,000,000
Atheists	26,600	0.2 3.43	60,000	120,000
Baha'is	1,500	0.0 4.05	3,500	10,000
Buddhists	1,100	0.0 2.04	2,200	4,500
Chinese folk-religionists	110	0.0 3.14	200	400
Total population	12,878,000	100.0 3.39	25,107,000	36,901,000

civil war began for control. The conflict lasted for fourteen years before independence was finally declared in 1975. However, the several groups that had worked against the Portuguese now began to fight among themselves for control. Only in 1991 was a peace treaty negotiated, and elections were held the following year. One of the losing groups, the União Nacional para a Independência (UNIDA), did not accept the results and renewed the war for another two years. The country now exists under a government of National Reconciliation that emerged out of the 1994 agreement, the Lusaka Protocol. However, many of the UNIDA resisted steps at disarmament, and the civil war resumed and continues as this encyclopedia goes to press.

The effects of a generation of war (following a rather brutal colonial regime) have included deep divisions between various ethnic groups (especially the larger Ovimbundu, Mbundu, and Bakongo peoples), massive displacements of people, and deep economic problems.

Traditional indigenous religions have declined significantly since World War II. In 1950, more than 70 percent of the public still adhered to a traditional religion, but by the end of the century that number had dropped to around 5 percent. Traditional religion was strongest in some of the most rural areas, especially among the Hukwe, Mbukushu, Mbwela, and Kwangali, all relatively small groups. However, about 70 percent of the half-million Chokwe people retain their traditional faith. Traditional beliefs still retain a broader power as particular elements (belief in malevolent magic, respect for ancestors, and traditional healing practices) survive within various Christian churches.

Christianity, which now claims more than 90 percent of the population, was introduced into Angola in 1491 by the Portuguese. A number of Roman Catholic priests, including Franciscans and Dominicans, established missions. Christianity flourished for a generation and Henrique, the son of Manikongo Nzinga Alfonsa, became the first sub-Saharan African to be consecrated as a bishop. However, the Portuguese authorities undercut the church with the pursuit of the slave trade. Much of the work (including the diocesan structure) was lost in the sixteenth century.

The Portuguese shifted southward after the founding of Luanda in 1576, and with the help of Jesuits, the church's presence was reasserted. An episcopal see was established, but the ROMAN CATHOLIC CHURCH made little progress over the next centuries, due to native resistance to the presence of the Portuguese authorities and the slave trade. A new beginning for the church occurred in 1865 with the assignment of the White Fathers to Angola by the Vatican. By the end of the nineteenth century, real progress was made, though only since World War II has significant progress in the interior been seen. By 1970, there were more than 2.5 million Catholics, a number which has jumped to closer to 8 million today. With more than 60 percent of the population, the

Catholic Church is by far the most dominant force in Angolan religion.

Very early in their approach to Angola, which only began in the last half of the nineteenth century, Protestant groups agreed to a noncompetitive approach, and different groups tended to restrict their missionary efforts to specific peoples. The British Baptists arrived initially in 1878 and established work among the Bakongo people near São Salvador. Two years later, missionaries with the AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS arrived to work among the Ovimbundu and were joined by Canadian Presbyterians (now an integral part of the UNITED CHURCH OF CANADA) in 1886. Their efforts resulted in what is today the EVANGELICAL CONGREGATIONAL CHURCH IN ANGOLA.

In 1885, forty-five missionaries from the Methodist Episcopal Church (now an integral part of the UNITED METHODIST CHURCH) arrived in Angola as one of the first efforts organized by the newly elected bishop, William Taylor. They began work among the Kimbundi people near Luanda. The CHRISTIAN BROTHERS established their mission in 1889. Anglicans established work in Angola early in the twentieth century. It remained small and for many years was under the CHURCH OF THE PROVINCE OF SOUTH AFRICA. A separate diocese for Angola was created in the mid-1990s. Also entering in the 1920s and building a successful affiliated mission was the SEVENTH-DAY ADVENTIST CHURCH.

Pentecostals appear to have entered Angola in the 1930s with the initial effort by the CHURCH OF GOD (CLEVELAND, TENNESSEE). Spectacular growth has been experienced by the ASSEMBLIES OF GOD mission, now known as the Evangelical Pentecostal Mission of Angola. This church is also notable as one of the few Pentecostal churches with membership in the WORLD COUNCIL OF CHURCHES.

Independent Evangelical missions have had an important role in the development of the country. In 1897, the Philafricaine Mission, supported by Swiss Protestants, began work. The South African General Mission (now the African Evangelical Fellowship) launched work in southern Angola along the Kutsi River in 1914. Its efforts have resulted in the formation of the Evangelical Church of South Angola. The 1920s saw the advent of Archibald Patterson, an independent Anglican missionary who started work in the province of Uige in northern Angola. The work prospered until the 1960s, when it was thoroughly disrupted by the civil war. In subsequent years several churches have resulted from the original missionary effort, including the EVANGELICAL REFORMED CHURCH OF ANGOLA and the UNITED EVANGELICAL CHURCH—ANGLICAN COMMUNION OF ANGOLA.

Angola has been notable for its relative lack of African Initiated Churches. The largest is the KIMBANGUIST CHURCH (the Church of Jesus Christ on Earth by His Messenger Simon Kimbangu), which originated in the neigh-

boring Democratic Republic of the Congo. In spite of being suppressed for a time, it now has more than three hundred thousand members. During the period of suppression (following Kimbangu's arrest in the Congo), a splinter group, the TO-COIST CHURCH, began in Angola. Angola was also the home of several splinter groups of the AFRICAN APOSTOLIC CHURCH OF JOHANE MARANGE (based in Zimbabwe).

Christian ecumenical activity began in 1922 with the formation of the Evangelical Alliance of Angola. The alliance was suppressed in 1961. In 1974, several of the more conservative churches formed the Association of Evangelicals in Angola, now associated with the WORLD EVANGELICAL ALLIANCE. There years later, a number of the older churches formed the Angolan Council of Evangelical Churches (now the Council of Christian Churches in Angola) and affiliated with the World Council of Churches.

Apart from a small community of the BAHAI FAITH and some Buddhists affiliated with SOKA GAKKAI INTERNATIONAL, there is little visible presence by groups outside of the Christian tradition. There is no Islamic work of note.

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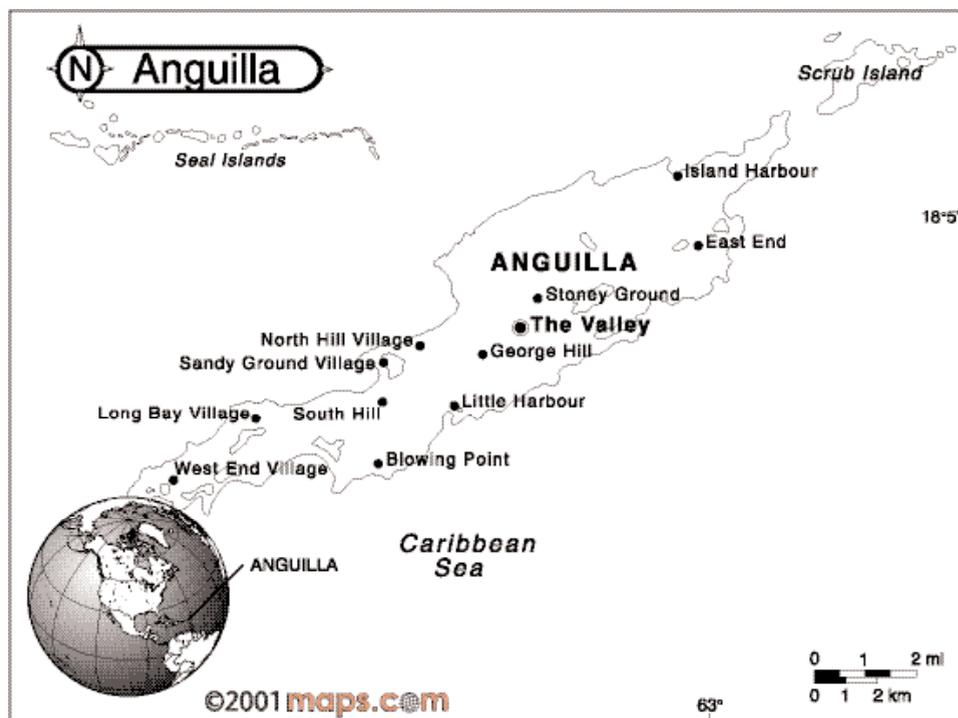
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Anguilla

Anguilla, the most northerly of the Leeward Islands, on the northwest corner of the Caribbean Sea, is a British Dependent Territory, having separated from St. Kitts in 1980. Though known from the fifteenth century by Europeans, Anguilla (together with the associated Sombrero Island) was unattractive for settlement due to limited fresh water reserves, and only in the nineteenth century did the popula-



Status of religions in Anguilla, 2000–2050

Followers	2000			2025	2050
	total	%	rate		
Christians	7,600	91.5	1.23	9,900	11,200
Protestants	4,100	49.7	2.11	5,700	6,200
Anglicans	2,600	31.9	0.31	3,200	3,500
Roman Catholics	310	3.7	3.03	520	700
Spiritists	460	5.5	1.82	650	800
Nonreligious	100	1.2	2.46	200	400
Baha'is	90	1.0	2.08	160	300
Muslims	50	0.6	4.37	80	150
Hindus	20	0.2	5.45	40	60
Total population	8,300	100.0	1.30	11,000	12,700

tion begin to grow. Among its few assets are extensive salt deposits. Today there are still only slightly over 7,000 residents on the island, many descendants of the slaves brought from Africa.

Beginning in 1916, Anguilla was administered as part of a British colony including the Virgin Islands and St. Kitts. The former separated in 1871. In the 1960s, Anguillans agitated against both their continued colonial status and their ties to St. Kitts, but their autonomy was not fully accomplished until 1980.

The Church of England was established on Anguilla at the end of the seventeenth century. It was joined by the Methodists in 1813. The great majority of the islanders are members of one of these two churches. The Anglican parishes are now part of the CHURCH IN THE PROVINCE OF THE WEST INDIES and the Methodist churches of the METHODIST CHURCH IN THE CARIBBEAN AND THE AMERICAS, both headquartered in Antigua. The ROMAN CATHOLIC CHURCH established a parish in 1850. It is now a part of the Diocese of Saint John's (Antigua).

Antarctica

During the twentieth century, several other Protestant churches have attempted to found churches, most notably the CHRISTIAN BROTHERS and the CHURCH OF GOD (ANDERSON, INDIANA), and both the JEHOVAH'S WITNESSES and the SEVENTH-DAY ADVENTIST CHURCH also have a following.

Sources:

- Barrett, David. *The Encyclopedia of World Christianity*. 2d ed. New York: Oxford University Press, 2001.
- Bissio, Roberto Remo, et al. *Third World Guide 93/94*. Montevideo, Uruguay: Instituto del Tercer Mundo, 1992.
- Petty, C. L. *A Handbook History of Anguilla*. Anguilla: n.p., 1991.

Antarctica

Uninhabited until the twentieth century, the Antarctic region began to be systematically explored in the 1820s, and by the end of the 1830s it was established that Antarctica was a continent (as opposed to a group of islands con-

nected by ice). Exploration of the interior increased through the first half of the twentieth century, and after World War II the continent was targeted for scientific research. Since that time quite a few countries have established year-round stations there, and seven have made formal territorial claims (none of which are broadly recognized). A 1959 treaty (which took effect in 1961) offers a legal framework for the current activities being carried out by the thirty-nine countries that have personnel there.

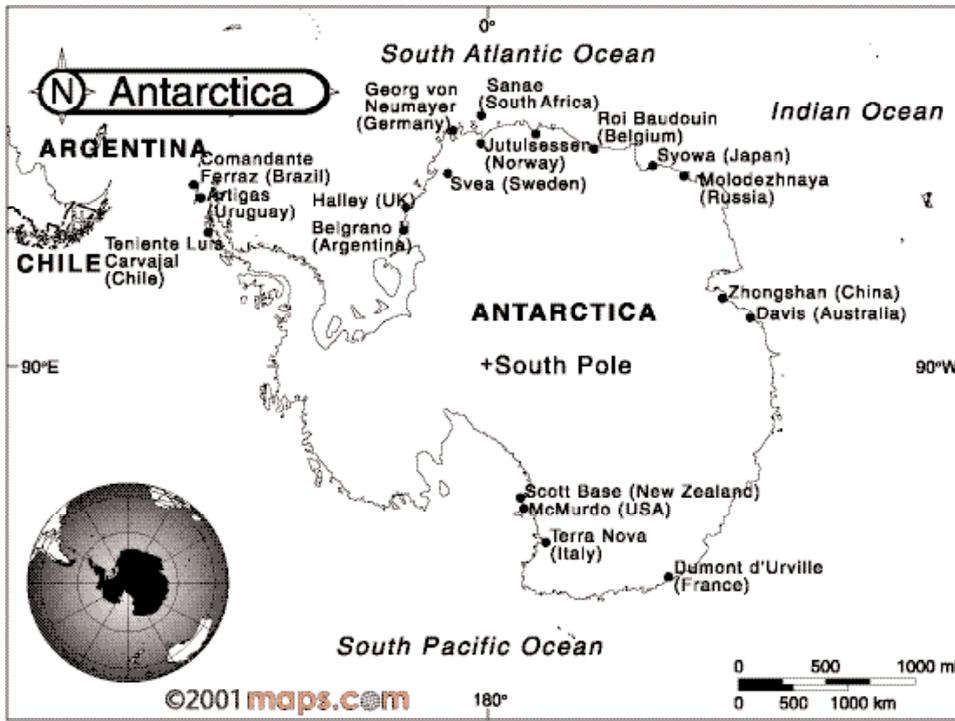
The Antarctic Treaty freezes the territorial claims that have been made by Argentina, Australia, Chile, France, New Zealand, Norway, and the United Kingdom. Most other nations do not recognize these territorial claims. The United States and Russia have not made territorial claims to date, but have reserved the right to make such claims.

The religious life of Antarctica reflects the spectrum of religions from the countries that have sent personnel to the region. There is only one religious structure on the continent, the Chapel of the Snows, a Christian church in which both a Protestant and a Roman Catholic chaplain conduct

services, the largest percentage (68 percent) of the residents being Christian. As might be expected, the second largest group on the continent consider themselves nonreligious.

Sources:

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Followers	2000			2025	2050
	total	%	rate		
Christians	3,400	75.6	3.99	8,000	12,300
Roman Catholics	1,400	31.1	3.95	3,000	4,600
Protestants	970	21.6	4.41	3,000	4,700
Independents	700	15.6	3.42	1,500	2,200
Nonreligious	910	20.2	0.00	1,500	1,800
Muslims	120	2.7	11.61	200	450
Hindus	40	0.9	2.92	200	280
Buddhists	30	0.7	4.14	100	150
Total population	4,500	100.0	3.15	10,000	15,000

Anthroposophical Society

Rudolf Steiner (1861–1925) was a spiritual and esoteric teacher, a scholar, and the founder of the “school of spiritual science” called Anthroposophy. He understood this term to mean “the wisdom of becoming truly human”—the knowledge that enables human beings to develop their spiritual faculties and to assimilate into their consciousness the spiritual truths and realities of the cosmos. He felt that the attainment of the fullest human love and freedom is accomplished through regaining access to the inner real-

ity of the self that humanity has lost in modern civilization. To aid in this attainment, Steiner, using his spiritual experiences and clairvoyant powers, set out an overarching account of the evolution of consciousness combined with a method of transforming human thinking and way of being. Between 1891 and 1924, the year before his death, he wrote some forty books. However, he was even more prolific in his speaking. It is said that he delivered more than six thousand lectures, which have been published in three hundred volumes.

Early in his intellectual life, Rudolf Steiner fell under the spell of the great German poet and thinker, Johann Wolfgang Goethe (1749–1832), probably best known in the English-speaking world as a poet and the writer of the play, *Faust*. Steiner edited Goethe's scientific writings, which presented Goethe's view of the natural world as a living organic system rather than the mechanical operation of dead matter.

Steiner had shown some clairvoyant abilities as a youth but was reluctant to reveal them in a culture that was by and large skeptical of such things. He came to feel strongly that it was only by bringing the spiritual world into intimate connection with the natural and social world that true human betterment would come about.

In 1902, he became involved with the Theosophical movement, believing that it was in the context of Theosophy that his ongoing spiritual experiences could be best understood. He served as general secretary of the German branch of the THEOSOPHICAL SOCIETY for several years. However, in 1909 he separated himself from the Theosophical Society because he rejected the claim that Jiddu Krishnamurti was the coming messiah. Even more deeply, Steiner had become convinced that the West could be saved from materialism and spiritual blindness only by drawing upon the resources of Western Christian esotericism and not by importing Oriental philosophies, however profound.

The foundations of the Anthroposophical movement were actually laid by Steiner's followers in 1913, the year that Steiner laid the foundation stone for the great building called the Goetheanum, designed to embody Goethe's vision of an organic order. However, it was not until 1923 that Steiner refounded the movement as the General Anthroposophical Society and became its first leader. This society is headquartered in the Goetheanum in Dornach but has branches in many parts of the world, including the United States.

A distinguishing mark of the Anthroposophical movement, beginning with Steiner himself, is the readiness to exercise its principles in practical endeavors. Steiner believed that spiritual principles were directly relevant to modern life and could transform our everyday living. He was eager to show how different human disciplines and arts could be made into spiritual practices. Steiner freely put himself at

the disposal of all who sought his help and guidance. He developed the principles of eurhythmics for a dancer, gave public lectures to any who were interested, and wrote plays to illustrate esoteric principles.

In 1919, Steiner was asked by the owner of the Waldorf Astoria Cigarette Factory to set up a school based on his lectures on child development and pedagogy to help educate the children of his workers. This school became the model for what became known as the Waldorf schools, which now include over five hundred schools around the world, with ninety in the United States. It is the largest non-sectarian private school movement in the world, aimed at integrating the works of head, heart, and hand to develop each child into a free and responsible adult.

Responding to some farmers who were concerned with the extensive use of chemical fertilizers in modern agriculture, Steiner developed the "biodynamic" methods, building on his vision of nature as an organic whole, both spiritual and material. These methods of organic farming are still studied and utilized today among those who believe that organically grown food is superior.

Steiner was interested in the whole person, not just the spiritual aspect, and so he lectured extensively on medicine, particularly homeopathy, from an Anthroposophic viewpoint. The Anthroposophical Society continues to work with medical professionals to expand the repertoire of medical practice beyond their standard education.

Steiner saw himself as working primarily within the esoteric traditions of Christianity, as revealed in the Rosicrucian tradition, alchemy, and the like. He was respectful of, but not directly concerned with, the institutional Christian church and its exoteric theology. But ever responsive to those who called upon his help, he agreed to work with a group of ministers and theology students to help renew the institutional church. From this work came the Movement for Religious Renewal, also called the CHRISTIAN COMMUNITY. Although Anthroposophic Spiritual Science is designed to help individuals in their own spiritual ascent, the central sacrament of the Christian community, the Act of Consecration of Man, is designed to allow the participant to experience the descent of the divine into an assembled community.

Anthroposophy continues to develop its programs. With its world headquarters in the Goetheanum in Switzerland, the General Anthroposophical Society coordinates the activities of Anthroposophical societies in other European countries and in the United States. In addition to the Internet site given below, the international organization supports an Internet site that provides contact to Anthroposophical groups worldwide, <http://www.anthroposophy.net/>. The Anthroposophic Press (which may be contacted at <http://www.anthropress.org>), Rudolf Steiner Verlag (Switzerland), and Hawthorn Press (UK) have made Steiner's writings available in various European languages.

Address:

Anthroposophical Society
Goetheanum
4143 Dornach
Switzerland
http://www.goetheanum.ch

James Burnell Robinson

Sources:

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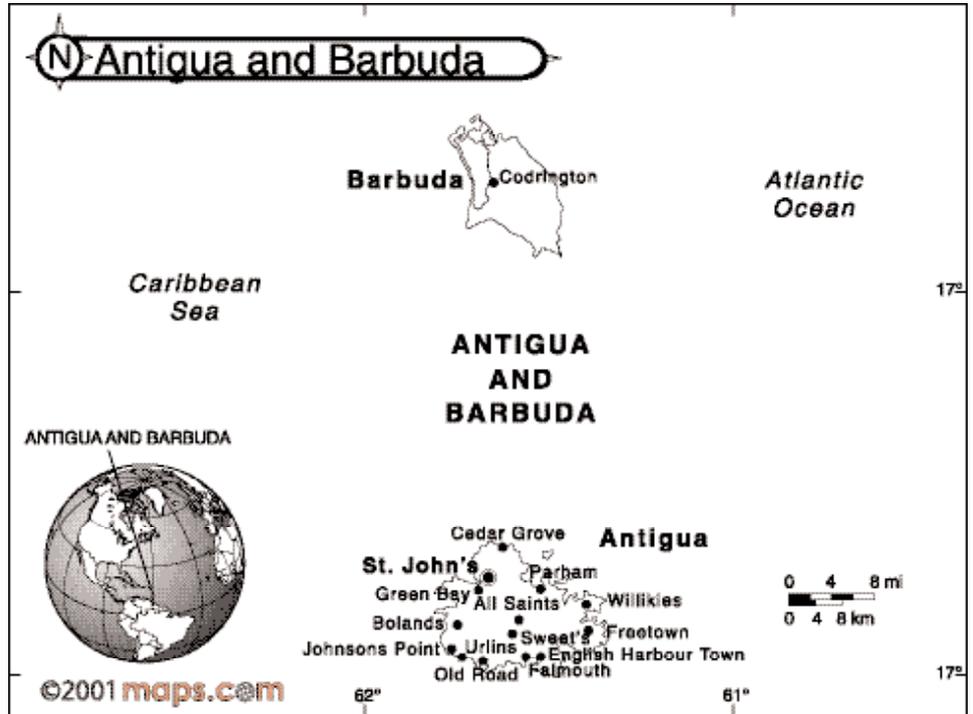
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Antigua

Antigua, an island of the Lesser Antilles on the northwest edge of the Caribbean Sea, was among the sparsely settled Caribbean islands, due to lack of fresh water. It was first inhabited by Caribs, who later abandoned it. The Spanish tried in the seventeenth century and the French in the eighteenth century. After the French left, the British succeeded in developing a means of saving rainwater, and in the nineteenth century, the colony prospered. Settlers created tobacco and sugar plantations and brought in African slaves to work them. Slavery was abolished in 1838, though the limitation on jobs left the Africans in virtual slavery into the next century. Following unrest in the 1960s, a new constitution adopted in 1966 granted the island self-government. The United Kingdom remains responsible for the island's defense and foreign relations.

With the initial British settlers came the CHURCH OF ENGLAND. A diocese covering work in the Leewards was formed in 1842. That diocese is now part of the CHURCH IN THE PROVINCE OF THE WEST INDIES, whose archbishop resides in Nassau, in the Bahamas. In the middle of the eighteenth century, both the Moravians (1756) and the Methodists (1760) initiated work on Antigua and continue to enjoy a sizable following. The Methodist congregations are part of the METHODIST CHURCH IN THE CARIBBEAN



Status of religions in Antigua & Barbuda, 2000-2050

Followers	2000			2025	2050
	total	%	rate		
Christians	63,400	93.9	0.53	69,500	71,000
Anglicans	22,600	33.5	0.09	22,800	22,000
Protestants	21,000	31.1	-0.09	22,400	23,000
Roman Catholics	7,800	11.6	1.09	11,800	16,000
Spiritists	2,200	3.3	1.06	3,300	4,800
Nonreligious	940	1.4	1.61	300	550
Baha'is	630	0.9	2.32	1,400	2,000
Muslims	270	0.4	-0.90	500	700
Hindus	50	0.1	0.77	100	170
Total population	67,600	100.0	0.57	75,100	79,200

AND THE AMERICAS, headquartered on Antigua in Saint John's, and the Moravians are part of the East Indies Province, also headquartered on the island at Cashew Hill.

Through the twentieth century a variety of churches have initiated work among the 80,000 residents of Antigua, including the ROMAN CATHOLIC CHURCH (now the second largest group on the island), the CHRISTIAN BRETHERN, the CHURCH OF GOD OF PROPHECY, the CHURCH OF GOD (ANDERSON, INDIANA), THE SALVATION ARMY, and the WESLEYAN CHURCH. Both the SEVENTH-DAY ADVENTIST CHURCH and the JEHOVAH'S WITNESSES also have a following. The Anglicans, Methodists, Moravians, and Salvation Army are affiliated together in the Antigua Christian Council, which is in turn associated with the WORLD COUNCIL OF CHURCHES.

Although most Antiguan are Christians, there is an outpost of the AHMADIYYA MOVEMENT IN ISLAM, which has opened a mosque, and several spiritual assemblies of the BAHAI FAITH. In the 1960s, many Africans were attracted

to the RASTAFARIANS, a movement with roots in Black Judaism, calling for the liberation of black people.

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Apostles of Infinite Love

The Apostles of Infinite Love constitute a Catholic traditionalist group that sustains Quebec messianism, according to which Providence has saved French Canadians from Protestantism, assimilation into Anglo-Saxon culture, and the anticlericalism prevailing in old France. It promises the latter-day triumph during the last days of this system of the Roman Catholic Church in Quebec, which will resurrect Catholicism at large through the pontificate of Pope Gregory XVII.

The Apostles were originally called together by Father John of the Trinity, born Gaston Tremblay in 1928 at Rimouski. He founded a community authorized by Pius XII in 1953. It settled in Saint-Jovite in 1958 as the motherhouse of the Order of the Mother of God, to fulfill the demands of the Blessed Virgin Mary, in her apparition at La Salette (France) in 1846. John then met Michel Collin (1905–1974) from Lorraine, who had assumed the papal role over his small Renovated Church of Christ as Pope Clement XV. Clement recognized Father John as his successor and ordained him priest and bishop in 1962, as well as Superior General of his order, the Apostles of Infinite Love. In 1968, following Clement's death, John took over the apostolic succession of Saint Peter under the name Gregory XVII and was crowned in 1971. His encyclical *Peter Speaks to the World* (1975) enjoins Christians to unite. He later exposed the apostasy of Pope Paul VI and of the Vatican. Strangely enough, Rome has not formally excommunicated him.

The expanding and self-supporting order antagonized the official ROMAN CATHOLIC CHURCH and the surrounding community. From 1966 until 2001, when charges were dropped for lack of evidence, various affairs (mainly about the treatment of resident children) plagued the Apostles. They have communities throughout North America, but the number of monks, nuns, and lay residents has sharply fallen to only about three hundred followers altogether.

Expounded in numerous books, Gregory's doctrine upholds the teaching of the pre-Vatican church, with notable exceptions: ordination of women and married Apostles and celebration of mass in French and in English, not in Latin. Based on prayer, work, and discipline, religious rules obey the thirty-three points dictated by the Virgin at La Salette.

Brothers and sisters live in separate quarters. Newcomers share their wealth and belongings.

Gregory bases his beliefs on the Bible, past prophecies (mostly those associated with the appearances of the Virgin at La Salette and Fatima, along with the prophecies of Nostradamus), and numerology as the justification of his election and his millenarianism. The earth is being purged of evil bred by the corrupt Roman clergy and modernism. The church will be born-again in glory into a Catholic millennium presided over by Grand Pontiff Gregory XVII. Apostates will then reappear, before a second castigation definitely cleanses the earth to bring about the end of the world and the resurrection of the true church in Quebec, as was announced by the Virgin Mary in various visions. Gregory also claims Nostradamus predicted the link between his election as pope in 1967 and the rise of the independence-seeking Parti québécois, two signs of divinely protected resistance to assimilation, preparing the gathering of the Christian forces for the final conquest. In this apocalyptic script the gathering of the Jews in the latter days is replaced by the gathering of the French of the motherland and the French diaspora in other lands.

Gregory's prophecies recall the social and political mission of the Church of French Canada before its decline in the twentieth century. The clergy sublimated the disaster of the English conquest by representing it as desired by God to protect the community from the French revolutions of the eighteenth and nineteenth centuries. For Gregory, the fight is within Catholicism as well as against Protestantism.

Far from being relegated to a sectarian status in today's Québec, the Apostles should be regarded as actively participating with about half its population in the province's quest for political and cultural sovereignty. The Apostles' ambition goes even further than this, since not only do they envision their Saint Jovite Vatican as the keeper of the traditional values of their province/nation, but also as the savior of the Church Universal and of the world.

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Sources:

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Apostolic Assembly of Faith in Jesus Christ [Asamblea Apostólica de la Fe en Cristo Jesús]

This Hispanic denomination traces its origin to the early days of the Pentecostal revival that broke out in Los Angeles, California, in 1906, but it was not formally organized until 1925 in San Bernardino, California. Its present name was adopted at its legal incorporation in the State of California in 1930. For lack of a denominational structure prior to 1930, the early Hispanic leaders of Oneness ("Jesus Only") Pentecostal churches obtained their ministerial credentials from the PENTECOSTAL ASSEMBLIES OF THE WORLD (PAW). The Apostolic Assembly, early in its development, adopted an episcopal structure of church government.

Among those who attended the famous Azusa Street Apostolic Faith Mission (1906–1913) in Los Angeles were several Mexican believers. Luis López was baptized there in 1909, and before long the mission had produced its first Mexican preacher, Juan Navarro. Evidently, both López and Navarro were Protestants prior to their arrival in Los Angeles; but, upon hearing the Pentecostal message, they were convinced of its truth and received the baptism in the Holy Spirit, as evidenced by speaking in tongues and other signs and wonders. They also accepted the doctrine that they should be rebaptized in the name of Jesus Christ alone, rather than in the name of the whole Trinity, and that "this is the true baptism that saves." This baptismal practice dates from about 1909, which is several years prior to the controversy that erupted over the "Jesus Only" versus Trinitarian baptismal formula, a controversy that sharply divided Pentecostals in 1913.

In 1912, soon after twenty-two-year-old Francisco F. Llorente arrived in San Diego from his home in Acapulco, Mexico, he was converted to Pentecostalism by a group of Anglo-Americans who were followers of the Apostolic Faith (or "Jesus Only" Pentecostals). In 1914, Llorente converted and baptized Marcial De La Cruz, and the pair traveled throughout southern California during 1914–1915, estab-

lishing groups of Spanish-speaking believers. These early Mexican Pentecostal leaders differed from other Pentecostal groups in teaching that the churches should not have women preachers, that women should have their heads covered during public worship services, and that water baptism should be administered only in the "name of Jesus" (as in Acts 2:38 and 1 Timothy 2:12).

Beginning in 1916, Navarro, Llorente, and De La Cruz received their ministerial credentials from the PAW, and Llorente was named the PAW's Mexican representative. That event marks the organizational beginning of the Apostolic Assembly as an emergent denomination, with Llorente as its acting bishop (1916–1925).

In 1917, Antonio Nava was converted, baptized in the Holy Spirit, and received a divine call to the ministry. He launched a career in evangelism and church planting that led to his being named the second presiding bishop (1929–1950) of the Apostolic Assembly, following the death of Llorente in 1928.

Between 1916 and 1919, the Spanish-speaking work spread from San Francisco to the Mexican border. Llorente dedicated most of his efforts to ministry between Los Angeles and San Francisco. Although the work was loosely related to the PAW, the PAW leadership exercised no control or supervision of the Spanish-speaking work in California at the time the PAW was formally incorporated in 1919.

In December 1925, the leaders of the Hispanic Apostolic churches (some twenty-three congregations) in the American Southwest and Baja California met together in San Bernardino, California, for their first general assembly as an organization. Those in attendance chose the Church of the Apostolic Pentecostal Faith as the official name of their movement and elected Francisco Llorente as presiding bishop (1925–1928). However, when the new denomination became officially incorporated in California in 1930, its name became the Apostolic Assembly of Faith in Jesus Christ, and it formally severed its ties to the PAW. The work in Baja California, Mexico, remained under the supervision of the Apostolic Assembly in California until transferred to the supervision of its sister denomination in Mexico, the APOSTOLIC CHURCH OF FAITH IN JESUS CHRIST, in 1933. The latter was formally organized in Torreón, Coahuila, Mexico, in 1932, although its first church had been formed in 1914 in Villa Aldama, Chihuahua. Also, the delegates adopted an organizational structure similar to METHODISM, with an executive board of ministers. The original officers included the president (pastor general or presiding bishop), executive elder (Anciano Ejecutivo), secretary, and assistant secretary.

The young Hispanic Apostolic Faith movement suffered from the migratory nature of the Mexican-American population, mainly composed of agricultural workers who followed the seasonal planting and harvesting of crops in the Southwestern states; the lack of literacy and basic education

among the Spanish-speaking people; the lack of funds for pastoral salaries and for purchasing land and constructing church buildings; the large-scale movement of migrant farm workers back to Mexico during the Great Depression of the 1930s; and the general lack of experience in organizational development and management.

Also, two divisions affected the new denomination during the 1920s and 1930s. In 1926, a small group of pastors, led by José L. Martínez of San Bernardino, revolted against the leadership of Llorente and demanded “a doctrinal purification, the purging of the ministry, and a new name for the movement.” The requirement concerning tithing was also a major issue in the financial structure of the denomination. The unfortunate result of this conflict was the withdrawal of Martínez and six other pastors, who formed the Apostolic Christian Assembly of the Name of Jesus Christ in 1927. During the late 1930s, a small group of churches in New Mexico, led by Pedro Banderas, left the Apostolic Assembly over disagreements on tithing and joined the Pentecostal Assemblies of Jesus Christ, which was created in 1932 by a merger of the Apostolic Church of Jesus Christ and the PENTECOSTAL ASSEMBLIES OF THE WORLD. During the period 1940–1945, the Apostolic Assembly adopted a pacifist position regarding the bearing of firearms during World War II and taught that if called upon to serve in the armed forces the duty of their members was to obey the draft but to declare themselves as “conscientious objectors” and only serve in a noncombatant role, such as in the medical corps.

The Apostolic Assembly grew slowly during the 1930s and early 1940s, but began a period of expansion following World War II. By 1963, it reported 60 affiliated congregations, and the number more than doubled over the next three years to 152 congregations. Also, in 1946, the Apostolic Assembly agreed to a joint venture with the UNITED PENTECOSTAL CHURCH INTERNATIONAL and the Apostolic Church of Mexico to evangelize Central America, initially in Guatemala, El Salvador, and Nicaragua. In the 1960s, new Apostolic Assembly churches were established in Washington, Oregon, Iowa, Pennsylvania, and Florida, and missionary efforts were undertaken in Costa Rica, Honduras, and Italy in 1964–1965. Along the way, in 1949, the Apostolic Bible Training School was established in Hayward, California.

During the 1950s, the denomination divided the work into various districts, each supervised by a bishop to be elected by the majority of the ministers of his district and subject to the approval of the Qualifying Commission, composed of three members of the national board of directors. The ministers of the local congregations are appointed and subject to removal by the district bishop; the local congregations are consulted regarding the matter, but the bishop makes the final decision. Sometimes the district bishop allows the local church to call its own pastor, but pastoral changes are normally made at the district conventions or at regional pastors’s meetings. All church buildings

and properties are held in the name of the corporation. The principle of self-support is strongly adhered to, and tithing is considered the duty and obligation of every member. In addition, no local church is exempt from sending a tenth of its tithes and offerings to the general treasurer of the Apostolic Assembly. The tithes of the pastors and elders of each district must be sent monthly to the district treasurer for the support of the district bishop and the administration of the district.

In 1993, the Apostolic Assembly reported 451 organized churches nationally, with about 40,600 members, which made it the third-largest Hispanic denomination in the United States, after the Assemblies of God and the Southern Baptist Convention in terms of Hispanic churches and membership.

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Apostolic Catholic Assyrian Church of the East

Through the second century, the Christian movement spread from Jerusalem and Antioch eastward to Edessa (in eastern Syria) and on to Nisibis and Seludia-Ctesiphon (in present-day Iraq), then a part of the Persian Sassanid Empire. The Sassanid rulers were devoted Zoroastrians, though it was a minority perspective within the empire as a whole, which may account for their allowing Christianity a relative degree of tolerance, at least through the initial decades of their reign. However, during the last decades of the third century persecutions were launched. These coincided with the consecration of the first bishop for the Persian church

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in Seludia-Ctesiphon in 285. The church, however, appears to have grown even before it had a strong central authority and was noted for the number of Christian who were devoted ascetics.

Real persecutions began during the lengthy reign of Shapur II (309–379) after he concluded that Christians represented a potentially disloyal community, whose real allegiance might turn out to lie with Constantine and the Roman Empire that constantly threatened his western border. The massive, and at times systematic, suppression of the church began in 344 and continued through the end of the century. The church was able to reorganize and rebuild in the fifth century, following the issuance of an edict of toleration by Shah Yazdegerd I around 409. At a synod in 410, the bishops established an independent Church of the East under a catholicos (patriarch) who resided at Seludia-Ctesiphon. The church accepted the orthodox confession adopted by the Council of Nicaea (325), but as the century proceeded, it claimed the status of a patriarchate, equal to Constantinople, Jerusalem, and Antioch.

In the fifth century, the Church of the East was swept into the next stage of the Christological controversy, in which the attempt was made to more precisely define the human and divine natures of Christ. The issue was how to defend the complete humanity of Christ without underplaying his divinity, and vice versa. Into this theological morass stepped Nestorius, consecrated as patriarch of Constantinople in 428. In attempting to moderate between the two parties, he attacked a popular phrase describing the Virgin Mary as the “Mother of God.” Cyril, the patriarch of Alexandria, accused him of heresy, for denying the deity of Christ. The issue came before the Ecumenical Council at Ephesus, which Cyril dominated. The council excommunicated Nestorius, who accepted exile. The bishops of the Church of the East questioned the legality of the council’s actions and called its manner of acting a disgrace. Although the decrees promulgated by Ephesus were somewhat balanced by the Chalcedonian Council in the next generation, by that time the Persian Church had gone its separate way and came to be identified as the Nestorian Church.

The growth and development of the Church of the East, together with its ever-shifting relationship with the Persian rulers, was abruptly altered by the conquest of Persia by the Muslim Arabs in 644 (when Seludia-Ctesiphon fell). In general, the Islamic rulers appear to have treated the Christians better than had the Zoroastrians. Christians were taxed heavily, but in return were guaranteed the protection of the Islamic state. Through the Muslim centuries, the church maintained its strength in the Kurdish areas of Turkey and northern Iraq.

In the late nineteenth century, the church was forced from its headquarters in Qudshanis (Turkey) when the Turkish army moved against Kurdistan. The patriarch returned in 1918 but was again forced to leave when under

Turkish pressure. In 1940, the patriarch moved to the United States. Members of the church found refuge in Syria and Iraq.

The Church of the East, although accepted by the CHURCH OF ENGLAND and many Protestant bodies as orthodox in faith and practice, has not been accepted within the larger world of Eastern Orthodoxy, as it still has not affirmed the finding of all of the early Ecumenical Councils, including those that met after the Nestorian controversy ended. The church is a liturgical body with a full sacramental system analogous to that of Eastern Orthodoxy; it is unique in designating the Sign of the Cross, Unction, and “Holy Leaven” as additional sacraments. The idea of holy leaven refers to the belief that a portion of the bread used in the Last Supper of Jesus and the Apostles was brought to the East by the apostle Thaddeus and that the Eucharistic meals in the church are continuous with the event. A small piece of bread from a Eucharist is incorporated into the bread prepared for the next. The church is a member of the WORLD COUNCIL OF CHURCHES.

The church is currently led by His Holiness Mar Dinka IV, the Catholicos Patriarch. Bishops are now found in India, Lebanon, Iraq, Syria, Australia, Canada, and the United Kingdom. The majority of church members reside in Iraq where more than fifty thousand may be found. The church claims more than half a million members worldwide. The church in Iraq experienced a schism, which led to the formation of what became known as the ANCIENT CHURCH OF THE EAST.

Address:

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Apostolic Church

One of the oldest Pentecostal bodies in the United Kingdom, the Apostolic Church’s beginnings can be traced to the famous revival of 1903–1904, which emerged in Wales in a church at New Quay on Cardigan Bay. Evans Roberts (1878–1949), one of the first people converted in the revival, quickly emerged as an evangelist and the dominant voice. The revival developed some distinctive characteris-

tics, as participants experienced the baptism of the Holy Spirit as a personal empowerment and the gifts of the Spirit (prophecy, healing, and the rest) began to appear, though there was no emphasis on speaking in tongues, as in the Pentecostal movement then beginning in the United States.

Pentecostalism was brought to England in 1907 by Anglican priest Alexander A. Boddy (1854–1930), who out of his experience of working in the Welsh revival traveled to Norway and there received the baptism of the Holy Spirit with the accompanying evidence of speaking in tongues. Pentecostalism had been brought to Norway by Thomas B. Barrett (1862–1940), who had himself been in Los Angeles at the services conducted at the Pioneer Pentecostal meetings at the Azusa Street Mission that began in 1906. As the Pentecostal experience spread across Great Britain, independent congregations were formed, and in 1908, the Apostolic Faith Church (named after the work in Los Angeles) was founded in Bournemouth. Among the members of that church were Daniel Powell Williams (1882–1947) and his brother William Jones Williams (1891–1945), both formerly associated with the Welsh revival.

In the second decade of the century, the Apostolic Faith Church (indeed the Pentecostal movement as a whole in Great Britain) experienced a controversy over the gift of prophecy, as a number of people had emerged who spoke inspired prophetic words to the believers. Some accepted the words only as words to inspire the congregation. Others looked to them for guiding and leading the church. Among those congregations that favored the use of prophecy for guidance and leadership was the Penygroes Church in Wales. This church created the office of prophet and called William J. Williams to hold it. His brother was named to the office of apostle. The issue of prophets and apostles came to a head in 1916. The leaders of the Apostolic Faith Church rejected the use of apostles and prophets as leaders, and so, in 1916, many of the congregations that favored this style of leadership withdrew from the church. They were joined by the Burning Bush Assembly in Glasgow, Scotland, in 1922, by which time the initial structure of the Apostolic Church was in place. Other congregations soon aligned themselves with the new church.

The Apostolic Church is similar to other Pentecostal bodies, with the exception of being led by an apostle and a prophet. The church does believe in tithing, which is considered obligatory. In 1922, in response to prophetic guidance, a missionary program was begun, the first missionaries being sent to Argentina. Work subsequently expanded to the United States (1923), Canada (1927), and China (1924). A parallel movement was organized in Denmark in 1924, soon followed by France and Italy, and in the 1930s, Australia and New Zealand. Decade by decade new mission fields have been opened. During the 1990s, work began in Mozambique, Botswana, Indonesia, Singapore, Angola, Chile, Tanzania, and Myanmar.

During the twentieth century, much of the work outside the United Kingdom developed into independent national churches, now tied together in a triennial Apostolic World Conference. For information, the contact given is the Secretary, Apostolic World Conference, 216 Beales Lane, Greensborough 3088, Victoria, Australia. Autonomous Apostolic churches now exist in Australia, Cameroon, Canada, Denmark, France, Germany, Ghana, Hungary, Italy, Jamaica, New Zealand, Nigeria, Papua New Guinea, Portugal, Switzerland, the United States, and Vanuatu. The largest work is in Nigeria, where a membership of 4.5 million is reported.

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Sources:

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Apostolic Church of Faith in Jesus Christ [Iglesia Apostólica de la Fe en Cristo Jesús] (Mexico)

The Apostolic Church in Mexico is a sister denomination to the APOSTOLIC ASSEMBLY OF FAITH IN JESUS CHRIST in the United States of America, and both trace their origins to the early days of the Pentecostal revival in Los Angeles, California, which began in 1906. Due to a lack of denominational structures prior to the early 1930s, many of the early leaders of Oneness (“Jesus Only”) Hispanic Pentecostal churches obtained their ministerial credentials from the PENTECOSTAL ASSEMBLIES OF THE WORLD (PAW). Both the Apostolic Church and the Apostolic Assembly early in their development adopted an episcopal structure of church government.

In the period between 1900 and 1930, hundreds of thousands of people from northern Mexico traveled to the United States to escape the turmoil of the revolutionary period (1910–1917), and many who settled in Los Angeles came into contact with the early Pentecostal movement, came to believe in the non-Trinitarian form of the Pentecostal faith, and eventually carried this Oneness doctrine back to their homes in Mexico. Between 1914 and 1932, at least twenty-six Apostolic churches were founded in twelve of Mexico’s northern states by migrant evangelists, who then carried the Pentecostal message farther south to Nuevo León, Zacatecas, San Luis Potosí, Tamaulipas, and Veracruz. The first known Apostolic Faith church in Mexico was established in 1914 in Villa Aldama, Chihuahua.

Many of the early Apostolics in Mexico had close ties to the Apostolic Faith movement, which spread in California among the growing Spanish-speaking population during the period 1910–1930. Mexican Apostolic believers in Los Angeles accepted the “Jesus Only” doctrine that they should be baptized (or rebaptized) in the name of Jesus Christ alone, rather than in the name of the whole Trinity, and that “this is the true baptism that saves.” This baptismal practice dates to 1909 in Los Angeles, four years prior to the controversy that erupted over the “Jesus Only” versus Trinitarian baptismal formula, a controversy that sharply divided California Pentecostals in 1913.

By the 1930s, there were three geographical groupings of Apostolic churches in northern Mexico that were formed by migrants who propagated the Pentecostal message among their families, friends, and neighbors. (1) The first convention of the Church of the Apostolic Faith (the name adopted in 1944) was held in 1932, when eleven pastors from Coahuila, Nuevo León, and Tamaulipas met to organize a denominational body. They elected Felipe Rivas Hernández (1901–1983) as their first pastor general (bishop). (2) In 1933, Apostolic Faith pastors in the state of Sinaloa held their first convention. Since 1925, the Apostolic leaders in Sinaloa had maintained a fraternal relationship with the Apostolic Assembly in California; but in 1936, the Sinaloa Apostolics became officially affiliated with the Church of the Apostolic Faith. (3) During the 1920s, various Apostolic pastors evangelized and planted churches in the state of Baja California, which were affiliated with the Apostolic Assembly in California until 1937, when they also transferred to the supervision of the Apostolic Church under Bishop Rivas Hernández.

During 1928, Antonio Nava laid aside his responsibilities in California as pastor general of the Apostolic Assembly and visited the Apostolic churches in Mexico. Nava’s travels through eight Mexican states with Bishop Hernández strengthened the status and authority of Hernández within the congregations. Also, Rivas presented ministerial credentials in the name of the Apostolic Assembly of Faith in Jesus Christ with headquarters in Torreón, rather than the United States. In 1931, he became the official representative in north-central Mexico of the Apostolic Assembly of California, according to a document signed by Antonio Nava and Bernardo Hernández, pastor general and secretary general, respectively, of the Apostolic Assembly.

In the meantime, members of the early Apostolic movement were being drawn away by the prophetic witness of two charismatic leaders, known as Saul and Silas (whose real names were Antonio Muñoz and Francisco Flores), who appeared in northern Mexico in 1924. These bearded and unwashed prophets, with similarities to the biblical John the Baptist, preached a message of repentance and faith, which required people to denounce their old religion and material possessions and to be rebaptized in the name of Jesus. Their authority ultimately derived from special divine revelation

through their own prophecies, dreams, and visions, rather than from the Bible, a relatively unknown and unread book in those days. The movement produced great dissension during the decade 1925–1935, causing some Apostolic pastors and members—including entire congregations—to leave the Apostolic Faith movement. Another internal problem in Hernández’s home church in Torreón caused much conflict among Apostolics in the 1920s, with the result that some Apostolic leaders and churches formed another movement, which later became affiliated with the Spiritual Christian Evangelical Church, with headquarters in Tampico, Tamaulipas, founded by Scotsman Joseph Stewart (1871–1926) in 1926. There appear to be few doctrinal differences between these two denominations.

The Apostolic Church grew slowly during the period 1930–1960. In 1940, it reported only 2,113 members, increasing by 1954 to 8,313; and by 1960 to 12,106. By the convention in 1934, the Apostolic churches in Mexico began to feel part of a national movement separate from the Apostolic Assembly in California, though they maintained fraternal ties. During the next decade more than a hundred new Apostolic churches were organized in Mexico.

Apparently, many of the leaders of the Apostolic movement were members of the growing middle class of small businessmen, artisans, shopkeepers, and independent campesinos (small landowners rather than landless peasants), who were somewhat independent of the large landowners and the governing class. There was a certain amount of upward social mobility among the leadership ranks of the Apostolic Church based on merit and faithfulness as unpaid church workers. Leadership training was accomplished by pastors, who selected and supervised natural leaders, who then proved their worth by serving as deacons, evangelists, and assistant pastors in existing churches and by helping to establish new congregations in nearby areas.

In the convention of 1935, Hernández was recognized (not elected) as pastor general. In 1945, the Apostolic Church in Mexico approved its first constitution, which was almost identical to the one recently adopted by the Apostolic Assembly in California (1944–1945), the two editorial committees having worked together on producing the various drafts and the final copies of the two constitutions, but with slightly different names for the two sister organizations. The constitution, which took effect in 1946, formalized and unified the organizational structure that had developed in the two countries and upgraded the requirements and obligations for different church officers. The following year, the Apostolic Theological Institute was established in Mexico City.

Significant growth began in 1948, with the Apostolic Church’s sending out of its first foreign missionary, Maclovio Gaxiola, to Nicaragua in 1948. Soon missions were opened in El Salvador (1951), and Guatemala (1952), and later, missionaries were sent to Argentina, Colombia, Venezuela, Cuba, and Spain.

In 1970, there was a new president of the Apostolic Church, Manuel de Jesús Gaxiola, who was a graduate of the School of World Mission Fuller Theological Seminary in Pasadena, California, and a representative of the newer generation of trained professionals. He brought numerous changes to the denomination's operational structure, including a new emphasis on church growth and on improved fraternal relationships with the Apostolic Assembly in Los Angeles, California, and the UNITED PENTECOSTAL CHURCH INTERNATIONAL.

Manuel Gaxiola later received a Ph.D. in theology from the University of Birmingham and served on the board of directors of the Society of Pentecostal Studies. He was president of the society and also wrote an updated version of *La Serpiente y la Paloma*, a history of the Apostolic Church in Mexico (1994). Gaxiola became one of the builders of fraternal relationships among Protestants in Mexico and elsewhere, and in so doing he assisted his denomination in achieving a higher level of respect and acceptance in a generally hostile religious environment.

In 1986, Abel Zamora Velázquez was elected as presiding bishop. During his term (1986–1987), the headquarters of the church were moved from Mexico City to Guadalajara, Jalisco. (The first headquarters of the Apostolic Faith movement in Mexico had been in the city of Torreón, Coahuila, from 1932 to 1958.) In 1995, the church reported 1,640 organized churches with about 41,600 members, with a projected growth of 1,810 churches and 46,400 members by 2000. Today, the Apostolic Church of Faith in Jesus Christ is one of the largest Protestant or free church (see FREE CHURCHES) denominations in Mexico.

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Apostolic Faith

The Apostolic Faith is a relatively small denomination, most notable as the original Pentecostal church that gave birth to the international Pentecost movement. It grew out of the ministry of Charles Fox Parham (1873–1929). Parham was a minister in the Methodist Episcopal Church (now an integral part of the UNITED METHODIST

CHURCH) who left the Methodists in 1898 and founded a home for divine healing in Topeka, Kansas. In 1900, he opened the Bethel Bible College. He asked his students to search the Bible while he was away over the end-of-the-year holidays, concerning the baptism of the Holy Spirit. When he returned, as New Year's Eve approached the students reported that the baptism was accompanied with a sign, speaking in tongues. Retiring to the chapel, Parham and the students began to pray for God to baptize them with the Holy Spirit, and Agnes Ozman became the first to experience the baptism and speak in tongues. Over the next years, Parham and his students began to spread the word of the baptism through the American states of Kansas, Missouri, Oklahoma, and Texas.

In 1905, Parham opened a Bible school in Texas. In spite of the racial segregation then the norm in the American South, he allowed an African American preacher, William J. Seymour, to attend the class. The next year, Seymour left for Los Angeles, California, where he became the leader of a small mission that then became the center of a three-year revival during which PENTECOSTALISM spread rapidly across the United States and around the world.



Charles Fox Parham (Mrs. Charles F. Parham. The Life of Charles F. Parham, Founder of the Apostolic Faith Movement. Joplin, MO: Hunter Printing Company, 1930.)

Apostolic Faith Mission

Parham became alienated from the revival, and the revival soon left him behind. He continued to preach in the midwestern and eastern United States, though his work was tainted when accusations of immoral behavior were brought against him. In fact, Parham was arrested for sodomy, though no charges appear to have been filed, and it seems that Parham was framed by Wilbur Voliva, the head of the non-Pentecostal Christian Catholic Church. Some colleagues who disliked Parham seized on the opportunity to discredit him.

Those who had responded to his ministry, however, eventually founded the fellowship now known as the Apostolic Faith. In 1950, a Bible school was opened in Baxter Springs, Kansas, and the Apostolic Faith still has its headquarters in Baxter Springs. Its work is confined to the United States. There are an estimated 10,000 adherents.

Address:

Apostolic Faith
1009 Lincoln Ave.
Baxter Springs, KS 66713

Sources:

- Goff, James R., Jr. *Fields White unto Harvest: Charles F. Parham and the Missionary Origins of Pentecostalism*. Fayetteville: University of Arkansas Press, 1988.
- Parham, Charles F. *A Voice of One Crying in the Wilderness*. Baxter Springs, KS: Apostolic Faith Bible College, 1910.
- Parham, Sarah E. *The Life of Charles Fox Parham*. Joplin, MO: Hunter Printing Company, 1930.

Apostolic Faith Mission (Portland, Oregon)

The Apostolic Faith Mission headquartered in Portland, Oregon, began with the attraction of Florence L. Crawford (1872–1936) to the Pentecostal revival at the Apostolic Faith Mission on Azusa Street in Los Angeles, California, that began in 1906. This original mission was headed by William J. Seymour (1870–1922), who brought the Pentecostal experience (which included speaking in tongues) from Houston, where he had attended a Bible school headed by Charles Fox Parham (1873–1929). Once the revival began, it continued daily for three years. Crawford testified to a healing of her eyes during these meetings and soon became an assistant to Seymour.

The revival attracted people to California from across North America and around the world. Crawford worked on the *Apostolic Faith*; the tabloid periodical started to make people aware of what was happening as the message spread. She also began to travel along the West coast as an itinerant home missionary. As early as December 1906, she made a trip to Portland.

In 1908, having been invited to return to Portland, Crawford left the Los Angeles Mission and relocated permanently to Oregon. With the blessing of Seymour, she

brought the Apostolic Faith with her, the work in Portland being seen as an outpost of the original mission. However, over the next few years, the Portland work became independent of Seymour. It continued the missionary thrust that had become integral to the Pentecostal movement and over the next generation became a global organization. In 1922, the headquarters of the church was established in a new building in downtown Portland, which became known for the large neon sign, “Jesus the Light of the World.”

The Apostolic Faith is a Trinitarian Holiness Pentecostal church that stresses the need of a born-again experience of faith, followed by sanctification and the baptism in the Holy Spirit.

Affiliated churches are found in thirty-two different countries. The majority of its 60,000 members are now outside North America. The largest membership is in Nigeria (20,000 members). There are 4,000 members in United States.

Address:

Apostolic Faith Mission
6615 SE 52nd Ave.
Portland, OR 97206
<http://www.apostolicfaith.org>

Sources:

- A Historical Account of the Apostolic Faith*. Portland, OR: Apostolic Faith Publishing House, 1965.
- The Light of Life Brought Triumph*. Portland, OR: Apostolic Faith Publishing House, 1955.
- Saved to Serve*. Portland, OR: Apostolic Faith Publishing House, 1967.

Apostolic Faith Mission of South Africa

The Apostolic Faith Mission (AFM) of South Africa is a classical Pentecostal denomination established in 1908 in Johannesburg, during the missionary visit of Americans John G. Lake and Thomas Hezmalhalch, who had arrived from the Azusa Street Revival in Los Angeles. The first South African president (1913–1931) was P. L. Le Roux, a graduate of Andrew Murray’s Bible School in Wellington, Cape Province. Le Roux had been a missionary among the Zulus for John Alexander Dowie’s Zionist movement and brought many Zionist churches with him into the AFM. The AFM still practices baptism by threefold immersion, a legacy of Zionism.

In 1919, a large group of Africans left the church as a result of racial disputes. This group became the originators of the ZION CHRISTIAN CHURCH, the largest African Initiated Church in South Africa. In 1928, a small group left the church as a result of a liturgical dispute, taking the name Latter Rain Church. They were led by a “prophetess,” Mrs. Fraser. In 1958, the Pentecostal Protestant Church left the AFM for similar reasons.

The AFM is strongly committed to missionary endeavors, and large “daughter churches” have arisen among the

African, Asian, and Coloured (mixed race) population. Most Asian converts are from Hinduism, most African converts are from tribal religions. In 1996, the previously separated race groups in the South African AFM united formally, bringing together the daughter churches and the White section in a single denominational structure.

As a result of missionary activity from South Africa, autonomous AFM churches exist in most southern and east African countries, as well as in parts of Latin America and South Asia—currently more than 30 countries. They relate under a loose fellowship called AFM International. Major emphases in all areas are evangelisation, divine healing, and “separation from the world.” Membership currently exceeds 1 million in South Africa, while figures for the rest of Africa are uncertain. The AFM in Africa is a truly indigenous African church, as most of its membership has deep roots in Africa, including the White South Africans, of whom the vast majority are Afrikaners (descendants of Dutch settlers in the seventeenth century). However, doctrinally and liturgically the church is clearly in the mainstream of Pentecostalism.

The church is organized in each nation on a democratic presbyterian system, with a “call” system operating for pastors (that is, congregations call their pastors rather than accepting a pastor sent by the presbytery). Theological training is at degree level in South Africa and Zimbabwe, but very basic in most other countries.

Address:

Apostolic Faith Mission of South Africa
Maranatha Park
Lyndhurst
Johannesburg
South Africa

Mathew Clark

Sources:

- Anderson, Allan H. *Bazalwane: African Pentecostals in South Africa*. Pretoria: Unisa, 1992.
- . *Tumelo: The Faith of African Pentecostals in South Africa*. Pretoria: Unisa, 1993.
- Burger, I. vd M. *Geloofsgeskiedenis van die Apostoliese Geloof Sending van Suid Afrika 1908–1958*. Johannesburg: Evangelie Uitgewers, 1990.
- De Wet, C. R. *The Apostolic Faith Mission in Africa: 1908–1980. A Case Study in Church Growth in a Segregated Society*. Ph.D. dissertation, University of Cape Town, 1989.
- LaPoorta, J. J. *Unity or Division? The Unity Struggles of the Black Churches within the Apostolic Faith Mission of South Africa*. Kuils River: Japie LaPoorta, 1996.

Apostolic Sabbath Church of God

At the same time that Johane Marange established his AFRICAN APOSTOLIC CHURCH OF JOHANE MARANGE,

another enigmatic Shona prophet, Johane (John) Masowe (meaning wilderness or open place), formerly known by the name Shoniwa (c. 1915–1973), started the Apostolic Sabbath Church of God, known in Shona as *Vahosanna*, after the frequent calling out of the word by members in church gatherings. He had been a preacher in the APOSTOLIC FAITH MISSION, a South African Pentecostal church, in 1930, but separated himself from this church soon afterwards. He fell sick and dreamt that he had died and risen again as the “Messenger of God,” a John the Baptist figure like Marange. He was convinced that he had been sent from heaven to preach to African people. He began to preach that people must leave witchcraft and adultery, destroy all religious books (including the Bible, an injunction that was later lifted), and shun all inventions of the whites. His followers should not carry identification documents, plough their lands, or work for the whites. The biblical prophets would descend from heaven and drive the whites out of the country. He was restricted to his home district and imprisoned for failing to obey the restriction order.

His followers organized themselves into a closed religious community that moved from Zimbabwe in the early 1940s to South Africa, eventually settling in Port Elizabeth in 1947. There they lived in a deprived community of about a thousand in the slum area of Korsten. The community engaged in various crafts and industries, including basket making, and they were known as the Korsten Basket Makers. When their company went into liquidation, they began to use the name African Gospel Church, the name of an African Pentecostal church in South Africa. They were declared illegal residents in South Africa under the draconian laws regarding residence, and 1,880 people were repatriated in 1962 to Zimbabwe. Masowe told his people that they were Jews who must return to Israel, and in 1963, some of the Vahosanna began a migration from Zimbabwe, reaching Lusaka in Zambia. Masowe continued to travel and make converts throughout Zambia and soon afterwards in Kenya, Tanzania, Mozambique, and the Congo. Only Masowe himself could perform baptisms, but his illness in 1964 left him a recluse in Tanzania for the rest of his life.

In 1972, the name of the church was again changed to Gospel of God Church. Increasing importance was given to a group of nuns, the “wives” of Masowe, also called the Sisters, who would be part of the headquarters, remain celibate, function as ritual singers, and move with the people of God as a guarantee of God’s presence and power among them. They constituted the “ark of the covenant” and the “new Jerusalem.” By 1975, there were over a hundred Sisters; most were in Lusaka, but some moved to Nairobi.

In 1973, Masowe died in Zambia after a long illness, during which he was still planning the next stage of the journey to Kenya, and he was buried at his home in Zimbabwe. Many of the Masowe Apostles and the Sisters have been in Nairobi since 1972. There were claims of half a

million Masowe Apostles in 1975, scattered from South Africa to Kenya.

Allan H. Anderson

Sources:

- Dillon-Malone, Clive M. *The Korsten Basketmakers: A Study of the Masowe Apostles, an Indigenous African Religious Movement*. Manchester, UK: Manchester University Press, 1978.
- Kileff, Clive, and Margaret Kileff. "The Masowe Vapostori of Seki: Utopianism and Tradition in an African Church." In *The New Religions of Africa*, edited by Benetta Jules-Rosette. Norwood, NJ: Ablex, 1979.

Apostolic World Christian Fellowship

Apostolic World Christian Fellowship is a global association that provides fellowship for non-Trinitarian (Apostolic or "Jesus Only") churches within the larger world of PENTECOSTALISM. The idea of the fellowship was suggested by Bishop W. G. Rowe in 1970 as a remedy for what he saw as strife and disunity among Apostolic Pentecostal denominations. He served as the organization's first chairman and retired in 1991 after two decades of service. He was succeeded by Bishop Samuel L. Smith.

The fellowship has developed a fourfold program that emphasizes unity in spite of personal and organizational differences, the sharing of successful outreach programs to assist churches in their evangelistic work, activating the laity, and world missions. The fellowship has moved to heal the racial divisions that began to divide Apostolics in the 1920s.

In 2001, more than 135 denominations and organizations were affiliated with the fellowship, and worship and outreach efforts are supported in most of the world's countries. Member churches include the CHURCH OF THE LORD JESUS CHRIST OF THE APOSTOLIC FAITH, the PENTECOSTAL ASSEMBLIES OF THE WORLD, the TRUE JESUS CHURCH, and the UNITED PENTECOSTAL CHURCH INTERNATIONAL.

Address:

AWCF Headquarters
11 West Iowa St.
Evansville, IN 47711
<http://www.awcf.org>

Source:

Apostolic World Christian Fellowship. Posted at <http://www.awcf.org/>. Accessed January 11, 2002.

Arcane School

The Arcane School is a Theosophical organization that grew out of the life and experiences of Alice B. Bailey (1880–1949). As a teenager in England, Bailey had been vis-

ited by a turbaned stranger, who told her that an important future had been mapped out for her future life. She eventually moved to California and became associated with the THEOSOPHICAL SOCIETY there. She concluded that the stranger who had visited her was Koot Hoomi, one of the Theosophical Masters with whom the society's founder had claimed to be in contact. She eventually became the editor of the society's magazine, *The Messenger*. Her husband, Foster Bailey, was the society's national secretary.

In 1918, Bailey made contact with another Theosophical Master known as Djwhal Khul (D.K.), or the Tibetan. She began to channel material from him that turned into a series of books, the first entitled *Initiation: Human and Solar*. Her channeling eventually led her to separate from the society and establish the Arcane School in 1923. The society's leaders had been unhappy with her independent contact with the Masters.

The content of the teachings brought forward by the Tibetan were very much in agreement with Theosophy, but also included a vision of a coming New Age and a program by which people could prepare for it. The effort of people in service to the world combined with the power of the Masters, the Spiritual Hierarchy, would bring the reappearance of the Christ. The Arcane School has established meditation groups to channel the energy of the hierarchy to the world. Since the powers from the hierarchy are particularly available at different times of the month and of the year, students of the school gather at the time of the full moon each month and for three annual festivals—Easter (the celebration of the Resurrection of Christ), Wesak (Buddha's birthday), and Goodwill (in June). A program of service has found expression in the New Group of World Servers.

The groups associated with Alice Bailey have been particularly identified with what is termed "The Great Invocation," a prayer that describes the movement of power from the hierarchy to the world as Bailey prescribed. It is frequently repeated in Baileyite gatherings and in various other groups in the Theosophical tradition.

From the point of Light within the Mind of God
Let light stream forth into the minds of men.
Let Light descend on Earth.

From the point of Love within the Heart of God
Let love stream forth into the hearts of men.
May Christ return to Earth.

From the centre where the Will of God is known
Let purpose guide the little wills of men—
The purpose that the Masters know and serve.
From the centre which we call the race of men
Let the Plan of Love and Light work out
And may it seal the door where evil dwells.
Let Light and Love and Power restore the Plan on Earth.

The Arcane School (and the associated Lucis Trust publishing concern) has three major international offices, in

London; Geneva, Switzerland; and New York. All three addresses are given below.

In the years after Alice Bailey's death, several of the students in the school left and founded separate parallel organizations, among the more important being Meditation Groups, Inc. (Box 566, Ojai, CA 93023) and the School for Esoteric Studies (58 Oak Terrace, Arden, NC 28708–2820). In the 1980s, one former student of the school, Benjamin Crème, began to announce the imminent appearance of the Christ (identified with the Buddhist Maitreya), from whom he has received a number of messages. He went on to found Share International (Box 41877, 1009 DB Amsterdam, Netherlands) to raise awareness of Maitreya's imminent manifestation and to provide a vehicle of service for those who respond to that message. Share has affiliated groups across North America and Europe as well as Japan, Taiwan, the Philippines, Australia, and New Zealand.

Bailey's teachings had a significant influence on the millennial beliefs that underlay the NEW AGE MOVEMENT of the 1980s. That movement had looked for the coming of a new era of peace and wisdom, to be brought about by people channeling the energies of the cosmos into the mundane contemporary world.

Addresses:

Arcane School
Ste. 54, 3 Whitehall Ct.
London SW1A 2EF
United Kingdom

1 rue de Varembe (3e)
C. P. 31
1211 Geneva 20
Switzerland

120 Wall St., 24th Floor
New York, NY 10005
<http://www.lucistrust.org>

Sources:

- Bailey, Alice. *The Reappearance of the Christ*. New York: Lucis Publishing Company, 1948.
———. *The Unfinished Autobiography*. New York: Lucis Publishing Company, 1951.
Sinclair, John R. *The Alice Bailey Inheritance*. Wellingsborough, Northamptonshire: Turnstone Press, 1984.
Thirty Years' Works. New York: Lucis Publishing Company, n.d.

Arès Pilgrims

The Arès movement appeared in 1974, following revelations received by a French prophet, Michel Potay (b. 1929). Originally trained as an engineer, then from 1964 a professional occultist, Potay—without giving up his activities in healing and counseling—subsequently converted to Orthodoxy and was ordained a deacon in 1969 in the Église Catholique Or-

thodoxe de France, an independent Western-rite Orthodox jurisdiction. From 1971, he claimed to be associated with the Living Church, a pro-Communist Russian Orthodox schism launched in the 1920s. In January 1974, Potay and his family settled in Arès, not far from Bordeaux. It was there that Jesus allegedly appeared to him and dictated what became the *Gospel Delivered in Arès*, first published in 1974.

In 1977, according to Potay, God himself spoke to him from a stick of light. This resulted in a second sacred text, the *Book*. The two texts form together the Revelation of Arès.

Arès Pilgrims see the new revelation as a development within the Abrahamic tradition: They accept the Bible (with the exception of some books) and the Qur'an, but do not see them as enjoying the same level of authority as the Revelation of Arès. (The Qur'an is held in high esteem, since it is considered as containing fewer interpolations than the Bible.) The beliefs of the Arès Pilgrims are monotheistic, but not Trinitarian (Jesus is not considered as God). They aspire to change the world in order to realize the Eden that God originally planned for mankind. If a "remnant" decides to adopt a different behavior, this change can take place; a "small remnant" (i.e., the Arès Pilgrims) is called to play a key role in that change, which is not expected in the immediate future, but should take several generations before becoming a reality. It is not uncommon for Arès Pilgrims to engage in grassroots activities with other people involved in various causes in order to contribute to these changes.

The Arès Pilgrims are scattered mainly in France and other French-speaking countries; in addition to a core group of a few hundred people, it can be estimated that three to four thousand persons identify more or less with the message. The active ones gather in local groups for missionary activities and various projects, but they have few ritual practices outside of Arès, except for the recitation of the prayer called "Father of the Universe" (a revised version of the Lord's Prayer) four times a day. The pilgrimage to Arès, to the spot where God spoke to Potay, is currently open during three periods of two weeks every summer and offers a major opportunity for gathering. When they enter the House of the Saint's Word, the pilgrims are clothed in white tunics, and they prostrate to the ground, before chanting individually passages from the Bible, the Qur'an, or the Revelation of Arès, passages that each one chooses. The yearly pilgrimage also offers Potay the opportunity to address the gathered groups of pilgrims.

Address:

Arès Pilgrims
c/o Frère Michel Potay
Maison de la Révélation
B.P. 16
33740 Arès
France
<http://perso.wanadoo.fr/michelpotay/welcome.html>

Jean-François Mayer

Sources:

Mayer, Jean-François. *Michel Potay et la Révélation d'Arès*. Fribourg, Switzerland: Les Trois Nornes, 1990.
 ———. "La 'Révélation d'Arès': naissance d'un pèlerinage dans la France contemporaine." *Social Compass* 48, 1 (2001): 63–75.
The Revelation of Arès (French-English bilingual edition). Arès: Maison de la Révélation, 1995.

Argentina

Argentina is on the southeastern part of the South American continent, separated from its western neighbor, Chile, by the Andes Mountains. Both the Andean region and the Patagonian region (a barren tableland in the southern part of the country) were inhabited by large indigenous groups at the time of the Spanish colonization. The influx of Christianity has all but wiped out the indigenous religion of the native peoples of Argentina, but it survives in the more remote areas along the Andes Mountains and along the border with Bolivia and Paraguay. In the last half of the twentieth century, shamans among the Guarani people have attained a status as alternative healers, and the sophistication of Guarani religious thought has been recognized by anthropologists.

In 1502, Amerigo Vespucci commanded the first ship of Spanish sailors to arrive at the mouth of the Río de La Plata, or River Plate. The Spanish first settled Argentina in 1516, and the first Catholic missionaries arrived by 1539. Argentina gained its independence in 1816, after the commercial bourgeois ousted the Spanish viceroyalty of the River Plate. Most Argentines today are descendants of the European immigrants (mostly from Spain and Italy but also from Russia, Poland, Germany, England, Ireland, France, Portugal, Armenia, Lebanon, and Turkey) who arrived between 1870 and 1950. Among them is found the largest Jewish community in South America and the fifth largest in the world. There are about 1,050,000 indigenous peoples mainly in the north and southwest, many of whom continue traditionalist religious practices. The current total population is estimated at 37,031,802 (April 2000).

The ROMAN CATHOLIC CHURCH was established in Argentina with the arrival of FRANCISCANS in 1536. Their work was supplemented by the JESUITS in 1586. The Jesuits were especially active among the native people. The expulsion of the Jesuits in 1767 placed the church in a leadership crisis, which was merely deepened by the forces that created an independent Argentina in 1810. The new ruling elite was both anti-Spanish and anticlerical. Its opposition to the Catholic Church was manifested in an attempt (ultimately unsuccessful) to establish an independent Argentine Catholic Church. At the end of the nineteenth century, the country was reported to be 99 percent Catholic, and Catholicism was the state religion.



Status of religions in Argentina, 2000-2050

Followers	2000			2025	2050
	total	%	rate		
Christians	34,400,000	92.9	1.24	43,311,000	50,010,000
Roman Catholics	33,750,000	91.2	1.25	41,500,000	47,000,000
Protestants	2,295,000	6.2	1.91	3,500,000	4,550,000
Independents	2,050,000	5.5	2.19	3,200,000	3,950,000
Nonreligious	865,000	2.3	3.38	1,582,000	1,943,000
Muslims	721,000	2.0	2.56	1,100,000	1,300,000
Jews	490,000	1.3	0.00	450,000	400,000
Atheists	278,000	0.8	2.37	370,000	430,000
Spiritists	86,900	0.2	2.19	100,000	120,000
Ethnoreligionists	58,500	0.2	1.58	60,000	62,000
Neoreligionists	50,500	0.1	1.38	60,000	75,000
Buddhists	18,000	0.1	2.09	30,000	47,000
Baha'is	10,200	0.0	2.47	19,000	30,000
Hindus	5,400	0.0	1.25	6,500	8,000
Confucianists	440	0.0	1.05	600	800
Chinese folk-religionists	400	0.0	1.34	600	900
other religionists	43,500	0.1	1.90	60,000	80,000
Total population	37,027,000	100.0	1.31	47,150,000	54,507,000

The Catholic Church was strengthened by a century of heavy immigration (four million from 1850 to 1950) from predominantly Catholic European countries (Poland, Ireland, Italy, and Spain). In addition, a number of Ukrainian Catholics also arrived and constitute the largest of the several Eastern Rite communities now present.

Today, freedom of worship is guaranteed for all Argentines by the constitution. The Roman Catholic Church maintains its official status, and adherence to Catholicism is a requirement for eligibility to the offices of president and vice president of the republic. In 1995, the country was about 88 percent Catholic, the Protestant population totaled only about 7 percent, and other religious groups or the nonreligious comprised about 5 percent. In 1992, the Ministry of Cults and Foreign Affairs listed 2,986 registered religious groups: Of these, 1,790 were Evangelical groups, about 400 were Catholic or Orthodox organizations (mainly religious orders and institutions), 382 were listed as "diverse spiritual cults," and 387 were of Afro-Brazilian origin.

The early presence of Protestantism (1800s) was due in large part to the immigration of English Methodists, Scottish Presbyterians, German and Scandinavian Lutherans, Italian Waldensians, Welsh Protestants, German-Russian and French-Swiss Baptists, Armenian Congregationalists, Dutch Mennonites, and Dutch Reformed, among others. Today, at least nine branches of EASTERN ORTHODOXY exist, and there is a small Anglican presence. Missionary efforts by Anglicans (from the CHURCH OF ENGLAND) and Presbyterians (from the CHURCH OF SCOTLAND) began in Argentina in 1824, ministering to English and Scottish immigrants in their own languages in Buenos Aires. The Anglican work is now incorporated into the ANGLICAN PROVINCE OF THE SOUTHERN CONE OF AMERICA. The Methodist Episcopal Board of Missions began work in Buenos Aires in 1836. In the 1850s, Anglican missionaries (later, the South American Missionary Society) began work among the Indians of the Patagonia and later of the Chaco in northern Argentina. During the late 1800s, new Protestant missionary efforts were begun among the Spanish-speaking population: CHRISTIAN BROTHERS (1882), THE SALVATION ARMY (1882), SEVENTH-DAY ADVENTIST CHURCH (1894), CHRISTIAN AND MISSIONARY ALLIANCE (1895), South American Evangelical Mission (1895), and Regions Beyond Mission (1899).

Dozens of other Protestant mission agencies arrived during the early 1900s, notably the SOUTHERN BAPTIST CONVENTION (1903), the CHRISTIAN CHURCH (DISCIPLES OF CHRIST) (1904), LUTHERAN CHURCH—MISSOURI SYNOD (1905), the MENNONITE CHURCH (1917), and the ASSEMBLIES OF GOD (1914).

In 1995, the estimated size of the Protestant non-Pentecostal denominations in Argentina was as follows:

Seventh-day Adventist Church (64,400 members), the Evangelical Baptist Convention (44,800), Christian Brethren (34,800), Evangelical Lutheran Church (Missouri Synod, 21,100), and the Anglican-Episcopal Church (11,000). All other non-Pentecostal Protestant denominations had less than 10,000 members in 1995.

Today, Pentecostals (about 70 percent) outnumber all other Protestants in Argentina, due to substantial church growth resulting from revivals in the 1950s (especially the Tommy Hicks Crusade) and the 1970s (CHARISMATIC MOVEMENT). The largest Pentecostal denominations in Argentina in 1995 were the following: National Union of the Assemblies of God (118,000 members), Vision of the Future (111,000), Swedish-Norwegian Assemblies of God (82,700), Italian Christian Assemblies (44,400), Chilean Evangelical Pentecostal Church (36,300), Foursquare Gospel churches (28,100), CHURCH OF GOD (CLEVELAND, TENNESSEE) (22,200), Christian Pentecostal Church of God (21,100), and the United Evangelical Church of Argentina (20,500). All other Pentecostal groups had less than 20,000 members in 1995.

Many of the older Protestant churches had been involved in the multinational Confederation of Evangelical Churches of the River Plate, which was replaced by the Argentina Federation of Evangelical Churches in 1958. Today, the churches associated with the larger Protestant ecumenical community are members of the Argentine Federation of Evangelicals, which is related to the WORLD COUNCIL OF CHURCHES. Many of the more conservative Evangelical groups are related to the Argentine Alliance of Evangelical Churches, which is affiliated with the WORLD EVANGELICAL ALLIANCE.

Other non-Protestant Christian groups in Argentina include the JEHOVAH'S WITNESSES (1,630 kingdom halls with about 110,000 members), the CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS (550 temples with about 88,400 members), THE FAMILY, Christian Science (CHURCH OF CHRIST, SCIENTIST), UNITY SCHOOL OF CHRISTIANITY, Light of the World Church (Guadalajara, Mexico), Voice of the Cornerstone Church (Puerto Rico), and Growing in Grace churches (Miami, Florida).

Like the Orthodox community, the Jewish community of Argentina is the largest in South America. The first Jews were Marranos, escaping from their hidden position in Spain, and Sephardic Jews still form a significant and visible portion of the community. Jews from Germany, North Africa, and the Balkans began to arrive in large numbers in the 1860s, and the first eastern European Jews arrived in 1889. Today, more than 300,000 Jews reside in Argentina, about two-thirds of whom live in Greater Buenos Aires. They have their center in the Representative Organization of Argentine Jews. Jews of Iberian origin (an estimated 60,000 to 100,000) have formed the Central Sephardic Community. Eastern European Jews

representing conservative Judaism have formed the Latin American Rabbinical Seminary.

The same migrations from North Africa and the Middle East that brought Jews to Argentina also brought a minority of Muslims, who formed mosques in Buenos Aires and Mendoza and have now adopted a missionary stance vis-à-vis the Spanish-speaking population.

Some of the other religions that exist in Argentina today include BUDDHISM, Hinduism and the BAHÁ'Í FAITH. Buddhism entered the country through the immigration of Japanese, which steadily increased during the twentieth century. The following Buddhist groups are present in Argentina: Japanese Soto School (Tangen Daisetsu lineage), SOKA GAKKAI INTERNATIONAL, INTERNATIONAL ZEN ASSOCIATION (Paris, France), Buddhist Community Seita Jodo-Shinshu Honpa-Honganji, Kagyu Dak Shang Choling, Shobo An Zendo, and the Tzong Kuan Buddhist Temple. The PERFECT LIBERTY/KYODAN, founded in Japan, also exists in Argentina. Hindu groups include the BRAHMA KUMARIS (Raja Yoga), the VEDANTA SOCIETIES, KRISHNA-MURTI FOUNDATIONS, Sawan Ruhani Mission (Science of Spirituality), Vaisnava Mission, International Society for Krishna Consciousness (also known as the Hare Krishnas), ANANDA MARGA YOGA SOCIETY (The Way of Perfect Happiness), and the MASTER CHING HAI MEDITATION ASSOCIATION. The Baha'i Faith grew steadily in the last half of the twentieth century.

Native Amerindian religions (which are animist) have declined in recent years but are still practiced by the Chiriguano as well as by the Guarani- and Quechua-speaking Bolivians who work on the sugarcane plantations in northern Argentina.

Since the mid-1960s, several varieties of Afro-Brazilian religions have been present, largely among Brazilian immigrants, including the Center of African Religion (Ile Afonxa Xango e Oxum Leusa), the Xango Aganyu African Temple, CANDOMBLÉ, and UMBANDA.

Western esoteric groups are commonplace in Argentina. The Panamerican Spiritualist Confederation (influenced by Frenchman Allan Kardec) was founded in Buenos Aires in 1946 and includes affiliated members in Brazil, Colombia, Cuba, Dominican Republic, Honduras, and Mexico. Other Ancient Wisdom-Psychic-New Age groups include the Universal Gnostic movement (founded by Samuel Aun Weor in 1977 in Mexico), the UNIVERSAL GREAT BROTHERHOOD (founded in Venezuela in 1948 by Serge Raynaud de la Ferriere), the NEW ACROPOLIS CULTURAL ASSOCIATION (founded by Jorge Angel Livraga Rizzi in 1957), Siloism (founded in the 1960s by Mario Rodríguez Cobo, known as Silo), the Basilio Scientific School (founded by Blanca Aubreton in 1917), Schools of the Fourth Way (influenced by George Gurdjieff), the True Spiritist Society, the THEOSOPHICAL SOCIETY, the ANTHROPOSOPHICAL SOCIETY (followers of Rudolf

Steiner), the UNIFICATION MOVEMENT (followers of Rev. Sun Myung Moon), the CHURCH OF SCIENTOLOGY, the RAEIAN MOVEMENT INTERNATIONAL (founded in France by Claude Vorilhon, known as Rael), and several flying saucer-extraterrestrial study groups.

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Armenia

At the beginning of the twenty-first century, the Republic of Armenia occupies less than 30,000 land-locked square kilometers of the Caucasus—a tenth of the land that was known in ancient times as Greater Armenia. Like its geographical boundaries, the population (around 3.5 million in 2000) has fluctuated throughout history as a result of invasions, conquests, earthquakes, migrations, deportations, and genocide. But whatever the numbers, the Armenian people have remained remarkably homogeneous, one of the main reasons being the existence for 1,700 years of the ARMENIAN APOSTOLIC CHURCH (Armenia being the longest surviving Christian nation) and its resistance to attempts to convert either the nation or its citizens to other faiths or to induce the church to merge with other Christian sects.

Archaeological sites indicate that the Armenian highlands have been inhabited since the Lower Paleolithic period; written records of those who lived and fought in the area exist from the mid-fourteenth century B.C.E. Present-day Armenians are thought to have emerged as a unique Indo-European linguistic family around 600 B.C.E., the earliest mentions of Armenians and Armenia occurring, respectively, in 550 and 520 B.C.E. By 70 B.C.E., the Armenian king Tigranes II (c. 95–55) had united an empire stretching from the Caspian to the Mediterranean. As the result of many bloody battles, however, Armenia has found itself under the

rule of the Roman, Byzantine, and Ottoman Empires and Turkey in the west, and Persia, Russia, and the Soviet Union in the east. Nonetheless, it has managed to enjoy brief periods of independence and to remain relatively autonomous, with its own distinct cultural identity.

Little is known about the religion(s) of pre-Christian Armenia, but it seems the elements and some nature gods were worshipped. There then emerged various legendary heroes who have been compared with the gods of the Hittites and Assyrians. Later, a number of Iranian and, still later, Greek divinities were appropriated into the syncretistic Armenian pantheon, with their own, specifically Armenian, names: Aramazd, the creator, had his principle shrine at Ani; Anahit, the goddess of fertility and protector of the Armenians, had one of her chief temples at Erez.

It is said that Christianity was first introduced to Armenia in the second part of the first century C.E. by two of Jesus' disciples, Thaddeus and Bartholomew (hence the church's claim to apostolic origins). As elsewhere, the early Christians were persecuted, but around 301 King Tiridates III, having been converted by Saint Gregory the Illuminator (whom he had imprisoned for several years), declared Armenia a Christian nation. Gregory was consecrated as the first catholicos (as the primates of the Armenian Apostolic Church and some other Eastern churches are called), and a cathedral was erected on the site of a pagan temple at Echmiadzin, the present site of the Catholicate of All Armenians. Paganism was officially abolished, and most of its temples and statues were destroyed; but it continued for centuries, with remnants still surviving in folklore and local customs.

The homogeneous character of the church and the people was greatly strengthened in 404, when Mesrob Mashtotz (361–440) invented a special alphabet, enabling the Bible and other Christian literature to be translated into Armenian; but the church found itself under increasing attack from the Persians, who were trying to convert the Armenians to ZOROASTRIANISM. In 451, the national hero, Vartan Mamikonian (d. 505) was defeated by an overwhelmingly superior force of Persians. The Armenians persisted in their Christianity, however, and in 485 were granted freedom of worship. Another event in 451 that was to contribute to the



Status of religions in Armenia, 2000-2050

Followers	2000			2025	2050
	total	%	rate		
Christians	2,956,000	84.0	2.11	3,660,000	3,726,000
Orthodox	2,752,000	78.2	1.90	3,361,000	3,322,000
Roman Catholics	160,000	4.6	4.81	210,000	229,000
Independents	28,000	0.8	7.97	50,000	80,000
Nonreligious	295,000	8.4	-7.36	146,000	185,000
Atheists	172,000	4.9	-7.10	55,000	50,000
Muslims	94,300	2.7	-4.53	80,000	25,000
Baha'is	1,300	0.0	8.29	5,000	10,000
Jews	560	0.0	-3.45	500	500
Total population	3,520,000	100.0	-0.07	3,946,000	3,996,000

segregation of Armenian Christians was the Council of Chalcedon, which concluded that the one person of Christ consists of two natures (God and man). The Armenians, busily fighting to be Christians rather than Zoroastrians, did not attend the council. They considered a sharp division between the two natures to be tainted with the Nestorian heresy, to which they were opposed. They were, however, also opposed to a Monophysite doctrine (according to which Christ was seen as having only a divine nature), believing rather that in Christ a divine and human nature was “one nature united in the Incarnate Word.” While the fact that it has, historically, differed in its Christology from both EASTERN ORTHODOXY and the ROMAN CATHOLIC CHURCH has served to maintain the Armenian Church's separate identity, it has also meant that other Christian churches have not always been as ready to defend it as they might otherwise have been.

Challenges to the monolithic identity of Armenians and the early life of the Armenian Church came during the first millennium from the views of heretics such as the

Manichaeans, Messalians (Euchites), Encratites, Montanists, and Novitians, and the more specifically Armenian Borborites, McIne, Iconoclasts, and Paulicians, all of whom underwent considerable persecution. Around the ninth century, the Tondrakian movement gained substantial support as a messianic social reformist movement that advocated asceticism and renunciation of material riches; it championed the peasants and poorer classes, causing serious disturbances for almost two centuries. Not surprisingly, it too was persecuted by the Armenian aristocracy and Church hierarchy.

From the early eleventh century Armenia suffered four hundred years of invasions and bloody massacres. Some Armenians fled to Persia, Europe, or India; many went to the northeast edge of the Mediterranean where, with the help of the Crusaders, they founded the Cilician Kingdom (1098–1375). The See of the catholicos of All Armenians was reestablished at Sis, leading to an organizational split within the Apostolic Church in 1441 between the Sees of Cilicia and Echmiadzin.

In Cilicia, Catholicism gained the allegiance of a number of upper-class Armenians through intermarriage, educational institutions, and conversion. An Armenian Uniate order, which used an Eastern liturgy, the Mekhitarists, was founded in 1701. Although representing less than 1 percent of Armenians, they maintain important monastic centers of learning on the Venetian island of San Lazzaro, in Vienna, and elsewhere.

The establishment of the Ottoman Empire in 1453 led to four centuries of relative peace and independence, with the Armenian patriarch responsible for the Armenian millet. However, the internal homogeneity the system offered the Armenian community worked only in so far as the Armenians followed one religion. In 1830, French pressure resulted in the creation of a separate millet (semi-autonomous organization for administering various religious communities in the empire) for Catholics; then Protestant missionaries, mainly from America, who were forbidden by law to convert Muslims, concentrated on the Christian Armenians, and, by 1847, a Protestant millet was established.

Toward the end of the nineteenth century, relations between the Armenians and their Turkish rulers deteriorated. In response to oppression and attacks by Turks and Kurds, small numbers of Armenian revolutionaries banded together; there followed a series of massacres of tens of thousands of Armenians in 1894–1896 and again in 1909. Then, in 1915, Armenians throughout Turkey were systematically murdered or marched into the desert to die. Perhaps half a million escaped to the diaspora; two or three times that number perished as a result of genocidal atrocities.

The church in eastern Armenia suffered from many of the deprivations experienced by all the Soviet Republics but continued to play an important part in the life of the com-

munity (although accusations of its being a Communist puppet resulted in a split between the Catholicates of Echmiadzin and Cilicia.) By 1988, Armenia was enjoying a higher standard of living, better education, and greater freedom than most Soviet Republics. It also had the advantage of a large and supportive diaspora. But its fortunes were to change dramatically. In December 1988, an earthquake measuring 6.9 on the Richter scale killed 25,000, injured 15,000, and left 517,000 homeless.

Nagorno-Karabakh, an Armenian-populated enclave within the neighbouring Islamic Azerbaijan, had long been a bone of contention between the two republics; the situation erupted in 1989, and by 1993 Karabakh and much of the surrounding territory was in Armenian hands. Ethnic cleansing and wholesale migration on both sides resulted in an influx of refugees from Azerbaijan and an exodus of Azerbaijanis from Armenia. The result of the war and an economic blockade, imposed by Turkey and Azerbaijan in 1988, left Armenia severely impoverished.

The Republic of Armenia gained its independence from the Soviet Union in October 1991. Compared with its neighbors, Armenia enjoys a relatively high standard of human rights. The 1991 Law on Freedom of Conscience and Religious Organizations guarantees freedom of thought, conscience, and religion to everyone, subject only to the protection of public order, health and morality, and the rights and freedoms of other citizens. Although the law affirms the separation of church and state and maintains that all citizens and registered religious communities have the same rights, the Apostolic Church (defined as the national church) is accorded certain privileges. Proselytizing (undefined) is forbidden, except by the Apostolic Church; and all religious organizations are required to register with the State Council on Religious Affairs. A 1997 amendment raised the minimum requirement for registration from fifty to two hundred adult members and banned foreign funding for religions with headquarters outside Armenia. In 2000, a Memorandum of Understanding was signed as a preliminary step toward a concordat between church and state that would amend the constitution by clarifying conditions for church-state collaboration on subjects such as education, social services, state protocol, and the media.

As they have done throughout their history, the vast majority of Armenians consider themselves to be members of the Apostolic Church (as a birthright, even if they rarely enter a church building). By January of 2000, fourteen different groupings of religions were officially registered: the Armenian Apostolic Church, the ARMENIAN CATHOLIC CHURCH, ethnically affiliated Orthodox churches (Russian, Georgian, Greek, Romanian, Bulgarian), Judaism, Paganism, the BAHÁ'Í FAITH, the CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS, Armenian and other Baptists, Evangelical Protestants, the SEVENTH-DAY ADVENTIST CHURCH, Charismatics, and the NEW APOSTOLIC

CHURCH. Several other religions exist but are not registered for a variety of reasons: Most YEZIDIS and MOLOKANS do not feel the need to register as religious communities; the charter of the JEHOVAH'S WITNESSES is deemed to contradict the constitution; ISKCON (the INTERNATIONAL SOCIETY FOR KRISHNA CONSCIOUSNESS) has not the necessary two hundred members. Some religions function openly without official sanction, while members of other religions, such as the UNIFICATION MOVEMENT, operate in a more or less clandestine fashion as individuals or small communities.

Throughout the former Soviet Union, traditional religions continue to suffer from years of oppression. State-imposed secularism, the confiscation of property, a shortage of clergy, an atheistically socialized population, lack of experience in teaching and pastoral skills, and other deprivations have taken their toll. The arrival of well-trained and prosperous missionaries offering their spiritual (and secular) wares to the recently liberated population has been seen as adding insult to injury. Unsurprisingly, the two catholici issued an official joint statement in 1992 vigorously objecting to the proselytizing efforts of Armenian Roman Catholics, Mekhitarists, Protestants, various para-church movements, such as Jehovah's Witnesses, Pentecostals, and Mormons, and non-Christian movements such as ISKCON and Transcendental Meditation.

On the whole, the traditional religious communities have continued to practice their beliefs without difficulty in the post-Soviet Republic, but the fortunes of the newer religions have been more mixed. The ISKCON temple in Yerevan has been desecrated more than once. In April 1995, members of a number of minority religions, including Krishna devotees, Baptists, Baha'i, Charismatics, and Jehovah's Witnesses, were threatened, robbed, attacked, and even imprisoned by paramilitary gangs. Krishna devotees were taken, bleeding from the head, to hospitals; members of THE FAMILY were told that if they did not leave Yerevan within the next few hours they would be thrown over the balcony of their fifth-floor Yerevan apartment. They left. Members of an indigenous new religion, the Warriors of Christ, were imprisoned for hooliganism. Such incidents provoked international condemnation and have not been repeated; however, Jehovah's Witnesses are imprisoned for conscientious objection, and watching police have not interfered when they have been physically assaulted; the Warriors of Christ has had its property confiscated and its leader imprisoned on suspicion of swindling—an accusation that the movement hotly denies.

As throughout its turbulent history, Armenia has entered the twenty-first century facing acute economic, political, and military challenges. Its national church continues to play a significant role in the life of its people. How it will survive in an environment of globalization and pluralism remains to be seen, but it might be noted that the Armenian

Apostolic Church is an active member of the WORLD COUNCIL OF CHURCHES, that it enjoys friendly official relations with other major religions, and that, in September 2001, Catholicos Karekin II (b. 1951) undertook that Armenia would fulfil all the requirements on freedom of conscience necessary for its acceptance into full membership of the Council of Europe.

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Armenian Apostolic Church (Holy See of Echmiadzin)

The presence of Christians in Armenia can be traced back as far as the Apostolic period. According to a tradition, two of the twelve apostles, Thaddeus and Bartholomew, were the first evangelizers of Armenia and were both martyred there. There is historical evidence of a substantial Christian community in Armenia during the first three centuries of Christianity.

Christians remained a persecuted minority in Armenia until the missionary activity of St. Gregory the Illuminator (240–332). Gregory, a relative of the Armenian king Tiridates III (c. 238–314), was raised a Christian. The pagan Tiridates had Gregory imprisoned for nearly fifteen years in Khor Virab (deep dungeon) in Artashat, near Mount Ararat. After fifteen years of imprisonment, Gregory was released to cure Tiridates of a debilitating illness. Gregory converted the king and royal family to Christianity. Tiridates proclaimed Christianity the state religion of Armenia around 301.

After his ordination, Gregory baptized the king and royal family and was subsequently installed as the first catholicos, or chief bishop, of all Armenians, and continued his efforts to evangelize the Armenian people. In particular, Gregory is reported to have had a vision in Vagharsapat (twelve miles west of Yerevan, the present-day capital of Armenia) of Christ descending from heaven and striking the ground with a golden hammer. At this spot, the Cathedral of Holy Echmiadzin (the Only Begotten One Descended) was built. Echmiadzin thus became the original See of the catholicos of All Armenians. With the support of the royal family, Christianity was able to spread

quickly throughout Armenia and to permeate all aspects of Armenian life and culture.

The fifth century is significant to the Armenian Church for three reasons. First, St. Mesrop Mashtots (d. 438) invented the Armenian alphabet in 405. Together with the catholicos St. Sahak I (d. 439) and a number of disciples, Mesrop worked on the translation of the Bible into Armenian. Second, the Persian king attempted to impose Zoroastrianism on the Armenians. The Armenians resisted and, under the command of the general St. Vardan Mamikonian (d. 451), met the Persian forces in battle at Avarair in 451. Although the Armenian forces were defeated, the resistance continued and, in 484, the new Persian king allowed the Armenians to practice their Christian faith. The war against the Persians remains a defining feature of Armenian religious and national identity. Finally, due to the war, the Armenians were not represented at the Council of Chalcedon, one of the international gatherings of bishops of the Christian church at which decisions on essential Christian doctrines were made (451). The Armenian Church later formally rejected Chalcedon. As a result, the church has been isolated from the Eastern Orthodox churches that accepted the council's ruling, while being in communion with the other non-Chalcedonian or Oriental Orthodox churches. The liturgy and traditions of the Armenian Church are nevertheless very similar to those of EASTERN ORTHODOXY.

The See of the catholicos of All Armenians is not attached to any particular city. In 485, the see moved to Dvin, near Echmiadzin. From the tenth to the twelfth centuries, it was moved several times to various cities. As a result of invasions in Armenia, many Armenians migrated to Cilicia during the eleventh and twelfth centuries. In 1116, the see was moved to Cilicia. During the Cilician period, there was increased contact with other churches. St. Nerses IV Klayetsi (the Gracious) (1102–1173) was a remarkable catholicos who worked for unity with the ROMAN CATHOLIC CHURCH and Eastern Orthodox Church.

In 1375, the Armenian Kingdom of Cilicia fell. Many Armenians wished to return the see to Echmiadzin. The incumbent catholicos, however, did not want to leave Cilicia. Instead, a new catholicos was elected at Echmiadzin in 1441. Henceforth, there have been two Armenian catholicoi, the catholicos of All Armenians in Echmiadzin and the catholicos of Cilicia.

The church in Echmiadzin faced various challenges in the ensuing centuries. The church had a political function, since there was no longer an Armenian state. The catholicos of Echmiadzin had to deal with Persian and later Russian authorities. Various catholicoi of Echmiadzin, most notably Mkrtych I Khrimian (d. 1906) were influential national leaders.

An attempted genocide of the Armenians by the Ottomans starting in 1915 resulted in the deaths of over a million Armenians and the creation of a worldwide diaspora. A small fraction of historical Armenia, including Echmiadzin, be-

came the Soviet Republic of Armenia. The church was severely persecuted under Communist rule. With the fall of the Soviet Union and the restoration of Armenia's independence in 1991, the see has been free to operate its seminary and resume its prominent role in the life of the Armenian people. Catholicos Karekin I (d. 1999) signed a historic common declaration with Pope John Paul II in 1996 articulating the agreements on Christology that have been made by the Armenian Church in dialogue with the Chalcedonian churches.

Today, approximately six million Armenians claim adherence to the Armenian Apostolic Church. Half of all Armenians now live outside Armenia. The See of Echmiadzin has primacy of honor for all faithful of the Armenian Church. Only a catholicos can ordain bishops and bless the holy *meron* (chrism) used in the sacraments of ordination and chrismation. The catholicos has, in addition to his ecclesial functions, an important role as a national figurehead. The catholicos is elected by a delegation of bishops and laypersons. The see has direct jurisdiction over dioceses in Armenia and the former Soviet Union, Europe, North and South America, and Australia. Several dioceses in the Middle East, as well as one dissident diocese in North America, are under the jurisdiction of the See of Cilicia. The Armenian patriarch of Constantinople exercises authority over the Armenian churches of Turkey, while the Armenian patriarch of Jerusalem is the custodian of Armenian churches and holdings in the Holy Land. Both patriarchs, however, are dependent on the catholicos of All Armenians for bishops and the holy chrism.

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**Armenian Apostolic Church
(See of the Great House of Cilicia)**

As a result of invasions of Armenia by the Seljuk Turks in the eleventh century, a large number of Armenians migrated to Cilicia in Anatolia along the Mediterranean coast. The See of the catholicos of All Armenians moved to Cilicia

in 1116, eventually settling in the city of Sis. This was an especially vibrant period for the Armenian Church, in part because the church was now in direct contact with Latin Christians and crusaders. Many of the Armenian bishops were greatly influenced by Latin Christianity and culture, and even entered into full communion with Rome. Notable clergy in this period were Catholicos St. Nerses IV Klayetsi (the Gracious; 1102–1173), the author of numerous theological works and poems, and St. Nerses of Lampron (1153–1198), bishop of Tarsus and author of an extensive commentary on the Armenian liturgy. Both men were actively involved in attempts to restore unity with the Greek and Latin churches.

With the aid of crusaders, the Armenians were able to establish a kingdom in Cilicia. The Armenian Kingdom of Cilicia fell in 1375 to the Egyptian Mamelukes. Many Armenians began to return to Armenia and wanted to return the see to Echmiadzin in Armenia. The incumbent catholicos, Grigor IX Mousabegyantz, however, did not want to leave Cilicia. Instead, a new catholicos, Kirakos of Virab, was elected at Echmiadzin in 1441. As a result, there are today two Armenian catholicoi, the catholicos of All Armenians, whose see is at Echmiadzin, and a catholicos of the Great House of Cilicia. Both catholicoi have the same privileges and authority to ordain bishops and to bless the holy *meron* (chrism) used in the sacraments of ordination and chrismation. The catholicos of All Armenians enjoys a primacy of honor, though the catholicos of Cilicia has complete authority within the dioceses under his jurisdiction. There are no doctrinal or liturgical disagreements between the two sees. Disagreements over jurisdiction were limited and inconsequential until the political crises of the twentieth century.

In 1915, the Ottoman government began a policy of genocide against the Armenians. As a result, Cilicia was effectively depopulated of Armenians. The See of Cilicia went into exile, eventually settling in Antelias, Lebanon, on the outskirts of Beirut. Having lost its traditional dioceses in Cilicia, the See of Cilicia was granted the dioceses of Lebanon, Syria, and Cyprus, formerly under the jurisdiction of the Armenian patriarch of Jerusalem. In 1920, Armenia was forcibly incorporated into the Soviet Union. Thus, the See of Echmiadzin fell under Communist domination. Because of opposition to Communist influence, several dioceses that had been under Echmiadzin asked to be taken under the jurisdiction of the See of Cilicia. In 1956, Catholicos Zareh I of Cilicia agreed to extend his jurisdiction over the dioceses of Iran, Greece, and a number of North American parishes that refused to accept the authority of the Echmiadzin Diocese. As a result, there are two rival Armenian dioceses in North America. The collapse of the Soviet Union and the restoration of Armenian independence in 1991 were viewed as hopeful signs that the conflict would end. The jurisdictional conflicts, however, have persisted.

Because it was free of Communist interference, the See of Cilicia was more active in the twentieth century than the See of Echmiadzin. Its seminary has produced clergymen who serve the Armenian Church throughout the world. The see publishes a large number of books in Armenian on religious and secular topics. Several of the catholicoi of Cilicia have also been prominent leaders in the ecumenical movement. Catholicos Karekin II (catholicos of Cilicia from 1977–1995; as Karekin I, catholicos of all Armenians, 1995–1999) was an observer at the Second Vatican Council and a vice-moderator of the WORLD COUNCIL OF CHURCHES. Catholicos Aram I (catholicos of Cilicia since 1995) currently serves as moderator of the World Council of Churches.

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Armenian Catholic Church

The Armenian Catholic Church, an Eastern-rite church in full communion with the ROMAN CATHOLIC CHURCH, emerged in the eighteenth century as the outgrowth of several centuries of missionary activity by Roman Catholics among members of the ARMENIAN APOSTOLIC CHURCH residing in Lebanon. The ancient church of Armenia was separated from the larger body of Christendom in the fifth century following the Council of Chalcedon (451 C.E.). For a variety of reasons, the Armenian bishops refused to affirm the teachings promulgated by the council, one of the international gatherings of bishops of the Christian church at which decisions on essential Christian doctrines were made, concerning the nature of Christ. The Armenian position has traditionally been termed Monophysitism, the doctrine that Christ had only one nature, the divine, even though he took on human form. Chalcedon taught that Christ had both a human and a divine nature. The argument remains an important one in Christian theology, and many within other Christian communities considered the Armenians to be heretics.

Army of Mary

After many centuries of independent development, members of the Armenian Church came into contact with the Crusaders who passed through Little Armenia (Cilicia), an Armenian land on the southern coast of what is now Turkey. An initial alliance of the church in Cilicia and the church in Rome was established in 1198. However, the union was unacceptable to the main body of Armenians and was ultimately brought to an end by the Tatar conquest of the area in 1375. The Roman Catholics kept the ideal alive with the publication of a union decree by the Council of Florence in 1439.

Over the next centuries, as opportunities arose, missionary activity was carried out by Catholic priests, and a scattered number of Armenian congregations affiliated to the Roman Catholic Church emerged. Then in 1742, following the conversion of an Armenian bishop, Abraham Ardzivian (1679–1749), to Catholicism, Pope Benedict XIV established the Armenian Catholic Church as a formal body of believers with Ardzivian as their patriarch. He took the name Abraham Pierre I, and his successors have subsequently included Pierre as part of their religious titles. The church continued to use the Armenian liturgy, which had been developed among the Armenian people through the centuries, with some minor adjustments.

The faithful under the new patriarch's jurisdiction resided within the Ottoman Empire, and they became subject to some immediate persecution. The Ottoman authorities wished to relate to their Armenian subjects through one church, the Armenian Apostolic Church, and its bishop in Constantinople. It was not until 1829 that the government recognized those Armenians in communion with Rome. The government allowed the appointment of a second bishop, to reside in Constantinople. Finally in 1867, the two bishoprics were united into a single patriarchal office located at Constantinople.

The church grew substantially for a half century, but was decimated by the Turk's wholesale slaughter of Armenians at the end of World War I. Those who died included an estimated 100,000 Armenian Catholics, among them 7 bishops, 130 priests, and 47 nuns. In 1928, the patriarch was relocated to Lebanon. During this same period, many Armenians left their traditional homeland and relocated across Europe, North Africa, Australia, and North and South America. Subsequently dioceses were established in France, the United States, and Argentina.

The majority of members reside in Lebanon and Syria, but there are dioceses in Turkey, Iran, Iraq, and Egypt. There are some 150,000 members worldwide. Following the fall of the Soviet Union, the Vatican moved to strengthen its ties to Armenian Catholics in the former Communist countries and appointed a bishop to oversee their work. The church supports three ordered religious communities, a seminary in Lebanon, and a college in Rome.

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<http://www.geocities.com/Athens/Delphi/9395/#>

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Army of Mary [Armée de Marie]

Marie-Paule Giguère (b. 1921) was born in Sainte-Germaine-du-Lac-Étchemin (Québec) in 1921 and married Georges Cliche (1917–1997) in 1944. Although Marie-Paule had five children, her marriage was not happy. Georges was a spendthrift, unfaithful, and an alcoholic. Counseled by a number of Catholic priests, Marie-Paule left him in 1957. She started hearing the “internal voice” of Jesus Christ and the Virgin Mary as a teenager, and eventually they asked her to write a voluminous spiritual autobiography, *Vie d'Amour* (Life of Love), the fifteen volumes of which were published between 1979 and 1994.

Marie-Paule first “heard” a reference to the Army of Mary, a “wonderful movement” that she was called to lead, in 1954. It was officially established on August 28, 1971. A priest from the Catholic diocese of Rimouski (Québec), Father Philippe Roy (1916–1988), joined the movement in 1972 and eventually became its general director. Following a request by Monsignor Jean-Pierre van Lierde, a prelate in the Vatican's Roman Curia and a friend of Marie-Paule, the archbishop of Québec, Maurice Cardinal Roy (1905–1985; not a relative of Father Philippe Roy) officially recognized the Army of Mary as a Catholic lay association in 1975. In 1976, a popular French author of texts on prophecy, Raoul Auclair (1906–1997), after having read the manuscript of *Vie d'Amour*, decided to become a member of the Army of Mary. In 1978, he moved from France to Québec, where he became the editor of the movement's magazine, *L'Etoile*. In the years that followed, the Army of Mary gathered thousands of followers in Canada (and hundreds more in Europe).

The Community of the Sons and Daughters of Mary, a religious order including both priests and nuns, was established in 1981, with John Paul II personally ordaining the first Son of Mary as a priest in 1986. Several other ordinations followed, and a number of Catholic dioceses throughout the world were happy to welcome both the Sons and the Daughters of Mary to help them in their pastoral work. After her husband's death in 1997, Marie-Paule herself became a Daughter of Mary and was subsequently elected su-

perior general of the congregation. A larger Family of the Sons and Daughters of Mary also includes lay organizations, such as the Oblate-Patriots, established in 1986 with the aim of spreading Catholic social teachings, and the Marialys Institute (created in 1992), which gathers Catholic priests who are not members of the Sons of Mary but who share their general aims.

The Army of Mary's success has always been accompanied by conflicts with members of the Catholic hierarchy. Liberal Catholic bishops in Québec regarded the movement as suspiciously archconservative. After Cardinal Roy's death, his successor Louis-Albert Cardinal Vachon proved to be as hostile to Marie-Paule's visions and revelations as Roy had been sympathetic. Vachon regarded some of the visions as of dubious orthodoxy. He focused on certain writings by Raoul Auclair (according to which the Immaculate existed as a spiritual being since before the creation, later to descend into the Virgin Mary) and on other writings by a Belgian member, Marc Bosquart, who had moved to Québec and had written two books claiming that the Immaculate was now mystically inhabiting Marie-Paule. Although the Army of Mary maintained that these were Bosquart's personal opinions, rather than teachings of the movement itself, Vachon proceeded to withdraw the official recognition of the Army of Mary as an official Catholic organization. The case went to Rome, and in 1987 the Congregation for the Doctrine of Faith judged Bosquart's opinions as "seriously erroneous." Although the Army of Mary promptly withdrew Bosquart's books from circulation, skirmishes with Catholic bishops in Québec continued, while some English-speaking Canadian bishops, and certain bishops in Italy, were still prepared to accept both the Sons and Daughters of Mary and the Army of Mary itself into their dioceses.

Finally, on March 31, 2000, the Vatican Congregation for the Doctrine of Faith sent a note to all Canadian bishops stating that Marie-Paule's *Vie d'Amour* contained doctrinal errors and that further action needed to be taken. In 2001, the National Conference of Canadian Bishops published a statement saying that the Army of Mary should no longer be regarded as a Roman Catholic organization. Both documents were careful, however, in distinguishing between the Army of Mary as a lay organization and the congregations of the Sons and Daughters of Mary. Apparently, the Vatican would like to maintain an ongoing dialogue with the latter, and has praised their members as excellent priests and nuns, despite the fact that they remain fiercely loyal to Marie-Paule and are unlikely to separate themselves from the Army of Mary. Membership in the lay organization is currently around 6,000.

Address:

Army of Mary
Centre International de l'Armée de Marie

Spiri-Maria
155 Route de la Grande-Ligne
Lac-Etchemin, Québec G0R 1S0
Canada
<http://www.communaute-dame.qc.ca>

Massimo Introvigne and PierLuigi Zoccatelli

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Arsha Vidya Gurukulam

Arsha Vidya Gurukulam was founded at Saylorsburg, Pennsylvania, in 1986, by Swami Dayananda Saraswati, who had been a disciple of Swami Chinmayananda (1916–1993), famous authority of the scriptures of India and founder of a teaching mission to the West. Swami Dayananda seemed destined to be his teacher's successor as head of Chinmaya West, but in 1982, he left the organization in part to lead what he considered a more simple life of a teacher rather than as an administrator of a growing institution.

Swami Dayananda emerged in the 1970s teaching a course on Advaita Vedanta, a monistic form of Hindu thought that views reality as one, and all distinctions as illusion. Important to the advaita approach is an understating of the self (*atman*) and identical with God (*Brahman*). *Advaita* negates *dvaita*, which means "two" thus advaita is "that which is nondual." It reveals that there is nothing other than that One, a whole without parts. Enlightenment is a shift in understanding concerning the Whole that is best brought about through the study of the sacred texts

His teaching career has included both an intensive study of classical Hindu literature that undergirds the more than twenty books he has authored. He continues to teach intensive courses on Vedanta at Saylorsburg and its two sister ashrams in India, one at Coimbatore, established in 1990, and one at Rishikesh. These ashrams are distinctive in that they are not dominated by a contemplative atmosphere but attempt to create a more academic environment. The primary goal is the acquisition of knowledge about Vedanta. Residents spend much time in the study of the ancient Sanskrit texts. Spiritual practice is centered on a thirty-minute period of meditation each morning. Mastery of the sacred scripture is seen as the most reliable means to overcome ignorance and appropriate direct knowledge of the Absolute.

Art of Living Foundation

Through the years Swami Dayananda has trained a number of students who have themselves gone on to establish their own ashrams following the traditions they have learned at the Arsha Vidya Gurukulam: Included are Swami Veditatmananda, founder of Adhyatma Vidya Mandir in Gujarat; Swami Vagishananda, founder of the Education for Living program in London, England; and Gambhira Chaitanya, who teaches in Argentina and Brazil. The staff of teachers at the three ashrams allow a year-round program of instructions that also include classes in hatha yoga and ayurveda medicine.

Addresses:

Arsha Vidya Gurukulam
P.O. Box 1059
Saylorsburg, PA 18353

Arsha Vidya Gurukulam
Anaikatti P.O.
Coimbatore - 641 108
Tamil Nadu
India

Sources:

- Dayananda Saraswato, Swami. *Meditation at Dawn*. Self-published, n.d.
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- “Swami Dayanada Renounces Chimaya Mission West: Changes and Challenges Ahead” *New Saivite World* (Fall 1983).

Art of Living Foundation

Ravi Shankar (honored with the title of Sri Sri), who is not to be confused with the famous Indian musician, was born in 1956 in southern India. His life is totally dedicated to what he defines as the “re-evaluation of human values.” In 1982, he founded the Art of Living Foundation in the United States. This educational organization, which refuses to be labeled a religious organization, was created to assist all members of society, regardless of their sociocultural context, in reaching their full human potential. The International Association for Human Values (IAHV), with main offices in Geneva, Switzerland, and with three national chapters (United States, India, and Canada) embodies the common objective of all of the initiatives promoted and inspired by Ravi Shankar. Since November 1996, the Art of Living Foundation has been a nongovernment organization (NGO), with the status of consultant to the Economic and Social Council (ECOSOC) of the United Nations, offering educational programs, practical tools, and experience-gaining processes for stress management, problem solving, health improvement, and living life with greater joy and enthusiasm. According to the foundation, more than a million

people in ninety-eight nations around the world have participated in these programs.

The Art of Living Foundation has affiliate offices on all of the continents and manages three main international centers: Bangalore (India), St. Mathieu du Parc (Québec, Canada), and Bad Antogast (Oppenau, Germany). The “5 H Program” is a volunteer-operated initiative of the International Association for Human Values and offers social and community development programs that focus on five objectives: Health, Homes, Hygiene, Harmony amidst Diversity, and Human Values. In 1992, Ravi Shankar created the Prison SMART (Stress Management and Rehabilitative Training) Foundation, whose activities are aimed at those people involved in the justice system. The foundation also organizes a series of specific training programs, which include the ART Excel (All ’Round Training for Excellence) Program and the Corporate Executive Program (for corporate training).

Although Ravi Shankar draws from a spiritual patrimony of Indian origin, he also draws from humanity’s various religious and spiritual traditions, which he sees as having a universal relevance. According to the Art of Living, there are seven levels to human existence: body, breathing, mind, intellect, memory, ego, and self. In the teaching of Ravi Shankar, health is not seen simply as the absence of illness, but rather as consisting of the harmony of these seven levels. The Art of Living emphasises the importance of learning special techniques for preserving or reestablishing this harmony. These techniques, which use breathing as the main tool, are applied at two levels. The first consists in different types of *pranayama* (Sanskrit; to direct or store vital energy), in which it is believed that inhalation coincides with taking in energy and exhalation coincides with the elimination of toxins from the body. The purpose of the pranayama is to keep the mind calm and lucid, to increase lung capacity, and to energize the entire organism. The second application is *sudarshan kriya* (Sanskrit; purifying action that permits a clear vision of your own nature), which again works with breathing in its twofold nature: the intake of vital energy and the release of toxins. The sudarshan kriya starts a self-healing process, making it possible for the individual to enjoy great benefits. The final purpose of these techniques is the revitalization of the seven levels and the resynchronization of the first six with the Self. When the body is charged with energy and the seven levels are in harmony, the natural and spontaneous response is for the individual to express the fundamental human values that represent the true human nature, a state of things that the Art of Living perceives as its objective.

Another tool used by the Art of Living is *Sahaj Samadhi* meditation. Meditation is defined as a state of being in which the individual effortlessly enters into contact with the most profound part of him or herself—the Self—the

essence of the human soul by using a method that dates back to the ancient Vedic tradition, being the oldest, indeed the eternal scripture, according to Hindu belief. In addition to teaching these techniques, Ravi Shankar makes use of other tools, including a learning system aimed at integrating healthy and effective life principles into one's own daily life and at recognizing the mechanisms of the human mind that generate stress and uneasiness; the techniques are then used for self-liberation from stress and uneasiness.

There is no central headquarters for the foundation; of the international centers, the most important is in Bangalore: Art of Living Foundation, c/o Ved Vignan Mahavidya Peeth-Bangalore, Prashant Rajore, 21st km, Kanakapura Rd., Udayapura, Bangalore, Karnataka 560 062 India. The International Association for Human Values (IAHV) is headquartered in Geneva: IAHV, 2 Ave. Pictet Rochemont, CH-1207 Geneva, Switzerland. It has an Internet site at <http://www.iahv.org/>.

Address:

Art of Living Foundation
<http://www.artofliving.org>

Andrea Menegotto

Sources:

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Status of religions in Aruba, 2000-2050

Followers	2000			2025	2050
	total	%	rate		
Christians	99,100	96.4	4.91	240,000	330,000
Roman Catholics	84,300	82.1	5.17	210,000	303,000
Protestants	7,500	7.3	1.82	18,000	11,500
Independents	1,400	1.3	2.07	2,500	4,200
Nonreligious	1,400	1.4	6.07	5,000	9,000
Spiritists	1,000	1.0	5.29	2,000	3,000
Muslims	280	0.3	7.33	1,000	1,500
Atheists	260	0.3	4.85	600	900
Chinese folk-religionists	160	0.2	4.07	400	500
Baha'is	150	0.1	7.77	400	600
Jews	140	0.1	2.73	300	400
Buddhists	130	0.1	2.82	300	400
other religionists	80	0.1	4.41	200	300
Total population	103,000	100.0	4.93	250,000	347,000

raise horses and cattle, which for many years formed the base of the island's economy. The island came under Dutch control by the Treaty of Westphalia and was grouped together with nearby Curaçao and Bonaire as the Netherlands Antilles. Through the next century, because of the low need for labor, few slaves were imported. People of African descent constituted about 12 percent of the population when freedom was granted in the nineteenth century.

Life on Aruba changed dramatically at the end of the 1920s with the discovery and development of oil fields. Many expatriates, mostly Americans, settled there. Through the last half of the twentieth century, Arubans agitated for freedom from the Netherlands Antilles, with power centered on Curaçao, and then for independence as a nation. The former was granted in 1986, but in 1990 Aruba withdrew its petition for independent nationhood.

Aruba

Aruba, an island nation related to the Netherlands in the Caribbean off the coast of Venezuela, was originally settled by the Caiquetios people. They were the unfortunate victims of contact with Europeans and through the 1600s were conquered, and many were sold into slavery by the Spanish. The few settlers who occupied the island began to

Arya Samaj

When the Dutch took control of the Antilles (which also included the Windward Islands), they expelled the Spanish Catholic Mission. However, Jesuit priests were allowed back in 1705. Subsequently, the ROMAN CATHOLIC CHURCH became and has remained the dominant religion on Aruba; it claims some 80 percent of the 62,000 residents. The Dutch introduced the REFORMED/PRESBYTERIAN TRADITION to the Antilles, and it continues as the United Protestant Church of Aruba, combining both Reformed and Lutheran elements.

When the Dutch lost their foothold in Brazil in the seventeenth century, which had been centered in Recife, they evacuated the Jewish community, which feared once again coming under Portuguese rule. Most of the Brazilian Jews were taken either to New Amsterdam (New York) in America or to Curaçao. Some of the Curaçao Jews eventually moved on to Aruba but abandoned the island in the nineteenth century. A new start for the Jewish community there was made in 1924, and now a small community of some thirty-five families exists. The community dedicated a new synagogue in 1962.

Also, early in the twentieth century, a community of Muslims formed in Curaçao, consisting of immigrants from Syria, Lebanon, and Suriname. Members of this community moved to Aruba.

Through the twentieth century a variety of Protestant churches, including Holiness and Pentecostal churches from the United States, made Aruba their home. Notable among these was the Evangelical Alliance Mission, which came in 1931 and sponsors a broadcasting station, Radio Victoria. The SEVENTH-DAY ADVENTIST CHURCH, which came a few years before, have the third largest membership of any church on the island.

The JEHOVAH'S WITNESSES landed on Aruba in the early 1940s. The CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS organized its first congregation in 1986, and the following year, portions of the Book of Mormon were translated into the local language, Papiamentu, and published.

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Arya Samaj

Founded in 1875 in colonial India, the Arya Samaj (noble soul), formerly known as Arya Pratinidhi Sabha, is a reformist Hindu sect that synthesizes ancient orthodox ritual practice with modern notions of social organization and interaction. Arya Samajis reject much of Hinduism's *sanatan dharma* (e.g., idol worship, *pūja*) and instead have made the Vedas their preeminent sacred texts. Havan (an

ancient fire ceremony) is their central ritual practice, and they promote ten basic principles: (1) God is the original source of all that is true, (2) God is a single, eternal, fully conscious being, (3) the Vedas are the books of all true knowledge, (4) all people should be ready to accept truth, (5) all acts should be performed with righteousness and duty, (6) Samajis should promote good to the whole world through physical, spiritual, and social progress of all humans, (7) all interactions should be regulated by love and due justice in accordance with the dictates of righteousness, (8) realization and acquisition of knowledge (*vidyaa*) should be promoted for all, (9) Samajis should strive for the upliftment of all and not be satisfied with only personal development, and (10) while the individual is free to enjoy individual well-being, everyone should dedicate themselves to overall social good.

Most of these principles support a strong, anticaste, universalizing sentiment of social service. Moreover, they introduced a ceremony for conversion called *shuddhikaran* (purification) that ritually cleansed converts so that they could be absorbed or reabsorbed into the Hindu fold. Despite this ceremony, and promotion of fundamental principles of social justice, many Samaji communities were unable to forget a convert's caste background, thus making it difficult for individual converts to be absorbed socially into the group. For this reason, especially in the first half of the twentieth century, proselytization efforts focused on entire (usually endogamous) groups.

Mul Shankara (1824–1883), founder of the Arya Samaj, was born a Brahman, reared with an Orthodox Brahman education in Gujarat, and went on to take the vows of a *sannyasi* (a follower of the renounced life) in 1848 with the Sarasvati Dandi Order of Yogis. As a *sannyasi*, he took a new religious name, Dayananda Sarasvati, and wandered the length and breadth of India for the next twelve years, eventually settling in Mathura to study under the Vedic scholar Virajananda. In the context of colonial India's emerging social and political consciousness and nationalism, Dayananda preached a message of gender equality and social liberalism (strongly anticaste) through Vedic interpretations, a message that was often in conflict with other emerging sectarian philosophies of the time. His abrasive and polemic style did not endear him to many who cherished traditional Hinduism, but there were others who found his message liberating. Thus the Arya Samaj grew as an organization, particularly in the Punjab, where it remains an important sect to this day.

Members of the group continue to engage in proselytizing its universalizing message of spiritual truth and social reform, a practice that has taken the organization and its philosophy around the world. Countries of the Indian diaspora, in particular (e.g., Guyana, Trinidad and Tobago, Canada, Kenya, and many more), have numerous, registered centers for worship, but the worldwide number of ad-

herents is difficult to assess. Trinidad (in the eastern Caribbean) is particularly notable for having the first woman to become a Hindu priest (*pandit*). Indrani Rampersad was inducted as a *pandita* of the Arya Pratinidhi Sabha.

Address:

Arya Samaj
Sarvadeshik Arya Pratinidhi Sabha
Dayanand Bhawan
Asaf All Road
New Delhi
India
<http://www.wherisgod.com>
<http://aryasamaj.com>

Carolyn V. Prorok

Sources:

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Assemblies of God

The Assemblies of God is an American Pentecostal and Evangelical Christian denomination with fraternally related constituencies around the world; it was founded at Hot Springs, Arkansas, April 2–12, 1914. The roots of the General Council of the Assemblies of God (AG) can be traced to radical Evangelicals in the Wesleyan wing and especially the Reformed wing of the nineteenth-century HOLINESS MOVEMENT. In addition to the historic truths of the Christian faith, these Holiness forerunners of AG subscribed to three distinctive beliefs: They believed in sanctification, or full consecration, as a work of grace subsequent to conversion, referred to later in the century as baptism in the Holy Spirit; they believed in divine healing; and they preached the urgent need to evangelize the world before the imminent premillennial return of Jesus Christ. Modern Pentecostalism arose from this background; its official beginning is dated to a revival on January 1, 1901, under the leadership of Charles F. Parham (1873–1929) at his Bethel Bible School in Topeka, Kansas. Parham framed the doctrine distinctive of classic Pentecostalism by teaching that glossolalic utterance, or speaking in tongues, signified that the prophesied outpouring of the Holy Spirit (Joel 2:28–29) had now come, that it (not Holiness sanctification) verified the reception of Spirit baptism, and that it provided linguistic ex-

pertise and spiritual empowerment for God’s End-time missionaries. Subsequent Pentecostal revivals, notably in Houston; Los Angeles; Chicago; Zion, Illinois; Nyack, New York; and elsewhere, also strongly impacted those who formed the AG.

Concerns about doctrinal stability, legal recognition, overseas missions, ministerial training, and spiritual unity led over three hundred largely independent Pentecostals to gather in Hot Springs, Arkansas, in 1914 to establish the General Council of the AG. Preferring to be identified as a “cooperative fellowship” rather than as a denomination, the council did not adopt a creedal statement until 1916 (Statement of Fundamental Truths), when a schism occurred over the nature of the Godhead, a schism that resulted in the withdrawal of “Jesus Name” or “Oneness” believers. A constitution and bylaws came later in 1927. From the beginning, the AG embraced conservative Evangelical doctrines, with the addition of a distinctively Pentecostal spirituality emphasizing baptism in the Holy Spirit with the “initial physical evidence,” as it was called, of speaking in tongues and the restoration of the charismatic gifts of the Spirit, as enumerated by Saint Paul (1 Cor. 12:8–10), for the life and mission of the church. The most recent exposition of AG theology appears in the 1995 edition of *Systematic Theology*, edited by Stanley M. Horton.

Organizationally, the AG adopted a mixed congregational/presbyterial church polity. This polity allows for a



One of the Assemblies of God’s 2002 logos (Courtesy of the Assembly of God)

measure of local church sovereignty, under the oversight of the General Council, the highest governing body, made up of all ordained ministers and lay delegates from the churches, which meets biennially. Two smaller bodies, the General Presbytery and the Executive Presbytery, also administer the denomination and its many programs. The general officers include the general superintendent, assistant general superintendent, general secretary, and general treasurer; other top leaders include the executive directors of AG World Missions and AG Home Missions. Ministerial training is provided through regional and national institutions of higher education (Bible institutes, colleges, universities), as well as through the Assemblies of God Theological Seminary and the nontraditional program of Global University, both located in the headquarters city of Springfield, Missouri. The Gospel Publishing House serves as the denominational publishing arm and the weekly *Pentecostal Evangel* as its official voice.

Aggressively evangelistic, the AG included thirty missionaries on its roster in 1914. By 2001, 1,816 missionaries served in 186 nations, in ministries of gospel proclamation and compassion, in association with fraternally related constituencies numbering over 35 million people. Central to its concept of missionary work has been the priorities of establishing self-supporting, self-governing, and self-propagating indigenous churches and providing leadership training. In the United States, the AG lists 32,310 credentialed ministers, 12,084 churches, and an overall constituency of 2,577,560. It also holds membership in the National Association of Evangelicals, through which it is related to the WORLD EVANGELICAL ALLIANCE. The Flower Pentecostal Heritage Center, located in the national headquarters complex, houses a museum and archival resources.

Address:

Assemblies of God
1445 Boonville Ave.
Springfield, MO 65802
<http://www.ag.org/top/>

Gary B. McGee

Sources:

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Wilson, Everett A. *Strategy of the Spirit: J. Philip Hogan and the Growth of the Assemblies of God Worldwide, 1960–1990*. Irvine, CA: Regnum Books International, 1997.

Assemblies of God in Brazil

Pentecostalism in Brazil began with the immigration of two Swedes to Belém in 1910. Daniel Berg (b. 1885) was a Baptist who moved from his native Sweden to the United States in 1902. In 1909, while visiting his homeland, he received the Pentecostal baptism of the Holy Spirit with the accompanying evidence of speaking in tongues. Upon his return to America, he joined the congregation led by Pentecostal pioneer William H. Durham in Chicago. There he met Gunnar Vingren, who had a dream that the pair should go to Brazil as missionaries. Once settled in Belém, they began to spread the Pentecostal message among the Baptists of the city.

As they mastered the language, the pair began to travel across Brazil, first in the north and then in the 1920s in the south. The Assemblies of God emerged as the result of their work. As early as 1913, the initial missionaries (to Portugal) were commissioned. Subsequently, missionary work was launched in French Guiana, Bolivia, Colombia, Canada, the United States, Ecuador, Paramaribo, Mozambique, and East Timor. The church had some four hundred thousand members by 1940. It surpassed the million mark in the early 1960s. By the 1970s, the Assemblies were the largest Protestant church in the country and the only one with congregations in all of the states of Brazil. By the end of the century, it had more than six million members and a constituency more than twice that number.

The church has an extensive Web site, given below, through which it may be contacted. Its publishing house is located at Av. Brasil, 34.401, Bangu, Rio de Janeiro RJ, CEP 21851-000, Brazil. It has rejected membership in the WORLD COUNCIL OF CHURCHES.

Address:

<http://www.admb28.hpg.ig.com.br/setor28.htm>

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Assemblies of God in Great Britain and Ireland

Assemblies of God in Great Britain and Ireland (AGGBI) was founded from independent Pentecostal congregations in the United Kingdom. In response to an invitation from John Nelson Parr (1886–1976), a gathering was arranged at Aston, Birmingham, in February 1924. Parr assured those present that “the autonomy of the local assembly would be strictly observed.” He had in mind a British fellowship based on the pattern of the General Council of the ASSEMBLIES OF GOD, which had been formed in the United States in 1914. The union of assemblies that was envisaged was to operate at three levels. First, assemblies would adhere to the same fundamental truths. Second, assemblies should maintain fellowship through District Presbyteries. Third, a General Presbytery would be set up, composed of local pastors and elders.

The Assemblies’ statement of fundamental truths followed basic Evangelical tenets regarding the Trinity, the authority of the Bible, and the need for a personal experience of conversion. They also believed water baptism should be by total immersion and that healing from illness is provided for by the death of Jesus on the cross (the Atonement). In common with many other Pentecostal denominations, they agreed that spiritual gifts and miracles should be expected in the modern era and that speaking in tongues (glossolalia), as described in the New Testament, is the initial evidence of the baptism in the Holy Spirit, a divine experience given to empower the ordinary believer for Christian service.

A second meeting was held in Highbury, London, in May 1924 with eighty people present, among them Donald Gee (1891–1966) and the Carter brothers, John (1893–1981) and Howard (1891–1971). As a consequence of an invitation, thirty-seven assemblies in England and one in Belfast joined immediately and thirty-eight from Wales and Monmouth joined in August, accepting the pattern that had been worked out at the Aston meeting. The AGGBI became a reality.

At the end of 1925, several senior members of the Pentecostal Missionary Union (PMU), a Pentecostal agency formed in 1909 in England, resigned. The remaining members, who were by now representatives of the AGGBI, took responsibility for the whole enterprise, and the two bodies merged. This provided AGGBI with a ready-made missionary work, which has continued to be active, first in specific fields in China and India where missionaries were supported, and latterly in a less organized way in thirty countries of the world, often by providing teaching and other support for indigenous churches.

The number of assemblies (or congregations) in Britain increased from 140 in 1927 to 200 in 1929. It has continued a steady growth, and by the mid-1950s there were

more than 500. At the end of the century, there were around 700. The period of fastest growth occurred in the period 1926–1928, as a result of the ministry of the healing evangelist Stephen Jeffreys. The 1930s and 1950s were also periods of steady growth. Throughout the period when AGGBI was growing, British society was becoming more secular, and numerical decline was observable among the older denominations.

The war years (1939–1945) put a stop to campaigning but were marked by a more than usual sense of unity among ministers. By the 1960s, when the CHARISMATIC MOVEMENT burst on the scene, AGGBI was in need of “Another Springtime” (the title of a sermon preached at the General Conference by Donald Gee in 1960), and many attempts were made to secure this, mainly by reforming the intricate and increasingly complex constitution.

Tensions between reformers and conservatives in the 1970s led by the end of the 1980s to a simplified constitution, which appeared to encroach on local church autonomy, since it gave authority to regional and national superintendents. A policy of regionalization grouped congregations together into larger blocks and also allowed for the delegation of business matters to smaller subgroups of ministers. Efforts to combine reforms with an emphasis on creating new churches in Britain were partly successful, but it was difficult to accelerate growth at home while maintaining overseas efforts.

In the late 1990s, the general superintendency and the national leadership ensured that local projects and departmental structures, particularly in education, training, and church planning, were coordinated, and ambitious targets for growth were set. At the same time expansion of facilities permitted a full range of degree courses to be offered at Mathersey Hall, the denominational Bible College.

Address:

Assemblies of God in Great Britain and Ireland
c/o Mr. Basil D. Varnam, Gen. Admin.
106 Talbot St.
Nottingham NG1 5GH
United Kingdom
<http://www.aog.org.uk>

William K. Kay

Sources:

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Assemblies of Yahweh

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The Assemblies of Yahweh emerged in the 1980s as the largest of the groups of the Sacred Name movement, a faction within the larger Adventist movement in the United States. The Adventist movement had originated in the 1830s around the prediction of founder William Miller (1782–1849) that Christ would return in 1843/44. When Christ failed to appear, the movement split into three major segments, each of which spawned a number of individual churches. One faction took the name Church of God and was distinguished by its acceptance of sabbatarianism (worship on the Sabbath or Saturday rather than Sunday). In the 1930s, the idea that Yahweh, God's name in Hebrew (the original language of the Jewish Bible/Christian Old Testament), was significant and that it and Yahshua (rather than Jesus) should be used within the Church of God (Seventh Day) began to gain currency. The use of the Sacred Names was often aligned with the demand that the church revive the observance of the ancient Jewish festivals.

In 1937, Elder C. O. Dodd founded *The Faith*, a periodical supporting the cause of the Jewish festivals. By the early 1940s, he had begun to argue for the Sacred Name cause in the *Faith* and to print supportive material through the Faith Bible and Tract Society. Over the next generation a small number of Sacred Name congregations formed in various parts of the United States. Into this situation in the 1960s came Jacob O. Meyer, a former member of the CHURCH OF THE BRETHREN who had been converted to the Sacred Name cause and affiliated with a small congregation in Hamburg, Pennsylvania. In 1964, he moved to Idaho to become the assistant editor of the *Sacred Name Herald*, one of several periodicals serving the loosely organized movement.

In 1966, Meyer returned to Pennsylvania and began an independent radio ministry. By 1968, his ministry had grown to the point that a magazine, *The Sacred Name Broadcaster*, was launched, and in 1969, he founded the Assemblies of Yahweh. By the end of the century, some seventy congregations had been formed. There are affiliated assemblies in some fifty countries, with offices for the global work located in the United Kingdom, the Philippines, and Trinidad.

Apart from the use of the Sacred Names, the Assemblies of God have developed other unique beliefs. Meyer asserts that if one is to understand the Scriptures, the Old Testament must be allowed to supply the basis of faith. He denies the doctrine of the Trinity and believes that all the Jewish commandments must be followed (including the Jewish festivals) with the exception of the animal sacrifice ordinances. Women in the Assemblies dress modestly and cover their heads during worship services. Worship without using the words God and Jesus has made much of the traditional Christian literature unacceptable to the Assemblies, and to

fill the vacuum, Meyer has led in compiling a Sacred Name hymnal and translation of the Bible.

The Assemblies of Yahweh sponsor the Obadiah School of the Bible, also in Bethel, Pennsylvania. It is headed by the directing elder (Meyer) and the ordained elders (all male). There are also a number of senior missionaries and missionaries (who may be female). The primary spread of the Assemblies has come in response to its expansive radio ministry, which is broadcast in some seventy countries.

Address:

Assemblies of Yahweh
P.O. Box C
Bethel, PA 19507
<http://www.assembliesofyahweh.com>

Sources:

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Associated Churches of Christ in New Zealand

The Associated Churches of Christ in New Zealand is one product of the Restoration movement, which emerged on the American frontier early in the nineteenth century. In the attempt to “restore” the true church of the apostolic era of the Christian movement, ministers such as Barton W. Stone (1772–1844) and Alexander Campbell (1788–1866) left their connection with the Presbyterians in an expressed desire to be known simply as Christians. It was their belief, in spite of the many denominations they saw around them, that the church was essentially one, and they desired to find an expression of that unity. The Restoration movement is generally dated from Barton Stone's ministry at Cane Ridge, Kentucky, in 1801. Campbell, and his father, Thomas Campbell (1763–1854), arrived in the United States later in the decade.

The Campbells began to advocate reform in the 1820s, during which time they were most closely associated with the Baptists, but by the 1830s, the Campbellites, as they were called, were a distinct body. The Stone and Campbell movements united in 1832. Through the rest of the century, the movement expanded, based on a conservative Free church theology (which resembled that of the Baptists in many ways). Like the Baptists, the movement rejected the idea of sacraments and practiced two ordinances, baptism and the Lord's Supper. However, it was identified by its desire to overcome denominational differences.

In the late nineteenth and early twentieth centuries, the movement fell victim to a variety of differences, some re-

lated to American sectionalism, some to relative degrees of affluence. A key factor was the desire of some in the congregationally organized movement for more centralized control over various denominational ministries, including publications and missionary work. During the last decades of the nineteenth century, the congregations in the northern states moved toward a degree of centralization. Local churches also began to install church organs in their sanctuaries. Churches in the southern states (who came to be known as the CHURCHES OF CHRIST) tended to reject both tendencies and gradually broke fellowship with the northern churches, who came to be known as the CHRISTIAN CHURCH (DISCIPLES OF CHRIST). A third group, which rejected any centralization, but was open to some practices such as instrumental music in their congregations, became known as the CHRISTIAN CHURCHES AND CHURCHES OF CHRIST.

In 1840, the first Restoration church was founded in New Zealand, by Scottish minister Thomas Jackson, at Nelson. Its existence was noted in both American and British periodicals associated with the movement later in the decade. The spread of the church through the islands was somewhat dependent on migration from Great Britain. Eventually three conferences (Auckland, Middle District, and South Island) facilitated cooperative action among the congregations, and in 1901, for the first time, a national conference was convened. The national conference has been held annually since 1921 and has become the means of establishing a variety of cooperative ministries. As early as 1906, missionary work in what is now Zimbabwe was launched, and work was added later in Vanuatu. In 1927, a theological college was opened, though it has since closed.

As the new century began, the Churches of Christ reported forty congregations with several thousand members. It is a member of the WORLD COUNCIL OF CHURCHES. It is also related to the larger community of the Churches of Christ, Christian Churches and Churches of Christ, and the Christian Church (Disciples of Christ), through the WORLD CONVENTION OF CHURCHES OF CHRIST.

Address:

Associated Churches of Christ in New Zealand
Auckland District Committee
c/o Ron O'Grady
P.O. Box 15-774
Auckland
New Zealand
<http://www.churchesofchrist.org.nz>

Sources:

Davidson, Allan K. *Christianity in Aotearoa: A History of Church and Society in New Zealand*. 2d ed. Wellington: Education for Ministry, 1997.

Van der Bent, Ans J., ed. *Handbook/Member Churches/World Council of Churches*. Geneva: World Council of Churches, 1985.

Association for Research and Enlightenment

The Association for Research and Enlightenment (ARE) was founded in 1931 as the vehicle for presenting the work and teaching of American seer Edgar Cayce (1877–1945) to the public. Edgar Cayce was one of the more notable psychics of the twentieth century, who during the 1920s developed a reputation for being able to diagnose the illness of those who came to him and prescribe for their condition. He later became known for his giving what were termed “life readings.” While in a trance state, he would offer observations on an individual’s previous embodiments on earth and how experiences from these past lives affected that individual’s present existence. These life readings were recorded by a stenographer and later transcribed. By the end of Cayce’s life, records of more than fourteen thousand readings had been compiled.

In 1948, three years after Cayce died, the Edgar Cayce Foundation was chartered as a sister organization. It now has formal ownership of the transcriptions of the readings, the related documentation, and the facilities in Virginia that house the ARE. The ARE is a membership organization that disseminates material derived from the readings, holds conferences related to the teachings, and promotes study groups in which people around the world may become familiar with and appropriate the teachings for their own life.

The ARE became more than a small organization of Cayce associates under the leadership of Cayce’s son Hugh Lynn Cayce (1907–1982), who oversaw the production of a number of commercially published books about his father and the perspective that emerged from the readings (more than three hundred such books having been written to date). The ARE became prominent as the New Age movement developed in the 1970s and in subsequent decades has become a global organization.

In 1997 ARE had 40,000 full members and served that many more who were attracted to the teachings. Centers are now operating in more than a dozen countries (including Poland, Germany, France, England, Sweden, and Japan), and study groups are found in more than 50 countries. Related facilities include Atlantic University (which offers degrees in transpersonal psychology), the Cayce-Reilly School of Massotherapy, the Health and Rejuvenation Research Center, and the Edgar Cayce Institute for Intuitive Studies. The ARE is presently led by Charles Thomas Cayce (b. 1942).

Like many groups in the Western Esoteric tradition, the ARE considers itself a spiritual but not a religious group,

and notes that a number of people who are otherwise members of various religious communities participate in its activities.

Address:

Association for Research and Enlightenment
Atlantic Ave. at 67th St.
Box 595
Virginia Beach, VA 23451
<http://www.edgar cayce.org/>

Sources:

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Association of German Mennonite Congregations

The Mennonite movement in Germany originated out of the Anabaptist movement that emerged in southern Germany and German-speaking Switzerland during the early years of the Protestant Reformation. The most tragic incidents in Anabaptist history occurred in Germany, where the millennial movements led by Thomas Müntzer at Mühlhausen (1524) and then Jan Matthys of Leiden at Münster (1534–1535) both turned into open warfare. These incidents increased the pressure on the adherents, who had already been feeling the ire of both Protestants and Roman Catholics on religious grounds. The Anabaptists rejected infant baptism and with it the idea of a general population that was Christian, whose members led their lives in a Christian state led by Christian rulers. They sought a church separate from state authority, one composed only of those who had experienced regenerating faith and chose freely to join the fellowship and live under its discipline.

In Holland, Menno Simons (1492–1559) became the spokesperson of the movement and developed its theology, distinguishing it from the theology of the Protestants and Catholics on the one hand and that of the radical Münsterites on the other. He reformed the movement and spearheaded its spread, especially into northwestern Germany. Emden was an early Mennonite center, and strong communities emerged at Hamburg and Lübeck. As early as 1623, Duke Friedrich invited them to settle in Friedrichstadt. They also later found refuge on the estates of other sympathetic noble families. They developed in strength in the palatinate in southern Germany after 1664, where the elector Karl Ludwig issued a letter of toleration. While successfully finding refuge in various places, the Mennonites always lived under the threat that the current ruler of the

territory in which they resided might change his opinion—or that a new ruler might not be as tolerant. When a more tolerant situation was discovered, they frequently migrated.

The Mennonites were especially influenced by the Pietist movement, which originated in the late seventeenth century. The Pietists shared an emphasis on personal religion and faith that resonated with Mennonite emphases. While helping to revive some Mennonite congregations, Pietism also led to many rejoining the established church.

The Mennonite emphasis on peace and their refusal of military service led to conflict with Fridrich Wilhelm (1620–1688) and thus created an openness in the 1760s to the invitation given by Catherine the Great of Russia (r. 1762–1796) to German Mennonites to relocate to Russia. Between 1762 and 1772, some hundred Mennonite colonies were founded in Russia, further depleting the German community. Already, in the 1680s, the first moves of European Mennonites to Pennsylvania (then a British colony) had begun. The Palatinate Mennonites joined the move in the first decade of the eighteenth century. In the next century, the thrust of Mennonite history was transferred from Europe to North America.

Through the nineteenth century, the German Mennonite movement developed as two separate communities, a more urbanized community in the northwest and a more rural community in the south. Education became an issue. Although some leaders were trained in the Mennonite seminary in Holland, most attended the Pietist and, in the nineteenth century, Baptist schools in Germany. A large Mennonite boarding school, the Weierhof, developed in the palatinate. It produced the most important Mennonite leader of the early twentieth century, Christian Neff (d. 1946), a pioneer advocate of Mennonite unity. During his half century of leadership, the German Mennonite community experienced a revival. They supported world missions through the Mennonite Missionary Association, a Dutch sending agency. They developed a relief agency to assist Mennonites trapped in the Soviet Union (1924), and they opened a new Bible study center at Karlsruhe.

Many German Mennonites died during World War II. Others who originally lived east of the Oder-Neisse Line were displaced westward. They recovered with assistance from North America and by the 1960s appeared to have revived. In 1952, the European Mennonite Evangelism Committee was established as a joint effort by German, Swiss, French, and Dutch Mennonites; it continued the efforts of the Mennonite Missionary Association established by the Dutch church in the previous century. Through the committee, work was supported in Indonesia and Africa.

There are approximately twenty thousand members. The association is a member of the WORLD COUNCIL OF CHURCHES and cooperates with the MENNONITE WORLD CONFERENCE.

(It should also be noted that in Germany, there are also several other smaller Mennonite bodies. Then in the 1990s,

the German Mennonite community was suddenly swelled by the addition of some 77,000 Mennonites who moved from the Volga Region in Russia to Germany. Some joined the several older groups and others formed new groups reflective of the various divisions that had emerged in Russia since the eighteenth century.)

Address:

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Heidelberg
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Martin Baumann

Sources:

Dyck, Cornelius J. *An Introduction to Mennonite History*.
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The Mennonite Encyclopedia. 5 vols. Scottsdale, PA: Herald Press,
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Stream, IL: Mennonite World Council, 1990.

Atheism

Atheism (literally, “without theism”) refers to a spectrum of belief systems that do not include a belief in a deity. In the modern West, dominated by Christian theism, atheism has often been defined in relation to Christianity as “denial” of belief in God. While on a practical level, atheism is frequently in debate with theistic beliefs and often contrasted with them, atheists contend that atheisms are belief systems that have been constructed apart from any affirmation of God or a deity. Atheisms do not in and of themselves deny God. Rather they find no rationale for such an additional affirmation. Many atheists find no meaning in the term *God*.

There have been thinkers throughout history who have proposed ways of thinking about the world that were nontheistic, and while atheism is often seen as a nonreligious way of viewing the world, several prominent religious systems (notably Jainism and Theravada Buddhism) are also atheistic. Most modern Western atheists trace their beliefs to Baron d’Holbach (1723–1789) who authored a series of works, most published anonymously, that denounced the Roman Catholic Church. In 1772, the first openly atheist book, written by him, *The System of Nature*, appeared. His books denounced what he saw as the erroneous systems of the past and advocated a new order in which a nature-based ethical system would be operative.

In the nineteenth century, several atheist systems gained widespread support and became the basis of a developing organizational life. Most widely held was Marxism, as developed by Karl Marx (1818–1883), Friederich Engels (1820–1895), and their followers. Marxist thought, in its

several variations, has offered a complete worldview without God that is basically antireligious. Marx attacked religion for defending oppressive socioeconomic systems and drugging the masses of humanity into accepting their exploited state. No form of atheist thinking has been so successful in perpetuating itself as has Marxism, which rose to a position of dominance in the Soviet Union, the countries of eastern Europe, and many Third World nations through much of the twentieth century, and still is the controlling philosophy in the People’s Republic of China. Marxism also continues to be espoused by some Western intellectuals, though its support in academia has measurably declined since the dissolution of the Soviet Union at the end of the 1980s.

In its rise to political dominance, Marxism has developed an extremely poor record in human rights, and many Western atheists have attempted to separate themselves from it. They instead follow a lineage of atheists that includes such notable writers as Revolutionary philosopher Thomas Paine, poet Percy Shelley, popular lecturer Robert G. Ingersoll, nineteenth-century FREETHOUGHT movement leader Robert Bradlaugh of the National Secular Society (in Great Britain), and a spectrum of twentieth-century thinkers and organizations. These organizations and individuals (many of whom have edited periodicals) have been known as defenders of free speech and advocates of a variety of liberal political causes, including those related to sexual education and birth control. In the twentieth century prominent atheist spokespersons included Joseph Lewis (1889–1968) of Freethinkers of America; Charles Lee Smith (1887–1964) of the American Association for the Advancement of Atheism; and R. M. Bennett, editor of the *Truth Seeker*. A variety of intellectuals are identified with atheism, including Ludwig Feuerbach, Auguste Comte, Bertrand Russell, Clarence Darrow, and John Dewey. Contemporary atheists have attempted, with some success, to identify atheism as the chosen worldview of the majority of contemporary academicians, especially scientists.

Since World War II, non-Marxist atheism has appeared under a variety of guises, including HUMANISM (a nontheistic system that emphasizes human values and ethics), secularism (which offers a worldview apart from any reference to the sacred), and rationalism (emphasizing the essential role of reason in establishing a worldview). Humanism has developed both as a religious system and a nonreligious alternative to religion. Atheism as an organized alternative to religion received a significant boost from Madalyn Murray O’Hair (1919–1995) who in 1963 organized AMERICAN ATHEISTS, one of the largest atheist organizations ever created. Her acerbic personality eventually led to the organization’s splintering, and her own life was ended in 1995 when she, along with her son and granddaughter, was murdered. However, American Atheists had a definite impact in raising the profile of atheism within American culture.

Aum Shinrikyō

Although North American atheist groups are among the best organized in the world, other nonreligious and atheist groups, not associated with the spread of Marxism, have appeared in other countries, including the Atheist Foundation of Australia, the Mexican Ethical Rationalist Association, the Finnish Freethought Union, the Union Rationaliste (France), the International League of Non-Religious and Atheists (Germany), the Deutscher Freidenker Bund (Germany), the Union degli Atei e degli Agnostici Razionalisti (Italy), the Portuguese Freethought Association, the Forbundet for Religionfrihet, and the World Union of Freethinkers (Belgium). Some of these groups are members of the INTERNATIONAL HUMANIST AND ETHICAL UNION.

Though still a minority belief system, atheism has had a significant impact on the intellectual climate in the twentieth century and is especially important in the political arena in many countries such as France and the former Communist countries of Europe. Contemporary atheists have identified themselves with such causes as the separation of religion and the state, the fight against prescientific and pseudoscientific thinking, and the promotion of ethical systems apart from religious foundations.

Martin Baumann

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Aum Shinrikyō/Aleph

Aum Shinrikyō is a Japanese new religion founded by the partially blind, charismatic Asahara Shōkō (b. 1955). Originating in 1984 as a yoga and meditation group, it developed millennial orientations and taught that a final confrontation between good and evil would occur around the end of the twentieth century. Asahara claimed his sacred mission was to lead the forces of good in this final encounter, which would destroy the corrupt material world and bring about a new spiritual realm on earth.

Aum taught that humans were weighed down by negative karma, but that this could be eradicated through religious austerities. If they did eradicate it, they could attain enlightenment and rebirth in higher realms; if not, they would be reborn in lower realms. Asahara was regarded as an enlightened guru whose words expressed supreme truth and to whom followers had to show absolute obedience. Disciples were expected to perform arduous ascetic tasks, and those

who succeeded were granted holy names and special ranks in the movement, which became intensely hierarchical.

Aum attracted a highly dedicated but limited following among young Japanese who renounced the world and left their families to join its commune at Kamikuishiki in Yamanashi Prefecture (about two hours outside of Tokyo), and follow Asahara. It also aroused opposition from the families of devotees, who objected to their offspring severing all familial ties in this way, and from the media, which portrayed the disciples' devotion to their leader in a negative light. A campaign was organized against Aum, to which the movement reacted with hostility and intolerance, branding all who opposed it as enemies of the truth who were unworthy of salvation. Such aggressive responses provoked further opposition and increasingly led Aum into conflict with the outside world—a conflict that took on, in Asahara's mind, the nature of a final confrontation between good and evil, in which he declared that anyone who opposed Aum was an enemy of the truth who deserved to be punished with death.

Ultimately these doctrines came to legitimize killing others in the name of truth and in order to further Aum's mission on earth. This turn to violence was spurred by widespread public rejection of Aum in Japan, by internal fragmentation and tensions, and by its failure to expand overseas; apart from a brief period of success in Russia, it failed to gain a secure footing outside of Japan. The violence was also fuelled by Asahara's increasing paranoia, as he came to regard every sign of opposition to Aum as evidence of a conspiracy against the movement. Eventually he came to envision his movement as under siege from a world conspiracy that included the U.S. and Japanese governments and others such as the Jews and the Freemasons, who planned to destroy him and Aum so as to enable the forces of evil to triumph.

Proclaiming that Aum had to fight against such evil, that the world merited punishment for its sins, and that only devout Aum followers were worthy of salvation, Asahara set the movement on a collision course with society. From the early 1990s, Aum began to manufacture biological and chemical weapons to fight against its enemies and to strike out at individual opponents and the wider public. This culminated in its March 1995 nerve-gas attack on the Tokyo subway, which killed twelve and injured thousands of commuters. This attack was followed by massive police intervention, the arrests of most of Aum's hierarchy, and numerous trials in which senior figures in the movement have been charged with murders and other crimes. As of 2001, several had been sentenced to death, while Asahara remained on trial for his life.

The movement continues to exist, however, although it has severed formal ties with Asahara and has changed its name to Aleph in order to emphasize this severing. It retains almost a thousand followers (down from around ten thousand at its peak), who continue to believe that the world is evil and that the only way to liberation is through meditation and renunciation. They also continue to vener-



Subway passengers affected by nerve gas released in central Tokyo subways by Aum Shinrikyō are carried into St. Luke's Hospital, March 20, 1995. (AP/Wide World Photos)

ate Asahara as the spiritual master who taught them the way of liberation. Aleph's continuity of belief with Aum has led to a continuation of suspicion in Japan. It is thus kept under very close scrutiny at all times by the authorities, who have passed laws especially for this purpose.

Address:

http://www.aleph.to/index_e.html

Ian Reader

Sources:

Asahara, Shoko. *Supreme Initiation: An Empirical Spiritual Science for the Supreme Truth*. New York: AUM USA, 1988.

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Aumist Religion

The Aumist religion is a relatively new faith community, founded in 1969 by Gilbert Bourdin (1923–1998), best known as His Holiness Lord Hamsah Manarah. It considers itself a Religion of Unity, representing a synthesis of all the religions and spiritual movements of the planet, and became well known in the late 1990s due to its conflicts with the French government.

Bourdin was born into a traditional Roman Catholic family, but was attracted by mysticism and occult sciences when he was young. He investigated a wide spectrum of Western initiatory paths (kabbalah, alchemy) and studied the "philosophical" principles of FREEMASONRY, Rosicrucianism and Martinism. In India, he stayed with the renowned yogi Swami Sivananda (1887–1963), founder of the DIVINE LIFE SOCIETY, from whom he received the initiation into the life of a sannyasi, on February 13, 1961, at Rishikesh. Sivananda gave Bourdin the name Hamasananda Sarasvati.

During his numerous trips, Lord Hamsah Manarah was also initiated into Jainism, Sufism, various branches of Hinduism and Buddhism, and several African religions. The titles of Acharya and Mahacharya (a teacher who preaches what he has himself accomplished) were given to him in stages by Jainist and Hindu masters. He also received the title of Adinath, First Master or patriarch, with the implication that he is a divine incarnation.

After his long initiatory pilgrimage, which including the visitation of many of the world's holy sites, in 1969 Lord Hamsah Manarah settled on a mountain over the small village of Castellane in the Alps of Haute-Provence, France. This place corresponded to one he had seen in a dream. As news of his presence spread, many journeyed to meet him. As some who were attracted to him decided to stay on the mountain, an ashram emerged, and plans for a city began to be projected. Included in the city were temples and statues from different religions, including the largest Buddha in Europe (21 meters), a giant figure of Christ (17 meters), and one known as the Cosmoplanetary Messiah (33 meters). In 1990, Lord Hamsah Manarah revealed to the world that he was the Cosmoplanetary Messiah, that is the Messiah for whom all the traditions wait.

Lord Hamsah Manarah devoted almost two decades of his life to leadership of the community and the creation of Aumism, writing some twenty-two books. In his final years, however, he was caught up in problems with the French government, which, in the wake of the deaths of members of the ORDER OF THE SOLAR TEMPLE in 1994, began a crusade against various minority religions in the country. The Aumist religion was singled out for special attention, and efforts were made to destroy the city. Following the leader's death in 1998, a controversy ensued over the final resting place of his body. In September 2001, French authorities came to Mandarom and destroyed the statue of Lord Hamsah Manarah. They continue efforts to have the remaining sacred statues demolished and the community scattered.

Aumism sees itself as the synthesis of all the religions and spiritual movements of the planet. Aumists pray equally to Buddha, Allah, Christ, and Mother Nature. The Aumist also feels a harmonious relationship with all people, all races, all classes, and all traditions, and the religion does not demand that members give up their prior faiths in order to become Aumist (though acknowledging Lord Hamash Manarah and his teachings contradicts the teachings of many religions).

The name *Aumism* is derived from the sound "om," considered the root of all the sacred sounds found in every tradition (Amen, Amin, and so on). According to Aumists, the benefits from repeating "om" are vast. Aumists also repeat various other mantras (words of power) for collective and individual ascent.

Aumists believe in reincarnation according to the Law of the Evolution of the Souls. A vegetarian diet is recommended, although it is not demanded. Aumism is opposed

to drugs, suicide, and sexual deviations (i.e., polygamy and homosexuality).

The Aumist religion has its headquarters at the Holy City of Mandarom Shambhasalem, Haute-Provence, France, where some fifty monks and nuns reside. The movement has been formally organized into a church, and priests, priestesses, and bishops designated. The community expects Lord Hamash Manarah to reincarnate, and they believe that they will be able to recognize him in much the same manner that Tibetans recognize the next incarnation of a lama. In the meantime, leadership has passed to a group of high priests. Priests and priestesses oversee five sacraments: baptism, confirmation, renovation, marriage, and transition.

One becomes an Aumist through baptism, that is, the transmission of the sound om. Those who pursue their spiritual path within the movement may associate with the Initiatory Order of Triumphant Vajra and become Knights. The Initiatory Order is structured in twenty-two degrees, with each degree corresponding to a particular spiritual journey of prayer and study. Knights may also seek the priesthood. Both men and women, married and unmarried, may become priests. Married priests belong to the outside branch. Unmarried priests may join the renunciate monastic branch and live in the Holy City.

Centroms, as places for prayer are called, serve as local centers for Aumists. Centroms are located across France (about a hundred), in most European countries, and in primarily French-speaking lands in Africa, Oceania, the Indian Ocean, and Canada. In Canada, where the Aumist religion has a considerable following, an ashram has been established. Aumists from around the world come to the Holy City for various events and seminars. There are approximately a thousand Knights and thousands of Aumists in the world.

Address:

Aumisme
Cité Sainte de Mandarom
La Baume 04120
Castellane
France
<http://www.aumisme.org> (in French)

James R. Lewis

Source:

Manarah, S. Hamsah. *Aumism: The Doctrine of the Golden Age*. Castellane, France: Éditions du Mandarom, 1999.

Australia

The continent of Australia has been inhabited at least 50,000 years. At some undetermined point the Aboriginal

people emerged as a distinctive ethnic grouping; they developed more than 260 languages, a variety of cultures, and a variety of related religious perspectives. They were seminomadic people whose existence was tied to the land that they revered. ABORIGINAL RELIGIONS included a series of stories related to the creation of the world out of preexisting substances by the "Ancestors." They were also marked by a set of rituals that integrated them into the natural world as the seasons changed and the process of obtaining food and shelter continued.

Though the Spanish first sighted Australia in 1606, European settlement did not begin until 1788, when the first group of British colonists arrived, most as prisoners. Their arrival at Botany Bay (Sydney) serves to divide Australian history into two eras. A period of aggressive settlement of particularly the southeastern coast followed. Efforts to establish European hegemony cost the Aboriginal people an estimated 80 percent of their population. More prisoners were sent, the largest number coming in 1830, when some fifty-eight thousand arrived. No additional prisoners were sent after 1840. Further periods of population expansion followed gold discoveries in 1851 and 1892. Though most settlers were of European background, measurable numbers came from Italy, Greece, Germany, the Netherlands, and the southern Balkans.

Six British colonies were established on the continent. In 1901, they were reorganized as autonomous states (including Tasmania), associated together as the independent Commonwealth of Australia. Women were granted the vote the following year. Areas remaining outside the commonwealth were added in 1911.

The Aboriginal population suffered from the attempts of Europeans to claim ownership of the land. Those who survived this process of displacement had their culture and way of life disrupted. Although Aboriginal life and religion survives, it does so primarily in the less hospitable rural areas away from the more populated coasts and river valleys.

Christianity was introduced to Australia by CHURCH OF ENGLAND ministers serving as chaplains of the original penal colony. Neither the prisoners nor the soldiers set to guard them were particularly responsive to the church's



Status of religions in Australia, 2000-2050

Followers	2000		2025	2050
	total	% rate		
Christians	14,973,000	79.3 0.94	17,364,000	17,669,000
Roman Catholics	5,400,000	28.6 1.43	6,800,000	7,800,000
Anglicans	4,060,000	21.5 0.12	4,200,000	4,250,000
Protestants	2,630,000	13.9 0.59	3,000,000	3,100,000
Nonreligious	2,745,000	14.5 1.42	4,025,000	5,808,000
Atheists	329,000	1.7 1.26	454,000	506,000
Buddhists	242,000	1.3 5.62	380,000	480,000
Muslims	229,000	1.2 3.67	400,000	700,000
Jews	91,100	0.5 0.93	105,000	110,000
Hindus	60,200	0.3 2.73	91,000	120,000
Neoreligionists	54,100	0.3 10.46	60,000	80,000
Ethnoreligionists	46,600	0.3 2.91	52,000	55,000
Baha'is	33,500	0.2 2.94	60,000	100,000
Chinese folk-religionists	26,100	0.1 0.84	33,000	38,000
Confucianists	23,200	0.1 1.01	30,000	33,000
Sikhs	12,500	0.1 4.53	20,000	32,500
Spiritists	5,700	0.0 0.47	7,000	8,500
Zoroastrians	1,400	0.0 3.18	2,000	3,000
other religionists	7,100	0.0 0.11	7,500	9,000
Total population	18,880,000	100.0 1.12	23,091,000	25,752,000

ministrations. The Reverend Samuel Marsden oversaw the church's development beginning in 1793. His hegemony extended to Tasmania and other British settlements in the South Pacific. In 1823, Australia was placed within the geographically impossible Diocese of Calcutta, and it was not until 1832 that a bishop arrived in Australia. Over the next decade five dioceses were carved out.

The Anglican Church developed sporadically as British settlement evolved and the colony prospered. As early as 1826, a mission among the Aboriginal people was launched, though its progress was slow. The church's attempts to build settled Christian congregations and communities clashed with the Aboriginal nomadic life.

On January 1, 1962, the church became autonomous as the Church of England in Australia, assuming its present name, ANGLICAN CHURCH OF AUSTRALIA, in 1981. Once claiming more than half of the population as members, the church has declined as a percentage of the population through the twentieth century. In the 1980s, it was replaced by the ROMAN CATHOLIC CHURCH as the largest religious group in the country.

Among the first settlers were Irish political prisoners, who formed the core from which the Roman Catholic Church in Australia grew. Immigrants from predominantly Catholic countries led to further expansion, and in the twentieth century a number of Australians converted to the church. Irish priests arrived in 1803 and have dominated the clergy over the years. The first bishop was consecrated in 1834, and the hierarchy expanded nationally in the 1840s.

Protestantism began with Presbyterian settlers, who built an initial church in 1809. The first Baptist church followed in 1813, but membership growth was extremely slow during their first generation. METHODISM also emerged as a visible community in the second decade of the century, and in 1815, the first minister arrived from England to travel among them. Over the century the Methodists emerged as the second largest group in the colony.

Through the nineteenth century a variety of British and American groups established work, including the LONDON MISSIONARY SOCIETY, THE SALVATION ARMY, the Churches of Christ (associated with the American group known as the CHRISTIAN CHURCH [DISCIPLES OF CHRIST]), the Lutherans, and the SEVENTH-DAY ADVENTIST CHURCH. In 1977, the Congregationalists (resulting from the London Missionary Society's work), the Methodists, and the majority of the Presbyterians united to form the UNITING CHURCH IN AUSTRALIA, the third largest groups in the country. Some 30 percent of the Presbyterians formed as the PRESBYTERIAN CHURCH OF AUSTRALIA (CONTINUING).

Through the twentieth century, groups representing the entire spectrum of Christianity emerged in Australia. Greek immigrants created a large Orthodox community under the jurisdiction of the ECUMENICAL PATRIARCHATE/PATRIARCHATE OF CONSTANTINOPLE, with an archbishop in Sydney. PENTECOSTALISM grew steadily over the century, though membership is scattered among a number of both local and imported groups. Several new churches, such as the Christian Life Churches International and the CHRISTIAN OUTREACH CENTRE, have come on strong as a result of the late-twentieth-century CHARISMATIC MOVEMENT.

The Jewish presence in Australia became visible in 1817, when a small group formed a burial society (it being common for a cemetery to be the first communal structure created by a newly established Jewish community). A congregation was founded in Sydney in 1828 and an initial

synagogue opened in 1844. Meanwhile, worshipping communities emerged in Melbourne, Ballarat, Geelong, and Adelaide. By the beginning of the twentieth century, Jews had spread across the continent, and many had risen to positions of prominence in the business and government community.

Today there are more than ninety thousand Jews in Australia, more than half of whom reside in Melbourne. Community affairs are cared for by the Executive Council of Australian Jewry, also headquartered in Melbourne. The majority of religious Jews can be found in the Ashkenazi and Sephardic Orthodox synagogues, though there are various forms of REFORM JUDAISM, united by the Australian Federation for Progressive Judaism.

BUDDHISM grew during the twentieth century, primarily by the arrival of tens of thousands of immigrants from China, Thailand, Tibet, and Japan. Since World War II, a strong Western Buddhist community has emerged, and a variety of Buddhist ecumenical structures now attempt to bridge the language and cultural barriers that separate the different Buddhist groups. The Buddhist Council of New South Wales carries an extensive directory of Buddhist centers on its Internet site at <http://www.buddhistcouncil.org/>. In 2001, the United Vietnamese Buddhist Congregation in Australia hosted the meeting of the WORLD BUDDHIST SANGHA COUNCIL's international conference.

The first Muslims in Australia came from Afghanistan in the 1860s, and by the census of 1911, there were some four thousand residing in Australia. The community declined through the 1930s but then grew slowly through the middle of the century. It has more than doubled since 1971, primarily from immigration, and now numbers in excess of two hundred thousand. Muslims form a very diverse community, coming from all parts of the Muslim world, including Bosnia and Africa. The majority of Muslims are united in the Australian Federation of Islamic Societies. While the great majority of Muslims are mainstream Sunnis and Shites, there is a small group attached to the AHMADIYYA MOVEMENT IN ISLAM and groups of DRUZE in Adelaide and Sydney. There is a small following of the NAQSH-BANDIYA SUFI ORDER and an equally small number of Westerners associated with the Australian center for SUFISM in Sydney.

The religions of the Indian subcontinent (Sikhism, Hinduism, JAINISM) also came to Australia in the nineteenth century, but not in great numbers. Growth was limited by immigration restrictions through much of the twentieth century. During the last decades of the twentieth century, however, tens of thousands arrived from India and Sri Lanka. The 1991 census reported more than forty thousand Hindus, most from India, but an almost equal number arriving from Fiji (*see* FIJI ISLANDS, HINDU COMMUNITY OF THE).

Mingled with the Hindu immigrants were a variety of Indian spiritual teachers (gurus), most of whom simply vis-

ited Australia as part of their work in spreading their movements internationally and a few of whom resided in Australia. At the same time, Australian spiritual seekers traveled to India in search of spiritual enlightenment. Possibly the most famous of these is John Mumford, who as Swami Anandakipila has become a major force in spreading the tantric teachings of the INTERNATIONAL YOGA FELLOWSHIP MOVEMENT among Westerners.

As an English-speaking country, Australia has been the home of Western Esoteric groups since the mid-nineteenth century. SPIRITUALISM thrived, and both the THEOSOPHICAL SOCIETY and the LIBERAL CATHOLIC CHURCH had major centers in the cities. In the last half of the twentieth century, Australia became the home to the same spectrum of esoteric, occult, Wiccan, and NEW AGE MOVEMENT groups that are now found across North America and Europe. A variety of Japanese new religions also found an initial base in the country's Japanese community.

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Austria

During the last centuries of the pre-Christian era Austria was mainly inhabited by Celtic tribes who venerated Celtic gods, an observation deduced from theophoric elements in personal names and also from epigraphical sources. Then in 15 and 9 B.C.E., the main areas of Austria became the provinces Noricum and Pannonia of the Roman Empire,



Status of religions in Austria, 2000-2050

Followers	2000		2025	2050
	total	% rate		
Christians	7,370,000	89.8 0.52	7,124,000	5,645,000
Roman Catholics	6,200,000	75.5 0.33	6,156,000	5,100,000
Protestants	414,000	5.0 -0.15	400,000	355,000
Orthodox	155,000	1.9 3.03	190,000	215,000
Nonreligious	562,000	6.8 1.38	700,000	900,000
Muslims	183,000	2.2 2.75	240,000	400,000
Atheists	69,300	0.8 1.45	85,000	95,000
Jews	8,600	0.1 -0.45	8,000	8,000
Buddhists	5,200	0.1 13.20	9,000	12,500
Baha'is	3,800	0.1 4.22	5,000	8,400
Hindus	2,500	0.0 5.08	5,000	9,000
Chinese folk-religionists	1,300	0.0 8.60	2,200	3,500
Neoreligionists	920	0.0 2.77	1,500	2,500
Sikhs	410	0.0 7.47	1,000	2,000
Confucianists	380	0.0 20.43	600	800
Ethnoreligionists	40	0.0 44.97	70	100
other religionists	3,500	0.0 1.04	5,000	7,500
Total population	8,211,000	100.0 0.64	8,186,000	7,094,000

thus bringing not only Roman gods to Austria, but also the gods of various Eastern religions, which then flourished within the Roman Empire. The more famous deities, Mithras, Jupiter Dolichenus, and Isis, were partly identified with local Celtic gods. During the fourth century C.E., Christianity came to Austria, mainly via Aquileia in Italy; the most famous missionary in these early times was Severin (d. 487). His biography, written by his disciple Eugeippius, details the spreading of Christianity along the river Danube and to the Alps and also reports on the decline of social structures due to the migration of nations that had brought non-Christian Slav people to the southern and eastern parts of the Alps, people who began to replace the Celtic and Roman population. Some Germanic tribes,

who were Arians, also lived in the area of modern Austria. In the next century Bavarians migrated to the north of Austria.

In 696, Rupert of Worms founded the Diocese of Salzburg, which became the starting point for the organization of the Catholic Church in Austria. Bishop Virgilius of Salzburg (745–784), one of Rupert's successors, came from Ireland as one among the Irish and Scottish monks and missionaries who then were active in Austria. Through the beginning of the tenth century, Christianity spread and developed a stable organization, but migrating Avars and Hungarians gave this growth a setback, which lasted until the early years of the regency of the counts of Babenberg (976–1246). Beginning in the eleventh century, the restoration of Christianity led to the founding of parishes all over Austria and to the creation of new dioceses at Gurk (1072) and Seckau (1218). At the same time monastic life was reorganized, and a number of new monasteries were founded (primarily by Augustinians, Benedictines, and Cistercians). Thus during the eleventh, twelfth, and thirteenth centuries Christianity at last became the dominant religion all over Austria, professed by all except the Jews, whose historical beginnings in Austria date to the early tenth century. The Jewish community centered on Vienna. During the thirteenth century, Jews lived throughout the city, though the more concentrated Jewish community was renowned in middle Europe until the Jews were expelled from (or suffered martyrdom in) Vienna in 1420/1421.

From the beginning of the reign of the Hapsburg dynasty (1276–1918), Austria's rulers involved themselves in Catholic concerns; they led in the founding of the faculty of theology at the University of Vienna in 1365 and in establishing Vienna as the center of a new diocese in 1468. At the end of the Middle Ages, such state-church connections were not only of benefit to the ROMAN CATHOLIC CHURCH. From the early years of the Protestant Reformation we find members of the EVANGELICAL CHURCH OF THE AUGSBURG AND HELVETIC CONFESSIONS IN AUSTRIA who could openly practice their religion, though their protected status ended in 1620 with the coming of the Counter-Reformation, led by the Society of Jesus (the JESUITS) and the Capuchins. The strengthening of the Catholic Church also created a new cultural impact with the baroque period, which can only be understood as a result of a widespread feeling of triumph after the Thirty Years' War (1618–1648) and the defeat of the Turkish Muslims before the walls of Vienna (1683). The baroque era placed a strong Catholic stamp on Austrian history for more than a century and a half.

This Catholic dominance was somewhat affected during the later eighteenth century when the emperor Joseph II dissolved a number of the Catholic monasteries not directly engaged in social or educational activities and also extended toleration to the Evangelical and Orthodox churches; Byzantine Orthodox Christians had settled in

Austria during the course of the eighteenth century as merchants. Also the Jews now found themselves in a better situation again, and the revived Jewish community of Vienna became famous as a center for printing Hebrew books. In the early nineteenth century, (the *haskalah* movement) the Jewish Enlightenment prospered in Vienna.

The proliferation of Christian denominations and sects in Austria can be traced to the second half of the nineteenth century. In 1867, religious freedom was granted to all inhabitants by the Fundamental Law of the State, and in 1874, another law opened the possibility for religious communities to obtain official acknowledgement by the state. The Roman Catholic Church, the Evangelical Church, and the Jewish community were the first three religions to attain this status, with the OLD CATHOLIC CHURCH OF AUSTRIA following in 1877. ISLAM was acknowledged in 1912 as a result of the Muslim community in Herzegovina then being part of the Austrian monarchy. The Roman Catholic Church remained the dominant religion, although after World War I, with the end of the Austrian monarchy, the new government established a policy of separating state and church. In 1933, the Republic of Austria ratified a concordat with the Holy See.

The Nazi occupation and World War II brought significant change to Austria. In the years following the war, the Catholic Church, which presently reports 6 million members, holds the allegiance of only 75 percent of the total population, a significant decline since 1945, when more the 90 percent of the Austrian population were Catholics. The Jewish community, which had 180,000 members in 1938, was decimated by the Nazi terror, and as the new century begins only some 8,000 Jewish people reside in Austria. Since the 1960s, a growing number of Muslim people have migrated to Austria, in the early years mainly as guest workers from Turkey and Yugoslavia. The 1980s saw refugees from Iran and various Arabic countries settled in Austria, and in the 1990s, Bosnian Muslims sought shelter in Austria. To a minor degree native Austrians have also converted to Islam, so that presently there are about 400,000 Muslims living in Austria.

In 1983, Austrian Buddhism also became acknowledged as an official religion by the state. The Buddhist community is estimated to include approximately 12,000 with a Western and 5,000 with an Asian ethnic background. The Catholic Bishops' Conference has taken the lead in interfaith dialogues and has founded and financed an institution to pursue dialogue with the non-Christian religions in Austria. Protestant Christian churches initiated a new phase of ecumenical activity in 1958 with the formation of the Ecumenical Council of Churches in Austria; the Roman Catholic Church has freely cooperated in ecumenical endeavors since the Second Vatican Council (1962–1965). An additional important ecumenical activity began in 1964 with the founding of Pro Oriente, an organization that con-

centrates upon theological dialogues with the pre-Chalcedon Churches and the Christological issues that divide these churches. Several churches in the Middle East that did not accept the doctrines of the Council of Chalcedon (451 C.E.) now considered the Orthodox position on the divine and human natures of Christ. Two non-Chalcedonian churches, the ARMENIAN APOSTOLIC CHURCH, with 3,000 members, and the Syriac Orthodox Church of Antioch (also 3,000 members) now have legal acceptance as official religions in Austria. At the same time, other churches have also received legal status, including the CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS (4,000 members), the UNITED METHODIST CHURCH (1,100 members) and the NEW APOSTOLIC CHURCH (5,000 members). Also more than 20,000 members of the Greek Orthodox Church (under the authority of the ECUMENICAL PATRIARCHATE) reside in Austria.

Discussions on religious freedom and the acceptance of minor religions, called new religions, led in 1998 to new state legislation for some minority religions as *religiöse Bekenntnisgemeinschaften*. Although they now are acknowledged as juridical communities, they do not get the same support by the state as the older religious communities, whose juridical status is based on the legislation of 1874. At present, only nine communities have been accepted as Bekenntnisgemeinschaften: the BAHÁ'Í FAITH; the Hindu community; the *Christengemeinschaft* (a Christian community with an ANTHROPOSOPHICAL SOCIETY background); the SEVENTH-DAY ADVENTIST CHURCH; a group of Pentecostal communities; a group of independent churches; the Baptist Church; the COPTIC ORTHODOX CHURCH; and the JEHOVAH'S WITNESSES.

The Jehovah's Witnesses have about 25,000 members in Austria; all the others report between 1,000 and 5,000 members. During the last years of the twentieth century there was a significant discussion about the different levels of status of religions, which some viewed as a sign of injustice and denial of religious freedom. Some have also seen it as problematic that the smaller new religions (each having less than 500–1000 members) are frequently spoken of in the public and presented in the media as destructive cults.

Manfred Hutter

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Austrian Buddhist Association

A small number of Buddhists in Austria founded a Buddhist society in Vienna in 1947 under the then operative law that gave religious communities the possibility of forming a society; this juridical status still did not put the groups that chose it on a level with religious communities like the OLD CATHOLIC CHURCH OF AUSTRIA or the CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS. Further efforts to improve the status of the society led eventually in 1983 to the foundation of the Austrian Buddhist Association (in German, Osterreichische Buddhistische Religionsgesellschaft), which then gained full legal recognition by the Austrian republic as one of the official religions in Austria. The association is also a member of the EUROPEAN BUDDHIST UNION and serves as a regional center of the WORLD FELLOWSHIP OF BUDDHISTS.

The association is an umbrella organization covering different Buddhist groups and individual Buddhists alike. At the end of 2000, twelve groups were formally members of the association, while about ten other Buddhist groups had not applied for membership. As of 2000, discussions have begun concerning the possible affiliation of the Austrian branch of SOKA GAKKAI INTERNATIONAL. Slightly more than 2,000 individuals have also joined the association, a low percentage of the estimated 17,000 Buddhists now living in Austria and practicing their religion in various groups and communities.

The association is headed by a board of five people who serve as official representatives of the association in relation to the Austrian republic. Of greater importance in administering the affairs of the association, however, is the Council of the Sangha (in German, *Sangharat* means community), consisting of the five people on the board and representatives of all the Buddhists groups and communities who have joined the association. The main aims of the association are to promote knowledge of Buddhism to the general public, to serve as representatives for public or administrative institutions, and to provide religious instruction in public schools to all pupils who are Buddhists. Another important organizing body within (and partly parallel to) the association are the three Buddhist communities for the northeastern, southern, and western areas of Austria. These three communities were established in 1997 as a result of the increase of the number of Buddhists in Austria, in order to better serve their religious needs. These communities help different groups or individuals in their respective areas to organize meetings, to promote the teachings of the Buddha, or to encourage all to lead a Buddhist way of life.

The association is not related to a specific Buddhist school or tradition, but creates a network and structures for cooperation among the various Buddhist groups. Though not an official journal of the association, the quarterly journal *Ursache und Wirkung* focuses on the same aims and has

Azerbaijan

since 1991 covered all topics concerning Buddhism in Austria and in people's daily lives. The journal has an Internet site at <http://www.ursache.at>.

Address:

Austrian Buddhist Association
Osterreichische Buddhistische
Religionsgesellschaft
Fleischmarkt 16
A-1 010 Vienna
Austria
<http://www.sbg.ac.at/budd>

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Azerbaijan

Azerbaijan, a small country on the Caspian Sea, emerged in the fourth century B.C.E. as several peoples residing in the region united and proclaimed their independence from Persia, which had recently been overrun by Alexander the Great. The name Azerbaijan is a derivative of the name of one of these people, the Atropatene. In the seventh century C.E., the area was incorporated into the Arab Kingdom and the peoples of the region united by the imposition of Islam. As the division developed between Sunni Islam and SHI'A ISLAM, Azerbaijan became part of the Shiite world. In the eleventh century, the Turks occupied the land, and the Turkish language came into common usage. Modern Azeri is a dialect of Turkish, and it is also the case that Azeri identity developed in this period, tied both to the country's unique language and Shi'a Islam.

Beginning in the sixteenth century, Azerbaijan became the target of expansionist dreams of its neighbors, Turkey and Persia, and in the eighteenth century, Russia. Russia was granted northern Azerbaijan in 1828. The country became increasingly prized for its rich oil deposits. In 1920, all of the country was incorporated into the new Soviet Union and then joined with Armenia and Georgia into a Transcaucasian Federated Soviet Republic.

The Muslim Azeris and the Christians of nearby Armenia have a long rivalry. In 1918, while an independent Azerbai-

Status of religions in Azerbaijan, 2000-2050

Followers	2000			2025	2050
	total	%	rate		
Muslims	6,472,000	83.7	1.04	8,490,000	9,374,000
Nonreligious	838,000	10.8	-0.56	500,000	300,000
Christians	358,000	4.6	0.15	365,000	271,000
Orthodox	345,000	4.5	0.15	350,000	250,000
Roman Catholics	7,500	0.1	-0.64	8,000	8,000
Independents	3,600	0.1	3.71	5,000	10,000
Atheists	36,000	0.5	-4.14	20,000	10,000
Jews	28,500	0.4	0.16	25,000	20,000
Baha'is	1,400	0.0	2.67	3,000	6,000
Total population	7,734,000	100.0	0.78	9,403,000	9,981,000

jan nation briefly existed, Azeris carried out a massacre of Armenians residing in the country. Then in 1988, as the Soviet Union was in its last phase, the Armenians who controlled the province of Nagorno-Karabakh revolted, and in 1991, when the cease-fire was negotiated, a strip of land connecting the province to Armenia was in Armenian hands. To the present, that section of Armenia (though a matter of ongoing dispute) divides Azerbaijan into two geographically separated territories. As a result of the loss to Armenia, the Azeris carried out a retaliatory persecution of Armenians living in the remaining part of the land. Many left the country at this time.

The majority of Azeris are Shi'a Muslims, the remainder being Sunni Muslims, primarily of the HANAFITE SCHOOL OF ISLAM. The Shiites are closely related to the Iranians who share the same faith, especially to the large Azeri-speaking community in northern Iran. Sunni Islam was introduced in the nineteenth century with the encouragement of Russian authorities, who facilitated

Hanafi imams' relocation to the northern part of the land. At the same time, members of the NAQSHBANDIYYA SUFI ORDER entered the region, as did members of the QADIRIYYA SUFI ORDER. Both became the source of anti-Russian agitation.

However, during the years of Soviet rule, secularization proceeded, and in the 1990s, a secular government, based to some extent on the Turkish model, was instituted. There is no state religion in contemporary Azerbaijan. Islam revived in the 1980s, but not to the extent of being strong enough to impose an Islamic theocracy on the emerging state. The strongest Muslim political party, the Azerbaijan Islamic Party, has as its major ideological thrusts anti-Semitism and anti-Turkism, Turkish thought being seen as a hindrance to uniting Azeris around Islam.

Soviet authorities attempted to suppress Islam and closed numerous mosques during the 1930s. A few were allowed to reopen in the 1940s, but only eleven were in operation as changes began to occur in the 1980s. Also, in the 1940s, the government created the Muslim Spiritual Board of Transcaucasia, based in Baku, as an administrative body over the Muslim community throughout the Caucasus region. During the period when the Soviet Union was led by Leonid Brezhnev and then by Mikhail Gorbachev, the freedom for Islamic practice increased. In the 1980s, Allashukur Humatogly Pashazade was named sheikh ul-Islam, that is, head of the Muslim Spiritual Board. The board continues as the Supreme Religious Council of the Caucasus Peoples in independent Azerbaijan. It oversees one seminary for the training of imams.

Christianity reached the Caucasus by the end of the first century C.E. and was well established by the third century. It became the dominant religion in the northern half of the country in the fifth century but was displaced in the seventh century by Islam.

Two main forms of Christianity survive to the present. The ARMENIAN APOSTOLIC CHURCH survives primarily among the Armenian people who reside within Azerbaijan,

and the RUSSIAN ORTHODOX CHURCH grew significantly among the Russians who moved into the area beginning in the eighteenth century. The strength of the Armenian church was dramatically reduced by the incorporation of Nagorno-Karabakh into Armenia. An estimated 2 percent of the population are ethnically Russian.

Prior to both Christianity and Islam, Zoroastrianism had been established in Azerbaijan. Zoroaster was born in the seventh century B.C.E. in what is now Azerbaijan. His faith spread southward and later became the dominant religion of Persia. The Surakhany Temple on the Apsheron Peninsula near Baku remains a sacred site acknowledged by Zoroastrians. With the arrival of Islam, Zoroastrian power was broken, and in the eighth century many believers moved to India where they remain as a recognizable group, the Parsis. Most Zoroastrian activity today originates from outside of the country.

The MOLOKANS, a FREE CHURCH group that developed in the Volga River valley, moved southward into the Caucasus during the nineteenth century. In 1873, Vasili V. Ivanov-Klyshnikov (1846–1919) moved to Azerbaijan from Georgia. He was a Molokan who had become a Baptist, and he began to gain converts, primarily among Molokan Russians. A congregation was established in Baku around 1880. The Baptists survived the Soviet era, and at the end of the 1990s, there were six congregations that had united as the UNION OF EVANGELICAL CHRISTIANS–BAPTISTS OF RUSSIA, which is associated with the Euro-Asian Federation of Unions of Evangelical Christians-Baptists that provides fellowship for Baptists throughout the countries of the former Soviet Union.

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BAHÁ'Í FAITH

The Bahá'í Faith is a religion that began in Iran in 1853. Its founder was Mírzá Husayn-'Alí (1817–1892), known as Bahá'u'lláh. He wrote some 15,000 documents, the majority of them letters, that define the religion's main teachings. In his lifetime the religion spread across the Middle East to Russian Central Asia, India, and Burma. He appointed his eldest son, 'Abbás (1844–1921), known as 'Abdu'l-Bahá, as his successor. 'Abdu'l-Bahá wrote about 27,000 letters and essays that interpreted Bahá'u'lláh's teachings, and he oversaw the religion's spread to North America, Europe, Hawaii, East Asia, and Australia. He appointed a successor, his grandson Shoghi Effendi (1897–1957), who became the Guardian of the Bahá'í Faith upon 'Abdu'l-Bahá's passing in 1921. Shoghi Effendi wrote some 17,500 letters interpreting the writings of Bahá'u'lláh and 'Abdu'l-Bahá; translated Bahá'u'lláh's major works into English; oversaw the establishment of the Bahá'í administrative system; and managed the expansion of the Bahá'í Faith to nearly every country in the noncommunist world. In 1963 the Bahá'í world, following guidelines in the writings of Bahá'u'lláh, 'Abdu'l-Bahá, and Shoghi Effendi, elected the nine-member Universal House of Justice, the supreme governing body of the religion. In the nearly forty years since, worldwide membership in the Bahá'í Faith has grown to more than five million, and the Faith has emerged as the most geographically widespread religion in the world after the ROMAN CATHOLIC CHURCH.

Bahá'í teachings stress the unity of God, the unity of all major world religions (which are understood to have been founded by divine teachers and to be based on revelation), and the unity of humanity (which implies equality of all races and sexes, the need for access to universal education, and the necessity for world peace founded on international law). The religion emphasizes daily prayer, an annual fasting period, daily study of Scripture, sharing one's beliefs with others, material sacrifice for the religion, and service to humanity. Bahá'í communities have no clergy but elect nine-member governing councils.

Origins. The Bahá'í Faith arose from the Bábí Faith, a religion that briefly flourished in Iran in the 1840s. It was established by 'Alí-Muhammad of Shiraz (1819–1850), who in 1844 took on the title of *the Báb* (the gate) and who declared himself to be the fulfillment of Islamic prophecies. The Twelver SHI'Á ISLAM that dominates Iran expected the return of the twelfth imam (a messianic figure), and the expectation peaked among some Shi'ites in 1844. The Báb initially hinted that he was merely a gate to the twelfth imam, but gradually made explicit a claim to be the twelfth imam himself. He also penned mystic commentaries on the Qur'án, whose style and content signified a claim to divine revelation.

In a country spiritually dominated by a network of Muslim clerics, the claim to be the successor of Muhammad created immediate controversy. Followers of the Báb were initially arrested and expelled from cities, later beaten, and eventually executed. In three locations the Iranian army attacked Bábís and killed them (two were quarters of cities in which the majority of the inhabitants had converted to the new religion). The Báb was placed under house arrest, then moved to remote prisons in the mountains of northwestern Iran. Finally he was put on trial, found guilty of blasphemy, and in 1850 executed in Tabriz. Estimates of the numbers of Bábís who were eventually killed for their beliefs range as high as twenty thousand. Many of the Báb's extensive writings were lost, though hundreds of works have survived, sometimes with several textual variants. The Báb's



A lotus-shaped Bahá'í temple in Delhi, India (Dinodia/TRIP)

teachings included a new series of laws to replace the Islamic shari'ah law and an emphasis on the coming of a successor, "He whom God would make manifest," who would appear soon and be a far greater messiah.

Among the early converts to the Bábí movement was Mírzá Husayn-'Alí, a nobleman born in northern Iran whose father was a palace official. As the Bábí leadership was executed, one after another, his role in the movement grew in importance. In the summer of 1848 he assembled a gathering of the remaining Bábí leaders at which he gave each a title; he took on the title of Bahá'u'lláh (the glory of God), one subsequently endorsed by the Báb. Before his execution, the Báb recognized Bahá'u'lláh's teenage half-brother Yahyá (1831–1912) as a figurehead leader of the Bábí community, though he gave Yahyá no explicit authority. Considering that Yahyá was completely unknown in the Bábí community and was still a youth living in Bahá'u'lláh's household, the appointment was probably made to allow Bahá'u'lláh to run the Bábí movement with a minimum of government interference.

In August 1852 a group of Bábís attempted to assassinate the king, resulting in a severe government-sponsored pogrom against the remaining Bábís. Bahá'u'lláh was arrested and imprisoned for four months. While there he received a revelation:

During the days I lay in the prison of Tihran (Tehran), though the galling weight of the chains and the stench-filled air allowed Me but little sleep, still in those infrequent moments of slumber I felt as if something flowed from the crown of My head over My breast, even as a mighty torrent that precipitateth itself upon the earth from the summit of a lofty mountain. Every limb of My body would, as a result, be set afire. At such moments My tongue recited what no man could bear to hear. (Bahá'u'lláh, *Epistle to the Son of the Wolf*, p. 22)

The event marked the beginning of Bahá'u'lláh's ministry, though he did not announce his status as "He whom God would make manifest," the successor to the Báb, for another decade.

When the Iranian government released Bahá'u'lláh from prison, they banished him from Iran. Hence he departed for Baghdad, a city in the Ottoman Empire frequented by many Iranians intent on performing pilgrimage to the Shi'ite shrines nearby. The next ten years were highly productive ones, in which Bahá'u'lláh penned several of his most important works: *The Hidden Words* (a collection of ethical and mystical aphorisms), *The Seven Valleys and Four Valleys* (two works about the mystic journey of the soul, in dialogue with Sufi concepts), and the *Book of Certitude* (a work delineating basic theological concepts and principles of personal spiritual development through commentary on passages from the Bible and Qur'an). His efforts to revitalize the Bábí community of Baghdad and to revive the Iranian Bábí community were so successful that the Iranian government requested that the Ottomans move him farther from Iran. On the eve of his departure for Istanbul, in April 1863, Bahá'u'lláh publicly declared to his companions and close associates that he was the prophetic teacher the Báb had prophesied.

Bahá'u'lláh spent the next five years under house arrest in Istanbul and Edirne, both in European Turkey. Building on diplomatic contacts made in the Ottoman capital, he sent epistles to the heads of state of Iran, Turkey, and the major European powers, as well as to Pope Pius IX, announcing his claim to be God's messenger and Christ returned. He sent numerous *tablets* (a Bahá'í technical term for a writing of Bahá'u'lláh, usually a letter to an individual) to Iran's Bábís and sent teachers to announce his messianic claim. The result was the rapid conversion of more than 90 percent of the Bábís to the Bahá'í Faith. Bahá'u'lláh's half-brother Yahyá, the figurehead leader of a now almost nonexistent community, broke with him and attempted to have Bahá'u'lláh murdered. The Ottoman authorities, unable or unwilling to determine the root cause of the strife between the two half-brothers, exiled Bahá'u'lláh and most of his followers to the prison city of Acre, in what is today northern Israel, in the summer of 1868. Yahyá and most of his handful of followers were sent to Cyprus.

In Acre, Bahá'u'lláh and his followers were confined in a prison under severe conditions for more than two years, resulting in several deaths, including one of Bahá'u'lláh's sons. Subsequently Bahá'u'lláh was released but was considered under house arrest, first in houses within the city walls, later in more comfortable accommodations outside Acre. Once he was released from prison, the flow of Iranian Bahá'í pilgrims resumed, and they carried tablets to friends and fellow Bahá'ís back home. Among the surge in literary output can be numbered the *Kitáb-i-Aqdas*, or book of laws (a work that defines Bahá'í worship practices such as obligatory prayer and fasting, its obligatory tithe of 19 percent of the believer's surplus income, its laws of marriage and inheritance, and miscellaneous prohibitions, such as drinking alcohol); a series of tablets produced after the Aqdas that outlines basic social reform teachings; the *Epistle to the Son of the Wolf* (a major work of apologetics and a summary of many basic teachings); and *The Book of the Covenant* (Bahá'u'lláh's will).

The latter work specified that upon Bahá'u'lláh's passing, his eldest son, 'Abbás, was to become his successor; other tablets praised 'Abbás as the exemplar of Bahá'u'lláh's teachings and the official interpreter of Bahá'u'lláh's revelation. Consequently, when Bahá'u'lláh passed in 1892, at age seventy-five, 'Abbás, age forty-eight, was quickly acknowledged by all as the rightful head of the Bahá'í Faith. He took the title of 'Abdu'l-Bahá, meaning servant of Bahá, to underline his subservience to his father's legacy. An attempt by one of 'Abdu'l-Bahá's half-brothers to form a rival Bahá'í movement garnered virtually no support and died out, though it did cause Ottoman officials to look at all Bahá'ís with suspicion and to

renew 'Abdu'l-Bahá's confinement within the city of Acre. The decade of confinement ended in 1908, when the Young Turks Revolution toppled the Ottoman sultan and converted Turkey into a secular republic.

From 1892 to 1908, 'Abdu'l-Bahá was free to receive visitors and communications, including cablegrams. The spread of the Bahá'í Faith to the United States and subsequently to Europe, Hawaii, Australia, and Japan resulted in a diverse group of pilgrims entering Acre—still a prison city—to meet 'Abdu'l-Bahá and receive his wisdom. When 'Abdu'l-Bahá's confinement permanently ended in 1908, he considered travel. In 1910 he visited Egypt and in 1911 he traveled to Europe to meet and encourage that continent's fledgling Bahá'í communities. In 1912 he traveled to North America, arriving in early April (just two weeks before the sinking of the *Titanic*, a ship many Bahá'ís had urged him to take because of its reputation for safety). His nine-month journey extended as far south as Washington, as far north as Montreal, and as far west as Los Angeles. He gave hundreds of speeches to thousands of people gathered in churches, synagogues, and theosophical lodges. He spoke to the annual Lake Mohonk Peace Conference and the fourth annual national conference of the NAACP. The result was hundreds of newspaper articles, almost all favorable. He left North America in December 1912, spending the winter and spring visiting Bahá'ís from London to Budapest before returning to Palestine months before the beginning of World War I. A contemplated trip to India was rendered impossible by the war and subsequent old age. He passed away in November 1921 at age seventy-seven.

Like his father, 'Abdu'l-Bahá wrote a will, in which he named his eldest grandson, Shoghi Effendi Rabbani, to be his successor and *valí amru'lláh* (Guardian of the Cause of God). As a result, aside from a few small efforts to split the Bahá'í community (none of which garnered more than a few hundred followers or lasted more than a generation), the Bahá'ís unitedly accepted Shoghi Effendi as their new head. 'Abdu'l-Bahá's will also specified the system whereby Bahá'ís would elect nine-member local spiritual assemblies (governing councils of local Bahá'í communities) and delegates who would elect nine-member national spiritual assemblies. The will also specified that the members of all national spiritual assemblies would serve as the delegates to elect the Universal House of Justice, the supreme worldwide Bahá'í governing body. 'Abdu'l-Bahá's will asserted that while the Guardian had the power to interpret authoritative Bahá'í texts, the Universal House of Justice had the authority to legislate on matters about which the texts were silent.

Shoghi Effendi devoted much of his energy to building local and national spiritual assemblies around the world. He utilized his Oxford education to translate the major works of Bahá'u'lláh into masterfully clear English of an elevated King Jamesian style that has become the model for subsequent translation of Bahá'í sacred texts. Among the 17,500 letters he wrote were a dozen epistles of book length in which he defined basic Bahá'í teachings and laid the theoretical foundation for the establishment of Bahá'í institutions.

Shoghi Effendi's sudden death, without a will, in November 1957 plunged the Bahá'í world community into a crisis, because it deprived the community of its international leadership and raised the specter of schism. But Shoghi Effendi had begun a ten-year plan for expansion of the Bahá'í Faith in 1953 that provided the Bahá'ís with clear goals until April of 1963. He had also appointed a series of individuals as *Hands of the Cause of God* (a position created by Bahá'u'lláh). In October 1957 he raised their total number to twenty-seven and termed them “the Chief Stewards of Baha'u'llah's embryonic World Commonwealth, who have been invested by the unerring Pen of the Center of His Covenant with the dual function of guarding over the security, and of insuring the propagation, of His Father's Faith” (Shoghi Effendi, *Messages to the Bahá'í World*, p. 127). 'Abdu'l-Bahá's will had also given the

Hands clear authority. Consequently the Bahá'ís of the world turned to the Hands, who co-ordinated the Bahá'í Faith until the completion of Shoghi Effendi's ten-year teaching plan. One effort by a Hand of the Cause, Charles Mason Remey, to claim leadership of the Bahá'í community garnered support from several hundred persons, but subsequently the Remeyite movement split into at least four factions.

In April 1963 the Hands oversaw the election of the Universal House of Justice, from membership in which they voluntarily disqualified themselves. Subsequently the Universal House of Justice has been elected every five years by the members of all the national spiritual assemblies, who either send their ballots by mail, or gather in Haifa, Israel, to cast their ballots in person. The Universal House of Justice has overseen continued expansion of the Bahá'í community and coordinated translation of more Bahá'í texts into English and other languages (including the *Kitáb-i-Aqdas*); it was also responsible for a great increase in the public visibility of the Bahá'í Faith worldwide.

Authoritative Texts. The Bahá'í Faith possesses authoritative texts from the Báb, Bahá'u'lláh, 'Abdu'l-Bahá, Shoghi Effendi, and the Universal House of Justice. In all cases a sharp distinction is made between written and oral statements by the head of the Faith: the former are binding if they can be authenticated; the latter are not binding unless they were committed to writing and subsequently approved by the head of the Faith.

The authoritative texts also are hierarchically ranked in importance. Those by the Báb and Bahá'u'lláh are the most important, because both individuals are considered Manifestations of God and thus were mouthpieces of divine revelation. Their writings are considered the word of God. Because Bahá'u'lláh often abrogated specific laws of the Báb, the latter are not binding on Bahá'ís. 'Abdu'l-Bahá is not considered a Manifestation of God, but his writings come from an individual whose spiritual rank is considered unique in human history (above that of an ordinary human being but below that of a Manifestation); hence his writings possess a sacredness and are considered part of Bahá'í scripture. Shoghi Effendi, on the other hand, occupies a rank even further from that of a Manifestation, and his writings, though binding and authoritative, occupy a less sacred place in the hierarchy of Bahá'í scripture. The writings of the Universal House of Justice are also binding and authoritative but, like papal encyclicals, would not be considered scripture.

An important distinction can be made among authoritative texts between their spiritual import and their morally and ethically binding nature. Bahá'ís can include in a program of Bahá'í worship writings by the Báb, Bahá'u'lláh, and 'Abdu'l-Bahá, plus the Qur'án and the Bible; all these texts are considered spiritually uplifting and potentially transformative of the soul. Writings by Shoghi Effendi and the Universal House of Justice would not normally be included in a worship program. On the other hand, when Bahá'ís look for guidance how to live their lives, they turn to the writings of the Universal House of Justice, Shoghi Effendi, 'Abdu'l-Bahá, and Bahá'u'lláh; normally, the writings of the Báb, the Qur'án, and the Bible would not be included, because those revelations have had many of their specific ethical aspects superseded by Bahá'u'lláh's revelation, by the interpretations of 'Abdu'l-Bahá and Shoghi Effendi, and by the legislation of the Universal House of Justice.

A significant feature of Bahá'í authoritative texts is their sheer volume; 15,000 documents by Bahá'u'lláh, 27,000 by 'Abdu'l-Bahá, and more than 17,500 by Shoghi Effendi. No official estimate of the quantity of writings of the Universal House of Justice is known, but when one considers that the nine-member body employs a large secretariat to research and draft responses, the rumored estimate of 250,000 letters composed since 1963 may be approximately correct. Furthermore, Bahá'u'lláh wrote in Arabic, Persian, and a unique combination of the two; 'Abdu'l-Bahá wrote in the same plus a small number of texts in Ottoman

Turkish; Shoghi Effendi wrote in Arabic, Persian, a combination of the two, English, and French. The Universal House of Justice produces most of its communications in English, but it has used various other languages as well. To date, perhaps 5 percent of Bahá'u'lláh's corpus has been translated into English; much more of 'Abdu'l-Bahá's writings have been translated into English, but the old translations have not been checked for accuracy, updated, or even completely collected together. The Bahá'í World Centre has been computerizing the Bahá'í authoritative texts in their original languages and their translations for some twenty years.

Basic Beliefs. Bahá'í teachings are often summarized as the unity of God, the unity of religion, and the unity of humankind. If one adds teachings about the creation of a Bahá'í community and about the personal spiritual life, one has a useful division of Bahá'í teachings.

Bahá'u'lláh describes God as an unknowable essence—in other words, that ultimately God is beyond human ken and reckoning. Bahá'u'lláh's view, however, is not that humans can know nothing about God; on the contrary, even though the divine has an unknowable essence, it also has attributes such as mercy, justice, love, patience, self-subsistence, might, and knowledge that we can experience and know. By developing these qualities in their own souls, humans guide and foster their personal spiritual development and prepare themselves for the next life, in which spiritual growth occurs continuously and primarily through God's grace. Experiencing God's attributes in creation is the basis of nature mysticism; Bahá'u'lláh says that all created things reflect divine attributes (a concept that is also fundamental to Bahá'í environmental ethics). Bahá'u'lláh notes, however, that the perfect reflector of divine attributes on this plane of existence is the Manifestation of God, a rare figure who receives divine revelation and guidance and manifests them perfectly in the language of his/her culture and through his/her own life and actions. In an epistemological sense the manifestation *is* God, because in the mortal plane she/he is the only perfect source of knowledge of the divine. Bahá'u'lláh identifies Abraham, Moses, Jesus, Muhammad, Zoroaster, the Báb, and Himself as Manifestations and suggests that Adam, Noah, the founder of the Sabaeen religion, Salih, and Hud were also Manifestations (the last three are figures mentioned in the Qur'an as well). To this list 'Abdu'l-Bahá adds Buddha and Shoghi Effendi adds Krishna, raising the total to fourteen. Bahá'u'lláh also states that many Manifestations lived so long ago that their names have been lost; 'Abdu'l-Bahá stresses that humanity has always received divine guidance through Manifestations.

The Bahá'í recognition that the majority of the world's major religions were established by Manifestations is the basis of the Bahá'í concept of the unity of religion. Bahá'u'lláh and 'Abdu'l-Bahá both state that all religions are based on a divine revelation (either directly or by borrowing divine ideas from previous religions) but add that, while all religions share certain basic ethical and metaphysical principles, they also differ because the revelation had to be tailored to the social and cultural context in which it was expressed. Bahá'u'lláh and 'Abdu'l-Bahá also criticize the learned and clergy of all religions for misunderstanding and distorting the original teachings. The bewildering diversity of the world's religions—especially in ritual and practice—is attributed to differing cultural contexts and interpretations. Bahá'í scholars have just begun to research issues that arise from the Bahá'í approach to religion, such as the relationship of the Bahá'í Faith to Buddhism (which fits the Bahá'í model of a religion the least), and to Sikhism, Jainism, and Chinese religions (which have no Manifestations recognized by the Bahá'í Faith). Interfaith dialogue is also affected by the Bahá'í concept of Manifestation, for it implies that the latest Manifestation—Bahá'u'lláh—is in some sense the most important. Bahá'u'lláh states that God will continue to send Manifestations to humanity in the future, but the next one will come only after the lapse of a thousand years (which is the time given the Bahá'í Faith to develop itself and mature).

Bahá'u'lláh emphasizes that human beings are the “waves of one sea,” “the leaves of one branch,” and “the flowers of one garden,” images that emphasize the overriding unity of all human beings. Shoghi Effendi notes that the oneness of humankind is the watchword and pivot of the Bahá'í teachings. Although this teaching can be seen as similar to Paul's words that Christians are “baptized into one body, whether we be Jews or Gentiles, whether we be bond or free” (KJV, I Cor. 12:13), Bahá'u'lláh and 'Abdu'l-Bahá strongly emphasized the implications of this principle: that all persons are equal before God and therefore must have basic equality in human society; that men and women are equal; that races are equal and must be reconciled and united. Specifically, Bahá'u'lláh noted in his writings the right of all people, including women, to training so that they can pursue a trade or profession. In his visit to the United States in 1912, 'Abdu'l-Bahá insisted on all Bahá'í meetings being open to blacks as well as whites and encouraged an African American man, Louis Gregory, to marry an English woman, Louise Matthew. American Bahá'í communities began the struggle to integrate themselves ethnically and racially as early as 1908, and women were first elected to Bahá'í local and national governing bodies as early as 1907 (in 2001 they constitute the majority of the membership of American local spiritual assemblies and four-ninths of the membership of the national spiritual assembly).

In addition to its implications of unity, the oneness of humanity also is understood to imply the need to establish a global governing system. Bahá'u'lláh called on all kings and rulers to end war, limit armaments, and meet in an international summit to establish common treaties and institutions. He said that an international language and script should be selected to supplement local languages and allow easy world communication. The Bahá'í texts also call for an international system of weights and measures, a world currency, an elected world legislature, an international collective security arrangement, and global measures to ensure universal education and health care, to create equitable access to resources, and to diminish the extreme imbalances of wealth and poverty. Indeed, the Bahá'í authoritative texts include an extensive critique of existing social norms and a vision for creating a just, unified world.

The Bahá'í community consists of all persons who have accepted Bahá'u'lláh and have requested membership in the body of his followers. It is conceived of as an evolving entity destined to reflect Bahá'u'lláh's teachings ever more perfectly and to embrace an ever-larger segment of humanity. The chief goal of the Bahá'í community is to achieve ever-greater unity. Bahá'u'lláh exhorts Bahá'ís to “be ye as the fingers of one hand, the members of one body” (*Kitáb-i-Aqdas*, para. 58), a utilitarian metaphor of working together that is reinforced by 'Abdu'l-Bahá's exhortation that “verily, God loveth those who are working in His path in groups, for they are a solid foundation” (*Bahá'í World Faith*, p. 401). But more important is an ideal, spiritual unity expressed in the metaphor that the Bahá'ís should be “one soul in many bodies” ('Abdu'l-Bahá, quoted in Shoghi Effendi, *The Lights of Divine Guidance*, vol. 2, p. 50). This form of spiritual unity is rarely achieved in practice. 'Abdu'l-Bahá describes it in these words:

Another unity is the spiritual unity that emanates from the breaths of the Holy Spirit. . . . Human unity or solidarity may be likened to the body, whereas unity from the breaths of the Holy Spirit is the spirit animating the body. This is a perfect unity. It creates such a condition in mankind that each one will make sacrifices for the other, and the utmost desire will be to forfeit life and all that pertains to it in behalf of another's good. This is the unity that existed among the disciples of Jesus Christ and bound together the Prophets and holy Souls of the past. It is the unity which through

the influence of the divine spirit is permeating the Bahá'ís so that each offers his life for the other and strives with all sincerity to attain his good pleasure. (*Promulgation of Universal Peace*, pp. 191–192)

Bahá'ís strive for spiritual unity through various means. Bahá'í gatherings begin with prayer. Discussion about any matter is conducted according to the principles of consultation, whereby individuals are encouraged to be frank but tactful in expressing themselves; should listen carefully and avoid offending or feeling offended by others; where ideas, once expressed, belong to the group and thus can be modified or rejected by all present, including the person first proposing the idea; where decisions ideally should be unanimous, but can be carried by a majority; and where the results of consultation must be trusted and not undermined by subsequent dissent, noncooperation, or backbiting. Consultation is simultaneously a set of principles of behavior, a collection of attitudes toward people and ideas, and a culture of discourse to model and perfect.

Reinforcing the goal of spiritual unity and the means of consultation are practical principles in such matters as elections. The Bahá'í Faith has no clergy; authority rests in, and is delegated by, elected bodies at the local, national, and international level. Bahá'í elections are based on the right of the individual to free and unfettered choice in voting. For elections to local spiritual assemblies, national spiritual assemblies, and the Universal House of Justice, electors can vote for any Bahá'í age twenty-one or older who resides within the body's area of jurisdiction (the locality, the nation, and the world, respectively). They are urged to consider “without the least trace of passion and prejudice, and irrespective of any material consideration, the names of only those who can best combine the necessary qualities of unquestioned loyalty, of selfless devotion, of a well-trained mind, of recognized ability and mature experience” (Shoghi Effendi, *Bahá'í Administration*, p. 88). When Bahá'ís come together to vote, they begin by praying. Forbidden is all discussion of names of possible candidates, nominations, campaigning, straw votes, and other forms of influence. If evidence of efforts to influence voters comes to light, the election is invalidated. Such a system of elections, where voting is a spiritual act and campaigning is banned, fosters the conditions for consultation, greatly reduces opportunities for strife in the Bahá'í community, and reinforces unity.

In any locality (usually defined as the smallest unit of civil jurisdiction, a city, township, or county) where nine or more Bahá'ís reside, the Bahá'ís gather annually to elect the nine-member local spiritual assembly between sunset April 20 and sunset April 21. Nations are divided into electoral units, and each unit annually elects one or more delegates (depending on the unit's population) who gather annually in a national convention to elect the nine-member national spiritual assembly. Every five years, the members of all the national spiritual assemblies (there were 182 in 2001) gather in Haifa, Israel, to elect the nine-member Universal House of Justice. The Universal House of Justice has the authority to determine the number of delegates chosen to elect each national spiritual assembly; must approve any changes to the bylaws of national spiritual assemblies; can overturn the decisions of such assemblies, and ultimately can disband them for reasons of improper functioning. National spiritual assemblies have similar jurisdiction over local spiritual assemblies.

In the 1980s and 1990s, a fourth level of Bahá'í institution was established by the Universal House of Justice: the regional Bahá'í council. It exists to coordinate and encourage Bahá'í activities in an area smaller than a nation and is elected annually by all the members of the local spiritual assemblies in that region. The United States is divided into four regions (Northeast, South, Central, and West), and it first elected regional councils in November 1997.

Complementing the elected bodies is an appointed arm of the Bahá'í administrative system consisting of individuals who have no personal authority but who advise and encourage. Bahá'u'lláh appointed the first members of this arm, the Hands of the Cause of God, in the late nineteenth century. 'Abdu'l-Bahá asked the Hands—who at that time all resided in Tehran—to oversee the establishment of the Bahá'í governing body for that city in 1896 (the first such body in the world). Shoghi Effendi appointed additional Hands and created a subsidiary institution under them, Auxiliary Board members, who were appointed by the Hands. He also said that Auxiliary Board members would in turn appoint assistants. After the passing of Shoghi Effendi, the Universal House of Justice determined that the Bahá'í scriptures did not authorize them to appoint Hands; hence that institution would die out when the last Hands died. Consequently, the Universal House of Justice chose to create a parallel institution, the Counselors, who would carry on the functioning of the Hands of the Cause of God. In 2001, there were 3 Hands still living; worldwide, there were 81 Counselors; operating under them were 990 Auxiliary Board members; and under them thousands of assistants. The Counselors and Auxiliary Board members meet with the Universal House of Justice annually; individual Counselors meet with national spiritual assemblies several times per year; and Auxiliary Board members and their assistants meet with local spiritual assemblies and entire local Bahá'í communities every year or two. Thus the Bahá'í world is tied together in a series of face-to-face relationships and consultative gatherings.

As of 2001, the Bahá'í Administrative Order consisted of four levels of elected bodies plus their innumerable committees and three levels of appointed individual advisors. The Universal House of Justice is authorized to create additional institutions as it sees fit, so the picture will gradually change. Shoghi Effendi emphasized that the Bahá'í Administrative Order is the embodiment of the Bahá'í teachings and the primary vehicle for their expression in the world.

In addition to the Bahá'í governing institutions, the Bahá'í texts describe the creation and development of Bahá'í communities. Bahá'í community life centers on the institution of the feast, a gathering once every Bahá'í month (which lasts nineteen days) wherein the Bahá'ís worship together, consult on local community activities, and socialize. The feast also provides the principal opportunity for local spiritual assemblies to share their ideas and plans and receive feedback from the local members. In addition to feasts, Bahá'ís attend firesides (gatherings, usually in people's homes, to introduce the Bahá'í Faith to others), deepenings (meetings to study Bahá'í texts and principles together), children's classes (the equivalent of Sunday school), adult classes, and devotional meetings (sometimes held weekly on Sundays). Particularly important are Bahá'í holy days, nine of which are observed every year. In addition to the Bahá'í New Year's Day (March 21), they commemorate events in the lives of the Báb and Bahá'u'lláh. Supplementing the nine holy days on which Bahá'ís should suspend work are two holy days connected with the life of 'Abdu'l-Bahá (on which Bahá'ís can carry out their occupations) and Ayyám-i-Há, a four- or five-day period of service, merry-making, and gift giving (February 26 through March 1; Ayyám-i-Há is necessary to bring the total days in the Bahá'í calendar from 361 [the number in nineteen months of nineteen days each] to the number of days in a solar year). Every Bahá'í holy day is accompanied by a gathering that is open to the public.

In the United States, most local Bahá'í communities meet in the homes of the members, but rented and purchased Bahá'í Centers are becoming much more common. The United States has only one Bahá'í House of Worship, located in Wilmette, Illinois, outside Chicago. It is a national House of Worship and does not serve a particular local Bahá'í community. It

hosts daily worship programs, holy day observances, and a variety of classes, special gatherings, and interfaith activities.

Devotional Life. No account of Bahá'í teachings would be complete without an exploration of the devotional life of the individual. The Bahá'í scriptures state that the purpose of life is “to know and worship” God and to “carry forward an ever-advancing civilization,” thus embracing both a vertical relationship with one’s Creator and a horizontal relationship with one’s fellow humans. Rather than stress an instant of personal salvation, like some Christian groups, or a moment of enlightenment, like some Buddhist groups, the Bahá'í scriptures stress ongoing personal transformation based on internalization of the Bahá'í revelation and its expression in service to others. Bahá'u'lláh called on Bahá'ís to build their prayer life on the pillar of daily obligatory prayer; he gave three prayers among which Bahá'ís choose one to say daily. (Bahá'ís also can choose among hundreds of prayers penned by Bahá'u'lláh, the Báb, and ‘Abdu’l-Bahá on a variety of subjects, such as forgiveness, assistance, healing, and grief; they rarely pray spontaneously in their own words.) Bahá'u'lláh ordained the repeating of the phrase *Alláh-u-Abhá* (God Is Most Glorious) ninety-five times each day as the basis for one’s meditative and contemplative life. He established a period of fasting (from sunrise to sunset, for nineteen days from March 2 through March 20; in that period Bahá'ís abstain from eating, drinking, and tobacco) as a mild ascetic practice, granting exceptions to those under age fifteen, over age seventy, the ill, travelers, women who are pregnant, menstruating, or nursing, and anyone performing heavy labor. He enjoined the practice of reciting the Word of God twice daily in order to connect the believer to the revelation.

The horizontal dimension of the devotional life has various aspects. Bahá'u'lláh says Bahá'ís should be “anxiously concerned with the needs of the age ye live in, and center your deliberations on its exigencies and requirements” (*Gleanings from the Writings of Bahá'u'lláh*, selection CVI). Bahá'ís are thus encouraged, individually and collectively, to improve the world around them. Bahá'u'lláh requires all to “engage in some occupation” and exalts such work “to the rank of worship of the one true God” (*Kitáb-i-Aqdas*, para. 33), thus potentially spiritualizing the life of the rank and file, while simultaneously forbidding ordained priesthood and monasticism. He describes marriage as “a fortress for well-being and salvation” (*Bahá'í Prayers*, p. 105), thus sacralizing that institution and making it a vehicle for spiritual progress. Finally, the Bahá'í scriptures describe ‘Abdu’l-Bahá as the personal exemplar Bahá'ís should emulate. His life of service to others serves as a model of behavior.

International Diffusion. The Bábí community was largely confined to Iran and Iraq and their Shi'ite populations, and virtually all Bábís had become Bahá'ís by 1880. By the mid-1880s the Bahá'ís began to reach out to Iranian Jews and Zoroastrians, whose younger and more educated members soon became attracted to the religion’s modernistic ideas and its claim to fulfill scriptural prophecies. The result was the eventual conversion of perhaps 10 percent of Iran’s Jews, and a similar percentage of the Zoroastrians, to the Bahá'í Faith. The conversion continued for about fifty years and ended as the Jewish and Zoroastrian Bahá'ís assumed a greater Bahá'í identity, intermarrying more with Bahá'ís of Muslim background than with Jews or Zoroastrians.

Commerce and flight from persecution often took the religion to India and Central Asia. Jamál Effendi, an Iranian Bahá'í, arrived in Bombay in 1872 and traveled around India to proclaim the new religion. In May 1878, accompanied by a young man named Siyyid Mustafá Rúmí, he traveled to Burma, creating Bahá'í communities in Rangoon and Mandalay. Rúmí remained and built a strong Burmese Bahá'í community; he also traveled to Malaysia and the Indonesian archipelago in the early 1880s to establish Bahá'í communities

there. Meanwhile, so many Iranian Bahá'ís moved northward into Russian Central Asia to escape persecution that they became one of the largest religious communities in Ashgabat (the modern capital of Turkmenistan). 'Abdu'l-Bahá authorized them to construct the first Bahá'í House of Worship in the world. (In the 1920s, under Stalin, the House of Worship was confiscated and the vast majority of the city's two thousand Bahá'ís were expelled to Iran, executed, or exiled to Siberia.)

Bahá'u'lláh's exiles to European Turkey and Palestine resulted in the establishment of Bahá'í communities there and in nearby cities such as Alexandria, Cairo, Port Said, and Beirut. Iranian Bahá'ís settling in all those cities introduced the Bahá'í Faith to Shi'ites of non-Iranian origin, Sunni Muslims, and Arab Christians. In the 1870s a group of Bahá'ís was exiled from Egypt to Khartoum for teaching their religion, resulting in the establishment of a Bahá'í community there. In 1888 two Lebanese Christians became Bahá'ís in Egypt and in 1892 immigrated to the United States.

One of them, Ibrahim George Kheiralla (1849–1929), was responsible for converting the first Americans in 1894. From a small group in Chicago, by 1900 the United States had four Bahá'í communities of fifty or more believers, plus scattered Bahá'ís in twenty-three states. By 1899 the Faith was also introduced from Chicago to Ontario, Canada; Paris, France; and London, England. A convert in Europe in turn took the Bahá'í Faith to Hawaii in 1901, and two Hawaiian Bahá'ís took it to Japan in 1914. In Shanghai, China, Occidental Bahá'ís met a few Persian Bahá'í merchants who had settled; at that point the Bahá'í religion had circled the globe from both directions. American Bahá'ís visited India and Burma in 1904–1906, helping those communities to establish relations with governing authorities and increasing the Faith's publicity and prestige. In 1906 an American Bahá'í of German background returned to his native country, establishing a strong Bahá'í community in Stuttgart. In 1910 a pair of American Bahá'ís circled the globe westward, visiting major Bahá'í communities in every country where the religion could be found. By 1921 other American Bahá'ís had settled in Mexico, Brazil, Australia, New Zealand, and Korea.

American Bahá'ís played an important role even in Iran. In 1908 an American Bahá'í man settled in Tehran, Iran's capital, followed by four American Bahá'í women in 1909–1911. All were able to help the fledgling Bahá'í school system modernize, Westernize, and attain high standards of quality. The women were physicians and nurses, able to treat women in a society in which male doctors still could not examine female patients; they helped the Bahá'í community of Tehran establish a public clinic that eventually became a major hospital. The women played a role in raising the consciousness of Iranian Bahá'ís about equality of the sexes. Their presence also signaled to those wishing to persecute the Iranian Bahá'ís that the community now had active coreligionists in other countries.

'Abdu'l-Bahá was so impressed by the American Bahá'í community that he sent them a series of fourteen tablets from 1914 to 1916 entitled *The Tablets of the Divine Plan*, in which he enjoined them to spread the Bahá'í religion to every nation and island on the globe. He enumerated hundreds of places where there should be Bahá'í communities, all of which subsequently became missionary goals. In the 1920s Shoghi Effendi gave the American Bahá'ís the chief responsibility for establishing Bahá'í elected institutions, and he patterned such bodies in Europe, Asia, and Australasia on the American model.

In 1937, the North American Bahá'ís having finally established firm local and national spiritual assemblies, Shoghi Effendi gave them a Seven Year Plan (1937–1944) calling for them to establish at least one local spiritual assembly in every state in the United States, one in every province of Canada, to establish the Bahá'í Faith in every country in Latin America, and to complete the exterior of the Bahá'í House of Worship in Wilmette, Illinois. In spite of

World War II, every goal was achieved, and many Latin American nations had local spiritual assemblies as well as small groups of Bahá'ís in 1944.

In 1946, Shoghi Effendi launched a second Seven Year Plan (1946–1953) that called for creation of a separate national spiritual assembly for Canada (the Canadian Bahá'ís having shared a national assembly with the United States all that time), a single national spiritual assembly for all of South America, another for all of Central America, and re-establishment of the Bahá'í Faith in war-ravaged western Europe.

By 1953 there were twelve national spiritual assemblies worldwide: one in Italy and Switzerland, one in Germany and Austria, one in Egypt and Sudan, one in Australia and New Zealand, one in India and Burma, the four aforementioned in the Americas, the United Kingdom, Iran, and Iraq. Shoghi Effendi gave plans to all twelve of them for the period 1953–1963. Among the goals were to more than double the number of countries, islands, and significant territories in which the Bahá'í Faith was established and to raise the number of national spiritual assemblies to fifty-seven. Except for a national spiritual assembly in one Islamic country, all the goals were achieved by 1963. The United States achieved perhaps a third of the goals, while expanding the number of American Bahá'ís from 7,000 to 10,000.

The next decade—1963–1973—saw the fruits of the effort to spread the Bahá'í Faith widely but very thinly around the world. Latin American Bahá'ís settling in Bolivia reached out to the rural population, and tens of thousands became Bahá'ís; the Bolivian Bahá'í community is still the largest in Latin America, with a university and a radio station to serve its members and the citizenry. Similar efforts have brought thousands into the Bahá'í Faith in Kenya, Uganda, Swaziland, and several Pacific archipelagoes, as well as hundreds of thousands of new Bahá'ís into India. In the United States, door-to-door teaching brought 10,000 to 15,000 rural African Americans into the Bahá'í Faith in South Carolina, North Carolina, and Georgia in the years 1969–1972. At the same time an unusual receptivity swept the college population, no doubt stimulated by the Vietnam War and the civil rights movement. By 1974 the United States had 60,000 Bahá'ís. Subsequent conversion has been supplemented by immigration (some 12,000 Iranian Bahá'ís and perhaps 10,000 Southeast Asian Bahá'ís have settled in the United States since 1975), with the result that in 2001 the United States had 142,000 Bahá'ís and nearly twelve hundred local spiritual assemblies. Notable is the presence of hundreds of native Bahá'ís on the Navajo and Lakota reservations, the involvement of several thousand Hispanic Bahá'ís (served by a quarterly Spanish-language Bahá'í magazine), and a thousand or so multiracial or multiethnic marriages within the American Bahá'í community. The National Spiritual Assembly of the Bahá'ís of the United States owns retreat and conference centers in five states; publishes a children's magazine, a monthly newspaper, and a quarterly scholarly periodical; operates a radio station in South Carolina; runs a senior citizen's home and two institutions for economic development and public health; and employs some two hundred staff.

Expansion of the American Bahá'í community in the last twenty-five years has also allowed resources to be channeled in several new directions. The Bahá'í community has been able to sustain much greater commitment to the abolition of racism, the establishment of world peace, and the development of society. One result has been greater media attention. The larger community also produced an expanded book market that stimulated writers and scholars, so that Bahá'í literature greatly expanded in scope and depth. Cultural expressions of the Bahá'í Faith, such as operas and “Bahá'í gospel” music, developed and have become much more sophisticated. Now more than a century old, the American Bahá'í community is an indigenous American religion, with fifth- and sixth-generation members.

Internationally, the Bahá'í Faith and its governing body, the Universal House of Justice, are located in Acre (near Haifa), Israel, its location being close to Bahá'u'lláh's burial place at Bahjí, north of Acre. Several official Internet sites are maintained at <http://www.bahai.com/>, <http://www.us.bahai.org/> (United States), and <http://www.bahai.com/>.

Robert Stockman

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Note: For a full listing of Bahá'í sacred writings, see <http://www.bahai.org/section5.html>.

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Bahamas

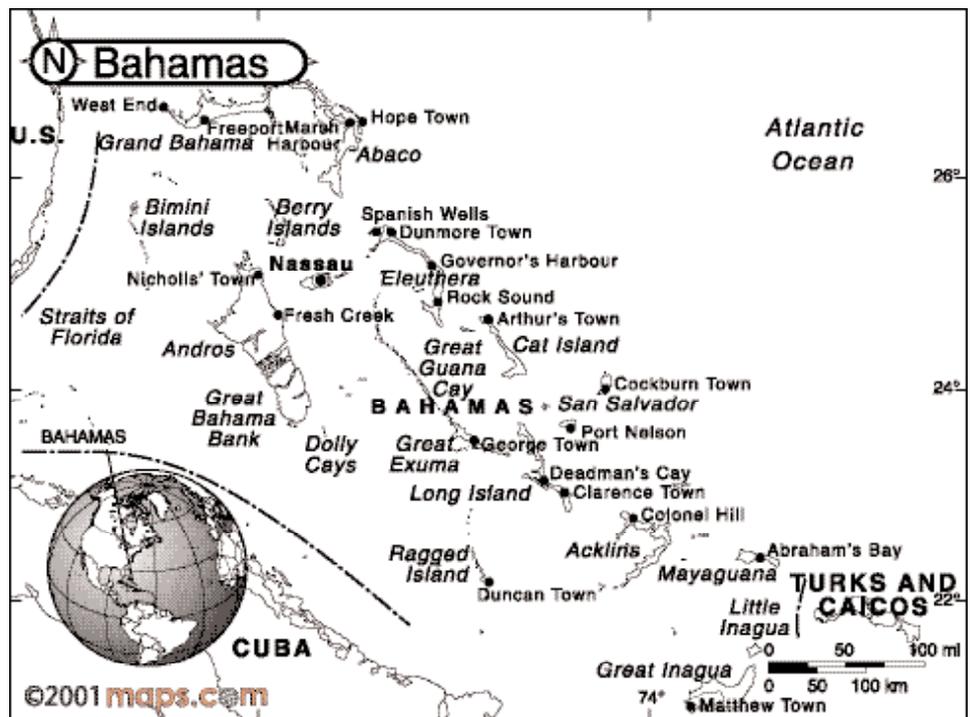
The Bahamas, an archipelago that stretches from near the southeastern coast of Florida to the Turks and Caicos in the Caribbean, was originally the home of the Awarak people. They were probably the first people of the Western hemisphere to make contact with Columbus on his exploratory voyage in 1492. Unfortunately, the contact proved disastrous, and the Arawak were soon obliterated by a combination of European diseases to which they had no immunity and European attempts to enslave them.

The Spanish did not colonize the Bahamas, as they were looking for lands rich in gold. However, it was later colonized by British privateers, who preyed on the Spanish ships loaded with gold and preparing to cross the Atlantic. In the 1640s, the British began serious settlement in the Bahamas and developed a plantation culture, which needed laborers. To fill that need, they imported Africans, whose descendents constitute the majority of the population today. Slavery was abolished in 1838. Independence was declared in 1973, and the Bahamas remain within the British Commonwealth. The monarch of the United Kingdom is officially the head of state, but most power is in the hands of the local legislature and prime minister.

For the first two hundred years of British dominance of the Bahamas, the CHURCH OF ENGLAND was the only organized religious group. Its hegemony was not disturbed until the 1786 arrival of the Methodists. During the nineteenth and twentieth centuries, however, it lost substantial ground, as more and more religious groups, primarily from the United States, established congregations. Today, only about a third of the Bahamas 250,000 residents identify themselves as Anglicans and members of the Diocese of the Bahamas of the Anglican CHURCH IN THE PROVINCE OF

THE WEST INDIES, whose archbishop currently resides in Nassau.

Wesleyan (British) Methodists expanded into the Caribbean only after the American Revolution, when the Methodists in the United States formed an independent organization. As with the Anglican church, the Methodists' work was further strengthened by Loyalists who left the former American colonies to settle in the Bahamas. The Methodist community, now an integral part of the METHODIST CHURCH IN THE CARIBBEAN AND THE AMERICAS, received a new injection of energy in 1877 with the arrival of missionaries from the AFRICAN METHODIST EPISCOPAL CHURCH, a predominantly Black denomination in the United States.



Followers	2000			2025	2050
	total	%	rate		
Christians	283,000	92.4	1.71	376,000	432,000
Protestants	167,000	54.5	2.01	231,000	267,000
Roman Catholics	48,000	15.7	1.22	57,000	60,000
Anglicans	27,300	8.9	-0.18	25,000	25,000
Nonreligious	16,200	5.3	4.51	30,000	40,000
Spiritists	4,700	1.6	2.78	6,500	8,000
Baha'is	1,200	0.4	2.18	1,800	3,000
Jews	920	0.3	1.37	900	1,100
Chinese folk-religionists	180	0.1	2.06	300	500
Total population	307,000	100.0	1.85	415,000	485,000

Bahamas National Baptist Missionary and Education Convention

Among the twentieth-century arrivals, missionaries representing the Baptists (with ties to the BRITISH BAPTIST UNION and the CHURCH OF GOD (ANDERSON, INDIANA), a HOLINESS body from the United States, had the most significant response. The Baptists, now organized as the BAHAMAS NATIONAL BAPTIST MISSIONARY AND EDUCATION CONVENTION, are the largest religious community in the islands, surpassing even the Anglicans. More than twenty other Protestant churches are operating in the Bahamas, most from bases in the United States. The Bahamas Christian Council, affiliated with the WORLD COUNCIL OF CHURCHES, includes a spectrum of churches from Lutherans and Pentecostals to Greek Orthodox and Roman Catholics. Both the SEVENTH-DAY ADVENTIST CHURCH and the JEHOVAH'S WITNESSES have built strong followings since their arrivals, in 1909 and 1926 respectively.

The ROMAN CATHOLIC CHURCH arrived in the Bahamas toward the end of the nineteenth century (1885) and through the next century built a thriving community. A vicariate was erected in 1941. It is now the third largest religious body in the Bahamas. The work is attached to the Diocese of Kingston (Jamaica).

There is a small Jewish community in the Bahamas centered on Freeport, as well as several spiritual assemblies of the BAHÁ'Í FAITH.

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Bahamas National Baptist Missionary and Education Convention

The Baptist Church came to the Bahamas in 1780 in the person of Frank Spence, an African American who had left slavery to join the British during the American Revolution. He had left the South during the war and finally made his way to Long Island, New York, from which he was transported to Nassau. He began preaching and by the 1830s oversaw a chapel that could hold some 900 worshippers. Other Baptist preachers with a similar story also found their way to the islands.

In 1833, the Baptist Missionary Society (supported by British Baptists) arrived, and the members were appalled by the conditions they found. They took control of two con-

gregations, dissolved them, and reconstituted them by accepting only the minority who had maintained what they considered a moral life. In the process one of the congregations broke with the missionaries and founded the independent Native Baptist Church. Through the decades additional schisms rent the growing church.

Crucial to the growing movement, the NATIONAL BAPTIST CONVENTION, U.S.A. took an interest in the Bahamas and began supporting the work. Their entrance into the field coincided with the lessening of the Baptist Missionary Society's presence, which was completely withdrawn in 1931. The National Baptists encouraged the Bahamians to unite and in 1935 inspired the formation of the Bahamas Baptist Missionary and Educational Convention, which brought six different groups together. The SOUTHERN BAPTIST CONVENTION added its support to that of the National Baptists.

The new convention launched an educational program in 1943 with the founding of Jordan Memorial School. Jordan Memorial has recently merged with a second school, founded in 1961, to become the Jordan-Prince Williams Baptist School. The convention also oversees the Bahamas Baptist Bible Institute and the Bahamas Baptist College. (The institute had begun in 1953 as an effort of two Southern Baptist missionaries.)

In 1971, Baptists adopted a new constitution in an effort to bring greater unity to the movement, with the former association that constitutes the convention retaining a considerable amount of power in managing the affairs of the churches associated with it.

In the mid-1990s the convention reported some 56,000 members in 211 churches, making it the largest religious group in the islands. It is a member of the BAPTIST WORLD ALLIANCE.

Address:

Bahamas National Baptist Missionary
and Educational Convention
P.O. Box N-4435
Nassau
Bahamas

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Bahrain

Bahrain is an island nation consisting of one large island (48 by 15 kms) and thirty-two smaller islands located in the Persian Gulf. Several of the islands lie just off the coast

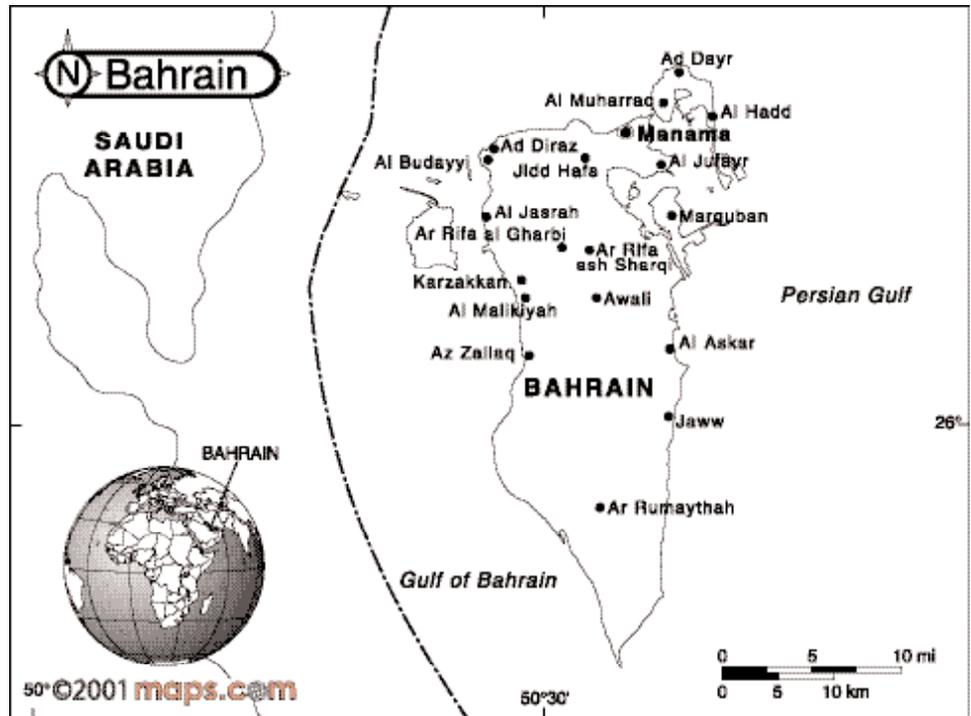
of Qatar. Bahrain has been important over the centuries as a trading center in the flow of goods between India and Mesopotamia. It gained additional importance in the twentieth century as a source of oil. Christians arrived in the islands quite early and during the third century C.E. a bishopric was established. The Christian movement was overwhelmed and largely displaced by Islam. Islamic culture flourished from the eleventh through the fifteenth centuries.

Then in 1507 the Portuguese arrived and brought Catholicism with them. However, a century later Christianity was again displaced when Persians (Iranians) drove the Portuguese out.

The Persians ruled the land for a century, but were then driven out by Sheikh al-Khalifah, who assumed power in 1782. He established a dynasty that has continued to rule into the twenty-first century. Though still ruled by this dynasty, from 1861 to 1971 Bahrain existed as a British Protectorate, the arrangement having begun due to fear that Persia might attempt to assert its hegemony over the island state. Since 1971, the country has existed as a fully independent nation.

Islam is the religion of Bahrain and is supported by legal structures, including laws against proselytization. However, the Muslim community is divided fairly equally between Sunni and SHI'A ISLAM, the latter enjoying a dominant role outside the urban areas. Divisions within the Muslim community are largely along national lines, there being many people from neighboring lands residing in Bahrain. The community has been especially influenced by the WAHHABI ISLAM adherents who dominate Saudi Arabia, especially since the opening in 1986 of the superhighway that connects the capital, al-Manamah, with the Arabian peninsula.

The Christian community had a third beginning in Bahrain in 1889 when representatives of the Arabic Mission of the REFORMED CHURCH IN AMERICA began work concentrated in education and medical assistance. This effort exists today as the National Evangelical Church of Bahrain, which has four congregations. Amy Elizabeth Wilkes, the first Anglican in Bahrain, was sent by the Church Missionary Society in 1895 to work in Baghdad. However, she met and married Samuel Zwemer, the head of the Reformed



Status of religions in Bahrain, 2000-2050

Followers	2000			2025	2050
	total	%	rate		
Muslims	508,000	82.4	2.17	689,000	779,000
Christians	64,500	10.5	2.82	97,000	116,000
Independents	27,100	4.4	3.07	42,000	50,000
Roman Catholics	25,000	4.1	3.34	37,000	45,000
Protestants	5,100	0.8	2.72	7,400	9,000
Hindus	38,600	6.3	3.26	63,000	80,000
Nonreligious	3,200	0.5	8.63	5,000	10,000
Baha'is	1,400	0.2	3.27	2,400	5,000
Jews	620	0.1	2.12	700	900
Buddhists	430	0.1	6.05	600	1,000
Neoreligionists	60	0.0	11.98	100	300
Ethnoreligionists	60	0.0	11.98	100	250
Total population	617,000	100.0	2.34	858,000	992,000

work, and settled in Bahrain to assist him with what was known then as the American Mission. Only in the 1930s did enough Anglicans reside in Bahrain to organize a separate Anglican parish, and it was not until 1951 that a chaplain was secured. St. Christopher's Church (now St. Christopher's Cathedral), was dedicated two years later. The Anglicans, primarily expatriate British residents, now have the largest number of members among the small Christian community. The several congregations in Bahrain are part of the Diocese of Cyprus and the Gulf of the EPISCOPAL CHURCH IN JERUSALEM AND THE MIDDLE EAST. The ROMAN CATHOLIC CHURCH created a prefecture for Arabia in 1875 that included Bahrain in its assigned territory, but it was not until 1938 that its first (and only) parish was opened in al-Manamah. The parish is part of the present vicariate of Arabia, and its priests and religious also serve the Catholic community of Oman.

Given the size of the Christian community, it is extremely diverse, consisting almost totally of expatriates from different countries who have been allowed to bring their religion with them. The largest groups, from India, support the MAR THOMA SYRIAN CHURCH OF MALABAR, the St. Thomas Evangelical Church, the CHURCH OF SOUTH INDIA, and the Orthodox Syrian Church of India, among others. A variety of small Evangelical groups also operate within the Indian, British, and American expatriate communities. Although no Arab Bahrainis are openly Christian, observers suggest that there are many secret Christians who have quietly responded to the many radio broadcasts beamed into Bahrain from other countries.

Even smaller than Christianity in Bahrain, Hinduism has several thousand adherents and the Baha'i Faith several hundred, also all expatriates.

Sources:

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Status of religions in Bangladesh, 2000-2050

Followers	2000			2025	2050
	total	%	rate		
Muslims	110,849,000	85.8	1.71	155,924,000	185,281,000
Hindus	15,995,000	12.4	1.34	19,500,000	23,000,000
Christians	934,000	0.7	2.49	1,518,000	1,964,000
Independents	536,000	0.4	2.97	950,000	1,250,000
Roman Catholics	235,000	0.2	1.63	325,000	410,000
Protestants	160,000	0.1	2.29	240,000	300,000
Buddhists	802,000	0.6	1.37	1,100,000	1,330,000
Ethnoreligionists	735,000	0.6	2.22	950,000	1,150,000
Nonreligious	93,700	0.1	4.22	130,000	200,000
Sikhs	21,300	0.0	1.70	29,000	43,000
Atheists	10,200	0.0	0.83	10,000	12,000
Baha'is	8,300	0.0	1.77	10,000	15,000
Zoroastrians	300	0.0	1.74	400	700
Total population	129,155,000	100.0	1.67	178,751,000	212,495,000

Bangladesh

In one sense, Bangladesh is one of the newer nations of the world, having been formed through the breakup of Pakistan in 1971. However, the area of present-day Bangladesh traces its history to the ancient kingdom of Banga and to the story of India recorded in the *Mahabharata*. In the seventeenth century, the British named the area of present-day Bangladesh and the section of India to the west, Bengal. In 1947, England divided the area into West Bengal (dominated by Hindus) and East Bengal (dominated by Muslims). East Bengal then became East Pakistan at the time the new nation of Pakistan was created. Through the 1950s and 1960s, the people of East Pakistan felt that it was being treated as the lesser partner in the new nation, and in 1971 they broke free.

Bangladesh (literally, the land of the Bengali-speaking people) also differed linguistically from West Pakistan, where Urdu and Punjabi were the dominant languages.

Hinduism flourished in the area for centuries, but in the thirteenth century Muslims from Afghanistan swept across the lands immediately south of the Himalayas, and Muslim rule was established in Banga. Various dynasties came and went prior to the seventeenth-century arrival of the Portuguese, the first Europeans in the area. They were followed by the Armenians, French, and British. Britain expanded its trade through the eighteenth century to the point that, following the battle of Plassey in 1757, it was able to take control of the region, later incorporating it into India. The people of East Bengal participated in the move to free India from British rule, thus setting the stage for the events that led to the reestablishment of the nation in 1971.

In the years following the Muslim conquest, Islam replaced Hinduism as the primary religion and today claims more than 80 percent of the population. Most follow the Sunni HANAFITE SCHOOL OF ISLAM, but there is a significant WAHHABI ISLAM minority and some followers of SHI'A ISLAM (most of whom trace their ancestry to Persia). The AHMADIYYA MOVEMENT IN ISLAM, condemned as not Muslim in Pakistan, as well as SUBUD (an Indonesian Sufi movement), has also established a presence in Bangladesh. The BAHÁ'Í FAITH, a new religion from Iran with roots in Shi'a Islam, began to spread in Bangladesh after being initially established among Iranian expatriates.

In 1975, the government declared Bangladesh an Islamic state. Though more than 80 percent of the population in Bangladesh, Muslims have been mild in their treatment of members of other faiths, especially Christians, Hindus, and Buddhists. Various interfaith efforts, such as the Bangladesh Buddhist Christian Hindu Unity Council, have made important contributions to social unity.

Roman Catholicism was introduced into the area in the sixteenth century by the Portuguese, but it was not until 1886 that it had grown to the point that a diocese could be erected. It found particular strength among descendants of those Portuguese who had intermarried with native Bengalis.

British Baptist William Carey, at the behest of the Baptist Missionary Society, initiated one of the great thrusts of Christian missionary history with his arrival in Bengal in 1793. The effort radiated out from Calcutta, by 1795 was in East Bengal, and by 1816 had been established in Dhaka. This work was incorporated into the Bengal Baptist Union. The union's work in East Bengal emerged, after several name changes, as the BANGLADESH BAPTIST SANGHA. Australian Baptists working along parallel lines built, beginning in the 1880s, what became the Bangladesh Baptist Fellowship. Its efforts were increased by the merger with separate work initiated by New Zealand Baptists and missionaries of the SOUTHERN BAPTIST CONVENTION. Carey is also remembered for doing the first translation of the Bible into Bengali.

Anglicans initiated work on the Indian subcontinent in the seventeenth century primarily to serve those involved in trade with the East India Company; however, it was not until early in the nineteenth century that missionaries settled in East Bengal. About this same time, 1817, Presbyterians from the CHURCH OF SCOTLAND launched a mission. In 1924, the CHURCH OF ENGLAND mission, the Presbyterians, and the Congregationalists of East Bengal joined the United Church of North India. Shortly thereafter the Anglicans withdrew from the United Church in order to form the Anglican Church in India, later known as the Church of India, Pakistan, Burma, and Ceylon. Those two churches (along with various Methodist and Baptist bodies) began what proved to be a forty-year negotiation process. In the 1970s, they finally created two churches, the CHURCH OF

PAKISTAN and the CHURCH OF NORTH INDIA. The Church of Pakistan was no sooner created than the war that led to the establishment of Bangladesh as a separate nation occurred. Thus in 1971, the Diocese of Dhaka was set apart as the CHURCH OF BANGLADESH.

Also entering East Bengal in the nineteenth century were the Lutherans. The present Bangladesh Evangelical Lutheran Church was initiated by Norwegians, with later assistance from Denmark and the United States. Several Holiness and Pentecostal bodies initiated work early in the twentieth century, and the number of American missionary groups has grown considerably since World War II.

Among the more interesting Christian churches in the country are the indigenous churches, such as the Bengal Evangelistic Mission (which dates to 1833) and the All One in Christ Fellowship. The JEHOVAH'S WITNESSES entered East Bengal in the 1930s, and the CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS in the 1980s.

Christian ecumenism is focused in the Bangladesh National Council of Churches, founded in 1954 as the East Pakistan Christian Council. It cooperates with the WORLD COUNCIL OF CHURCHES. More conservative Evangelical denominations are united by the Evangelical Fellowship of India, which in turn is related to the WORLD EVANGELICAL ALLIANCE.

Although the country is predominantly Muslim, there is a significant Hindu and Buddhist presence in Bangladesh. Since the independence of Bangladesh, there has been a tendency of Hindus (draw from across the spectrum of Bengali Hinduism) to migrate to India. During the same period, the INTERNATIONAL SOCIETY FOR KRISHNA CONSCIOUSNESS, an American Hindu body with Bengali roots, has established work in Bangladesh. Buddhists tend to be concentrated in the easternmost part of Bangladesh, among various peoples residing east of Chittagong.

In the rural areas of the country, there are still peoples who follow traditional indigenous religions that are part of neither Hinduism nor Buddhism.

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- Roy, A. *The Islamic Syncretistic Tradition in Bengal*. Princeton, NJ: Princeton University Press, 1983.

Bangladesh Baptist Sangha

British Baptists began their missionary enterprise in Bengal, north of Calcutta. The work quickly spread to East

Baptist Association of El Salvador

Bengal. They had little success among the Hindu and Muslim communities, but found a ready audience among various peoples in the backcountry, especially among the hill people east and south of Chittagong in the southeastern part of East Bengal. The work in Bengal grew up as a single mission, and that mission was reorganized in 1935 as the Bengal Baptist Union.

In East Bengal a number of primary and secondary schools were established and, in 1907, a hospital at Chandraghona. Pastors are trained at the Pastors Training School at Dhaka and through the College of Christian Theology, a cooperative project with several other Protestant groups.

In 1947 East Bengal left the nation of India and became part of Pakistan. In 1956, following the renaming of East Bengal as East Pakistan, the Bengal Baptist Union divided, and East Bengal was set apart as the Baptist Union of Pakistan. At that time East Bengal became a separate field for the missionary work of the Baptist Missionary Association representing the BAPTIST UNION OF GREAT BRITAIN. East Pakistan separated from Pakistan and became the state of Bangladesh in 1970/1971. Subsequently the Baptist Union of Pakistan was renamed the Bangladesh Baptist Sangha.

In the 1990s the Sangha reported 11,500 members in 231 congregations. The Baptists are the largest Protestant group in Bangladesh, and the Bangladesh Baptist Sangha (also known as the Communion of Baptist Churches in Bangladesh) is the largest of the several Baptist churches. It is a member of the BAPTIST WORLD ALLIANCE.

Address:

Bangladesh Baptist Sangha
33, Senpara Parbatta
Mirpur-10, Dhaka 12 16
Bangladesh

Sources:

Ahmed, R. *Islam in Bangladesh: Society, Culture and Politics*. Dhaka: Bangladesh Itihas Samiti, 1993.
Soddy, Gordon. *Baptists in Bangladesh*. Khulnu, Bangladesh: Literature Committee, National Council of Churches, Bangladesh, 1987.

Baptist Association of El Salvador

Baptist work in the small Central American nation of El Salvador began relatively late, in 1911, but built upon earlier work by independent Evangelicals with Baptist leanings. Since the late nineteenth century, Protestant distributors of Christian literature had traveled the country, and several autonomous missions had been established. In 1911 the American Baptist Home Mission Society (now an integral part of the AMERICAN BAPTIST CHURCHES IN THE U.S.A.) adopted William Keech, formerly superintendent of the British and Foreign Bible Society in Central America, to lead its work, and the society found its first group in adopting the

mission in Santa Ana already begun by Percy T. Chapman and his wife. Chapman quickly extended the work by organizing groups that had emerged from the distribution of Christian literature. The Woman's American Baptist Home Mission Society (ABHMS) added their strength to the work and began to found elementary schools.

The work matured to the point that the Baptist Association of El Salvador was founded in 1934. The ABHMS continued its support, though in 1941 the seminary it had established was moved to Nicaragua. The Southern Baptist Convention added its support in 1974 through the assignment of a missionary couple to develop the literature ministry. They opened a bookstore, which cooperates with various Baptist groups in the country. The BAPTIST UNION OF GREAT BRITAIN, through the Baptist Missionary Association, added its support to the Nicaragua Association in 1988.

In the mid-1990s, the Baptist Association of El Salvador reported 5,500 members in 61 churches. Not a part of the association is the 5,000-member independent Baptist Church in San Salvador, which claims to be the largest Baptist congregation in Latin America. The association is a member of the BAPTIST WORLD ALLIANCE and the WORLD COUNCIL OF CHURCHES.

Address:

Baptist Association of El Salvador
Av. Sierra Nevada 922, Apartado 347
San Salvador
El Salvador

Sources:

Beers, G. Pitt. *Ministry to Turbulent America*. Philadelphia: Judson Press, 1957.
Kirkwood, Dean R. *Renewal amid Revolution*. Valley Forge: International Ministries, American Baptist Churches of the U.S.A., 1980.

Baptist Bible Fellowship International

The Baptist Bible Fellowship International grew out of the World Baptist Fellowship, which in turn had arisen within the SOUTHERN BAPTIST CONVENTION. At the height of the fundamentalist-modernist controversy in the 1930s, J. Frank Norris (1877–1952), pastor of the First Baptist Church of Fort Worth, Texas, emerged as a leading conservative fundamentalist voice. As pastor of a 28,000 member parish, he began to accuse the leadership in the convention of tendencies toward modernism (deviation from traditional Christian beliefs in response to modern changes) and cooperation with various ecumenical structures. As early as 1924, he was excluded from the Texas Baptist Convention, and then in 1931 he resigned from the Southern Baptist Convention and formed the Premillennial Fundamental Missionary Fellowship to raise money for fundamentalist missionaries in China.

Once separated from the Southern Baptists, Norris set about the task of building the fundamentalist cause nationally, and the Missionary Fellowship evolved into the World Baptist Association. The flamboyant and somewhat autocratic Norris drew many conservative pastors to his cause and trained others at the Arlington Baptist College. He also ultimately pushed away many of his followers by his manner.

In 1948, the aging Norris, who had also become pastor of a second church in Detroit, Michigan, turned the church congregation in Texas over to G. Beauchamp Vick (1901–1975). Two years later, Vick and Norris clashed at the annual meeting of the World Baptist Association, and Vick withdrew and with his supporters founded the Baptist Bible Fellowship. Also formerly the president of Arlington Baptist College, Vick quickly moved to found the Baptist Bible College in Springfield, Missouri, and the *Baptist Bible Tribune*. With Norris's death a scant two years later, the Baptist Bible Fellowship emerged as the most vital force in the continuing fundamentalist cause within the American Baptist community. It immediately gained support in the South and Midwest, and by the mid-1970s had become a national body. It also developed an aggressive evangelism and missionary program, and it became known for the large Sunday schools developed by its leading congregations.

In the mid-1990s the Baptist Bible Fellowship International reported 1,600,000 members in 3,500 churches in the United States. In addition it supports more than 750 missionaries in seventy countries. Besides the original Baptist Bible College (and its associated Baptist Bible Graduate School of Theology), the fellowship supports five additional colleges. The fellowship is not a member of any ecumenical groups. One of the fellowship's former ministers, Jerry Falwell (b. 1933), left to become one of America's leading televangelists in the late twentieth century and founder of Liberty University and Liberty Baptist Fellowship.

The fellowship's leaders follow a premillennial dispensational theology of the kind exemplified in the *Scofield Reference Bible* and the teaching of Irish theologian John Nelson Darby, founder of the PLYMOUTH BROTHERS movement.

Address:

Baptist Bible Fellowship International
Box 191
Springfield, MO 65801
<http://www.bbfi.org>

Sources:

Bartlett, Billy Vick. *A History of Baptist Separatism*. Springfield, MO: self-published, 1972.
Falwell, Jerry. *The Fundamentalist Phenomena*. Garden City, NY: Doubleday, 1981.

Baptist Convention of Hong Kong

Even before China ceded Hong Kong to Great Britain in 1842, Baptists had begun to use it as an entry point for missionary activity further inland. In 1836, John Lewis Shuck (1814–1863) arrived in Macao (a Portuguese colony since 1557) and moved on to Hong Kong in 1842. He opened the first Baptist church on Queen's Road, but after two years he moved to Canton. He had been joined in Hong Kong by William Dean, who opened the Tie Chiu Baptist Church. These two congregations were the first Baptist churches around the entire Pacific basin. The island remained the headquarters for American Baptists until 1860, when a shift was made to Swatow. Through the years, Baptist work in Hong Kong was kept alive even without missionary support and was eventually incorporated into the larger China mission of the SOUTHERN BAPTIST CONVENTION (SBC) in 1881. In 1938 the Hong Kong Baptist Association was formed. The first Baptist missionaries (from the SBC) were stationed in Macao in 1910.

Hong Kong took on added importance following the Chinese Revolution and the expulsion of missionaries from China. Many moved to Hong Kong, which became the vital center of Baptist work. A number of primary schools were created, and Hong Kong Baptist Theological Seminary (1951) and Hong Kong College, now University (1956), were established. The association matured into the Hong Kong Baptist Convention and grew into one of the strongest bodies in the territory.

In the 1990s, the convention reported a membership of more than forty-five thousand. It operates Baptist Press, which serves churches throughout Southeast Asia. The convention is a member of the BAPTIST WORLD ALLIANCE.

Address:

Baptist Convention of Hong Kong
73 Waterloo Rd., 1st Floor
Kowloon
Hong Kong

Source:

Wong, Paul Tat-Keung. *The History of Baptist Missions in Hong Kong*. Ph.D. dissertation, Baptist Theological Seminary, 1974.

Baptist Convention of Kenya

Missionary representatives of the SOUTHERN BAPTIST CONVENTION arrived in Kenya only in 1956, with the transfer of three families from their mission in Nigeria. Work was begun in Nairobi and Mombasa, and soon followed in the Nyeri region. The new mission found an immediate response, and the first church was formally initiated just two years later. The Shauri Mayo section of Nairobi became an early center of activity with the formation of a business college and community center.

Baptist Convention of Nicaragua

Growth had proceeded to the point that the Nairobi Baptist Association was formed in 1961. The Southern Baptists continued to offer support both in the form of finances and personnel. Other local associations followed, and they joined together to form the Baptist Convention of Kenya in 1971. The convention supports two secondary schools, a nonresidential theological college, and an effective correspondence course, the Bible Way, that has enrolled more than 150,000 Kenyans, including some 2,000 in the prison system. A coordinated evangelistic program is reaching out to the diverse language groups of the country. In one of its more successful campaigns in and around Mombasa in 1990, eighty-four new congregations were established.

The Baptist Convention joined the National Christian Council of Kenya, but withdrew over differences of opinion with its stances. The Nairobi Baptist Convention has remained a member of the council. The convention has also withdrawn fellowship from the original Baptist congregation, the Nairobi Baptist Church, because of the latter's practice of open communion.

In the 1990s the Baptist Convention of Kenya reported 150,000 members in 2,000 churches. It is a member of the BAPTIST WORLD ALLIANCE.

Address:

Baptist Convention of Kenya
P.O. Box 14907
Nairobi
Kenya

Source:

Saunders, Davis Lee. *A History of Baptists in East and Central Africa*. Th.D. dissertation, Southern Baptist Theological Seminary, 1973.

Baptist Convention of Nicaragua

In the 1840s, the Moravians opened work along the Miskito Coast, an area along the eastern coast of Nicaragua that at the time had existed for many years as a semi-autonomous region under the leadership of a local ruler loosely aligned to the British. In 1850, the Clayton-Bulwer Treaty assigned this land to Nicaragua as a protectorate, though it was many years before any effective authority was established in the area.

Baptist work began from Belize, where the Baptist Missionary Society (BMS) had been working since 1822. In 1850 the BMS withdrew from Belize and liquidated its property. Thus it was that in 1852 a young missionary, Edward Kelly (d. 1914), was free to come to Corn Island on the Miskito Coast. His work was interrupted in 1865 when a hurricane hit the coast and destroyed the chapel that had been built. After being away for more than a decade, he returned in 1880 and devoted the rest of his life to the mission.

In 1916, the American Baptist Home Mission Society (ABHMS) (now an integral part of the AMERICAN BAPTIST CHURCHES IN THE U.S.A.) held a significant conference in Panama on the needs for missions in Latin America. This conference led directly to the expansion of Baptist work to the larger Spanish-speaking part of Nicaragua. The Woman's American Baptist Home Mission Society adopted Eleanore Blackmore, already working in Nicaragua, and in 1917 the ABHMS sent George H. Brewer, who organized a church in Managua in 1918. The work had a slow but steady growth. The Woman's Society founded schools and a hospital, and later a college was opened in Managua. In 1941, the Central American Seminary, originally opened in El Salvador, was moved to Nicaragua.

The mission matured into the Baptist Convention of Nicaragua (Convención Bautista de Nicaragua) in 1937. It continued to be supported by American Baptists, and Southern Baptists added their support in 1990 with the assignment of Jim and Viola Palmer to Nicaragua. The Palmers had previously worked in Honduras.

The convention faced a serious challenge during the Sandinista era (1979–1990), as it attempted to remain politically neutral while extending freedom to its members to hold conflicting political views. In 1992 the convention experienced sudden growth from the incorporation of twelve churches that previously comprised the Miskito Baptist Association, an independent work built by Nicaraguan native Denis Centro.

In the mid-1990s the convention reported 9,000 members in eighty-six churches. It is a member of the BAPTIST WORLD ALLIANCE and the WORLD COUNCIL OF CHURCHES.

Address:

Baptist Convention of Nicaragua
Aopartado postal 2593
Managua
Nicaragua

Sources:

Beers, G. Pitt. *Ministry to Turbulent America*. Philadelphia: Judson Press, 1957.
Kirkwood, Dean R. *Renewal amid Revolution*. Valley Forge, PA: International Ministries, American Baptist Churches of the U.S.A., 1980.

Baptist Convention of Western Cuba

During the late nineteenth century, many Cubans came to the United States. Albert J. Díaz, who had joined a Baptist church in New York City, returned to his native land in 1882 and the following year organized the first Baptist congregation in the country at Havana. Word of what he had accomplished found its way to several Baptists in Key West, Florida, who in turn recommended that the SOUTHERN

BAPTIST CONVENTION send some missionaries to Havana to offer Díaz some support. Díaz himself came to Key West in 1885 and was ordained as a minister. Upon his return he reorganized his congregation as a Baptist church and led them to baptism in the harbor at Havana. Shortly thereafter, F. W. Wood moved from Florida to Cuba under the auspices of the Jamaica Baptist Missionary Society and began work in Cienfuegos. The Southern Baptists began giving support in 1886.

In 1886 the Spanish authorities granted some degree of religious toleration, which allowed Díaz to purchase a cemetery plot and a former theater as the new Baptist headquarters. The work continued to develop across the island during the Spanish American War (when Díaz was imprisoned) and the establishment of the independent Cuban government with an American-style constitution. In the midst of these momentous occurrences, the Southern Baptists quietly worked out an agreement with the American Baptist Home Mission Society (now part of the AMERICAN BAPTIST CHURCHES IN THE U.S.A.) to divide the island. The American Baptists assumed responsibility for the eastern half and the SBC for the western part (including Havana).

In 1901, the Southern Baptists sent C. D. Daniel to Havana as superintendent over the Baptist work. Taking this as a vote of no confidence, Díaz resigned. Four years later Daniel led in the formation of the Baptist Convention of Western Cuba. The same year Nathaniel McCall arrived to found the Colegio Bautista and commence theological training in Havana. He soon succeeded Daniel as head of the convention and continued to lead it for the next forty-two years. He was succeeded by Herbert Caudill.

In 1959, Fidel Castro came to power. He has headed a regime that has been generally hostile to religion, but the Baptist Church has been able to survive, though the government has nationalized its many schools. Many of the missionaries left in 1961 when Castro openly declared the Marxist base of the new government. Then in 1965 he arrested Caudill and forty-seven other leaders of the Baptist Convention of Western Cuba. Most were sentenced to prison for currency violations and cooperation with the Central Intelligence Agency. Caudill was allowed to leave the country in 1969. Cuban Baptists emerged from this experience both self-supporting and self-governing.

In the mid-1990s the Baptist Convention of Western Cuba reported 7,600 members in 113 churches. Like its counterpart in eastern Cuba, it has joined the BAPTIST WORLD ALLIANCE.

Address:

Baptist Convention of Western Cuba
Zulueta No. 502, Esq. Dragones
Habana 2
Cuba

Sources:

Greer, Edward. "History of Southern Baptist Mission Work in Cuba, 1886–1916." M.A. thesis, University of Alabama, 1963.
Ramos, Marcos A. *Protestantism and Revolution in Cuba*. Coral Gables, FL: North-South Center for the Research Institute for Cuban Studies, University of Miami, 1989.

Baptist Union of Denmark

Baptist life in Denmark was deeply rooted in German Baptist work. Julius Köbner, the son of a Jewish rabbi, was converted to Christianity in 1826. Ten years later he was baptized by J. W. Oncken (1800–1884), the founder of the German Baptist movement. He became a close associate and assisted in the founding of the seminary in Hamburg and the spread of the Baptist movement throughout Europe.

In the late 1830s, Köbner established contact with some informal Bible study groups in Copenhagen, and toward the end of the 1830s he traveled to Denmark with Oncken and baptized eleven people. They formed the first Baptist church in Denmark in 1839. One of their number, Peder C. Monster, was arrested (on laws passed several centuries earlier against the Anabaptists) and later deported. Later Köbner returned to pastor the church. In 1849, the Union of Associated Churches of Baptized Christians in Germany and Denmark was formed. That same year, the laws governing religion were relaxed in Denmark, and the Baptists experienced some religious freedom as a "tolerated" group allowed. The Baptists could not, however, own property or solemnize weddings for their members, a privilege only granted in 1952.

In spite of obstacles, including the loss of many members to the CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS and the migration of a fourth of their members to the United States, the movement slowly grew. In 1888, it separated from the German Union and formed the Baptist Union of Denmark. By this time the group had built a relationship with American Baptists and accepted the New Hampshire Confession of Faith as their doctrinal statement. Their ministers were increasingly trained in the United States. By the end of the century, the Baptists had twenty-eight churches. In 1906 they joined the BAPTIST WORLD ALLIANCE. In 1918 they created their own seminary.

In the decades since World War I, the Danish Baptists have become a more ecumenical church. They have absorbed elements of Lutheranism into their doctrine, they practice open communion (meaning that non-Baptists may receive the Lord's Supper at their churches), and they have accepted individuals from infant-baptizing traditions without rebaptizing them (the common standard in Baptist churches being a nonrecognition of infant baptism). They have been members of the WORLD COUNCIL OF CHURCHES since 1948, and they have also participated in

the Lausanne Movement, a confessional movement of conservative evangelical Christians.

Danish Baptists have been active in foreign missions since 1928, when they began work in Burundi and Rwanda. They have continued in the last generation as a cooperative partner with the new postcolonial Baptist churches in Africa.

In the 1990s, Knud Wümpelmann became the first Dane elected as president of the Baptist World Alliance.

Address:

Baptist Union of Denmark
c/o Reverend Ole Jørgensen, Gen. Sec.
Købnerhus
Lærdalsgade 5, 1
2300 København S
Denmark

Sources:

- Hylleberg, Bent, and Bjarne Møller Jørgesen. *Et kirkesamfund bliver til: Danske baptisters historie gennem 150 år*. Brabde, Denmark: Føltveds Forlag, 1989.
- McBeth, H. Leon. *The Baptist Heritage: Four Centuries of the Baptist Witness*. Nashville, TN: Broadman Press, 1987.
- Rushbrooke, J. H. *The Baptist Movement in the Continent of Europe*. London: Kingsgate Press, 1923.

Baptist Union of Great Britain

Baptists emerged in the context of British Puritanism, the continued effort to reform the CHURCH OF ENGLAND, to “purify” it of all elements seen as unscriptural. During the Elizabethan era, some concluded that the Church of England could not be purified and that Christians should separate from it and organize congregations where proper belief prevailed and proper worship occurred, conclusions that gave them the name of Separatists. They believed that the church should be free of entanglement with the state and composed of those who actively professed the faith. Robert Browne (1550–1633) became a popular spokesperson for this position.

As the movement progressed, the logic of the Separatists led to several other conclusions, among them the belief that the local church should be the basic unit of organization of the church. The local church should be composed of baptized adult believers, and the proper biblical mode of baptism was full immersion. The Separatists’ emphasis on correct baptism later gave them their name. Their emphasis on the local church meant that the development of church associations was a relatively low priority. The focus on the local church, each headed by a pastor with distinctive background and training, also allowed a variety of theological perspectives to arise.

The Baptists emerged within the context of the Reformed theology of John Calvin (1509–1564) (while rejecting the

presbyterian polity he advocated) and the assertion of God’s sovereignty and a belief in predestination. Reformed theology tended to affirm that God both foreknew and elected, or chose, those who would be saved. This view emphasized the need for those who knew themselves to be the elect, to be saved Christians, to organize themselves into pure congregations. Dissenting from this view were those identified with Dutch theologian Jakob Arminius (1560–1609), who affirmed that Christ died for all and left some room for human freedom. The Arminians asserted that any who responded in faith to Christ would be saved. This latter view emphasized the need for evangelism and calling people to have faith. John Smyth (c. 1570–1612) was an early Separatist identified with this position.

These two positions came to be identified with the Particular (Christ died for the elect) and General (Christ died for all) Baptists, and they were expressed in a set of Confessions, brief summaries of their theological perspective. The most important of the Confessions were, for the General Baptists, the Orthodox creed of 1678, and for the Particular Baptists, the Second London Confession of 1677 (revised and reissued in 1689). Crucial for the development of the Baptist position was Andrew Fuller (1754–1815). Raised as a Particular Baptist, Fuller faced the problem of the movement’s inward direction. He came to believe that the neglect of the example of the apostles, who were continually presenting the claims of Christ to unbelievers, was wrong. He led in the development of a theology that wedded the Particular position with a strong emphasis upon evangelism. Fuller’s moderate Calvinism eventually largely replaced the more stringent Calvinism that had previously dominated the Particular Baptists, though the older position was continually revived.

Given the emphasis upon the local church, it is not surprising that the Baptist movement could exist for centuries without national organizations and the development of denominational structures. More informal groupings had been able to meet the demands of the early generations. As early as the 1640s, Particular Baptists had formed regional associations, and pastors had met together for fellowship and theological discussions. There had even been national conventions. The motivation for a more stable national organization appears to have been a response to the success of the missions program. The need to undergird the missionary enterprise became a pragmatic rationale for the congregations’ drawing together in unity. Such a call was issued in 1811 by Joseph Ivimey.

The model for Ivimey was the very successful Baptist Missionary Society (BMS), formed in 1792 as the Particular Baptist Society for the Propagation of the Gospel among the Heathen. The moderate Calvinism of Andrew Fuller (1757–1815) provided the theological foundation, and a booklet by William Carey (1761–1834), *An Enquiry into the Obligations of Christians to Use Means for the Conversion of*

the Heathen (1792), the inspiration. Fuller became the first secretary of the BMS, which was headquartered in Kettering, where he pastored a church. Carey was sent to India as the society's first missionary, and a new era in Protestant missions was launched.

The meeting in response to Ivimey's call was held at the London church pastored by John Rippon in 1812. That meeting issued a more formal call to Baptist churches to send representatives to a meeting the next year, a meeting in which a union was to be formed. The union would support missions, Sunday schools, preaching in more rural parts of the country, and the raising of funds for the construction of new church buildings. Forty-six ministers met to form the union. The new union initially involved only a minority of Baptists, Fuller being among those who refrained from participation. He felt that it would compete for attention with the BMS.

The union grew by steps through the nineteenth century. It underwent several reorganizations, but operated in the shadow of the BMS through its first fifty years. In the meantime, the General Baptists had pioneered organizational life as early as 1770 with the formation of the New Connection of General Baptists, inspired by the work of Dan Taylor, a pastor who came to the Baptists from the Methodists, with whom they shared a similar theological perspective. Also inspired by the missionary endeavor, but cut out from participation in the BMS, they formed the Foreign Baptist Mission in 1816 and patterned it on the BMS organizationally.

Through the nineteenth century the distinctions between General and Particular Baptists were softened. General Baptist congregations participated in both the New Connection and the Baptist Union and the doctrinal basis of the union was modified to down play Particular distinctions. Beginning in 1870, a growing number of leaders concluded that the two groups should unite. That merger occurred in 1891. The General Baptist structures were dissolved, and their substance incorporated into the union.

The creation of the new union in 1891 seemed also to mark a turning point in Baptist life in England. The Baptist denomination had arrived at the point of being established as a national organization. It tended to turn its attention away from evangelism, and growth stopped. The growth that did occur through the first half of the twentieth century came from the mission field. Through the nineteenth century, the union cooperated with the BMS in the development of an extensive international Baptist movement. Baptist churches emerged throughout the British colonies and beyond, and growth continued through the middle of the twentieth century. However, the last half of the century was characterized by the maturing and independency of the mission churches and the reorientation of the Baptist Union to life in a worldwide Baptist ecumenical fellowship, most clearly epitomized in the BAPTIST WORLD ALLIANCE.

At the end of the 1990s, the Baptist Union of Great Britain reported 140,000 members and 1,787 churches. It is a member of the WORLD COUNCIL OF CHURCHES.

Address:

Baptist Union of Great Britain
Baptist House
P.O. Box 44
129 Broadway
Didcot, Oxfordshire OX11 8RT
United Kingdom
<http://www.baptist.org.uk>

Sources:

McBeth, H. Leon. *The Baptist Heritage: Four Centuries of the Baptist Witness*. Nashville, TN: Broadman Press, 1987.
Underwood, A. C. *A History of the Baptists*. London: Carey Kingsgate Press, 1947.

Baptist Union of Hungary

Baptist work in Hungary dates to 1842 and a fire that swept through Hamburg, Germany. In the wake of the fire carpenters from the large German-speaking community in Hungary came to Hamburg to assist in the rebuilding process. While there they encountered the members of the Baptist church headed by John G. Oncken (1800–1854). Five of the carpenters were baptized in 1845, and upon their return home formed a tract society to distribute Christian literature. Their activity was limited, given the country's law regulating religious activity outside the Roman Catholic Church. Authorities disbanded the first congregation that had formed in Budapest in 1846. In the 1860s, one of Oncken's assistants, G. W. Lehmann, made contact with the believers and while in Budapest held a midnight baptismal service in the Danube.

It was not until the 1870s, however, that a second congregation emerged. Oncken sent a new missionary, Heinrich Meyer, who formed a church in Budapest in 1874. He also discovered in Mahaly Kornya and Mihaly Toth two capable local workers. Kornya baptized over 11,000 people in the next thirty-five years. During this early stage, the work was conducted in German and primarily reached German-speaking Hungarians. Their work spread throughout Hungary, then part of the Hapsburg Empire, which included Transylvania (now in Romania) and parts of Slovakia and Serbia. Finally in 1893, two Hungarians, Lajos Balogh and Andreas Udvarnoki, completed studies at the seminary in Hamburg and began to build the church among Hungarian-speaking people. In 1905, the Hungarian-speaking work was organized as a separate union that received state recognition (leaving the German-speaking Baptists separated without such recognition). Only after World War I and the disruption of the Austrian hegemony in Hungary did the two groups come

Baptist Union of New Zealand

together as the Union of Hungarian Baptist Churches (Magyarországi Baptista Egyház). They were helped by the SOUTHERN BAPTIST CONVENTION and German-American Baptists, and in 1920 opened a seminary.

Following World War II, Hungary came under the rule of a Marxist government, though its attitude toward religion was milder than that in neighboring Warsaw pact countries. The church negotiated its position with the government and survived with a minimum of persecution. Beginning in 1955, the union operated for a time under the name Hungarian Baptist Church. In 1967 it revised its doctrinal statement, adopted in 1902 from that of the German Baptists. The new statement affirms biblical authority, declaring that the Bible was written by divinely inspired men and compiled by the church under the guidance of the Holy Spirit. The Bible has thus been saved from essential error. The confession goes on to affirm the major Christian doctrines and speak of the religious life.

The Baptist Union emerged from the fall of the Marxist government at the end of the 1980s with the need to face the changes brought about by the new freedom. Among its first projects was the founding of an International Baptist Lay Academy, which attracts students from both Hungary and the neighboring countries. The church reported 11,000 members in 252 churches in the 1990s. It is a member of the Hungarian Evangelical Alliance, the BAPTIST WORLD ALLIANCE, and the WORLD COUNCIL OF CHURCHES.

Address:

Baptist Union of Hungary
Aradi ut. 48
1062 Budapest
Hungary

Sources:

- McBeth, H. Leon. *The Baptist Heritage: Four Centuries of the Baptist Witness*. Nashville, TN: Broadman Press, 1987.
- Rushbrooke, J. H. *The Baptist Movement in the Continent of Europe*. London: Kingsgate Press, 1923.
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Baptist Union of New Zealand

The Baptist movement came to New Zealand with the original British settlers at the end of the nineteenth century. The Baptists worshipped with other denominations until enough arrived that separate churches could be formed, with lay leadership. It was not until 1851, however, that the first ordained minister arrived, Reverend Decimus Dolamore, who founded a church in Nelson. Among the additional ministers that found their way to the islands was Thomas Spurgeon, the son of the famous British preacher Charles Spurgeon. Others were trained in the school founded by Spurgeon, and they gave the New Zealand Baptists a decidedly conservative Reformed theological per-

spective. The movement continued to grow as immigration from England persisted.

Dolamore's early suggestion that a national association be created were ignored. Churches were scattered over the islands and had quickly developed an appreciation of their independency. Initial organization was centered on the Canterbury Baptist Association, created by six congregations in 1873. The association developed a plan of training and sending out lay preachers to form new churches. The association's success gave support to those desiring a larger union. Charles Dallaston called a meeting in Christ Church in 1880 to consider a national organization. The Baptist Union of New Zealand was formed in 1882, with twenty-two of twenty-five churches participating. Two years later the Canterbury Association disbanded and turned its periodical, the *New Zealand Baptist*, over to the union.

The union emerged with a broad program for missions, Christian education, and ministerial development, but was slowed by lack of resources. Its first program was a mission among the Maori people, the indigenous people of the islands. Thomas Spurgeon emerged as the leading minister, and he traveled the islands holding evangelistic services. Growth was aided by the development of an extensive Sunday school program for children and youth.

The New Zealand Baptists struggled to establish their identity. Many Baptists stayed with the original churches in which they had worshipped before Baptist churches had been founded. Also they experienced direct competition from the PLYMOUTH BRETHERN (EXCLUSIVE), who had similar organization and doctrine, but were known for their unique premillennial eschatology. Brethren founder John Nelson Darby had developed a method of Bible interpretation that divided Bible history into various eras or dispensations and saw the return of Christ as the next item on God's agenda for humankind. This dispensationalism, as it was called, appealed to ministers of a conservative Reformed theological background.

The union ended the nineteenth century on a down note, being strongly affected by the bad economic times and the migration of many of its members to Australia or back home to England. However, in the twentieth century they were able to reverse the trend and begin an era of growth. The Baptist Missionary Society of New Zealand was formed in 1885 and sent their first missionary to India. Over the twentieth century India became the focus of their foreign missionary work.

Through the early twentieth century, the union struggled with a leadership spread along a theological perspective and faced criticism from its most conservative leaders. However, a long history of interaction with other churches led gradually to the emergence of an ecumenical perspective in which Baptists, while asserting their unique identity, nevertheless saw themselves as a part of the larger Protestant camp. They joined the New Zealand Council of Churches in 1941 and applied for membership in the WORLD COUNCIL OF

CHURCHES while that organization was still in its formative stages. The maturing of the church was further reflected in the change in missionary policy in 1967. The Indian mission was at the time in the process of being turned over to indigenous leaders. The “Other Avenues of Services” policy suggested that in the future New Zealand Baptists would operate through centers sponsored by other bodies.

At the end of the 1990s the Baptist Union of New Zealand reported 24,000 members in 200 churches.

Address:

Baptist Union of New Zealand
P.O. Box 97–543
South Auckland Mail Centre
Auckland
New Zealand

Sources:

History of the Baptist Union. Posted at <http://www.baptist.org.nz>
McBeth, H. Leon. *The Baptist Heritage: Four Centuries of the Baptist Witness*. Nashville, TN: Broadman Press, 1987.
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Baptist Union of South Africa/ Baptist Convention of South Africa

Within South Africa, Baptists trace their origins to the arrival of the 1820 British settlers and the German settlers of 1857–1858. Baptist churches were formed first in the Eastern Cape and later in other parts of Southern Africa. This meant that Baptists, along with other denominations, were inextricably caught up in the processes of imperialism, colonialism, and, later, apartheid.

The first Baptist church in South Africa was established at Salem on the Assegai Bush River, followed by a church in Grahamstown (1823). Other English, German, and, later, Afrikaans Baptist churches were established in the following years. These were originally in the Eastern and Western Cape as well as in Natal. Subsequently, with the discovery of diamonds and gold, churches were established in the interior of the country. Limited support was received from churches in England and Germany, especially in the provision of ministers. In 1877, the Baptist Union was formed.

As a result of an agreement between the LONDON MISSIONARY SOCIETY and the Baptist Missionary Society, to the effect that the former would work in Southern Africa and the latter north of the Limpopo River, no Baptist missionaries were sent from overseas to South Africa. Mission work amongst the indigenous African inhabitants was first started by the German Baptists at Tschabo in 1870. The South African Baptist Missionary Society was only formed in 1892 to promote evangelism amongst the black population. These efforts were severely hampered by black anger

and suspicion as a result of the occupation of previously Xhosa-owned land by white settlers and, equally, by lack of enthusiasm on the part of white Baptist settlers for missionary work as a result of the ongoing border wars. Later, the National Black American Baptists also engaged in mission work in the Eastern Cape.

In 1927, the Baptist Union grouped all the black churches into the Bantu Baptist Church. In 1966, the Bantu Church dissolved and was superseded by the Baptist Convention of South Africa. Ostensibly, this grouping existed under the Baptist Union umbrella, but it enjoyed no real equality and perpetuated the separation between white and black Baptists. Separate assemblies, ministerial rolls, theological education, and pension policies, together with subsequent general conformity with apartheid, served to entrench, within Baptist circles, the social stratification of the country as a whole. In 1987, the Baptist Convention declared itself an autonomous group, exposing the fiction of the Baptist “union,” and severed its remaining institutional ties with the Baptist Union (though some black churches did remain within the union).

Both the Baptist Union and the Baptist Convention of South Africa are members of the BAPTIST WORLD ALLIANCE.

The Baptist Union and the Baptist Convention are the two largest Baptist groups in the country, though small compared to the Methodists or Anglicans (CHURCH OF THE PROVINCE OF SOUTH AFRICA), but they are not the only groups. Other Baptist groups include the Afrikaans Baptist Churches and two Indian Baptist groups. All five of these groups formed the South African Baptist Alliance in 2001.

Addresses:

Baptist Convention of South Africa
Box 93521
Yeoville 2143
South Africa

Baptist Union of Southern Africa
Private Mailbag X45
Wilropark 1731
South Africa

Louise Kretzschmar

Sources:

Hudson-Reed, Sydney. *By Taking Heed: The History of the Baptists in Southern Africa, 1820–1977*. Roodepoort, South Africa: Baptist Publishing House, 1983.
Kretzschmar, Louise. *Privatization of the Christian Faith: Mission, Social Ethics and the South African Baptists*. Legon, Ghana: Asempa Press, 1988.

Baptist World Alliance

In 1904, Archibald T. Robertson (1863–1934), a professor at the Southern Baptist Theological Seminary in Louisville,

Kentucky, wrote a brief article suggesting a conference of Baptists from around the world. The article was sent to a host of global contacts, and amid the many positive responses was that of J. H. Shakespeare, the editor of the *Baptist Times and Freeman* in London. Shakespeare and several prominent British Baptists extended an invitation to meet in London in the summer of 1905. Representatives from twenty-three countries gathered for the week of July 11–19, 1905, and formed the BAPTIST WORLD ALLIANCE. The word alliance was chosen deliberately to communicate to Baptists that the new organization had no plans to assume the functions normally assumed by Baptist unions, associations, or conventions.

The new organization set as its goals to promote fellowship between the world's Baptists, to offer inspiration, to speak on issues of mutual concern, such as religious freedom and world peace, and to coordinate the distribution of relief funds in response to emergencies. That the promotion of religious liberty was its first priority reflected in part the problems that Baptists were experiencing in extending their fellowship into predominantly Roman Catholic areas.

Shakespeare became the first general secretary, and his twenty years of service gave the alliance its early direction. The alliance was headquartered in London and projected plans for meetings every five years.

The alliance headquarters remained in London until 1941, when the German attack on London forced it to move to the United States, a move that became permanent. A European headquarters was established in London after the war, but later moved to Copenhagen, Denmark. Membership grew annually and increased markedly through the late twentieth century as missions matured into autonomous churches. The alliance identified (without formal affiliation) with the new WORLD COUNCIL OF CHURCHES, though it has included many conservative Baptist bodies for whom the council was much too liberal. Additionally, many Baptists rejected fellowship with various groups that have affiliated with the council, such as the Orthodox churches. The SOUTHERN BAPTIST CONVENTION, the largest Protestant body in the United States, prominent in its absence from American and world ecumenical structures, has nevertheless remained a prominent force in the alliance.

The alliance operates through a set of regional Baptist fellowships, including the North American Baptist Fellowship, with whom it shares office space in Virginia. In the year 2000, the alliance reported 196 member Baptist associations and unions as members.

Address:

Baptist World Alliance
6733 Curran St.
McLean, VA 22101
<http://www.bwanet.org>

Source:

McBeth, H. Leon. *The Baptist Heritage: Four Centuries of the Baptist Witness*. Nashville, TN: Broadman Press, 1987.

Baptists

The Baptists are a Protestant church tradition whose theological origins (as seen in beliefs such as believer's baptism, freedom of religion, and separation between church and state) can be traced back to the sixteenth-century Anabaptists, who rejected infant baptism and held that adults should be rebaptized (whence Anabaptist), once they became believers. Historically, however, they are more closely linked to the seventeenth-century English Puritan Separatists.

Although this development of a middle way eventually led to the main body of English Christians being incorporated into the CHURCH OF ENGLAND, those who were called Puritans by their enemies, including those later known as Congregationalists and Presbyterians, demanded further purification of the church. They wished to move the church more clearly into the Protestant camp and change its government from rule by the monarch and the



A baptismal ceremony by the sea in Eastbourne, England (J. Ringland/TRIP)

bishops appointed by the monarch to a congregational or presbyterian (rule by elders) system, though they still assumed that there would be only one church and that there would be an intimate tie between the church and state. Those who were called Separatists by their enemies, including the Baptists, while largely sharing the Protestant theology of the Congregationalists and Presbyterians, called for a more radical solution. They did not want to wait for the government to reform the church; they wanted to separate from the established church and form their own congregations, consisting only of true Christian believers, immediately. The Baptists also taught believer's baptism and stressed liberty of conscience and separation between church and state, refusing to accord to the state the authority to suppress "false" religious beliefs.

Following his acceptance of (adult) believer's baptism, the former Separatist John Smyth (d. 1612) formed a Baptist Church in the Netherlands (1609) whilst in exile from England. He is generally considered the founder of organized Baptists in England. Another erstwhile Separatist and member of Smyth's church, Thomas Helwys (c. 1550–c. 1616), returned home and established the first Baptist church in England in 1612. English Baptists largely espoused seventeenth-century radicalism, with its resistance to royal authority, and they participated in the English Civil War of 1642–1648. During the eighteenth century, they experienced religious decline, and they both benefited from and contributed to the Evangelical revival of the nineteenth century. Along with other groups such as Presbyterians, Congregationalists, Quakers, and Methodists, they were termed Dissenters, or Nonconformists, since they refused to conform to the established (Anglican) church.

The first German Baptist church was established in Hamburg in 1834. Along with German Baptists, the English (and some American Baptists) were involved in advancing Baptist work on the continent of Europe. European Baptists, through missionary work and colonial settlement, established many churches in other parts of the world, especially in Africa, Australia, and Asia.

Also in the seventeenth century, some Baptists emigrated along with the Puritans to North America from both England and the Netherlands. The first Baptist church in America was established by Roger Williams on Rhode Island in 1639, and Baptist churches later spread across what became the United States of America. Today, Baptist churches are prominent in the United States, with the SOUTHERN BAPTIST CONVENTION and the AMERICAN BAPTIST CHURCHES being two of the largest groups. As a result of the Great Awakening, a revival of religious life that affected a large part of the American colonies in the eighteenth century and the missionary movements of the nineteenth and twentieth centuries, Baptist churches were established in many other parts of the world, including Africa, Asia, and Latin America.

Today, Baptists form one of the largest Protestant communions in the world, with approximately 42 million baptized members and a Baptist community of about 100 million. The BAPTIST WORLD ALLIANCE (BWA) is an international fellowship of 188 national unions or conventions from across the world. The major foci of the BWA are fellowship, justice, evangelism, and aid (relief and development).

Along with other Christian traditions, Baptists share a faith in the Triune God, commitment to the Gospel of Jesus Christ, belief in the authority of the Bible, the priesthood of all believers, the church as a community of believers, and the importance of mission. In addition, certain principles are stressed by Baptists, although specific interpretations of these principles may differ. Baptists practice believer's baptism (as opposed to infant baptism) because of their understanding of Christian faith as centered in personal, conscious, and committed discipleship. They stress regenerative church membership and congregational (as opposed to episcopal or presbyterian) church government. Some Baptists speak of the autonomy of the local church, others of the interdependence of Baptist churches.

Baptists believe in the separation of church and state because of their conviction that religious belief cannot be compelled; thus, they strongly support religious freedom and resist religious persecution. Different understandings of the Baptist principle of the separation of church and state throughout Baptist history have led some Baptists to neglect social involvement, whilst others have been leaders in social renewal and transformation. With respect to war and political involvement, Baptists in different contexts and periods have sometimes been pacifists and, at other times, participated in both revolutionary movements and wars. Unlike some denominations, Baptists do not adhere to a definitive doctrinal creed, but they do espouse an acceptance of the authority of the Bible and basic Christian beliefs, together with the above-mentioned Baptist principles.

Louise Kretzschmar

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Barbados

Barbados, the most easterly of the Caribbean islands, was originally home to the Arawak people and was one of the few islands not taken over by the Caribs. The Spanish landed there in the early 1500s and repaid the kindness of the Arawak people with a wholesale massacre. When the British landed a century later, they found the island uninhabited. Looking for farmland rather than mineral wealth, they settled the land and installed a plantation system (focused on sugar cane) that also required their bringing large numbers of slaves from

West Africa. The descendents of the Africans constitute the majority of the present population. Slavery was abandoned in 1834; however, universal voting rights were not extended until 1951. Independence was granted, within the British Commonwealth, in 1966.

The CHURCH OF ENGLAND was established with the arrival of the first settlers in 1626. The Diocese of Barbados was created in 1824. It is now an integral part of the CHURCH OF THE PROVINCE OF THE WEST INDIES, one of a number of new autonomous Anglican churches created as the Church of England divested itself of its matured mission churches around the world. More than half of all Barbadians, who now number around 260,000, consider themselves Anglican in church membership. The archbishop currently resides in Nassau, the capital of the Bahamas.

The Moravians and Methodists, two of the pioneer Protestant bodies who developed world missionary programs, came to Barbados in 1765 and 1788 respectively. The Moravians developed a special interest in evangelizing the plantation workers. British Methodists redirected some of their energy away from their lost work in the former American colonies to evangelization in the Caribbean. The Moravians are part of the MORAVIAN CHURCH, EASTERN WEST INDIES PROVINCE, with headquarters in Antigua, and the Methodists are part of the METHODIST CHURCH IN THE CARIBBEAN AND THE AMERICAS, with headquarters in Antigua.

Beginning in the last decades of the nineteenth century and continuing through the twentieth century, numerous Protestant and FREE CHURCHES, primarily from the



Status of religions in Barbados, 2000-2050

Followers	2000			2025	2050
	total	%	rate		
Christians	262,000	96.8	0.46	284,000	269,000
Protestants	85,200	31.5	0.63	105,000	94,000
Anglicans	77,300	28.6	-0.26	70,000	70,000
Independents	17,500	6.5	3.10	24,000	28,000
Baha'is	3,500	1.3	3.49	5,000	7,000
Muslims	2,000	0.8	1.45	3,200	4,800
Nonreligious	1,400	0.5	1.88	2,400	4,000
Hindus	890	0.3	1.09	1,200	1,400
Buddhists	110	0.0	0.77	150	210
Spiritists	50	0.0	0.77	90	140
Jews	30	0.0	0.65	60	90
Ethnoreligionists	30	0.0	1.14	50	80
other religionists	470	0.2	4.61	700	1,000
Total population	270,000	100.0	0.50	297,000	288,000

United States, arrived in Barbados to begin mission work. Among the earliest was the AFRICAN METHODIST EPISCOPAL CHURCH (1897), which had a decade previously opened work in the Bahamas. Among the most successful were the CHURCH OF GOD (CLEVELAND, TENNESSEE) who operate on Barbados as the New Testament Church of God, a Pentecostal body. The Holiness churches are well represented by the CHURCH OF THE NAZARENE, the WESLEYAN CHURCH (whose work had been initiated by the former Pilgrim Holiness Church), the United Holy Church of America, the Bible Missionary Church, and THE SALVATION ARMY. A number of the Protestant churches are members of the Barbados Christian Council, which is related to the Caribbean Conference of Churches and through that organization to the WORLD COUNCIL OF CHURCHES.

The SPIRITUAL BAPTISTS, a group that mixes African and Christian religious and cultural themes, has spread to Barbados from Trinidad and Tobago, where it originated early in the twentieth century. It is a spirit-possession religion, in which members believe themselves possessed of the Holy Spirit and are led to dance, sing, or, most characteristically, shout. They came to be known as the shouters by their early detractors. The Spiritual Baptists significantly enlarged the spectrum of Christian life on Barbados as have other groups such as the JEHOVAH'S WITNESSES, the CHRISTADELPHIANS, the CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS, the UNITY SCHOOL OF CHRISTIANITY, and the CHURCH OF CHRIST, SCIENTIST.

Barbados has one of the oldest Jewish communities in the Western Hemisphere, a community formed in 1650 by refugees from Brazil who escaped when the Portuguese retook land seized by the religiously tolerant Dutch. The Jewish community existed quietly on Barbados through the eighteenth century, and in 1820 Barbados became the first British colony to remove all political disabilities of the Jews. The Jewish community declined through the early twentieth century, as many moved away to escape the poor economy. However, in 1932, when only one practicing Jew was left on the island, a new community of Jews arrived from Europe. The community grew and prospered, so that in 1987 they were able to reopen the old synagogue in Bridgetown, the second oldest synagogue in the Western Hemisphere (only the one in Curaçao being older). Today there are about fifty-five Jews on Barbados.

The BAHÁ'Í FAITH came to Barbados in the 1960s and has established a string of spiritual assemblies through the islands. There are more than 800 Muslims on Barbados, centered on a teaching center in Hastings. There are some 500 Hindus (most from East India), the majority residing in Bridgeport.

Sources:

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Basel Mission

The Basel Mission, the Evangelische Missionsgesellschaft in Basel, one of the leading missionary societies that facilitated the phenomenal spread of Protestant Christianity around the world in the nineteenth century, was a product of the

spread of Pietism and the British Evangelical Awakening in Central Europe. Christians from various denominations found new spiritual life as a result of the movement, one result of which was the desire to spread the Christian message around the world. The mission began to support a school for the training of missionaries, and sent out its first missionaries under the auspices of some of the older missionary societies, particularly the CHURCH MISSIONARY SOCIETY, which shared similar roots in the Evangelical Awakening.

In 1922, the Basel Mission sent out its first missionaries under its own direct sponsorship. They took up work in Russia. Work spread to Ghana, India, Hong Kong, and southern China within the first generation. Work expanded in Africa after Germany established new colonies in the 1880s, but then shrank following the loss of those colonies following World War I. In fact, it lost all of its work for a short period as a result of its identification with Germany (even though it was based in Switzerland), but regained many of its posts during the 1920s.

The work grew considerably during the 1940s, and as World War II approached, structural changes were made to prevent the kind of disruption that occurred during World War II. The German part of the society was set apart as a separate German branch with headquarters at Stuttgart. The Swiss branch was thus able to continue with little disruption through the war years.

Over the years, support for the mission had come from a variety of sources, though Reformed churches in Germany and Switzerland provided the bulk of the support, and the missionaries tended to be in the REFORMED/PRESBYTERIAN TRADITION. The establishment of an exclusively Swiss branch of the mission gave it an even more exclusively Reformed outlook, as it relied heavily upon support from the FEDERATION OF SWISS PROTESTANT CHURCHES.

In the postwar years, the mission has had to respond to the changing face of Protestantism worldwide, especially the maturing of missions into independent churches. One symbol of this change was the alignment of the mission with the other mission organizations that constituted the Swiss Mission Council and the German Mission Council and the alignment of both these councils with the WORLD COUNCIL OF CHURCHES. Most recently, the Basel Mission merged with four other missionary organizations to create Mission 21.

Mission 21 continues an active international program supporting the indigenous churches that grew out of its earlier missionary activity.

Address:

Mission 21
Missionsstrasse 21
Postfach, 4003 Basel
Switzerland
<http://www.mission-21.org> (German only)

Source:

Mission 21 (in German). Posted at <http://www.mission-21.org>. Accessed September 15, 2001.

Batak Christian Community Church (GPKB)

The Batak Christian Community Church was formed in 1927 when a group of ministers and churches withdrew from the RHENISH MISSION (now known as the PROTESTANT CHRISTIAN BATAK CHURCH), which had been working for many years among the Batak people of Sumatra, Indonesia. The new church established a presbyterial-synodal polity. The synod operates as the church's governing body. It calls pastors, appoints them to churches, and pays their salaries. The chair of the synod is designated as the church's *ephorus*, or bishop. The church has a Lutheran theological perspective, inherited from the German Lutheran Church through the Rhenish Mission.

The church chose the name Gereja Punguan Kristen Batak (or Batak Christian Community Church) and is generally designated by the acronym of its Indonesian name, GPKB. Relative to its parent body, it is a small church with fewer than 20,000 members. It is based among the Batak people but has extended its mission beyond the Batak population to include, for example, the Maya-Maya people in the northern part of the island. It operates two Bible schools for training lay evangelists. Ministers complete their theological work at one of several schools operated by other churches, including that of their parent body.

After World War II, the church reestablished relations with the Rhenish Mission, now known as the United Evangelical Mission, and with the Lutheran Church of Australia. It is also a member of the WORLD COUNCIL OF CHURCHES, the LUTHERAN WORLD FEDERATION, and the Community of Churches in Indonesia.

Source:

Bachmann, E. Theodore, and Mercia Brenne Bachmann. *Lutheran Churches in the World: A Handbook*. Minneapolis, MN: Augsburg Press, 1989.

Bektashis (Bektashiye)

The Bektashiye is a heterodox Turkish dervish order located today mainly in Albania and, to a lesser extent, in its traditional homeland Turkey. The order claims patronage of Haji Bektash Veli, a legendary thirteenth-century figure who, according to Bektashi tradition, traveled from Horasan in eastern Iran to Anatolia as a follower of the famous Sufi sheikh Ahmad Yasawi (d. 1166). He was likely involved in the Sufi-led *Babai Rebellion* against the Seljuk Turks in 1240 in southeastern Anatolia. Following the suppression of the revolt, he settled in a small, central Anatolian village

now known as Hajibektash. The Babai Rebellion forms also the nucleus for the development of the socio-religious milieu, which nowadays is known as "Alevi" (see ALEVISM). Bektashis and Alevis share part of their history and even more so rites and beliefs but are nevertheless different in their organization. Today it is common among Alevis to call themselves "Alevi-Bektashis"—a member of the Bektashi order, however, would hardly call himself an "Alevi."

The Bektashiye took on its characteristic feature as a Sufi order in the early sixteenth century under the leadership of Balim Sultan (d. 1516), possibly appointed as head of the Sufi lodge of Hajibektash by Sultan Bayezid II. Balim Sultan, honored by the Bektashis as their "second master," managed to formalize the guiding rules and structures of the order. He brought together Anatolian dervishes of different traditions (mainly Kalenderiye, Haydariye, and Yeseviye) who united in their adoration of Haji Bektash. It is quite possible that the institutionalization of the Bektashis as a Sufi order was politically motivated. Its goal might have been to bind together and de-radicalize a socio-religious milieu, which supported the Shah of Persia whom it regarded as its religious leader. The Anatolian adherents of the Persian Shah, the so-called "Kizilbash," conducted several revolts against the Ottoman Empire and thus were considered a severe political threat.

Though historically still quite obscure, there are circumstances indicating that the division of the order into the two branches of the Babayan and Celebiyan was a product of Balim Sultan's innovations. Given his institutionalization of the order, especially his introduction of celibacy as a condition for members initiated in the higher ranks of the order, he can be regarded as the founder of the Babayan branch of the Bektashiye. Whereas the Celebi, spiritual leader of the Celebiyan, legitimized his position by claiming direct descent from Haji Bektash, the Babayan branch insisted on Haji Bektash's celibacy and therefore established the leadership of the order by vote. Opposed to the Celebiyan who do not bear the formal characteristics of a Sufi order and are instead part of the rural Kizilbash-Alevi milieu, the Babayan branch bears these characteristics and can therefore be counted as a Sufi order.

The hierarchy of the Bektashi order is structured by the spiritual level of its adherents. The order is led by the elected *dedebaba*, followed by the *dedes* (or *khalifes*) and the *babas*. Although the babas act as principals of the dervish lodges, the primary function of the dede is to keep the various lodges in contact with the center in Hajibektash, residence of the dedebaba. The adherents who are not yet initiated stand outside the life of the lodge and are called *ashik*, while the initiated ones are named *muhip*. After several years of service in the lodge, the muhip may obtain the status of a fully initiated dervish—provided he meets the requirement of celibacy. Low-ranked Bektashis owe obedience to high-ranked Bektashis, who act as spiritual guides

(*mürshid*) for the former on the mystic path. The guidance of the *mürshid* is essential for the spiritual path.

According to the doctrine of the “Four Gateways” (*dört kapı*) at the heart of Bektashi as well as Alevi belief, the first station of the mystical path is the *shariat kapısı* (“Gateway of the law”), symbolizing the exoteric meaning of the religious law. It is followed by the *tarikât kapısı* (“Gateway of the path”), involving a candidate’s initiation into Bektashi rites and beliefs. The third station, the *marifet kapısı* (“Gateway of knowledge”), marks the achievement of mystical experience and knowledge. As metaphor for the inner experience of the mystical union with God, the *hakikat kapısı* (“Gateway of truth”) is the highest level.

In contrast to adherents of orthodox Sunni and SHI’A ISLAM, the Bektashis typically not only reject the religious duties of Islam but also perceive God as immanent, manifesting himself in nature and human beings, especially in the human face. The Bektashis themselves link the pantheistic element in their philosophy with the ideas of the famous mystic Ibn ‘Arabî (d. 1240), while their conception of God’s manifestation in the human derives from the strong influence of the Hurufi sect, which emerged in fifteenth-century Persia.

With regard to their rites and doctrines, the Bektashi order appears extremely syncretistic. Alongside diverse influences of heterodox Muslim mysticism, it draws together pre-Islamic Turkish as well as Manichaean and some Christian elements. Notwithstanding its non-Muslim contents, Bektashi terminology is highly influenced by Shi’a mythology and different Sufi conceptions. The Bektashis’ astonishing ability to integrate foreign religious conceptions may be explained by the fact that the rules and doctrines of the order never underwent formal, written canonization.

The most important rite of the Bektashis (as well as Alevi) is the so-called “Celebration of Communion” (*ayin-i cem*). Central to the celebration is the recollection of mythical events of early Shi’a history and the praising of its martyrs. The recollection is accompanied by the music of the *saz* (a traditional stringed instrument) and mourning hymns. Especially in Ottoman times the use of wine during the communion, the participation of women, and its celebration at night provoked severe criticism from orthodox Muslims who accused Bektashis and even more so Alevis of celebrating sexual orgies in their meetings.

The history of the order is still quite obscure. From the rise of the Ottoman Empire in the fourteenth century, Bektashi dervishes, as well as adherents of similar traditions that later fused with them, were at the forefront of Ottoman expansion deserving of the Islamization of new territories, especially the Balkan region. Their close relations with the Ottoman elite forces, the janissaries, made them a sort of army clergy. Their institutional relationship with the Ottoman Empire came to an abrupt end in 1826, when the janissary forces, whom the Sultan accused of leading a conspiracy, were dissolved, and

the closely related Bektashi order was disbanded. Many of its lodges were destroyed or transferred to the strictly orthodox NAQSHBANDIYA SUFI ORDER, and many highly ranked Bektashis were killed or fled to Albania; by the mid-nineteenth century, however, the order had nonetheless succeeded in reestablishing itself as a semi-legal institution in the Ottoman Empire. Resembling FREEMASONRY in the second half of the nineteenth century, the order was finally forbidden by the Kemalist ban on all Turkish Sufi orders in 1925. Thereafter, Bektashis in Turkey had to leave their lodges and could go on with their rites only in secret private circles. Albania, always a stronghold of the order, became a refuge for high-ranked Bektashis who fled Turkey. From the last decades of the nineteenth century, Albanian and Turkish Bektashis had already parted ways, due to their involvement in the respective nationalist projects and to highly different political and societal circumstances. This alienation was deepened when the Turkish Bektashis loosened the rule of celibacy after the closure of the dervish lodges, a measurement severely criticized by the Albanian Bektashis.

Today the order is strongest in Albania, where the Bektashi order was rehabilitated as an officially recognized religion after the downfall of the Communist regime in 1990; after Albania, Turkey and the Turkish diaspora states are home to the largest numbers of committing Bektashis. Bektashi convents are found in Albania, but there is also one in Michigan (U.S.). The order is secretive and tends to be separatist relative to Sunni but also orthodox Shi’a Islam. No headquarters or contact addresses are currently available.

Markus Dressler

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Belarus

The territory of the present country of Belarus was settled around the first century C.E. by several Slavic peoples and centuries later participated with Slavic peoples in adjacent lands to form Kiev Rus, the state that eventually gave rise to

the modern countries of Russia, Ukraine, and Belarus. The differentiation of the three cultures and language occurred gradually through the fourteenth, fifteenth, and sixteenth centuries. In 1569, Belarus was incorporated into Poland, and their cultural identity was further forged in the attempt to resist the imposition of the ROMAN CATHOLIC CHURCH. However, in 1596 the Belarusian Orthodox Church became an Eastern-Rite Roman Church.

In the 1790s, Russia completed its annexation of Belarus, and the Orthodox Church was reestablished. At this time, authorities also forbade the use of the term *Belarusian*. Belarus became an important part of the Russian Empire, and the key railroad line connecting Moscow to Poland passed through Minsk and Brest.

Belarus became a pocket of discontent at the beginning of the twentieth century. At the end of World War I, an independent Belarus was proclaimed, but it dissolved when Poland and the Soviet Union split the land in two. The Polish part of Belarus was incorporated into the Soviet Union in 1937. Finally, in the wake of the dissolution of the Soviet Union, Belarus emerged as an independent country.

In 1889, Vladimir, the ruler of the Kiev Rus, converted to Orthodox Christianity, and the process of Christianization of the Slavic people, including the Belarusians, began. It was largely completed over the next centuries. A form of Orthodox Christianity utilizing the Slavonic language came to dominate in the region.

In the fourteenth century, Lithuania expanded to include the Belarusians, and the Lithuanians brought Roman Catholicism with them. Several orders, including the FRANCISCANS, began work among the people, and the Catholic church began to draw away believers from Orthodoxy. This initiated a centuries-long struggle between the two churches. That struggle had a major turning point in 1596, when Bishop Ipati Poci (1541–1613) led in a union of the Orthodox and Catholic factions by convincing the Orthodox leaders to form a Uniate church. The Orthodox kept their liturgy and many of their customs but united with Rome theologically and administratively. Thus the GREEK CATHOLIC CHURCH came to dominate in Belarus.

Following the Russian takeover a century later, authorities suppressed the Roman Catholic Church, both the



Status of religions in Belorussia, 2000-2050

Followers	2000			2025	2050
	total	%	rate		
Christians	7,191,000	70.3	0.41	8,107,000	7,504,000
Orthodox	4,986,000	48.7	0.49	5,450,000	5,000,000
Roman Catholics	1,350,000	13.2	1.18	1,570,000	1,600,000
Protestants	130,000	1.3	3.75	320,000	500,000
Nonreligious	2,454,000	24.0	-0.27	1,137,000	622,000
Atheists	506,000	4.9	-3.97	150,000	80,000
Jews	58,300	0.6	0.06	60,000	60,000
Muslims	25,900	0.3	1.66	40,000	60,000
Buddhists	1,000	0.0	0.44	1,500	3,000
Ethnoreligionists	510	0.0	0.26	600	800
Baha'is	110	0.0	0.58	150	400
Total population	10,236,000	100.0	-0.02	9,496,000	8,330,000

Latin rite and the Greek rite, and imposed the Russian Orthodox Church on Belarus. Believers in the western part of the country, especially those of the Latin Rite of Polish background, resisted the Russification and remained loyal to Rome. Their position was supported between 1921 and 1939 when Western Belarus was again part of Poland. However, the Greek rite was almost totally suppressed.

Both the Orthodox and Catholic Church suffered during the Soviet era, but both were able to revive in the 1990s. The Greek Church essentially started over in 1990. It currently has a dozen parishes in the major cities of the county served by six priests and one deacon. Seminarians are in training and will be immediately put into service as new parishes emerge across the country.

In 1989, the Russian Orthodox Church in Belarus was designated as a semi-autonomous Belarusian Exarchate.

The ten dioceses include approximately half of the ten million citizens of the country. Cardinal Kazmierz Swiatek, archbishop of the Minsk-Mogilev Archdiocese, heads the approximately four hundred Roman Catholic parishes, with an estimated 10 to 20 percent of the population.

In 1997, the government established the State Committee on Religious and National Affairs (SCRNA) to oversee the various religions and denominations. The government, while professing to treat all religions as equal before the law, has shown distinct bias in favor of the Orthodox Church, which receives various financial advantages. The country's president has declared the preservation and development of the Orthodox Church to be a moral goal of the country. The Roman Catholic Church, as the second largest religious organization, has seen itself in a struggle for equal treatment by the government.

LUTHERANISM spread to Lithuania in the 1540s and from there found its way to the cities of Belarus. Following close behind were representatives of the REFORMED/PRESBYTERIAN TRADITION. Beginning in the 1570s, however, Polish Unitarianism, that is, Socinianism, spread into Belarus, and all three variations on Protestant Christianity competed with each other and found their pockets of strength. While facing various problems, the Reformation churches survived into the twentieth century, but during the Soviet era they disappeared. In 1992, the first congregation of the Belarusian Evangelical Reformed Church was founded in Minsk as a self-conscious attempt to revive the Reformed tradition. Lutheranism also revived in the 1990s, and in 1997 there were four parishes, which had become ten parishes by the end of the century. The constituting Synod of the Belarusian Evangelical Lutheran Church took place on December 2, 2000, in Vitsyebsk.

BAPTISTS began work in Belarus in 1877, when Dmitri P. Semenov, who had become a Baptist while living in Odessa, returned to his home village of Usokh. He built a small following, which constituted the first (and for some years the only) Baptist congregation in the country. In the meantime, Baptists began to arrive in Belarus from their center in St. Petersburg. A second congregation was organized in 1912 under the leadership of B. S. Cheberuk. Through the early twentieth century various other Protestant and FREE CHURCHES emerged, including the first Pentecostal churches and a few Methodist churches.

The annexation of Belarus to Russia in 1937, the attempts to suppress religion by the Marxist government, and World War II led to numerous changes in the ensuing years. The Baptists joined with other Evangelicals in the All-Union Council of Evangelical Christians-Baptists in 1944. Pentecostals merged into the Union in 1945. Even earlier, in 1937, the Methodists had disbanded the Russian Mission and advised all the members to join the Baptists or one of the other Free Churches. What is now the UNION OF EVANGELICAL CHRISTIANS-BAPTISTS OF RUSSIA experienced

continued suppression through the 1960s but found some relief in the 1980s and has experienced significant growth through the 1990s. When allowed, the Pentecostals pulled away and formed their own church. The Pentecostal Union, with more than 16,000 members, is the largest Evangelical church in Belarus. The SEVENTH-DAY ADVENTIST CHURCH also had established work in the country, which was organized into the Belarus Conference in 1978.

Some religions are viewed as traditional, including Russian Orthodoxy, Roman Catholicism, Judaism, and Islam (as practiced by a small community of ethnic Tatars with roots in the country dating back to the eleventh century); some are viewed as nontraditional, including some Protestant and other faiths; and some are viewed as sects, including Eastern religions and other faiths. The authorities deny permission to register legally at the national level to some faiths considered to be nontraditional and to all considered to be sects. Without legal registration, it is extremely difficult to rent or purchase property in order to hold religious services.

Jews appear to have first settled in Belarus in the fifteenth century and were identified with the Lithuanian segment of the population. Through the next century communities sprang up in most of the larger towns and cities. They periodically faced attempts to force them to convert to Christianity and often had to pay taxes at a much higher rate than Christians. At the time of the Russian annexation of all of Belarus in 1939, there were more than 400,000 Jews living there. During the time that the Germans occupied the territory of the Soviet Union, approximately three-fourths of the Jewish population (including those trapped in Belarus) were massacred. After the war, less than 100,000 could be found in Belarus. In 1989 there were some 112,000 Jews in Belarus, but over the next three years almost 50,000 migrated to Israel and elsewhere. Migration to Israel has continued through the 1990s, but some 40,000 Jews remain in the country, and synagogues remain open throughout Belarus.

There is a small Islamic community in Belarus, which dates to the eleventh century when Tatars settled there. Today some 100,000 Muslims reside in 25 communities throughout the country, which are organized through the Islamic Association of Belarus.

Like Judaism, Islam is considered a traditional religion of Belarus by the government. In stark contrast are the new religions that have entered the country over the last generation, especially during the 1990s. The INTERNATIONAL SOCIETY FOR KRISHNA CONSCIOUSNESS, the UNIFICATION MOVEMENT, and the CHURCH OF SCIENTOLOGY have opened centers. Buddhism has entered into the country through the DIAMOND WAY BUDDHISM Kagyu Karma Tibetan lineage under Ole Nydahl. The CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS opened work in Minsk at the beginning of 1994. Although these newer religions in Belarus represent

Belgium

only a small percentage of the population, they have introduced the country to the world's contemporary religious pluralism.

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Belgium

The area covered by the present-day Federal Kingdom of Belgium has found itself under the rule of various European powers and empires during its history, being used as a pawn on the international political chessboard.

Christianity was gradually introduced into the country at the end of Roman rule, but evangelism did not really start until the sixth and seventh century, when missionaries such as Eloi, Aubert, Amand, and others came into the area from present-day France. At that time, the local population still worshipped Gallo-Roman and Germanic deities. In the eighth century, monasteries enjoyed exceptional prosperity and became centers of intense agricultural and economic activity. The Roman Catholic Church dominated social and political life throughout the Middle Ages.

In the fifteenth century, the Belgian territories fell under the rule of the House of Burgundy and later, the Austrian Hapsburgs. In the sixteenth century, Charles V, grandson of the Hapsburg Archduke Maximilian of Austria and son of Joanna of Aragon, inaugurated Spanish rule over the Low Countries. Initially encompassing present-day Belgium, Luxembourg, and The Netherlands, the Low Countries progressively became part of a wider empire, which included German and Austrian territories, a part of Italy, the Iberian Peninsula, and recently discovered territories in Central and South America. Under Charles V's rule, and despite his own role as staunch defender of the Catholic Church, the Protestant Reformation was introduced into Belgium by the Lutherans, Anabaptists, and Calvinists. The first decrees curbing heresies were passed in the 1520s. The Inquisition raged over the Low Countries; with the encouragement of Charles V, it was carried out by civil courts, but clerics of the Catholic Church were also involved in the proceedings



Status of religions in Belgium, 2000-2050

Followers	2000			2025	2050
	total	%	rate		
Christians	8,969,000	88.3	0.15	8,479,000	7,190,000
Roman Catholics	8,222,000	80.9	0.03	7,750,000	6,700,000
Protestants	125,000	1.2	0.66	150,000	170,000
Marginal Christians	72,000	0.7	1.11	100,000	130,000
Nonreligious	589,000	5.8	0.68	650,000	720,000
Muslims	365,000	3.6	0.85	500,000	650,000
Atheists	176,000	1.7	0.59	212,000	250,000
Buddhists	21,700	0.2	0.83	30,000	40,000
Jews	21,300	0.2	-0.75	20,000	32,800
Confucianists	8,300	0.1	0.35	10,000	11,700
Spiritists	3,600	0.0	0.48	5,000	6,400
Ethnoreligionists	3,200	0.0	0.65	4,000	4,700
Baha'is	2,400	0.0	0.70	4,000	6,500
Neoreligionists	320	0.0	0.49	400	500
Zoroastrians	10	0.0	0.96	30	50
other religionists	2,000	0.0	1.22	4,000	5,300
Total population	10,161,000	100.0	0.21	9,918,000	8,918,000

as experts. In 1523, two Lutherans were burnt at the stake in Brussels as the Inquisition's first martyrs. Thousands of heretics or suspected heretics were tortured, hanged, drowned, decapitated, burnt, or buried alive. Many Protestants fled the country and settled in Germany, England, or the New World, where one of the villages they founded was on the island of Manhattan, the current location of New York City.

Charles V's son and successor, Philip II, retained the policy of supporting the Inquisition. In 1565, two thousand noblemen requested the then governor of the Low Countries, Margaret of Parma, to put an end to the Inquisition and establish freedom of religion. Encouraged by this defiance, Protestants set out to destroy images, paintings, and statues in Catholic churches, an uprising called the icono-

clast fury. A number of Calvinist noblemen set up an army to obtain freedom of religion but were defeated by Spanish troops in 1567, north of Antwerp. In the same year, Philip II sent the duke of Alba to the Low Countries to stamp out Protestantism for good. The earls of Egmont and Hoorne, leaders of the rebellion, were decapitated, around 1,100 death sentences were pronounced, and the total possessions of about 9,000 people were confiscated. By 1585, the Catholic Counter-Reformation had been successful in the southern part of the Low Countries (present-day Belgium), but war continued with the northern provinces (mainly the present-day Netherlands), which eventually managed to become independent, serving as a refuge for persecuted Protestants from the southern provinces.

Until the beginning of the eighteenth century, the area now called Belgium remained under Spanish rule (a rule challenged by the kings of France) and so also under the influence of Roman Catholicism. However, from 1640 onward, the ROMAN CATHOLIC CHURCH faced an internal conflict between Jansenists and JESUITS. At its origin was the publication in 1640 of the book *Augustinus*, written by the late bishop of Ypres, Corneille Jansen (1585–1638); the book's interpretation of the teachings of St. Augustine (354–430) was close to Protestant ideas of the time. The Jansenist movement inspired by the book survived in the country until around 1725–1730.

In the eighteenth century, the area now called Belgium was under Austrian rule, with the exception of a few years of French occupation. In 1781, the Austrian Hapsburg emperor, Joseph II, published an Edict of Tolerance, which recognized freedom of worship and established that all citizens, whatever their religion, would have equal access to public jobs. He also attacked the privileges of the Catholic Church, dissolving hundreds of convents, replacing all episcopal seminaries by one general seminary under his authority and limiting the number of processions and the like. These measures caused widespread opposition among the clergy.

In 1789, the French Revolution abolished absolute monarchy and the privileges of the Catholic Church in France. Six years later, the French Republic opened war against the Austrian empire, annexed the Belgian territories, and converted them into nine French administrative divisions to be ruled according to the French law and constitution. Many churches were closed or desecrated, abbeys were burnt down, and hundreds of nonjuring priests were deported. To restore religious peace, Napoleon reestablished freedom of worship for the Catholic Church and concluded a concordat with the Vatican.

After the fall of Napoleon in 1815, Britain, Austria, Prussia, and Russia agreed to include the (predominantly Catholic) Belgian territories in the (Protestant-dominated) Kingdom of the Netherlands, to protect themselves against France. Through various repressive measures, the new sov-

ereign, William I, tried to bring the Catholic Church to its knees, quickly alienating his new Catholic subjects in the process. He closed Catholic schools, expelled the Christian Brothers, left three of the five dioceses vacant, and broke off concordat negotiations with the Holy See. All the minor seminaries were closed, and candidates for the priesthood had to attend a state-run college. It was in this context that unionism, a political coalition between Catholics and anti-clerical liberals to drive out the Dutch, began to take shape in the 1820s.

In September 1830, the Belgians rebelled against Dutch rule and gained independence under the protection of England and France. A parliamentary monarchy was created, and Leopold I, a German Lutheran, was chosen as the first king. The Belgian Constitution of 1831 guaranteed complete freedom of worship, including the right of each religious body to select its own officials without state interference. Freedom of education was also recognized.

Catholicism, Protestantism (about 5,000 members, only 2,000 of whom were Belgians) and Judaism (about 1,000 members) enjoyed de facto state recognition. The state did not endorse the theological claims of any religion but afforded a privileged status to all of them on the basis of their social utility, providing for the payment of the salaries and retirement pensions of their clergy and chaplains, the maintenance of their places of worship, and so on. Anglicanism (only a few hundred members) was recognized in 1835.

In 1846, the Catholic-Liberal political alliance disintegrated. During the next thirty years, bitter political battles took place between Catholics and Liberals, especially over Catholic and public school issues.

Under Leopold II (1865–1909), Protestantism's various denominations experienced some significant growth. THE SALVATION ARMY opened a mission in 1889. In 1904 the first Baptist church was established. In 1899 the (Dutch-speaking) Reformed Churches were created.

World War I (1914–1918) slowed down the expansion of Protestantism, but this conflict also drew the attention of British and American Protestants to Belgium. A number of missions, which had helped war victims and Belgian troops under siege, opened several churches after 1918. The American evangelists Ralph and Judith Norton founded the Belgian Evangelical Mission and a Biblical Institute in 1919. The Jehovah's Witnesses movement also started in the 1920s. British and American Methodists created the Methodist Mission in 1922. In 1923, a Swedish couple began to spread Pentecostal teachings, but it was only in the aftermath of World War II (1940–1945) that the Pentecostal denomination emerged under the name of ASSEMBLIES OF GOD. Between the two World Wars, a number of Protestant denominations joined the main branch of Protestantism that had been recognized just after the creation of the Belgian state, the UNITED PROTESTANT CHURCH OF BELGIUM.

Since 1945, Evangelical and Pentecostal churches have grown rapidly. Their followers now number more than those of the state-recognized United Protestant Church. Administrative merging of both branches of Protestantism (about 100,000 believers in total) is in process.

The influx of peoples from Central and Eastern European countries along with Muslim countries has opened the door to both EASTERN ORTHODOXY and Islam in Belgium. Islam (numbering about 250,000) was recognized in 1974. Most Muslims come from North Africa (the MALIKITE SCHOOL OF ISLAM) and from Egypt and Turkey (the HANAFITE SCHOOL OF ISLAM). Orthodox Christians numbered about 40,000 in 1985 and are affiliated with either the Greek Church (under the ECUMENICAL PATRIARCHATE) or one of the Russian Orthodox churches. A policy of laicism was also recognized in 1994. JEHOVAH'S WITNESSES, who number about 40,000, have not been recognized.

Many other non-Christian groups settled in Belgium in the second half of the twentieth century, and Belgium is now home to a wide spectrum of the world's religions (including Buddhist, Hindu, esoteric, and magical groups). In 1997, a parliamentary commission on cults issued a report listing 189 religious movements. Most of them represented this new pluralistic religious community, but there were over twenty Christian Evangelical and Pentecostal-oriented groups mentioned, and even some Roman Catholic movements such as the Charismatics. Since the publication of that report and the creation of an observatory on cults, many minority religions have complained about religious intolerance and discrimination.

Willy Fautré

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Belize

Known as British Honduras until 1973, Belize is located on the southeastern part of the Yucatan Peninsula on the Caribbean coast between Mexico and Central America, bordered by Mexico to the north and Guatemala to the west and south. The terrain is largely flat, with a swampy coastline and low mountains in the interior. However, the Caribbean

coastal waters of Belize contain one of the largest barrier reefs in the world, which is a major tourist attraction.

This small nation of 8,867 square miles (about the size of Massachusetts) has more historical ties to the Caribbean than to the rest of Central America. It was settled by British buccaneers in the mid-1600s, who used its sheltered cays and coves as hideouts from which they could prey upon Spanish shipping. British influence continued to grow along the Caribbean coast of Central America, while the Spanish neglected the area. During the 1700s, British colonists and their African slaves came to Belize from other British-controlled islands of the Caribbean to exploit the forests for lumber and dyes, as well as to start agricultural development. Belize has evolved as an English-speaking Caribbean culture and is part of the British Commonwealth of Nations, although it achieved its independence from Britain in 1981. Nevertheless, Guatemala has continued to insist that part of southern Belize belongs to the Republic of Guatemala, and maps of that country have historically included Belize as part of its national territory.

Because of its British influence, Belize is the only country in Central America where English is the national language and Protestantism has been the dominant religion. However, due to the large-scale immigration of Spanish-speaking peoples from Mexico, Guatemala, and El Salvador during the nineteenth and twentieth centuries, the size of the Spanish-speaking population has notably increased to about half of the nation's total population of 240,200 in 2000.

Most Belizeans are of multiracial descent. About 46.4 percent of the population is of mixed Mayan and European descent (Mestizo); 27.7 percent are of African and Afro-European (Creole) ancestry; about 10 percent are of Mayan descent; and about 6.4 percent are Afro-Amerindian (Garífuna). The remainder, about 9.5 percent, include European, East Indian, Chinese, Middle Eastern (mainly Jews and Lebanese), and North American groups. The European population includes many Mennonites of Swiss-German descent who arrived in the 1950s and 1960s by way of Canada and Mexico. There is a sizeable community of East Indians, whose ancestors came to Belize as indentured servants to work on the sugar plantations in the 1880s.

Religiously, about 60 percent of the population belong to the ROMAN CATHOLIC CHURCH, while Protestant groups account for most of the remaining 40 percent. The East Indians are traditionally Hindus, and the Lebanese are traditionally Maronite Christians (Eastern-Rite believers who recognize the authority of the Pope in Rome). Many of the Mayans are nominal Roman Catholics who also maintain Native religious practices, centered on shamanism and *bu-jería* (witchcraft). The Garífunas, who were deported by the British from the island of St. Vincent in 1797 to the Bay Islands of Honduras, eventually settled along the Caribbean shore of Central America, from Belize in the north to Nicaragua in the south. Most Garífunas are marginal Chris-

tians (some claim to be Roman Catholics or Protestants) who still maintain their unique cultural and traditionalist religious practices; thus spirit-possession is a strong component of normal village life in southern Belize.

The Anglican Church (also known as the CHURCH OF ENGLAND) in Belize is now part of the CHURCH OF THE PROVINCE OF THE WEST INDIES, which also includes the Caribbean islands as well as Guyana and Surinam, with headquarters in Nassau, in the Bahamas. Anglican chaplains were sent to the Colony of British Honduras, beginning in the 1770s, by the SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS to attend to the spiritual needs of the British colonists and the military garrison concentrated in Belize City, a former pirate enclave at the mouth of the Belize River, probably founded in 1638. Until the 1860s the Anglican Church (financed by the colonial government) dominated the religious life of the colonists, which was centered in St. John's Anglican Cathedral, built in 1815. The size of the Anglican community in Belize has gradually increased over the years, mainly due to natural population growth. From about 12,000 adherents in 1936, the number of Anglicans increased to 17,783, according to the 1970s Census. In 1978, there were about 20,000 adherents, scattered among twenty-six organized parishes and mission stations, and the Anglican Church operated twenty-three primary schools and two secondary schools in Belize. By 2000, the number of Anglican adherents was expected to reach about 28,800, or 12 percent of the total population, although there were only twenty churches and 3,300 communicant members but it fell far short.

During the early 1800s, groups of English Nonconformists, or Dissenters, (meaning non-Anglicans) began arriving in British Honduras, which led to a slow erosion in Anglican influence even though it was the established church. English Baptist and Methodist missionaries were sent to the colony in 1822 and 1824, respectively, and Scottish Presbyterians began work in Belize City in 1825. By 1856, the Protestant community of Belize City, where most of the inhabitants of the colony resided, included 2,500 Anglicans, 500 Methodists, 500 Baptists, and 200 Presbyterians, in addition to 1,000 Roman Catholics and 2,260 "others" in a total population of about 7,000 people.



Status of religions in Belize, 2000-2050

Followers	2000			2025	2050
	total	%	rate		
Christians	219,000	91.0	2.52	333,000	416,000
Roman Catholics	137,000	56.9	2.40	200,000	250,000
Protestants	39,500	16.4	2.96	70,000	95,000
Anglicans	10,500	4.4	-0.91	9,000	8,000
Baha'is	6,900	2.9	2.73	12,000	20,000
Hindus	5,500	2.3	3.30	10,000	18,000
Jews	2,600	1.1	2.16	2,800	3,500
Spiritists	2,000	0.9	2.46	3,000	3,600
Nonreligious	2,000	0.8	4.38	5,000	8,500
Muslims	1,400	0.6	3.34	2,500	4,000
Buddhists	840	0.4	3.45	1,500	3,200
Ethnoreligionists	440	0.2	-0.87	300	200
Total population	241,000	100.0	2.53	370,000	477,000

The origin of British Methodist work in Belize is attributed to a British merchant, William Jeckel, who arrived in the early 1800s and was instrumental in organizing Methodist societies in Belize City, Burrell Boom, and Free-town. In 1824, Jeckel requested help from the Wesleyan Methodist Missionary Society in England, which soon sent three missionaries to the colony. In 1829 Methodist work consisted of one small chapel in Belize City and a few preaching points along the inland rivers.

Early Methodist missionary endeavors in Belize were plagued by sickness and death, storms and fires, staff shortages and financial hardships, and membership growth and decline for more than a century. In 1913, the British Methodist District of the Wesleyan Methodist Church consisted of 2,000 communicant members and was served by 9 ministers, including 3 native Belizeans. After the withdrawal of the Wesleyan Missionary Society from the Western

Caribbean in 1930, the British Honduras District was under the supervision of the Methodist Church in Jamaica from 1932 to 1952. In 1967, the Belize-Honduras District became a founding member of the autonomous METHODIST CHURCH IN THE CARIBBEAN AND THE AMERICAS, with headquarters in St. Johns, Antigua, West Indies. In 1960, there were 1,800 communicant members among the 15 Methodist congregations in Belize; in 1978, 22 churches were reported with about 1,700 communicant members; and in 2000 the situation was about the same.

The London-based Baptist Missionary Society began work in Belize City in 1822, with the arrival of Mr. and Mrs. Joseph Bourne, not to serve the spiritual needs of the English colonists but to Christianize their slaves and freedmen, as former African slaves who had gained their freedom were called. In 1832, the population of the Colony of Belize totaled about 4,550, which included 2,100 slaves, 2,200 free African people, and fewer than 300 whites.

The Baptists in Belize shared a similar history of trials and tribulations with the Methodists, in an inhospitable climate that caused much sickness and death among the early missionaries. Bourne organized the First Baptist church in 1825 and served a small congregation of 20 members until leaving the Colony in 1834. Another Englishman, Alexander Henderson, arrived in late 1834 to continue the work of evangelism among slaves, soldiers, and discharged prisoners in the poorer sections of Belize City. Henderson was also assisted by other missionaries from England during the 1840s, but not without controversy. Because Henderson practiced "closed communion" (only baptized Baptists could receive the Lord's Supper), several new recruits from the Missionary Society refused to work with him. Henderson was forced to resign from the Mission in 1850, but he soon organized the Independent Baptist Mission of Belize with the support of most of his former members. Consequently, the society decided to abandon Belize, recalled its missionaries, and sold its properties, leaving Henderson as the uncontested leader of the Baptist movement. In 1850, Baptist work in Belize included two organized churches, seven preaching stations, three day schools, five Sunday schools, and about 230 baptized members. Henderson pioneered the founding of the Queen Street Baptist Church in 1850, which he pastored from 1850 to 1879.

Following Henderson's retirement in 1879 due to failing health, Baptist work was carried on by laypeople until the arrival of missionary David Waring from England in 1881. Waring continued the work begun by his predecessors, including outreach to the Yucateco-Maya in the north and the Garifuna in the south, as well as supporting Baptist work in the Bay Islands of Honduras, begun by Mr. and Mrs. John Warner in 1849. Waring sought assistance from the Jamaican Baptist Missionary Society, which sent James Bryant to Belize in 1886. When Waring returned to England

in 1888, Bryant was placed in charge of the Belize Baptist Mission.

Encouraged by Bryant, the Jamaican Society was invited to assume responsibility for the Belize field. Soon thereafter, Mr. and Mrs. Charles Brown arrived from Jamaica along with their nephew, Robert Cleghorn, to administer the work in Belize, which began to prosper under the new leadership. By 1901, the Baptist Mission reported 353 baptized members and 1,324 adherents among nine organized congregations, along with six schools and more than 600 children enrolled.

After Brown's retirement in 1901 due to poor health, Cleghorn became the chief pastor and superintendent of the Baptist Mission in a distinguished career that ended in 1939, after celebrating his fiftieth year of service in Belize. To commemorate the occasion, Cleghorn wrote *A Brief History of Baptist Missionary Work in British Honduras (1822-1939)*. Not much is known about Baptist work in Belize between 1940 and 1960, but in 1961 the Conservative Baptist Home Mission Society (U.S.A.) was invited to work with the Belize Baptist Mission. The N. T. Dellingers arrived soon thereafter to supervise the work and rebuild the ministry. By 1978 there were six organized churches and 330 baptized members, mainly among the Creoles. Several missionaries associated with the SOUTHERN BAPTIST CONVENTION arrived in Belize in the late 1970s to begin work in the interior and to assist with Baptist work in Belize City. In 2000, there were a total of twenty-five Baptist congregations in Belize with about 2,500 baptized members.

The SEVENTH-DAY ADVENTIST CHURCH entered Belize in the early 1900s as an extension of their work in Honduras that began in 1887. The Adventist Mission in British Honduras was officially organized in 1922, and in 1930 the two countries were separated administratively. By 1960, the Adventist community in Belize numbered 1,050, grew to about 2,500 in 1970, and increased to about 12,000 in 1978. Adventist work was centered in the Districts of Belize and Corozal. In 2000, the Adventists reported forty-eight congregations and 10,700 members, which made this the largest Protestant denomination in Belize in terms of communicant membership.

The CHURCH OF THE NAZARENE began work in Belize in the 1930s as an extension of their work in Guatemala, after two Mayan Indian lay-preachers walked more than sixty miles from their home in the Petén of Guatemala to Benque Viejo on the border to evangelize and start new churches in British Honduras. In 1931 the Mission Council of the Church of the Nazarene decided to enter Belize as a new field of service, and eventually sent two veteran, elderly, single female missionaries to work in Benque Viejo, Cayo District. By 1955, 11 Nazarene missionaries were serving in Belize, assisted by 22 national workers, who served ten organized churches with about 450 members and 300

children enrolled in six Nazarene schools. In 1966, there were sixteen churches and eleven missions. During the 1960s work began among East Indians, Garífuna, Kekchí, and Mopan-Maya near Punta Gorda in the Toledo District. The Nazarene High School was established in 1964 in Benque Viejo and later was moved to Belize City. Also, the Nazarenes began a program of Theological Education by Extension (TEE) throughout Belize in several languages: English, Spanish, and various Indian dialects. In 2000, the Nazarenes reported twenty-eight congregations with 1,820 members.

The Gospel Missionary Union (GMU), an independent Holiness mission, sent their first missionaries to Belize in 1955, the Gordon Lees, who established the Yarborough Bible Church in Belize City in 1956. The GMU acquired a 20-acre tract of land about 30 miles from Belize City in 1956, where they opened a camping-conference center and a Bible school, known as Carol Farm. Outreach began among the Yucateco-Maya in 1960 in Orange Walk district, and a Christian bookstore was established in Belize City in 1962. In 2000, the GMU reported seventeen congregations with about 940 members.

Numerous Anabaptist-Mennonite groups began arriving in Belize in the 1950s from Mexico, Canada, and the United States, and by 1978 there were at least fifteen Mennonite agricultural colonies in the country, mainly composed of Old Colony Mennonites (Reinlanders) and Kleingemeinde Mennonites ("The Little Brotherhood") who still spoke Low German. After Hurricane Hattie devastated parts of Belize in 1961, a number of Mennonite agencies arrived to offer disaster relief, including the Beachy AMISH and the Eastern Mennonite Board of Missions and Charities. In 1969, the Mennonite Central Committee established the Mennonite Center in Belize City to assist the Mennonite colonies both economically and socially. By 1978, the Belize Evangelical Mennonite Church had been organized with five congregations and 122 communicant members among Creoles, Mestizos, Mayans, and Garífuna. In addition, eleven distinct Mennonite groups reported thirty-seven organized congregations and about 1,900 communicant members. Overall, the total Mennonite community in Belize numbered about 5,000, most of whom resided in agricultural colonies at Spanish Lookout, Blue Creek, and Shipyard.

Other non-Pentecostal groups in Belize include the NATIONAL PRESBYTERIAN CHURCH IN MEXICO, independent CHURCHES OF CHRIST, CHRISTIAN BROTHERS, THE SALVATION ARMY, FRIENDS, the WESLEYAN CHURCH, and dozens of independent churches. Many Christian groups relate to each other through the Belize Christian Council, which in turn is related to the WORLD COUNCIL OF CHURCHES.

Although there were few Pentecostal churches in Belize in 1960, since that time the Pentecostal Movement has ex-

perienced substantial growth throughout the country. From five organized churches and about 200 members in 1960, the Pentecostals grew to sixty-seven congregations and 1,656 baptized members in 1978. However, at that time, the largest Pentecostal denomination in the country, the Kekchí and Mayan Churches of Belize, founded in 1968, only reported fifteen congregations and 750 members. The CHURCH OF GOD INTERNATIONAL (CLEVELAND, TENNESSEE) arrived in 1944. In 2000, there were twenty-two churches and 610 members. The ASSEMBLIES OF GOD began work in Belize in 1951, but it was hindered by internal controversies that led to the formation of two rival groups with a combined membership of only 100 members by 1978. In 2000, the Assemblies reported forty-one churches with about 1,000 members. Other more recent arrivals include the CHURCH OF GOD IN CHRIST, CHURCH OF GOD OF PROPHECY, PENTECOSTAL CHURCH OF GOD, UNITED PENTECOSTAL CHURCH INTERNATIONAL, Pentecostal Missionary Baptist Church, Pentecostal Church of God (Puerto Rico), Apostolic Faith Churches, Resurrection Churches and Ministries, and the Caribbean Light and Truth Mission.

Non-Protestant Christian groups in Belize include the JEHOVAH'S WITNESSES (twenty-five kingdom halls and 1,180 members), the CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS (six temples and 950 members), CHRISTADELPHIANS, UNITY SCHOOL OF CHRISTIANITY, and THE FAMILY (formerly known as the Children of God).

Non-Christian faiths include Hinduism (among East Indians), ISLAM, GARÍFUNA RELIGION, and Obeah-Myalism among the Creoles. There is a small Jewish community and a growing BAHÁ'Í FAITH community that add to Belize's pluralistic religious life. Despite the multifaceted missionary efforts by the various Christian groups from North America and Europe, some of the surviving Amerindian population have adhered to the traditional religious practices that existed prior to the arrival of the Spanish. Two of the Mayan peoples in Central America that survived the ravages of colonization are the Kekchí and Mopán in Belize, who number around 13,000. They adhere to a nature-based religion that recognizes a supreme spirit and many lesser spirits that inhabit everything in the world. Interaction with the world involves the frequent appeasement of the spirits. Shamans are important religious functionaries. The government of Belize actively promotes a spirit of religious tolerance.

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Bene Israel

In the eighteenth century, the Jewish community in the West discovered the existence of a group of people in India who called themselves Bene Israel (Children of Israel). They described themselves as descendants of Jews who had left Palestine prior to the building of the Second Temple and settled in India following a shipwreck near Konkan, an area on the western coast of India. Seven men and seven women survived and became the parents of a new tribe. They settled in the village of Navgon and adapted to Indian life, including the caste system. They eventually became a caste within India culture and were responsible for the pressing and production of oil. As they grew, members of the Children of Israel moved to other towns along the Konkan coast. In the twentieth century, many of the members of the community rose to prestigious positions requiring professional acumen.

Over the centuries they forgot Hebrew and many elements of the tradition, but they still continued various Jewish traditions. They observed the Sabbath and refused to work on that day. They circumcised their children and retained elements of the biblical dietary laws. They observed Jewish holidays, all dating to the time prior to the building of the Second Temple.

In the nineteenth century, the Jews residing in the Portuguese settlements in southern India (Chochin) made contact with the Bene Israel and facilitated a revival of Jewish tradition among them. Through the Jews of Cochin, the West learned of the Bene Israel's existence. Meanwhile, some soldiers serving with the British in Aden, Yemen, opened a prayer hall and made contact with the Yemenite Jewish community. Subsequently, some Yemenite Jews moved to India and assumed a role in ritual practice for the Jewish community, especially in the circumcision of males and the butchering of meat. The first synagogue was built among the Bene Israel in 1796 by Samuel Divekar, following what he considered his fated survival while a prisoner of war. Subsequently other synagogues have been built.

The Bene Israel have a set of unique beliefs and practices. The Malida is a thanksgiving ceremony performed in the home as the men sit around a plate of spices, rice, and flowers. It includes a song praising Elijah as the precursor of the Messiah. Elijah is believed to have visited them on the occa-

sion of the shipwreck that first landed them in India. They also do not eat beef, a custom they have developed out of deference to their neighbors, who are Hindu. They do maintain a kosher diet, but it is less strict than among Orthodox Jews in the West. There are no rabbis, and worship is led by the members.

There are two main groups within the community. Those born of two Jewish parents are called Gora, and those who lack a Jewish mother, Kala. The Kala are not allowed to participate in some practices, such as the blowing of the Shofar, as they are considered less than complete Jews.

In the 1950s, there were an estimated 30,000 in the Bene Israel community, but through the last half of the century, the majority migrated, most to Israel, but others to England, Australia, and the United States (where a synagogue has been opened in New York City). Only some 5,000 remain in India. Those who remain live primarily in Thana, a Mumbai (Bombay) suburb. In Israel, Bene Israel centers can be found in Ashdod, Lod, Ramle, and Beersheba (among others). Significant recognition of their presence came in 1962, when the Orthodox Chief Rabbinate of Israel decreed that marriage of other Jews with the Bene Israel was permitted. Two years later the Israeli prime minister affirmed that the government of Israel regards them as Jews in every respect; hence the Bene Israel may move to Israel under the Law of Return.

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Benedictines

One of the most historically important and widespread orders of the ROMAN CATHOLIC CHURCH, the Benedictines are distinctive in part for their decentralized structure. Lacking the strong hierarchy present in orders such as the JESUITS, the Benedictines are often described as a confederation of monasteries and congregations that follow the Rule of St. Benedict.

St. Benedict of Nursia (c. 480–c. 547) is considered the father of Western monasticism. After experiencing several aspects of the monastic life, Benedict founded a monastery



A sixteenth-century depiction of Saint Benedict with his friars at the refectory (Archivio Iconografico, S.A./CORBIS)

at Monte Casino, and it is to him that the popular code that still guides Benedictine life is ascribed, an ascription that is somewhat in doubt due to the general lack of information about Benedict's life. The rule was but one of several that circulated in the next centuries, from which the various monastic communities could choose. It was championed by Pope Gregory the Great (c. 540–604) and was the discipline accepted by Augustine of Canterbury (d. 604) and those who helped him establish Christianity in England. Through the seventh century, those who followed the rule assisted the spread of Christianity in northern Europe. The Benedictine monk Ansgar began the evangelization of Scandinavia in 826.

Through the remainder of the first Christian millennium, the rule accompanied the spread of monasticism throughout Europe. The decentralized nature of the Benedictine life, however, allowed its subversion by local rulers and its weakening by lax monks. In the tenth century, the first of several important reform movements began at Cluny (in western France) under William of Aquitaine (935–963). A new evangelistic zeal accompanied the Cluniac reforms and led to the further spread of Christianity into the more remote corners of Europe from Norway to Bohemia. Further new orders inspired by the rule emerged in the eleventh, twelfth, and thirteenth centuries, including the Camaldolese, Celestines, and Olivetians. At the same time the Benedictines experienced new levels of corruption stemming from their incorporation into the system of feudal land ownership.

Attempts at reform that began in the fourteenth century culminated in the fifteenth century in the introduction of a new structure, the congregation, an association of monasteries in a region or country. Through the century, for example, all the monasteries in Italy were united in the Cassinese Congregation, headquartered at Monte Cassino. Soon national congregations had arisen from Poland and Hungary to Spain and Portugal. The Council of Trent (1545–1563) ordered every monastery to affiliate with a congregation.

The modern world was not kind to the Benedictines. The Reformation destroyed Benedictine monasticism in Great Britain, Scandinavia, Holland, and northern Germany, and it faced severe reduction in Switzerland, France, and Belgium. It recovered during the seventeenth century, only to be devastated by the Enlightenment, which led to further closing of centers in France, Switzerland, and even Italy. Early in the nineteenth century, all the monasteries in the German states of Baden, Bavaria, Württemberg, and Prussia were closed. Those in Spain and Portugal were lost in 1834–1835.

After reaching its low point in the early nineteenth century, Benedictine monasticism experienced a revival that has carried it into the present time. Besides recovering in areas where it had formerly existed across the European continent, it gained new life by expansion to America in

1846. Then in 1888 Leo XIII reestablished the Collegio Sant'Anselmo as an international training center for Benedictine monks and in 1893 created a new office, the abbot primate, as the head of all the confederated congregations. In 1952, Pope Pius XII approved a new code, the *Lex Propria*, which governs the confederation.

The current abbot primate of the Benedictines is Notker Wolf, O.S.B. (b. 1940). The international Benedictine Confederation of Congregations may be contacted at Badia Primaziale Sant'Anselmo, Piazza Cavalieri di Malta, 5, I-00153 Roma, Italia.

Quite apart from the monasteries and congregations of male Benedictines, there are a number of female monasteries that are associated together in federations that are also a part of the Benedictine Confederation. Female Benedictines trace their lineage to St. Benedict's sister St. Scholastica and enjoy a history as long and expansive as that of their male counterparts. Also part of the confederation are the oblates, men and women living a secular life in the world according to the spirit of the Rule of Saint Benedict. Oblates tend to be attached to the particular monastery close to their place of residence.

At present there are some 250 Benedictine monasteries (of monks) worldwide, grouped in 21 congregations. There are some 350 monasteries for nuns (those who take solemn vows), grouped in 24 federations. In addition there are some 600 houses of sisters (who take simple vows), also grouped in federations.

Address:

<http://www.osb.org>

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Benin

More than sixty different peoples inhabited the land of the present state of Benin in the centuries prior to the arrival of Europeans. The most important of these groups were the Fon, Adja, Yoruba, and Babiba. The Yoruban culture reached into Benin from the city of Ifa, now in neighboring Nigeria. The Fon settled in central Benin along the Okpara and Ouémé Rivers. In the seventeenth century, the Ewe People (related to the Yoruban) developed two states, the Hogbonu, centered on present day Porto Novo, and Abomey. In the nineteenth century, the Fon emerged with

an expansive empire that moved east and west from Abomey into traditional Yoruban territory, and established Ouidah as a major port of call for European slave traders.

The British upset the structure of Benin society by banning the slave trade in 1818, though some illegal trafficking continued into the midcentury. Many Yorubans passed through Ouidah on their way to Cuba, one of the last American countries to drop slavery. In 1890 the French attempted to occupy Benin and in 1891 defeated the primary Fon army. The defeated ruler, Benhanzin, kept up a resistance until 1894 and is remembered today as a national hero. In establishing colonial rule, the French destroyed the economic basis of Fon culture in palm oil and other agricultural products. During their seventy year rule of Dahomey, as it was then called, the French ran the colony into bankruptcy.

Benin became an independent republic in 1960. The country went through two decades of political instability and a change of government every year or two. A more stable government was elected in the 1980s, and it was helped by improved sugar production and the discovery of oil off the coast. Optimism was dimmed by the encroachments of the Sahara into the northern part of the country. A new president, elected in 1991, abandoned the Marxism of his predecessor, and the country has been making a transition to democracy.

Traditional religion has remained strong in Benin. The Yoruban faith is built around veneration of and possession by the deities, the Orisha. Knowledge of the will of the deities is sought by the use of oracles. Among the Fon, the deities are referred to as the Vodoun. The Yoruban faith was exported to the Caribbean, especially Cuba, and has become the basis of contemporary SANTERIA.

Islam has come into Benin from two directions. In the north it has been introduced among the Fulani, Dendi, and Bariba people from Niger and in the south among the Yoruban from their own people in Nigeria. The great majority of the Muslims are of the MALIKITE SCHOOL OF ISLAM, but both the TIJANIYYA and QADIRIYYA SUFI ORDER are active. Approximately 17 percent of the population are Muslims. The Muslim-inspired AHMADIYYA MOVEMENT IN ISLAM has also opened centers, and the BAHÁ'Í FAITH has a small presence.



Status of religions in Benin, 2000-2050

Followers	2000			2025	2050
	total	%	rate		
Ethnoreligionists	3,140,000	51.5	2.22	4,594,000	4,677,000
Christians	1,705,000	28.0	3.18	3,850,000	6,570,000
Roman Catholics	1,266,000	20.8	2.91	2,700,000	4,300,000
Protestants	230,000	3.8	4.51	600,000	1,300,000
Independents	175,000	2.9	3.85	470,000	800,000
Muslims	1,221,000	20.0	3.45	2,580,000	4,200,000
Baha'is	13,100	0.2	5.03	40,000	80,000
Nonreligious	10,000	0.2	3.29	28,000	60,000
Atheists	4,100	0.1	2.72	10,000	20,000
other religionists	3,400	0.1	3.45	7,000	13,000
Total population	6,097,000	100.0	2.72	11,109,000	15,620,000

As early as 1689, Portuguese Roman Catholics opened a chapel at Ouidah, and both French and Portuguese priests served the small Catholic community into the nineteenth century. Active missionary work began in the interior in the 1860s under the African Missions of Lyon. In 1883 a prefecture was erected, and steady growth followed. A seminary was opened in 1913, but the first African priest was not ordained until 1928. The Archdiocese of Cotonou was erected in 1955, and the first African archbishop consecrated in 1860. The ROMAN CATHOLIC CHURCH is strongest among the Fon, Mina Adja, and Gun people.

British Methodists, in the person of famed African missionary Thomas Birch Freeman (1809–1890), arrived in Dahomey in 1843, and a small work was started. It grew in spite of the opposition of the local king, but very slowly. It gained as French influence increased in the area during the last third of the nineteenth century. Through the first half of the twentieth century, the Methodist work was tied to

that in neighboring Togo. It has more recently been separated both from Togo and from the METHODIST CHURCH in Great Britain as the PROTESTANT METHODIST CHURCH OF BENIN. It is the largest Protestant body in the country. The other major Protestant churches (Presbyterian, Lutheran, Baptist, Congregational) have not established work in Benin, and there is no national Protestant ecumenical organization.

Benin was an early scene for the spread of AFRICAN INITIATED CHURCHES (AICs). Possibly the first was the African Union Mission, a branch of the United Native African Church, a schism of the CHURCH MISSIONARY SOCIETY (Anglican). The church appears to have arrived in Dahomey in 1895, only four years after its establishment. Through the twentieth century, other AIC bodies arrived, including the CHERUBIM AND SERAPHIM (1933); the Heavenly Christianity Church (Église du Christianisme Céleste du Bénin), which originated in Benin in 1947 and late reemerged in Nigeria as the CELESTIAL CHURCH OF CHRIST; and the Église Apostolique du Togo et Bénin, founded as the Divine Healers Church in 1951 in Togo.

The Sudan Interior Mission launched work among the Bariba people from a station in Kandi. Missionaries from the ASSEMBLIES OF GOD, a Pentecostal church from the United States, arrived in Benin in 1938. They began work in the northern part of the country among the Somba and Pilapila people, and the church quickly became the major Christian body challenging the spread of Islam. The JEHOVAH'S WITNESSES established their initial work in 1935.

While Benin has not been a major target of new religious movements (Eastern or occult), the number of African Initiated Churches has grown through the last half of the twentieth century.

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Bermuda

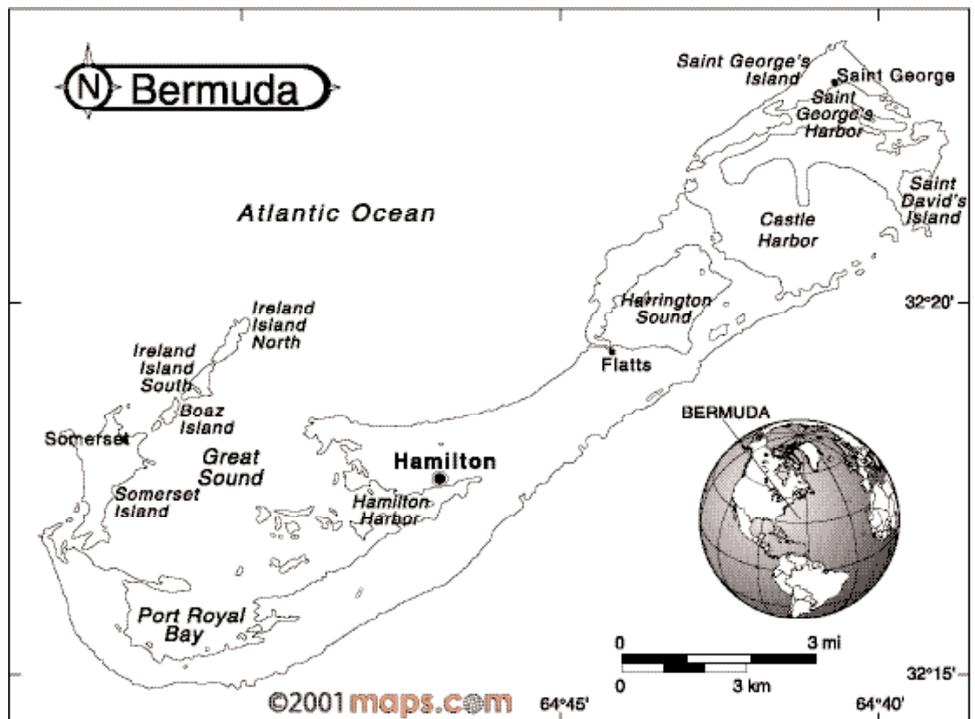
Bermuda comprises a set of 150 small coral islands in the Atlantic Ocean due west of Georgia (U.S.). They were uninhabited until 1609, when

some British immigrants on their way to America settled there after being shipwrecked. These original inhabitants encouraged others to join them, and in 1684 a government was organized under the British Crown. Over the next decades an agricultural economy developed, and, as with many lands settled by Europeans, it depended on slaves imported from West Africa. At the time slavery was discontinued in the 1830s, the majority of the population on the 20 inhabited islands was of African descent. In 1968, the colony was given a level of local autonomy, and since that time the majority party in the parliament names the prime minister. The governor is appointed from London.

The original settlers were Anglicans. Though Presbyterians arrived a few years later and eventually became the largest church in the colony, the CHURCH OF ENGLAND regained its majority status early in the 1700s and has remained the largest religious body in Bermuda to the present. St. Peter's Church in St. George's, constructed in 1612

Status of religions in Bermuda, 2000-2050

Followers	2000			2025	2050
	total	%	rate		
Christians	60,200	93.3	0.75	69,100	72,200
Anglicans	24,200	37.5	0.21	22,700	22,500
Protestants	19,500	30.2	1.09	25,000	26,800
Roman Catholics	10,400	16.1	1.00	13,000	14,000
Nonreligious	2,600	4.0	3.49	3,500	5,000
Spiritists	1,300	2.1	1.54	2,200	3,500
Baha'is	320	0.5	0.80	650	1,000
Buddhists	20	0.0	-1.73	20	20
Jews	20	0.0	0.49	40	60
other religionists	50	0.1	0.22	80	100
Total population	64,600	100.0	0.85	75,600	81,900



by Governor Richard Moore, is the oldest Anglican Church in continuous use in the Western Hemisphere. It was also the meeting place of the first General Assembly (forerunner of Bermuda's Parliament) on August 1, 1620. The Anglicans have unique status as an extra-provincial diocese directly under the Archbishop of Canterbury. Enlarging the Anglican community is the Reformed Episcopal Church, a nineteenth-century group that broke from the EPISCOPAL CHURCH in the United States and opened work in Bermuda around 1890.

Presbyterians from the CHURCH OF SCOTLAND arrived in 1612. Christ Church in Warwick is believed to be the oldest Presbyterian church in the British colonies. Methodists arrived in the eighteenth century and settled in Hamilton. The Methodist community was enlarged by the establishment of work by the AFRICAN METHODIST EPISCOPAL CHURCH, which emerged through the twentieth century as the second largest Protestant church in the country. Because of the country's relative closeness to the United States, a number of Christian groups, representative of the broad spectrum of Christianity, expanded to Bermuda through the twentieth century. Bermuda, as a loyal British colony, developed a special relationship to Canada in the decades after the American Revolution. The religious expression of that relationship is found in the congregations in Bermuda with direct ties to the UNITED CHURCH OF CANADA, the PENTECOSTAL ASSEMBLIES OF CANADA, and the PRESBYTERIAN CHURCH IN CANADA.

The ROMAN CATHOLIC CHURCH developed from a small presence in the nineteenth century to become the second largest religious body in Bermuda by the middle of the twentieth century. Also a part of the country's Canadian ties, the work existed as an outpost of the Diocese of Halifax (Nova Scotia). In 1953 it was made a prefecture and three years later a vicariate. Finally, in 1957 the Diocese of Hamilton was created as a suffragan, subordinate to the Diocese of Kingston (Jamaica).

As Bermuda has attracted members of many Christian groups, so it has drawn to it adherents of a variety of other religions. There exist presently in the islands small communities of Jews, Bahá'ís, Muslims, Rosicrucians, SUBUD, RASTAFARIANS, and Hindus. The Jewish community meets in a metaphysical church, the Unity Foundation of Truth. There is a congregation of both the United Church of Religious Science and of the CHURCH OF CHRIST, SCIENTIST in Hamilton. Given the relative smallness of the country, with a population of only about 65,000, most new groups have had difficulty establishing more than one or two centers of worship in what has become a highly competitive atmosphere.

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Beta Israel

In the fourth century C.E., at which time Ethiopia largely became Christian, a variety of its peoples declined the new faith. Among these were groups who identified themselves as Jewish, and over the years Ethiopia's Jewish community has continued. The origin of Beta Israel is lost to history, and a variety of explanations have been offered as to how a large community of Africans devoted to the Torah and Jewish belief and practice could have arisen. The community itself tends to favor a Yemeni origin. In the fifth century B.C.E. a kingdom was established in Yemen that included much of Ethiopia. The founding of this kingdom is attributed to Menelik, the son of the queen of Sheba who is mentioned in the Hebrew Bible (1 Kings 10). Whatever the exact origin, the existence of the Yemenite kingdom for many centuries provided numerous opportunities for Jews and Judaism to enter Ethiopia and for a community of Jewish believers to emerge.

The existence of Beta Israel became known outside of the region in the fourteenth century, a time of conflict between Muslims (who wished to expand into Ethiopia) and the Christian nation centered at Axum. Over the century of ongoing conflict, Beta Israel was involved as a balancing power between the two groups, frequently changing sides as their interest demanded. As a minority group, however, they found that each wave of fighting tended to decrease their numbers and take from their land. They survived largely because they commanded high ground (which is more easily defended) in the Semien Mountains. However, between the thirteenth and the seventeenth centuries, their numbers are estimated to have declined from one million to two hundred thousand.

A new era for Beta Israel began early in the nineteenth century, when Anglican and Protestant Christians discovered their existence and launched a mission to convert them. This campaign led to the alerting of some European Jewish leaders to the existence of a Jewish community in Africa, and in 1868 Joseph Halevy, a professor from the Sorbonne who had worked in Yemen and was an agent for the Alliance Israelite Universelle in France, visited the community. It was one of Halevy's students, Jacques Faitlovitch (1881–1955) who placed the Ethiopian community on the agenda of world Jewry. After his first visit in 1904, he spent the rest of his life assisting them educationally and helping European Jews to view Beta Israel as brothers and sisters. He became an Israeli citizen and launched a drive to have them recognized under the Israeli law of return, which would allow them to immigrate to Israel. His efforts were picked up and carried forward by the American Association for Ethiopian Jews and the British-based Falasha Welfare

Association (Falasha being a popular designation for Ethiopian Jews during the twentieth century).

In spite of Faitlovitch's efforts the Beta Israel community continued to decline during the twentieth century. By the 1970s only some thirty thousand remained. Various successive governments, especially that of Emperor Haile Selassie (1892–1974) who assumed the throne in 1948, found reasons to attack them. Their situation did not improve under the Marxist regime that followed. That regime forbade the practice of Judaism, and members of the Beta Israel were imprisoned on various charges, such as being "Zionist spies." Jewish religious leaders, called *Kesim* (sing. *Kes*), experienced a new level of government harassment. Their situation became increasingly acute in the mid-1980s during the Ethiopian civil war.

Religiously, the Beta Israel have follow an archaic form of Judaism under the leadership of a high priest. They have the Hebrew Bible, but have been unfamiliar with the later written commentaries on the Torah that were compiled as the Talmud. Thus they inherit a system of belief and practice that reflects their own appropriation of the scriptures and has not reflected the ongoing developments elsewhere in the Jewish world. They have a system of dietary laws and emphasize the keeping of the Sabbath. One practice that they have altered as a result of the contact with Faitlovitch was the sacrificing of a lamb at Passover, which they gave up at his request. Both the questions concerning their origins and the nature of their practices made it more difficult for their advocates to interest important Jewish leaders in their situation.

The efforts to sway ORTHODOX JUDAISM to recognize Beta Israel led to the 1973 decree by Ovadia Yossef, the Sephardic chief rabbi in Israel, that the Ethiopian Jews should be allowed to immigrate to Israel under the law of return. He voiced an interesting notion that they were descendants of the ancient tribe of Dan. Two years later, his Ashkenazic counterpart, Rabbi Shlomo Goren, who led the Ashkenazi (European) Jewish community, lent his support to the Beta Israel cause. Shortly thereafter the Israeli parliament consented. A few Beta Israel arrived in Israel in the 1970s, but it was not until the crisis of 1985 that Israel undertook Operation MosesThree and airlifted some fifteen thousand Jews to Israel. Hundreds more arrived a short time late under Operation Sheba. Then both Ethiopia and Sudan (where many had fled), closed their borders, and an additional fifteen thousand Falasha found themselves stuck in refugee camps. Only in 1991 was Israel allowed to assist these additional Jews (Operation Solomon).

Today, most members of Beta Israel reside in Israel. The Israeli government and social service agencies assisted their resettlement, the development of new means of support, and adjustment to a new homeland. Although more than thirty thousand Beta Israel have moved to Israel, an estimated twenty-eight thousand remain in Ethiopia, many in Addis Ababa and others in the countryside that has been

their traditional homeland. Efforts to assist the Beta Israel in Ethiopia are being spearheaded by the North American Conference on Ethiopian Jewry (NACOEJ), 132 Nassau St., 4th Fl., New York, NY 10038. Up-to-date information is posted on their Web site at <http://www.circus.org/Old%20NACOEJ%20Site/nacoej.htm>. Contact with the community in Israel may be made through the Israel Association for Ethiopian Jews, 5 Even Israel St., Jerusalem, Israel 94228 (Web site: <http://www.ahava.com/iaej/>) and the Association of the Ethiopian Family and Child in Israel (ALMAYA), P.O. Box 5668, Shaul Hamelech St. 89/42, Beer-Sheva 84152, Israel.

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Bhutan

Bhutan is a small country of a million and a half people wedged between India and Tibet (China). Although known as Bhutan to the outside world, it is known as Druk-Yul (the land of the Thunder Dragon) by its citizens. The traditional religion of the area was the BON RELIGION, a shamanistic faith that has survived to the present by incorporating Buddhist elements. However, in the twelfth century a religious revolution occurred, as the Drukpa Kagyu branch of TIBETAN BUDDHISM gained dominance. The Kagyu tradition had originated in the eleventh century C.E. through the synthesizing work of the accomplished teacher Tilopa (988–1069). He was followed by a succession of teachers: Naropa (1916–1100), Marpa (1012–1097), Milarepa (1052–1135), and Gampopa (1079–1153). Among several subschools that

Followers	2000			2025	2050
	total	%	rate		
Buddhists	1,571,000	74.0	2.53	2,954,000	4,349,000
Hindus	436,000	20.5	1.40	750,000	1,050,000
Ethnoreligionists	81,300	3.8	2.27	140,000	200,000
Muslims	22,000	1.0	2.60	40,000	60,000
Christians	9,600	0.5	1.40	14,500	18,000
Independents	5,800	0.3	1.58	8,000	10,000
Protestants	3,200	0.2	0.99	5,500	6,500
Roman Catholics	600	0.0	1.84	1,000	1,500
Nonreligious	3,300	0.2	2.67	5,000	8,000
Baha'is	650	0.0	2.61	1,000	1,700
Total population	2,124,000	100.0	2.27	3,904,000	5,687,000



Buddhist monks chant in a monastery in Paro, Bhutan. (W. Jacobs/TRIP)

Bible Sabbath Association

originated under Gampopa's students was the Pagtu Kagyu, begun by Pagtu Dorje Gyalpo. Drukpa Kagyu was begun by one of Pagtu's disciples, Lingje Repa.

Although it was the dominant religion in Bhutan, Drukpa Kagyu continued to struggle with Bon and other rival groups for several centuries; then in the seventeenth century the nation of Bhutan was united around Drukpa Kagyu by Lama Ngawang Namgyal (who was both the spiritual leader and secular ruler). The religion lent its name to the country and has since that time been integral to its life and structure. The country existed as a theocracy until 1907, when the rule of the *shabdrungs* (as Namgyal and his successors were known) was overthrown and an hereditary monarchy established by Ugen Wangchuch. Today, the Buddhist leadership appoints two of the nine members of the council that assists the ruler, and a large number of Buddhist monks serve in the Tsongu, the national consultative assembly.

The majority of Bhutan's citizens are Tibetans and Butias. However, approximately 25 percent are Nepalese, most of whom are Hindus. Though there is legal recognition of the Nepalese, considerable friction exists between the two communities. The 1990s has been marked by the "bhutanization" program and the attempt to have the Dzong language be used throughout the land. Rejection of the effort by the Nepalese has occasionally led to violent exchanges between protesters and the authorities. The Ammasese also exist as a second significant Hindu ethnic group.

Bhutan has severe laws against proselytizing, which have significantly blunted efforts of Christians to launch work within the country. Openings have been found among Bhutanese who were living across the border in India. The Scandinavian Alliance Mission began work in 1892. Its missionaries were soon joined by representatives of both the Sental Mission, a work among the Sental people initiated by the Northern Evangelical Lutheran Church, and the CHURCH OF SCOTLAND mission. The Church of Scotland established several schools in Western Bhutan and its successor, the CHURCH OF NORTH INDIA, is the only Protestant group both resident and working in Bhutan. A variety of Evangelical groups, such as the Assemblies movement started by Bhakt Singh, have been working along the Indian border for several decades, but with little visible result.

Catholicism has also spread among the ethnic Indians of Bhutan, though membership is still measured in the low hundreds. Most of these are workers in the several Catholic-run schools. Work has been incorporated in the Diocese of Tezpur in India. The single parish is located in Puntsholing, a border community.

Karma Phuntsho

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Bible Sabbath Association

The Bible Sabbath Association was founded in 1943 by several sabbatarians (i.e., people who believe that the Jewish Sabbath rather than Sunday is the proper day for Christians to set aside for worship) who had a felt need for mutual support as they made their way in the Christian world that was oriented on Sunday. At the time of the association's founding, many countries (especially the United States) still had a number of laws restricting Sunday activities and allowed discrimination against those who kept the Sabbath.

The sabbatarian perspective had been discussed during the early centuries of the church as it separated from Judaism. It reemerged in the 1550s among the British Reformers, and an initial book offering it supported was published in 1595. An early sabbatarian Baptist church was founded in England in 1617, and the idea was brought to the American colonies in 1664. About the same time, sabbatarianism appeared among the German Pietists.

Sabbatarianism was the exclusive possession of the Baptists until the middle of the nineteenth century, when Ellen G. White, the founder of the SEVENTH-DAY ADVENTIST CHURCH (SDA), injected it into the scattered Adventist movement, which was still trying to recover from the non-appearance of Jesus in 1844. The issue split the Adventists, but the SDA emerged as a successful movement and in the twentieth century spread worldwide. Less successful was the Church of God Adventist group, which accepted sabbatarianism but not the other unique ideas of Ellen G. White. They splintered into numerous small groups, many also adhering to the idea of the "Sacred Names," that is, that the personages generally referred to as God and Jesus should more properly be called Yahweh and Yahsua.

Finally, in the twentieth century, sabbatarianism found a home among the many splinter groups of the CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

The Bible Sabbath Association has included members from all the modern sabbatarian churches. Primarily concerned with groups in the United States and with removing what it felt were discriminatory regulations that directly affected them, the association has in recent decades reached out to sabbatarian congregations that have emerged around the world in the developing pluralistic culture. Among its

most valuable activities is the periodic publication of a directory of sabbatarian groups worldwide.

Address:

Bible Sabbath Association
RD 1, Box 22
Fairview, OK 73737
<http://www.biblesabbath.org>

Sources:

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Bohras (Islam)

The Bohras continue a lineage of ISMAILIS, who in the eleventh century acknowledged the authority of al-Mustali (caliph in Egypt, 1094–1101), and later al-Tayyib, a subsequent heir to the throne. Following the death of his father, al-Mustali, the younger son of Caliph al-Afdal, became the focus of a struggle between his supporters and those of his elder brother, al-Nizar. He won, and his elder brother was executed. Al-Nizar's supporters relocated to Persia (Iran) and Mesopotamia (Iraq) and continued their movement from there. Today the Nizari Ismailis are the larger Ismaili group and now exist under the leadership of HIS HIGHNESS PRINCE AGA KHAN SHIA IMANI ISMAILI COUNCIL.

However, at the end of the eleventh century, the Ismailis in Egypt (where the Fatimid Caliphate ruled), Syria, and Yemen recognized al-Mustali. During the early twelfth century, his successors in office were assassinated, and after the death of Caliph al-Aziz in 1130, an infant son, al-Tayyib, remained as the heir. Given al-Tayyib's age, leadership of the Fatimid Empire fell to an older cousin, Abd-al Majid (d. 1131). Over the next years, al-Tayyib was never seen in public, and most to this day presume that he was killed. In 1132, al-Majid had himself named caliph, an event that sparked yet another division of the Ismaili community. The new party formed around those who looked for the rise of al-Tayyib.

The supporters of al-Tayyib, refusing to support the caliph and the authorities in Cairo, were suppressed in Egypt but found a haven in Yemen, where the queen supported their cause. Over the next decades, leaders came to believe that al-Tayyib had survived, had been secretly taken out of Egypt, and had married and produced progeny. In Yemen, in the absence of any visible manifestation of al-Tayyib or his sons, the queen appointed a substitute who took the title of *al-mutlaq* (administrator). The *al-mutlaq* was granted full authority, almost as if he were an imam, to head the Ismaili community on behalf of the Hidden Imam (al-Tayyib) in his absence.

The Yemenite community preserved significant quantities of Ismaili literature, most of which was lost when the Egyptian libraries of the Fatimid Dynasty were looted and burnt by the Ottoman conquerors. In Yemen, moreover, the Ismailis had to contend with the ZAYDITES a Shi'a group with its major strength in the region. Further trouble followed the rise of the Ottoman Empire, which overran Yemen in 1517. As a direct result of the intolerance of the Ottomans (followers of the HANAFITE SCHOOL OF ISLAM), the *al-mutlaq* and the headquarters of the movement moved to Gujarat. Over the centuries, a sizable Ismaili community had developed in western India, and the *al-Tayyib* followers had built additional support in Gujarat. The Gujarati group had survived even after a Sunni Muslim ruler annexed the region in 1298.

The main body of *al-Tayyib* Ismailis, who came to be known as Bohras (traders), as many of the men engaged in trading businesses, suffered a major split over succession to the office of the *al-mutlaq* in 1589. The larger group acknowledged Da'ud (or Dawood) Burhan al-Din (d. 1612) as the new leader. A minority accepted the claims of Sulayman (b. Hasan al-Hindi). Sulayman's strength was in Yemen, where his followers were in the majority. In subsequent years, additional problems with succession led to the formation of a number of Ismaili groups, though those that have survived are quite small.

The supporters of Dawood Burhan al-Din remained strong in Gujarat, though in 1785 the headquarters were moved to what were seen as more tolerant British-controlled territory in Surat. There a school for training of future leadership was founded. The community, some seven hundred thousand strong, continues as the SHIAH FATIMI ISMAILI TAYYIBI DAWOODI BOHRA community (also popularly known as the Daud Bohras). Through the twentieth century the Daud Ismaili community has been affected by the emergence of a reformist community that has asked for changes in light of modern life. The largest group of reformists have organized themselves under the Central Board of the Dawoodi Bohra Community to challenge what they see is the overly authoritarian role assumed by many Bohra priests.

The Sulaymani Ismailis eventually made their headquarters in northern Yemen at Najran, near the border with Saudi Arabia. In fact, in 1934 Najran was included in territory annexed to Saudi Arabia. From there, the Sulaymani Ismaili *al-mutlaq* leads a following of some hundred thousand believers.

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Bolivia

The land that now comprises Bolivia has been inhabited for several thousand years by agricultural peoples, who produced several sophisticated civilizations. In the ninth century, a kingdom centered on Tiahuanaco spread along the Andes. By the twelfth century it had been replaced by the Inca leadership from the Cuzco Valley of Peru, which absorbed many features of the earlier kingdom. By the sixteenth century the empire reached from Ecuador to northern Chile and Argentina and included the Aymará and Quechua peoples in Bolivia.

The Spanish moved into Inca territory early in the 1500s, and in 1545 occupied the silver mines at Potosí, which went on to become one of the largest cities in the world in the seventeenth century. A generation of struggle for independence from Spanish rule in the early nineteenth century finally led to success in 1825 under the leadership of Simon Bolívar (1783–1830), after whom the independent nation was named. The coming of independence did not help the Native peoples, as the Spanish families who had settled the land years earlier now took control. Two wars in 1879–1883 and 1932–1835 cost Bolivia much of its territory, including the all-important land that connected it to the Pacific Ocean (now a part of Chile).

Beginning with the assassination of its president in 1946, Bolivia has been the scene of successive waves of new governments attempting to establish democracy and to deal with the country's peculiar economic problems. This unstable context provided an arena for Ernesto "Che" Guevara, popular leftist revolutionary, who was killed in 1967. By the 1990s, Bolivia had become a center of cocaine production. At the same time, in recent decades the Native peoples have significantly heightened their participation in the country's political structure as a means of slowing the encroachment upon their lands and cultures.

Many of the Native peoples, especially the Quechua and Aymará in the western highlands and the Guaraní in the south, have retained their traditional religion, though most have been at least nominally baptized as Roman Catholics. These traditional religions are polytheistic and tend to see the earth as populated with spirit entities. Religious leaders,



Status of religions in Bolivia, 2000-2050

Followers	2000			2025	2050
	total	%	rate		
Christians	7,835,000	94.1	2.34	12,154,000	15,287,000
Roman Catholics	7,350,000	88.3	2.33	11,400,000	14,000,000
Protestants	530,000	6.4	2.85	1,100,000	1,625,000
Independents	145,000	1.7	3.48	270,000	390,000
Baha'is	269,000	3.2	3.02	525,000	800,000
Nonreligious	110,000	1.3	6.25	300,000	700,000
Ethnoreligionists	67,700	0.8	1.21	70,000	30,000
Atheists	33,500	0.4	2.56	60,000	110,000
Buddhists	5,300	0.1	1.71	9,000	17,000
Jews	3,100	0.0	1.79	4,000	5,500
Muslims	1,700	0.0	4.24	4,000	8,000
Neoreligionists	1,400	0.0	1.68	3,500	7,500
Spiritists	1,100	0.0	1.10	1,200	1,400
Chinese folk-religionists	380	0.0	1.87	600	900
Total population	8,329,000	100.0	2.40	13,131,000	16,967,000

who function variously as shamans, healers, and divines, keep the largely oral traditions alive and have become increasingly important as symbols of cultural persistence.

The Spanish brought the ROMAN CATHOLIC CHURCH with them, and Bolivia was incorporated in a new Diocese of Cusco (Peru) in 1537. The first Native peoples to be Christianized were the Parias and Chacras. Over the next century and a half the FRANCISCANS and JESUITS established a number of missions, the Jesuits developing their well-known cooperative villages among the Moxos and Chiquitos. Through the nineteenth century, the Catholic Church had a virtual monopoly on organized religious life, but because of a shortage of trained priests many Natives are nominally Catholic but continue their allegiance to traditional faiths in various admixtures. Through the twentieth century, the church was slow to recruit Bolivian priests.

The country is officially more than 90 percent Catholic. The church is led by the archbishop in La Paz (established as a diocese in 1608 and an archdiocese in 1975). A set of vicariates serve various Native peoples. The church retains its role as the official religion of the state, though other religions are now allowed some degree of toleration and freedom. The permeation of the church into Bolivian society also means that both lay Catholics and priests are found across the political spectrum.

Protestants were relatively late in targeting Bolivia for missionary activity. The first resident missionary did not initiate work until 1895. He made Bolivia unique, in that Protestant/FREE CHURCHES activity was initiated by the CHRISTIAN BRETHREN (the open branch of the PLYMOUTH BRETHREN movement). Canadian Baptists arrived in 1898 and American Methodists in 1901. Work centered on the building of schools, and membership growth was relatively slow. However, the missions developed into the EVANGELICAL METHODIST CHURCH OF BOLIVIA and the Bolivia Baptist Union, two of the more prominent Protestant bodies. Lutherans from the independent World Mission and Prayer League established a mission among the Aymará people, which has grown into the BOLIVIAN EVANGELICAL LUTHERAN CHURCH.

Through the twentieth century a wide spectrum of Evangelical and Pentecostal churches have arrived, primarily from the United States. The Andes Evangelical Mission opened work among the Quechua. It was joined in 1937 by the Evangelical Union of South America. They collaborated in producing a Quechua New Testament and finally merged their work in 1957 as the Evangelical Christian Union, one of the largest FREE CHURCHES in the country. The SEVENTH-DAY ADVENTIST CHURCH opened its now extensive work among the Aymará people in 1907. It responded to a call from the Aymará to build schools in the years immediately after World War II, and that action led to a mass movement into the church. The CHURCH OF THE NAZARENE and the Society of FRIENDS (Oregon) also found some success.

PENTECOSTALISM, though not as prominent in Bolivia as in some neighboring countries, is represented by missionaries from most of the more notable American churches, including the ASSEMBLIES OF GOD, the CHURCH OF GOD (CLEVELAND, TENNESSEE), the INTERNATIONAL CHURCH OF THE FOURSQUARE GOSPEL, and the Church of the Open Door. In addition, Pentecostals from Sweden, Norway, Trinidad, and Brazil have initiated work. Non-Pentecostal evangelicals have also come from Switzerland and Latvia. In turn, they have become the seedbed for more than forty Bolivian-based Free churches.

The National Association of Evangelicals in Bolivia was founded in 1966, but has since experienced the division between those groups that were more ecumenically oriented and associated with the WORLD COUNCIL OF CHURCHES and the more conservative Evangelical groups. Today, the

latter dominate the Asociación Nacional de Evangélicos de Bolivia, which is associated with the WORLD EVANGELICAL ALLIANCE. There is today no national cooperative body connected with the World Council of Churches.

The first Jewish residents appear to have settled in La Paz in 1905. The very small community grew measurably in the 1920s with the addition of Russian immigrants and, after 1935, German refugees. Today there are some 640 Jewish residents, the majority of whom still reside in La Paz. Circulo Israelita is the national representative Jewish organization.

A wide variety of religions have come to Bolivia since World War II, among the most noticeable being the different Japanese religious groups that have followed the Japanese migration to South America. The BAHÁ'Í FAITH, introduced in 1965, found an unprecedented response to its message and has seen notable growth, with more than 700 spiritual assemblies operating by the 1980s. SPIRITISM from Brazil has a small following.

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Bolivian Evangelical Lutheran Church

The Bolivian Evangelical Lutheran Church is the largest Lutheran body operating among the Native population of South America. It began in 1938 with the arrival of representatives of the World Mission and Prayer League (WMPL). The league had grown out of a student prayer movement in Minneapolis, Minnesota (U.S.), earlier in the decade. WMPL is supported primarily by Midwestern Lutherans of Scandinavian descent.

After consultation with other Protestant groups working in the area, the league decided to direct its efforts to the Aymará people. Though nominally Roman Catholic, they were judged to be without significant spiritual care. The first two missionaries settled in Sorata in the Andean Mountains and opened a Bible school, a clinic, and a home for orphans. These facilities, located on a farm, became the center for evangelization. They learned the Aymarán language and found that lay people developed an unusual level of participation in spreading the message of the church throughout the Aymarán community.

The WMPL sent additional missionaries over the years, and their work was expanded by lay pastors trained in the school. A headquarters was established in La Paz and work begun among the Spanish-speaking population. The headquarters complex included a school (now the Lutheran Center of Theological Education), a bookstore, offices, and a worship sanctuary.

The continued success of the league was expressed not only by the growth of Spanish-speaking congregations, but through work initiated by the Aymarán members among the Quechua Indians, whose traditional territory included parts of Peru. However, in 1969 the league faced a major crisis when the Spanish-speaking members withdrew and formed the Latin American Lutheran Church. Three years later the WMPL mission became autonomous as the Bolivian Evangelical Lutheran Church. It is organized congregationally, and national governance is through a synod and elected officers. Both churches hold to traditional Lutheran doctrinal statements such as the Augsburg Confession.

In recent years, although there have been attempts to heal wounds caused by the separation, the two bodies have moved in separate directions. The Latin American Lutheran Church, the smaller of the two bodies, has identified with the more conservative Protestant and FREE CHURCHES and affiliated with the National Association of Evangelicals of Bolivia, which is in turn affiliated with the WORLD EVANGELICAL ALLIANCE. At the same time the Bolivian Evangelical Lutheran Church has identified with the global ecumenical movement and joined the LUTHERAN WORLD FELLOWSHIP and the WORLD COUNCIL OF CHURCHES. Pastors from both churches, as well as from the German-speaking Evangelical Lutheran Church in Bolivia, participate in the Conference of Lutheran Pastors of Bolivia.

The church reports a membership of 18,000.

Address:

Bolivian Evangelical Lutheran Church
Calle Río Pirai (Zina El Tejar)
La Paz
Bolivia

Source:

Bachmann, E. Theodore, and Mercia Brenne Bachmann. *Lutheran Churches in the World: A Handbook*. Minneapolis, MN: Augsburg Press, 1989.

Bon Religion

The traditional texts of the Bon-pos (followers of Bon) suggest that their religion was first promulgated by Tonpa Shenrab (sTon-pa gShen-rab) some twenty thousand years ago in a place called Olmo lun-rin ('Ol-mo lun-ring), often identified with Ta-zig (sTag-gzig: Iran?), and then in Shanshung (Zhang-zhung: Western Tibet?), from which they spread to Tibet itself. Bon became the Tibetan national religion and remained so until its position was gradually usurped by the newly introduced Buddhism during the eighth–eleventh century C.E.

Early non-Tibetan studies of Bon (often following arguably tendentious Buddhist sources) suggest that the religion was originally shamanic and animist, but adopted

many Buddhist texts and practices following their introduction to Tibet from India. More recent scholarship has suggested that the Bon might actually have its roots in an early Central Asian (as opposed to Indic) diffusion of Buddhism into Tibet, heavily flavored with both Indo-Iranian and autochthonous religious beliefs. In the millennium or more that has passed since Bon and Buddhism met in Tibet, the two religions have developed side by side and have clearly adopted much from each other.

Regardless of its historical origins, it is clear that Bon—as it is now practiced—is a genuine, if unconventional form of Buddhism, a point now acknowledged by the Dalai Lama. Thus although the texts of Bon-pos and Buddhists differ in detail, they enjoy a common vocabulary of belief. Both religions refer to the founder of their religion as Sangye (Sans-rgyas, used to translate Buddha; literally, “fully purified”) and divide their canon into Kanjur and Tenjur (bKa-'gyur and bsTan-'gyur, Bon orthography: brTen-'gyur), the former comprising the texts that contain the authoritative words and teachings, and the latter important commentaries. Zealous practitioners of both religions aim to achieve *chang-chu* (*byang-chub*: awakening) and to attain liberation from the cycle of suffering and re-birth for all creatures. In the case of practitioners of Dzogchen (*rDzogs-chen*: Great Perfection), a tantric practice common to both Bon and the NYINGMA (rNying-ma) TIBETAN BUDDHISM, the aim is more specifically to achieve “oneness,” an undifferentiated unity with the inner and outer cosmos.

Also in common with Nyingma, Bon has a tradition of noncelibate “householder” (*sngags-pa*) lamas, who preserve particular teaching lineages within a family. In larger Bon monasteries monks are educated in a way similar to that of the Gelugpa (dGe-lugs-pa) sect of Buddhism: following the *Vinaya* (monastic code), practicing dialectical debate, and being trained in philosophy and logic.

Although Bon is mainly concentrated in the eastern provinces of Tibet, enclaves of Bon exist throughout the country, and in the ethnically Tibetan regions of Western Nepal and in Bhutan. Accurate population statistics do not exist, although a reasonable estimate might be that about 10 percent of the Tibetan population follow Bon. Some Bon teachers lecture internationally, but the religion does not actively proselytize outside its own community.

Both Bon-pos and Buddhists suffered vigorous persecution following the Chinese invasion of Tibet in the 1950s. Following the destruction of their principal monastery, Menri (sMan-ri), in 1959 many Bon-pos fled as refugees, mostly to India and Nepal. There they have established a number of monasteries, the largest of which is Palshenten Menri Ling (dPal gShen-bstan sMan-ri-gling), in Himachal Pradesh, which is home to the current head of the Bon religion, Abbot (mKhan-po) Sangye Tenzin Yong-dong (Sangs-rgyas bsTan-'dzin lJong-ldong).



An aerial view of the main building of the Gurujem Monastery in Tibet (K. D. Halliday/TRIP)

Address:

Bon Monastic Centre
Dolanji Village
P.O. Ochgat
Via Solan
Himachal Pradesh
India

Keith Richmond

Sources:

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Bosnia and Herzegovina

The territory of Bosnia and Herzegovina, a former republic of the Federated Republics of Yugoslavia, was originally in-

habited by the tribes of the Illyrian people who in the second century B.C.E. were conquered by the Romans. In the seventh century C.E., Serbs settled in the region. At the end of the tenth century, the land was overrun by an expansive Bulgarian ruler. During this time, the Gnostic religion of the Bogomils took hold in the region, and Bosnia became one of its strongest centers. Christian forces in neighboring lands fought crusades to wipe out what they saw as heresy, but they were unable to defeat the Bosnian armies.

Bosnia and Herzegovina became a province of the Turkish Ottoman Empire in the fifteenth century. The Muslim Turks placed great pressure on the Bogomils to convert to Islam. The result was an unusual mixture of Muslim, Roman Catholic, and Eastern Orthodox believers in the

Status of religions in Bosnia & Herzegovina, 2000-2050

Followers	2000			2025	2050
	total	%	rate		
Muslims	2,385,000	60.0	1.92	3,079,000	2,734,000
Christians	1,391,000	35.0	-3.85	1,110,000	913,000
Orthodox	700,000	17.6	-4.42	600,000	500,000
Roman Catholics	681,000	17.2	-3.27	500,000	400,000
Protestants	2,700	0.1	0.77	3,000	5,000
Nonreligious	129,000	3.3	-3.28	100,000	90,000
Atheists	66,900	1.7	-3.45	35,000	30,000
Jews	400	0.0	-1.27	350	500
Total population	3,972,000	100.0	-0.81	4,324,000	3,767,000

Bosnia and Herzegovina

country. Turkish rule continued until the nineteenth century, but the country became free in stages. In 1878, the Congress of Vienna assigned Bosnia and Herzegovina to Austrian control. However, many Bosnians had become committed to a united southern Slav kingdom, and it was the assassination of the Austrian Archduke Ferdinand in Sarajevo in 1914 that occasioned the beginning of World War I and the eventual collapse of the Austrian Empire. Bosnia became a part of Serbia.

Bosnia was occupied by the Germans during World War II and was then incorporated into the Federated Republics of Yugoslavia after the war. In 1991 Bosnia and Herzegovina declared itself independent of Yugoslavia, the leaders opting for a multiethnic and multireligious country. Following a plebiscite that approved the establishment of an independent country in 1992, war broke out. Bosnian Serb troops opposed Bosnian Muslim and Croatian (Roman Catholic) troops. The war continued through the 1990s and exacted heavy losses of life, especially among the residents of Kosovo. It was only brought to an end by the intervention of European and American forces.

The story of modern Bosnian religion begins with the attempt of Orthodox forces from Serbia and Roman Catholic forces from Croatia to convert the Bogomils. The Orthodox efforts in the crusades paralleled the rise of the SERBIAN ORTHODOX CHURCH and its struggles to gain independence from the ECUMENICAL PATRIARCHATE, headquartered in Constantinople. Over the years the Serbian Church developed a strong presence in Bosnia and claimed some 30 percent of the population as members. In like measure, Roman Catholics based in Croatia developed a strong presence in the land and claimed some 17 percent.

The Muslims, of the Sunni HANAFITE SCHOOL OF ISLAM, became the dominant religious force in the land. Following the Turkish conquest, Muslims had the necessary time to devote to the full conversion of the Bogomils to Islam. Eventually, Sarajevo became the seat of the Supreme Council of Islam. During the twentieth century, the Supreme Council provided leadership for the more than 2,000 mosques of the Muslim community in Bosnia and



the associated neighboring republics. More than 40 percent of the population is Muslim.

The war, which began in 1992, occurred as troops of the former Yugoslavia who happened to be Bosnian Serbs and members primarily of the Orthodox Church turned their armament on their fellow Bosnians. The Bosnian majority included Croats, Serbs, and Muslims, but the Serbian forces were particularly brutal against the Muslim element of the population, and as they gained control of part of the country in 1993, they killed the Muslims or drove them from the land.

Though they make up a very small percentage of the population, various Protestant and FREE CHURCHES have come into Bosnia. The CHURCH OF THE NAZARENE came into the area in the 1870s. The Baptists had begun a decade earlier with the efforts of a former Nazarene, Franz Tabor, who moved to Sarajevo in 1865. Over the years the Baptist work was destroyed, and it started anew in the 1990s. The single Baptist church is located in Sarajevo. Methodists began work in the 1800s, the CHRISTIAN BROTHERS in 1905, and the SEVENTH-DAY ADVENTIST CHURCH in 1909. An older Lutheran presence that dated from the sixteenth century appears to have died out.

Given the chaos of the 1990s, little new work has had the opportunity to be started. A few Christian agencies have begun work as the war ended. The INTERNATIONAL SOCIETY FOR KRISHNA CONSCIOUSNESS is one of the few Eastern religions that have moved into the country. A small community of Jews, now some 1,100, centered on Sarajevo, survived the Holocaust and chose not to move to Israel.



Women read the *Qur'an* at a mosque in Sarajevo after the death of their friend. (Ibrahim/TRIP)

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Botswana

Botswana, located in south central Africa, was given its name by the 'Tswana people who settled there in the seventeenth century and were in residence when the Europeans arrived in the next century. The 'Tswana's homeland became a bone of contention between England and Portugal, and each tried to build a route across the continent to unite their coastal colonies. The first Europeans to settle the land, however, were Afrikaners (also called Boers) who had left Cape Town following the British takeover. About the same time, the Zulus began to expand into 'Tswana territory, and the conflict between the three groups continued through the rest of the century. In 1894, representatives of the three

groups met in London to resolve their differences, the outcome of their meeting being the establishment of a British protectorate in what was then called Bechuanaland. Through the early twentieth century, the Afrikaners were able to take control of the agricultural production.

Botswana gained independence in 1966. British-trained Seretse Khama (1921–1980), whose marriage to Ruth Williams, a white European, became a scandal in England, became the country's first president and sought means to reconcile his people with the Afrikaners, who had come to own some 80 percent of the country's wealth. Although a relatively poor country, it was able to experience economic growth during the 1980s, and in the 1990s the wealth (in diamonds and beef) began to filter down to the larger part of the population

Traditional religions survive in Botswana, and between a third and a half of the people continue to follow them. The San people (often called Bushmen), the original inhabitants of Botswana who had been pushed aside by the 'Tswana, have been particularly resistant to Christian missionary efforts. The San possess a sophisticated religion built around the belief that certain animals (such as the praying mantis) and the celestial bodies (sun, moon, etc.) are particularly manifestations of the divine.

Protestantism came into the country early in the nineteenth century. The LONDON MISSIONARY SOCIETY (LMS) launched a mission in the region in 1816 and the resultant United Congregational Church became and has remained the largest church in the country. LMS missionaries were responsible for the translation of the Bible into Setswana, the first translation into one of the southern African languages. Eventually, the congregations in Botswana were united with the UNITED CONGREGATIONALIST CHURCH OF SOUTHERN AFRICA (formed in 1859).

Over the next years several other churches entered the country from South Africa, including the METHODIST CHURCH OF SOUTH AFRICA (1822), the DUTCH REFORMED CHURCH (1830), and the EVANGELICAL LUTHERAN CHURCH IN SOUTHERN AFRICA (1857). The Methodist and Lutheran churches remain a part of their parent body, though the Dutch Reformed Church of Botswana has been autonomous since 1979.

The first ROMAN CATHOLIC CHURCH mission was opened in 1895; throughout the first half of the twentieth century, however, work was conducted in the country from bases in three of the neighboring countries. Finally in 1959, an Apostolic Prefecture was established for the country, and a bishop for Gaborone was consecrated in 1970. The CHURCH OF ENGLAND entered in 1899, and its work is now a part of the CHURCH OF THE PROVINCE OF CENTRAL AFRICA. The Diocese of Botswana was established in 1972.

The SEVENTH-DAY ADVENTIST CHURCH did not enter the country until 1921, but over the next decades emerged as the second largest of the churches produced directly by the missionary endeavor. The work is currently organized as two fields (North Botswana and South Botswana) attached to the Church's Eastern Africa Division. More recently, the Lutherans have challenged the Seventh-day Adventists in membership.

Botswana has proved fertile ground for indigenous churches, especially in the last half of the twentieth century. The most successful has been the SPIRITUAL HEALING CHURCH, founded around 1950 by representatives of the Moshoeshoe Berean Bible Readers Church founded



Status of religions in Botswana, 2000-2050

Followers	2000			2025	2050
	total	%	rate		
Christians	972,000	59.9	3.12	1,488,000	1,951,000
Independents	498,000	30.7	3.90	780,000	1,100,000
Protestants	178,000	11.0	1.97	250,000	300,000
Roman Catholics	60,000	3.7	2.30	115,000	200,000
Ethnoreligionists	629,000	38.8	1.43	714,000	777,000
Baha'is	12,400	0.8	2.82	22,000	45,000
Muslims	3,300	0.2	3.56	6,000	12,000
Nonreligious	2,300	0.1	4.98	5,000	10,000
Hindus	2,200	0.1	3.75	6,000	1,500
Jews	340	0.0	3.03	400	500
Sikhs	200	0.0	2.66	400	600
Total population	1,622,000	100.0	2.43	2,242,000	2,798,000

early in the century by Lesotho prophet Mattita. Other groups originating in neighboring countries include the ZION CHRISTIAN CHURCH of South Africa and St. John's Apostolic Faith Mission Church of South Africa. The later church has had a Botswana schism known as St. Peter's Apostolic Faith Healing Church. Many of these independent churches are products of PENTECOSTALISM, which appears to have entered the country through them. The Swedish Holiness Union Mission did not open work until 1960, the American-based ASSEMBLIES OF GOD until 1963, and the CHURCH OF GOD (CLEVELAND TENNESSEE) until 1968.

The Muslim community in Botswana is minuscule, as is the Jewish. There is a small community of adherents of the BAHÁ'Í FAITH. The Hindu Temple in Gaborone and the Shiva-Vishnu Temple at Selebe-Phikwe serve the Asian Indians in the country. There is also a center sponsored by the INTERNATIONAL SOCIETY FOR KRISHNA CONSCIOUS-

NESS. The CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS initiated a missionary effort in 1990. Although there is a growing diversity in Botswana, its relative isolation and small population has made it less attractive than some other African countries to the spread of the new religions from Asia, North America, and Europe.

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Brahma Kumaris

The Brahma Kumaris World Spiritual University (BKWSU) was founded in the late 1930s in Karachi (now Pakistan), by Lekhraj Khubchand Kirpalani (1877–1969), a wealthy diamond merchant and devout Hindu, who later took the spiritual name Prajapita Brahma. In his mid-fifties, Dada Lekhraj (known to "students" as Brahma Baba) decided to sell his business and devote himself to spiritual pursuits. He was disturbed both by the materialism of commerce and by the treatment of women and had received a number of visions, including an experience of Siva speaking through him in order to create a new world order. He began a movement, the Om Mandli, and many women (married and single) attending the religious gatherings took vows of celibacy. In 1938 some aggrieved husbands and relatives founded the Anti Om Mandli Committee, resulting in sensational newspaper articles, persecution, and lawsuits. After about a year the furor died down, and a new organization known as the Brahma Kumaris was created. After the partition of India into India and Pakistan, it moved to Mount Abu in Rajasthan, where the BKWSU headquarters is still located.

In 1971 branches were established beyond India, and in 1980, as a result of its work promoting spiritual values in society, the BKWSU became affiliated with the United Nations, through which it runs several international projects. By the year 2000, over 450,000 people worldwide were said to be practicing Raj Yoga as taught by the Brahma Kumaris.

The Brahma Kumaris' lifestyle is ascetic. A few live in centers and work full-time for the movement; most live outside and have normal jobs but will rise early to meditate at a local center. Fully committed members practice celibacy, are strict vegetarians, and wear white when teaching. Nearly all those in positions of spiritual authority are women. Although donations are accepted and members give regularly to the organization, meditation courses and

retreats are offered free of charge. Those running the activities are all volunteers.

The Brahma Kumaris are certainly not aggressive proselytisers, but they do have an extensive outreach, serving in education, health care, prisons, and other areas of the community. They produce an impressive array of books, pamphlets, magazines, newsletters, cassettes, and videos; they also organize a large number of meetings, retreats, and conferences, and offer numerous classes in Raj Yoga and other spiritual and practical skills.

The Raj Yoga embraced by the Brahma Kumaris does not involve any mantras, special postures, or breathing techniques. It is usually practiced in a sitting position with the eyes open, facing a picture of red and orange rays emanating from a center of light. Meditators are encouraged to focus on a "third eye" behind their forehead, the objective being to practice "soul consciousness"—recognizing the self not as a body but as a soul. The Raj Yogi is one who has a mental link with Siva, God the Supreme Soul, the source of all goodness. *Om shanti*, used as a greeting, is a reminder of the original state of peace of the soul.

Address:

Brahma Kumaris
Mount Abu
Rajasthan 307501
India
<http://www.bkwsu.com>

Eileen Barker

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Brahmo Samaj

The Brahma Samaj (The Society of Worshipers of One God) was founded in 1828 by Raja Rammohun Roy in Calcutta, India. The Brahma Samaj started as an attempt at religious and social reconstruction in the nineteenth century, in response to the challenges posed by Christian missionary work and Western ideas, both of which entered India in the wake of British colonialism. Part of the Bengal renaissance, it aimed to reform Hinduism, purging it of its idolatry, caste system, and other debasing features, and preserving its higher elements of truth, spirituality, and essential religion. It takes its stand distinctly on theism—the worship of one God, omniscient and omnipotent. Though distinctly Hindu in its origins, the Brahma Samaj has adopted concepts from other

Branch Davidians

religions, especially from Christian reform movements. It believes that all truth is of God and respects the prophets of all religions. Raja Rammohun Roy (1772–1833), Devendranath Tagore (1817–1905), and Keshub Chunder Sen (1838–1884) were especially important in shaping the Brahmo Samaj.

Rammohun Roy was born in the eastern state of Bengal. He acquired an intimate knowledge of Hinduism, Islam, and Buddhism, and learned Sanskrit, Arabic, Persian, and English. He developed a zeal for reform, in part from Hindu and Muslim thought and later from Unitarian doctrine. In the religious sphere, his reforming zeal took the form of rejection of image worship as indicative of prejudice and superstition and contrary to reason and common sense. He rejected also the violation of human rights perpetrated in the name of religion involving *sati*, or suttee, the burning of widows on the funeral pyres of their husbands. Roy and his followers formed the Brahmo Sabha (later, Brahmo Samaj) to promote these ideals and reform society. The followers met regularly for religious services, during which passages were read from the *Upanishads*, sermons delivered, and hymns sung.

The Brahmo Samaj went into decline after Roy's death. In 1838, Devendranath Tagore, father of the famous Indian poet Rabindranath Tagore, revived and reorganized the Samaj. Tagore did not share the cosmopolitan vision of Rammohun and was definitely opposed to Christian missions. He believed firmly in the infallibility of the Hindu scriptures and developed the Samaj's identity in accordance with his beliefs. Under his guidance and leadership, the Samaj became an active Hindu missionary organization, drawing adherents from among educated Hindus, and it established branches in several towns in Bengal and other states.

Keshub Chunder Sen's work had a mixed impact on the society, which ultimately fragmented into three factions. Sen rejected the caste system and child marriages and promoted remarriage of widows and women's education. He gave the Samaj a universal character by drawing upon world scriptures. In 1865 the differences between him and other members of the Brahmo Samaj became sufficiently acute that he split off from the parent group and formed the Brahmo Samaj of India. A further schism occurred as a result of the marriage of his underage daughter to the maharaja of Kuch Bihar. Sen's claims that the marriage was in accordance with God's will disenchanted some of his associates, and they, in 1878, founded the Sadaran Brahmo Samaj. Sen continued as leader of the Brahmo Samaj of India, and in 1881 his group adopted the name the Navavidhan Samaj, or Church of the New Dispensation.

Sivanath Sastri was one of the prime movers of the Sadaran Brahmo Samaj, the largest group in existence today. While maintaining traditional Brahmo practices of faith in a personal God, congregational worship, and condemnation of idol worship, the Sadaran Samaj also emphasized brotherhood, opposed caste distinctions, and promoted a well-ordered organization.

Today, the Brahmo Samaj is a very small minority with mostly hereditary membership. Though it was not able to reform Hinduism of what it saw as its idolatry and superstition, the Brahmo Samaj provided the basis for a rational critique of religious thought and practice that contributed to the establishment of a secular, democratic Indian society. The address of its headquarters is Sadaran Brahmo Samaj, 211, Bidhan Sarani, Calcutta 700 006, India. There is a related Brahmo Samaj chapter in London, England, some members of which maintain a Web site at <http://www.chanda.freeseerve.co.uk/brahmoframe.htm>.

Abhi P. Janamanchi

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Branch Davidians

The Branch Davidians are a splinter of the SEVENTH-DAY ADVENTIST CHURCH that sought to reform the parent denomination. Victor Houteff (1885–1955) is the theological and organizational force behind the Davidian and Branch Davidian movements. In 1907 he immigrated to the United States from Bulgaria, converted from Orthodoxy to Seventh-day Adventism, moved to Los Angeles, and in 1929 began to publish his views. Houteff affirmed the truth of leading Adventist teachings: the imminent return of Christ, Saturday worship, pacifism, and observance of Old Testament dietary regulations. But Houteff believed that the denomination had grown lax in its observances and that Christ would never return to an impure church to begin his millennial reign. Hence Houteff stressed strict observance of church regulations and a simple style of life that allowed no compromise with the world.

Moreover, he believed that scripture held hitherto unrevealed truth that he could reveal. His message was that a remnant of 144,000 faithful and holy Adventists—the Davidians—would form the true church and would receive preferential treatment when Christ returned. His life mission was therefore to convert Seventh-day Adventists to his views. His followers believed his message and viewed him as a prophet. The Adventist church rejected Houteff's reform initiative. In 1935 he moved with 37 followers to Mount Carmel, near Waco, Texas. There the Davidians created a viable com-



June 2001: This small chapel in Waco, Texas, stands on the spot of David Koresh's Branch Davidian compound that was stormed and subsequently burned to the ground by the FBI and ATF in April 1993. (AFP/CORBIS)

munity of about 65 people. They printed Houteff's teachings. They hoped that the prophet's truth would enlighten the Adventists, but their missionary effort produced meager results.

When Houteff died in 1955, Ben Roden announced a new name for the group—the Branch Davidians. In fact, Houteff's wife, Florence, retained power until 1959, when the Davidians split into many factions. Roden's group won control of Mount Carmel. Each new prophet legitimated leadership by locating new interpretations in scripture. Roden stressed the importance of the founding of Israel as prelude to asserting that the Holy Spirit is female, and that women should be ordained. Her son, George, succeeded her and taught that he was the messiah.

Lois befriended a new follower, Vernon Howell (1959–1993). George drove Howell away at gunpoint in 1985. But Howell and his followers returned and exchanged gunfire with Roden in 1987. Roden was jailed, and the Branch Davidians reorganized under Howell, their new leader (1987–1993). In 1990 Howell changed his name to David, suggesting his messianic role, and Koresh (the Hebrew for Cyrus), suggesting one who frees God's people from their enemies (as Cyrus the Great freed the Hebrews from the Babylonian captivity). The tradition of deferring to the new teachings of a prophet allowed Koresh to develop new lines of thought and practices that diverged radically from the older Branch David-

ian tradition. Koresh stressed his prophetic role in opening the Seven Seals, which for him meant properly interpreting the symbolic language of Revelation. He also taught that he was one of several Christs. Whereas the first one was sinless and pacifist, he said that he would destroy God's enemies. In place of pacifism Koresh stockpiled weapons. Whereas Houteff taught strict traditional morality, Koresh taught that he should father the children of his new kingdom. Thus he announced that he alone would have sexual relations with the Branch Davidian women. The core idea of millennialism remained central for Koresh, but he changed much of traditional Branch Davidian thought and practice.

In February, 1993, the Bureau of Alcohol, Tobacco, and Firearms (BATF) raided the Branch Davidians for possession of illegal firearms. The two groups exchanged gunfire, and ten people died. A 51-day standoff followed. It ended on April 19 when government tanks began knocking down the Davidian home. Fire broke out, and some eighty-one Davidians died. The Branch Davidian standoff received worldwide coverage. The event raised many issues for reflection: the nature of religious authority, the limits of arms accumulation, the responsibility of the media, the staying power of millennial ideas, and the government treatment of minority religions. The fallout of the event included a temporary rise in the militia movement and the bombing of the Oklahoma

Branham Tabernacle and Related Assemblies

City Federal Building (which occurred in 1995 on the second anniversary of the Waco fire). The Branch Davidians are known around the world, not because of their religious ideas but because of the deadly 1993 confrontation.

Following the fire at Waco, the few survivors of the Branch Davidian group reorganized. Some faced trial on charges growing out of their confrontation with the BATF and FBI and are serving prison sentences. Others have taken possession of the property upon which Mount Carmel had existed and have tried to rebuild. There are fewer than fifty members.

Davidians do not reveal statistics, but the combined membership appears to be fewer than a thousand. They typically gather in small communities, led by forceful personalities. There is no national organization. Rival factions exist at Mount Carmel near Elk, Texas. Other groups exist in Missouri, South Carolina, and New York, as well as in the United Kingdom and Australia.

Address:

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

William L. Pitts Jr.

Sources:

Note: Extensive sources on every aspect of the Branch Davidians are now available on various Internet sites and in the several U.S. government reports. The following items represent a selection of some of the better books for developing an overview of the group and the final conflagration.

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Branham Tabernacle and Related Assemblies

The Branham Tabernacle was established in Jeffersonville, Indiana (USA), by William Marrion Branham (1909–1965), a prominent Pentecostal healing evangelist in the decade following World War II. Branham, the son of a Baptist minister, began to hear a voice he identified as an angel of the Lord during his childhood. Then as a young man he

was healed in a Pentecostal church and became a preacher. He was visited by an angel in 1946, and the event led to becoming an evangelist who emphasized healing in the revival services he conducted.

In Oregon, he encountered Gordon Lindsey (d. 1973), pastor of an ASSEMBLIES OF GOD congregation. Lindsey joined Branham's team and began editing the *Voice of Healing* magazine in 1948. Branham's work created the movement that in the 1950s led Oral Roberts (b. 1918) and others to fame as healing evangelists. Around 1960, a split developed between Branham and the majority of the healing evangelists, as Branham began to express divergent theological opinions in his sermons. He denounced denominationalism and the doctrine of the Trinity and promoted the "Oneness" Pentecostal position of baptism in the name of the Lord Jesus Christ.

The split between the other evangelists and Branham widened in 1963, when he began to focus upon God's promise in Malachi 4:5 to send his prophet, Elijah. Although Branham never identified himself as that messenger, he hinted that it was acceptable to believe that he was the one spoken about by Malachi. In the midst of the controversy, he was killed in a car accident in 1965. Those who believed that Branham had been one with the spirit of Elijah immediately began to preserve and spread his message. To accomplish this task, tapes of sermons were reproduced and circulated by The Voice of God Recordings, Inc. (Box 950, Jeffersonville, IN 47130), while sermon transcripts were distributed by Spoken Word Publications. In 1986, Spoken Word merged into The Voice of God, which now houses the complete archive of Branham's tapes and written material. It is headed by Branham's son, Joseph M. Branham. Voice of God Recordings has an internet presence at <http://www.branham.org/>.

The William Branham Evangelistic Association, led by another of Branham's sons, Billy Paul Branham, was formed to perpetuate Branham's missionary work. That work is centered upon the Branham Tabernacle, and a large a number of independent churches also follow the Branham teachings. Although the movement is concentrated in North America (with more than 300 congregations), there are many Branhamite congregations around the world. There is no organization, only an informal fellowship of congregations that support the Voice of God and receive and distribute the Branham tapes and sermon booklets. The literature is regularly translated into more than thirty languages. There are numerous Branhamite sites on the Internet.

Address:

Voice of God
Box 950
Jeffersonville, IN 47131
<http://www.branham.org>

James R. Lewis

Sources:

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Brazil

During the course of the Portuguese colonization of Brazil, the ROMAN CATHOLIC CHURCH established itself as the single official religion and held this status for nearly four centuries. The ideological role of the Catholic Christianity brought by the Europeans and the intimate relationship between the Portuguese crown and the church was already evident in the first name the colonizers initially gave the newly discovered territory: Terra de Santa Cruz, or Land of the Sacred Cross. As if it were the most natural thing in the world, the early cities are named after saints (for example Sao Vicente), or even after the sum total of all the saints (Santos). These and other newly founded villages were laid out in a manner that put the church at the geographic center of the community.

Catholicism kept its monopoly until the proclamation of the republic in the year 1889 and the constitution of 1891, which legally confirmed the religious neutrality of the Brazilian State. This political development had already begun near the beginning of the century, when trade agreements with the British led to the toleration, within certain limits, of non-Catholic Christian communities in Brazil. The prohibition against religious persecution enacted in the first constitution of 1824 was an important milestone in this process of religious liberalization.

On the other hand it is revealing that the first national census, taken in 1872, classified only 0.28 percent of the total population as non-Catholic. Everyone else was considered a member of the Catholic Church. Eighteen years later the Census indicated that 98.92 percent of the population was Catholic and 1.08 percent non-Catholic. In 1940 more than 95 percent of the population was still Catholic and in 1960 it was slightly more than 93 percent. In 1980, this fig-



Status of religions in Brazil, 2000-2050

Followers	2000			2025	2050
	total	%	rate		
Christians	155,545,000	91.4	1.31	195,848,000	213,509,000
Roman Catholics	153,300,000	90.1	1.35	190,000,000	208,000,000
Protestants	30,200,000	17.8	1.67	45,000,000	53,500,000
Independents	25,500,000	15.0	1.72	36,000,000	43,000,000
Spiritists	8,327,000	4.9	2.32	11,200,000	15,000,000
Nonreligious	3,998,000	2.4	3.26	7,500,000	11,000,000
Atheists	575,000	0.3	1.61	850,000	1,200,000
Neoreligionists	439,000	0.3	1.72	700,000	1,000,000
Buddhists	426,000	0.3	1.43	720,000	1,100,000
Jews	357,000	0.2	1.43	450,000	500,000
Ethnoreligionists	177,000	0.1	1.64	220,000	280,000
Muslims	173,000	0.1	1.45	270,000	380,000
Chinese folk-religionists	37,000	0.0	1.46	65,000	90,000
Baha'is	36,700	0.0	2.05	70,000	110,000
Hindus	9,800	0.0	2.07	15,000	25,000
Shintoists	6,800	0.0	1.27	10,000	16,000
other religionists	8,800	0.0	0.96	12,000	20,000
Total population	170,115,000	100.0	1.41	217,930,000	244,230,000

ure fell below the 90 percent mark for the first time. In the following decade, Catholicism witnessed a dramatic statistical decline of 5.6 percent. According to the *Brazilian Institute of Geography and Statistics* (IBGE), only 83.3 percent of the total Brazilian population associated itself with the Catholic Church in 1991.

Later studies confirmed the basic trend. From 1990 to 1992 a regional count of newly founded local churches and parishes was undertaken in the Rio de Janeiro metropolitan area. It focused on newly founded facilities of both the Catholic Church and Pentecostal denominations. Of every ten new parishes only one was Catholic and the rest were Pentecostal. From 1992 to 1995 a similar study was undertaken in the state of Rio Grande do Sul. It addressed a wider

spectrum of recently founded religious institutions. Only one new local Catholic church was inaugurated annually. Meanwhile, Pentecostal Christians established 125 temples, Spiritists founded 79 new centers, and Afro-Brazilian circles opened 125 new *terrenos* during the same period.

The last nationally representative data on religious preference were collected in August and September 1994 by *Datafolha*. They referred to the adult population entitled to vote. The survey indicated that 74.9 percent of this population was made up of Catholics. However, there were differences according to geographical regions. In percentage terms, the northeast (80.4 percent) is the most Catholic part of Brazil. The city of Salvador (65.3 percent), capital of the state of Bahia, is a notable exception. The percentage of Catholics is also relatively high in the south (78.4 percent). On the other hand, the southeast, at 71.4 percent, is clearly below the national average. This figure is strongly influenced by the region's two major cities, São Paulo and Rio de Janeiro, where Catholics make up 65.2 percent and 59.3 percent, respectively, of adults entitled to vote. In the Rio de Janeiro metropolitan area, the last representative study, conducted in 2000 by the *Higher Institute of Religious Studies* (ISER), counted only 55.7 percent Catholic.

These figures appear in a clearer light if one considers that the project undertaken by *Datafolha* found that of the 74.9 percent of adult Brazilians who call themselves Catholics, 61 percent were "traditional" believers, characterized by a lack of commitment to the church as an institution. This majority attends religious services only sporadically, usually on the occasion of rites of passage. Only the other 14 percent are considered engaged members of the Church. These consciously identify themselves as Christians within an increasingly secularized society, and they actively take part in one of the church's subsidiary organizations and movements. Thus, from the 14 percent engaged Catholics, 1.8 percent are connected to a Base Community (CEB), and 3.8 percent represent the Charismatic Renewal Movement (RCC). The remaining 7.9 percent belong to one of the minor, more specific Catholic groups that, for example, promote a certain devotional practice or attend to the needs of families, couples, or adolescents.

The CEBs emerged in the 1960s and 1970s. In principal these groups, which average 20 members, are orientated toward liberation theology, which means they side with the worries, needs, and rights of the poor. The leaders of the CEB movement plead for greater political participation among Catholics in the here and now in order to contribute to the construction of a more equitable, humane society. *Datafolha* results show that neither the previously estimated number of up to 4 million CEB members nor the other extreme assumption that there are only about 250,000 CEB members is adequate. Rather, based on the *Datafolha* results, it seems fair to assume that around 2 million Catholics are affiliated with a CEB. However, it appears

that, compared to the past, many CEBs have become less political, while still offering a space where members can share their religious aspirations in an intimate setting.

The RCC spilled over from the United States in the 1970s. Since the second half of the 1980s it has witnessed a steady increase in members. Its impact on the general public has to do with the popular success of its most prominent representatives, first and foremost Father Marcelo Rossi (Padre Marcelo). Like a number of other, lesser-known singing priests, Padre Marcelo attracts a growing number of fans with his show-like masses, television presentations, and best-selling CDs. From two different perspectives the RCC can be seen as a religious antithesis. From within the Catholic Church it is in a certain sense at the opposite pole from the CEBs, since it propagates an individual apolitical spirituality and a conservative Catholic morality, with a focus on family life. At the same time it competes with PENTECOSTALISM. Like the latter, the RCC emphasizes the Holy Spirit and its gifts, such as healing and glossolalia. On the other hand, the RCC's members are devoted to Our Lady (the Virgin Mary) and stress their Catholic identity and loyalty to the pope.

If one leaves aside the relatively brief colonial-era invasions by the Dutch and French, as well as the rare cases of individual Protestant immigrants, the history of manifest Protestant religious activities in Brazil begins early in the nineteenth century.

The first Protestant place of worship was an Anglican chapel established in 1819 in São Paulo. In order to avoid provoking a Catholic backlash, the chapel, used only by Englishmen working in the city, was not recognizable as a religious building from the outside. Lutherans who had emigrated from Germany inaugurated the second (1823 in Nova Friburgo) and the third (1824 in Sao Leopoldo) Protestant churches on Brazilian territory, both in the state of Rio de Janeiro. Waves of immigration, ongoing until the 1930s, brought approximately 70,000 German and Swiss Lutheran Christians to Brazil. As a result of the regional concentration of Lutheran settlement and their efforts to preserve their cultural identity, there emerged relatively self-sufficient Lutheran enclaves. From a religious point of view, these communities have succeeded until today. Currently, the Lutheran church in Brazil numbers about one million members, or more than one quarter of the total membership of all the denominations of the so-called historic branch of Protestantism combined. Regional variation in the density of Lutheran population is a result of historic immigration patterns. Because German immigrants preferred the south, about 80 percent of all Lutheran Christians in Brazil live in this region. Next is the southeast, with about 12 percent.

Besides immigration Protestantism, predominantly of European origin, other denominations associated with a so-called conversion Protestantism, of North American origin,

also left their mark on Brazil. Immigration from the United States occurred almost exclusively between 1865 and 1867 (following the American Civil War) and in very limited numbers. Only two thousand North Americans came to Brazil, either individually or in single families. They dispersed throughout the country and assimilated quickly into the host society. Thus, the arrival of Presbyterian, Methodist, and Baptist ministers was not connected to immigration but possessed from the very beginning the character of missionary work.

The first three Presbyterian ministers arrived in Brazil between 1859 and 1860. The first Presbyterian meeting took place in 1865 in the English Reading Room in São Paulo, and led to the formation of the PRESBYTERIAN CHURCH IN BRAZIL. Their desire to emancipate themselves from North American patterns and financial dependency led some Presbyterian ministers to found a national branch of the church, the Independent Presbyterian Church of Brazil (Igreja Presbiteriana Independente), in 1903. Today it coexists with the Igreja Presbiteriana Conservadora, founded in 1940. Together, the three churches contain approximately 13.5 percent of all Brazilians who declare themselves members of what is usually termed a historic Protestant church (about 3,700,000 people).

In 1871 Baptist missionaries became active in the eastern part of the state of São Paulo. However, the first church was established only in 1892, in Salvador, Bahia. According to the national census of 1991, the BAPTISTS (divided into some fourteen denominations) make up the strongest group within the historic Protestant spectrum. It has about 1.5 million members, or approximately 41.5 percent of the combined membership of all the historic Protestant denominations in Brazil.

Statistically much less significant is the METHODIST CHURCH IN BRAZIL, whose first chapel was established in 1876, in Rio de Janeiro. In 1991 they numbered only 140,000 members, or about 3.7 percent of the membership of all the historic Protestant churches. Although exact figures do not exist, it is evident that, in terms of membership, the EPISCOPAL ANGLICAN CHURCH OF BRAZIL and the Congregational Christians are even less important. In the 1991 census both denominations were included in the category "other traditional Protestants," which altogether represent only 2.9 percent of all historic Protestants.

The category "Protestants" appeared in a national census for the first time in 1872. The corresponding value was only 1 percent. Fifty years later 2.6 percent of the population declared themselves Protestants. The censuses of 1950, 1960, and 1970 indicated a steady growth of approximately one percentage point per decade. During the 1970s the increase was 1.5 percent and in the 1980s it was 2.4 percent. Thus, the census in 1991 revealed the existence of 13,189,282 Protestants in Brazil, which corresponds to 8.98 percent of the total population. The results of the 1994 *Datafolha*

study revealed that 13.3 percent of voting-eligible respondents were Protestant. This figure was confirmed by Brasmarkt, a private research firm, in 2000. The survey of 200,000 voting-eligible adults in 449 Brazilian cities found that 13.6 percent were Protestants.

The national census of 1980 was the first IBGE study that distinguished between historic and Pentecostal Protestants. Although at that time 51 percent of Protestants were of historic denominations, the situation had changed dramatically by 1991 in favor of the Pentecostals, who made up more than 60 percent of the total. According to *Datafolha*, in 1994 the Pentecostals were more than three times more numerous than historic Protestants among the approximately 21,000 voting-eligible adults sampled. Even in Rio Grande do Sul, characterized by a very high rate of membership in historic Protestant denominations, mainly the Lutheran Church, Pentecostals represent today about 70 percent of all Protestants.

The dynamics within the wider field of Brazilian Protestantism were already becoming visible during the 1980s, when Pentecostalism grew almost three times faster than the population, while historic Protestant denominations stagnated or even witnessed a decline relative to the growth of the total population. The study in the Rio de Janeiro metropolitan area conducted by ISER in the mid-1990s indicated that the Pentecostal denominations are especially successful among people who are underprivileged, both in terms of income and education.

The development of Pentecostalism in Brazil went through three different phases. It began with the arrival of European missionaries who, inspired by the first outbreak of Pentecostalism in the United States at the beginning of the century, had converted to this movement in Chicago. In 1910 the CHRISTIAN CONGREGATION OF BRAZIL (Congregação Cristã do Brasil) was founded as the first Pentecostal church on Brazilian soil, followed only one year later by the ASSEMBLIES OF GOD (Assembléia de Deus), established in Belém, the capital of the state of Pará. Since these two denominations generally reproduced North American patterns of Pentecostalism, Brazilian sociologists see them as paradigmatic for the first wave (1910–1950) of Pentecostalism, considered "classic." Emphasizing the gift of glossolalia and believing in the imminent return of Christ, both churches were initially characterized by a sectarian rejection of the outer world and a strong anti-Catholicism. Today, these groups have a less strained relationship with the rest of Brazilian society.

The case of the Assembléia de Deus, today split into two subdenominations, is particularly notable. This church is an integral part of Brazil's religiously tolerant society. However, what has remained is a conservative morality and relatively strict rules of social behavior, visible even in a particular type of hairstyle and apparel, which in common fashion catalogs sometimes appears under the category

“gospel.” The last national census of 1991 revealed that together the two denominations possessed more than 4 million adherents and that each possessed more members than any of the historic Protestant churches. A total of 1,635,977 Brazilians declared themselves members of the *Congregação Cristã*. That number equals about 20 percent of all Brazilian Pentecostal Christians and approximately 12 percent of all Brazilian Protestants. The *Assembléia de Deus*, with about 2.5 million adherents, is not only the largest Pentecostal church by far (with 59 percent of the total Pentecostal population) but also the largest Protestant denomination (with about 18.5 percent of the total Protestant population).

The second wave of Pentecostalism (1950–1970) coincided with radical demographic and economic changes that transformed Brazil from a largely rural to an industrial and mass society. In this period Pentecostalism gained momentum, particularly in São Paulo. The churches began to use modern means of communication and started to organize mass events in theaters, cinemas, and even soccer stadiums. As for spiritual practice, the emphasis shifted from the gift of glossolalia to the gift of healing. The Brazilian Branch of the INTERNATIONAL CHURCH OF THE FOURSQUARE GOSPEL, founded in 1953 under the name *Igreja do Evangelho Quadrangular* (c. 300,000 members in 1991) represents a particularly notable example of Pentecostal churches imported from the United States. However, the majority of newly established denominations, such as *Brazil for Christ (Brasil para Cristo)* (1955), *God Is Love (Deus é Amor)* (1962) and *Casa de Bênção* (1964), are of Brazilian origin. With regard to these and other churches founded during the second phase of Pentecostalism, there exist official numbers only for *Deus é Amor*, which in 1991 had almost 170,000 members, or about 2 percent of all Brazilian Pentecostal Christians and 1.2 percent of all Protestants.

From the mid-1970s on, Brazil witnessed the third wave of Pentecostalism, frequently designated *neo-pentecostalismo*. In terms of doctrine, this wave has been characterized by an emphasis on the spiritual battle against the devil and based on the “Health and Wealth Gospel,” on the “birthright” of a “true” Christian to live his life here and now in happiness, material affluence, and perfect health. The geographical center of neo-Pentecostalism is Rio de Janeiro, and its most successful and polemical expression is undoubtedly the UNIVERSAL CHURCH OF THE KINGDOM OF GOD (*Igreja Universal do Reino de Deus [IURD]*). Founded in 1977 by Edir Macedo, the church expanded dramatically in the 1980s. At the beginning of the decade it had 21 temples in 5 states. By 1990 there were about 600 local churches all over the country. In the 1991 census it was ranked, due to its approximately 270,000 members, in fourth place among Pentecostal churches. However, this figure does not accurately reflect the influence of the IURD on politics and public opinion, which is impressive. In 1989

Edir Macedo acquired TV-Record, Brazil’s third largest national television network.

Syrians and Lebanese who began to immigrate at the end of the nineteenth century brought Orthodox Christianity to Brazil. Later, especially after World War I, they were joined by other nationalities, such as Russians, Ukrainians, Armenians, Greeks, and Romanians. In 1897, the first official Orthodox service was held in a rented hall in São Paulo. In the same year, members of the São Paulo community realized the first Orthodox procession ever on Latin American soil. The first official Orthodox church was established in 1904, also in São Paulo. In 1915, the second church was founded in São Nicolao, state of Rio de Janeiro. Ten years later the third church was founded in São Jorge, state of São Paulo. Between 1933 and the mid-1980s, sixteen more Orthodox churches were founded in different parts of the country, including the Orthodox cathedral in São Paulo, in 1958. The total number of Orthodox Christians in Brazil is rather low. In 1991 there were at most 35,396, or only 0.02 percent of the Brazilian population. In terms of membership, the Orthodox Church has its strongholds in the states of São Paulo, Minas Gerais, Goiás, and Paraná.

As for other Christian minorities, at least three should be mentioned here because of their statistical relevance. The CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS, whose first missionary activities go back to the year 1928 and who established their first church in Brazil in 1935, experienced especially strong membership growth in the 1980s. However, the official figures and those released by the church itself are highly contradictory. Although the 1991 census counted 93,190 members, the church claimed to have 600,000 adherents.

The SEVENTH-DAY ADVENTIST CHURCH began its mission work in 1879 in Santa Catarina and established their first church in 1896 in the same state, in the city of Gaspar Alto. In 2000 it was estimated that there were 958,000 Adventists in Brazil, organized in 3,696 parishes. However the 1991 Census indicated only 706,409 members.

North American mariners who testified their faith in the harbor district of Rio de Janeiro in 1923 became the first known JEHOVAH’S WITNESSES in Brazil. Today the denomination is represented all over the country and has its headquarters in Cesário Lange, state of São Paulo. In 1991 the IBGE counted 725,576 Brazilian Jehovah’s Witnesses. Since the denomination is considered one of the fastest growing religious organizations, the number should be considerably higher today.

Due to various common characteristics, particularly the significance of human mediators between the worldly and spiritual spheres, Brazilian scholars subsume SPIRITISM (in the tradition of Allan Kardecistic), CANDOMBLÉ, and UMBANDA in the category of mediumistic religions. In 1991, 1,644,354 Brazilians, or 1.12 percent of the population, declared themselves Kardecists, while the *Datafolha* study of

1994 identified 3 percent of the adults entitled to vote as adherents of Kardecistic Spiritism. As for the other two religions, the 1991 census, which treated Candomblé and Umbanda as a statistical unit, counted 648,463 members (0.44 percent of the total population). According to the 1994 *Datafolha* study, about 1 percent of Brazil's adult population was associated with Candomblé and 1 percent with Umbanda. In striking contrast, the Federação Nacional de Tradição e Cultura Afro-Brasileira estimates that 70 million Brazilians are participants of either Candomblé or Umbanda.

In 1812, an initial group of Spanish Jews settled in the Amazon region. From 1850 onward, Jews of different origin immigrated, and at the beginning of the twentieth century Jews from Eastern Europe arrived in considerable numbers. After 1933, the immigration of German Jews escaping from the Nazis increased. The first synagogue was established in 1910, in Rio de Janeiro. According to the last national census, in 1991 there were 86,421 Jews living in Brazil. The Federação Israelita do Estado de São Paulo estimates that in 2001 there were about 120,000 Jews in Brazil. The highest numbers are found in the states São Paulo, Rio de Janeiro, and Rio Grande do Sul.

During the eighteenth and the nineteenth centuries an Islamic minority arrived along with other African slaves brought to Bahia. Their beliefs were interspersed with elements of African tribal religiosity, and after the slave trade came to an end, they did not survive as a religious group. In 1880 Arabic immigration began. Even today most Brazilian Muslims are of Syrian, Lebanese, or Palestinian origin. The first mosque was inaugurated in 1929 in São Paulo. Today there are about fifty mosques in Brazil. The figures produced by the IBGE are extremely unsatisfactory and do not even remotely correspond to the numbers estimated by Brazilian scholars. The national census from 1940 to 1991 subsumed Islam in the category "other Oriental religions," and in 1991 the IBGE identified 50,829 persons within this general rubric, without any further differentiation. However, other serious sources assume a total number of about 500,000 Brazilian Muslims, including approximately 200 non-Arabic descendents who, from the 1970s onward, have converted from Catholicism. Since the state of Paraná was once the preferred destination of Arabic immigrants, the border area next to Paraguay has today the highest concentration of Muslims in Brazil.

The first Bahá'í group was founded in 1940 in Salvador, Bahia, by a North American adherent. In 1955, twenty Persian families came to Brazil in order to establish themselves in different cities and to work as missionaries among the local people. Their activities led to the establishment of various Bahá'í Centers, the first of which was inaugurated in 1957 in Curitiba. Four years later a national umbrella organization was founded. In 2000 the BAHÁ'Í FAITH community counted 50,766 members.

However, there are considerable regional differences. For example, the Bahá'í headquarters indicated that 13,407 members lived in the state of Bahia, but only 496 in the state of Rio de Janeiro.

About 1.26 million Brazilian inhabitants are of Japanese origin. According to data published by the Japanese embassy in 1985, 90 percent of them hold onto their traditional religions, mostly Shintoism and Buddhism. However, empirical research disproves this statement. No data whatsoever is available regarding Shintoism, except the information that there are about 150 Shinto-shrines in Brazil. With regard to Buddhism, a detailed analysis by the IBGE in 1991 indicated a total of 236,408 Buddhists. Only 89,971 were of Asian origin. Within this category, Japanese Buddhists were dominant. Although most Chinese temples and the one Korean Buddhist institution in existence appeared after 1980, several Japanese Buddhist temples were founded as early as the 1950s. The wave of Japanese temple foundations was stimulated by a fundamental change of mentality, stemming from Japan's defeat in World War II. Initially intending to stay only as long as necessary to acquire a considerable amount of wealth, the immigrants suffered a profound identity crisis, which in turn led to the decision to settle permanently in Brazil. Today, the Japanese Buddhist field contains temples and centers of almost every type, including various neo-Buddhist groups. All told, there are about 160 Buddhist institutions in Brazil. There are differences in terms of orientation, size, and level of organization, ranging from small circles, such as the Casa de Dharma in São Paulo (one of only three Theravada groups in Brazil), to highly frequented Amida temples, with dozens of affiliated centers all over the country, especially in those states in which the Japanese influence is strong.

Due to its frequent appearances in the media, TIBETAN BUDDHISM is often considered the fastest growing branch of Buddhism. However, in terms of individuals affiliated with a local group, the total of 3,000 is not very significant. This is especially true when one compares this figure with that of the Brazilian branch of Sōka Gakkai. When the movement was formally established in 1960, the association had less than 150 members, all of Japanese origin. In the last few decades, the Associação Brazil Sōka Gakkai International has evolved into a Buddhist group with centers in almost every region of Brazil. According to official information from SOKA GAKKAI INTERNATIONAL, there are currently 140,000 Brazilian adherents.

A similar relation between Japanese and non-Japanese members can be found in some new religions of Japanese origin, particularly in the cases of PERFECT LIBERTY KYODAN, SEICHI-NO-IE, and SEKAI KYUSEI KYO (Igreja Messiânica, or Messianic Church).

Perfect Liberty was introduced to Brazil by Japanese immigrants at the end of the 1950s. Just one decade later,

more than half of its members were Brazilians of non-Japanese origin. In the 1990s only 5 percent of the estimated 360,000 members were born in a Japanese family. Seichō-No-Ie became active in Brazil in 1932, and at the time was exclusively supported by Japanese immigrants. In 1999, there were 2,000 Seichō-no-Ie centers nationwide with a total staff of 5,000, 70 percent of whom were Brazilians of non-Japanese origin. The national headquarters indicates that Seichō-no-Ie in Brazil currently has about 1 million practitioners. This figure is obviously an overestimate, but serious independently investigated numbers do not exist. Nonetheless, Brazilian scholars assume that only 20 percent of the Seichō-no-Ie adherents are of Japanese origin. Japanese immigrants established the Brazilian branch of the Messianic Church in 1955, in Rio de Janeiro. In 2000 there were 659 local centers. The Messianic Church is the only Japanese New Religion that appeared in the 1991 IBGE study, which counted 81,344 members. Ninety percent are Brazilians who are not descendents of Japanese immigrants.

The situation is different for SUKYO MAHIKARI and TENRIKYO. Mahakiri was introduced to Brazil in 1974, Tenrikyō was brought by immigrants in 1929. In both cases, the great majority of the members come from a family of Japanese immigrants. However, precise numbers are still unavailable.

The various groups of Hindu origin have as yet not been sufficiently investigated. Hence, while the Brazilian branch of the INTERNATIONAL SOCIETY FOR KRISHNA CONSCIOUSNESS (ISKCON) has been studied in detail, not much is known, for example, about the Ramakrishna Movement, BRAHMA KUMARIS, or ELAN VITAL (formerly the Divine Light Mission).

The first Brazilian disciples of Bhaktivedanta Prabhupada belonged to the counterculture, and they came in contact with the ISKCON in Europe or the United States. Only in the second half of the 1980s did the movement increase rapidly, as temples were opened in every large city. In the 1990s, the ISKCON witnessed a decline, but the remaining devotees laid the groundwork for a more stable and future-oriented movement. This is due to a well-planned and suitably organized farm project called Nova Gokula. In the 1980s as many as 800 ISKCON members were engaged in the farm. Today, the community is composed of about 200 individuals who have decided to stay there permanently. One indicator of the durability of the project is the fact that the Nova Gokula community runs a primary school authorized by the government.

The religious search within the counterculture also led to the spread of the three Brazilian Ayahuasca religions, SANTO DAIME, Barquinha, und União do Vegetal, which emerged in the decades after 1930 in the Amazon region. The core of these religions is an intoxicating tea extracted from two rainforest plants. The União do Vegetal, in partic-

ular, has various adherents among middle-class Brazilians, and it has about 7,000 groups, found in nearly every large city. It is currently the most significant Ayahuasca line.

In a highly dynamic religious country such as Brazil, it is difficult to find reliable data on the sociologically diffuse phenomenon often described using terms like *New Age* and discussed elsewhere in this encyclopedia as WESTERN ESOTERIC TRADITION. As in other countries, in Brazil this complex is subject to constant changes, and in many cases it manifests itself only sporadically, for example when “esoteric fairs” are held in São Paulo or Rio de Janeiro. Thus, often, only indirect indicators can verify the existence of a New Age boom. In this context, scholars refer to the dramatic increase in the production of esoteric literature since the mid-1980s and the fact that a considerable proportion of calls to “0900” numbers are associated with New-Age issues. However, the New Age movement’s appeal to Brazilians has taken a concrete, institutional form for the first time in the area of Planaltina, about 60 kilometers away from the federal capital, Brasília. In this region, there exists a gigantic subterranean crystal, and local inhabitants believe that this rock transforms cosmic rays into life-supporting energy and makes the area the world of New Age culture. This explains why, since the mid-1970s, more than 500 religious groups have established their centers there.

Frank Usarski

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Brethren

The term Brethren has been applied to several distinct Christian FREE CHURCHES that emerged in Europe at various times, groups that protested against the state church system and were motivated by a desire to return to the organization and practice of the early church as they saw it portrayed in the Bible.

In the 1520s in Switzerland, some of those who participated in the Reformation of the Roman Catholic Church wished to break both with Rome and with the state and

form a simple church of believers only. Conrad Grebal (1498–1526) initiated the movement that was later known as the Swiss Brethren by performing the first baptisms in 1525. The movement was persecuted in Switzerland, and it spread as believers scattered to escape the legal authorities. It finally found a place of relative safety in the Netherlands, and there it was eventually transformed into the Mennonite movement, after the Dutch leader, Menno Simons (1469–1561). Periodically, a new Mennonite group would take a name reminiscent of their Swiss Brethren origins, the most significant one being the BRETHREN IN CHRIST.

At the beginning of the eighteenth century a similar Free Church impulse grew up in the Palatinate (western Germany) when a group decided to separate from the state church. They found the church spiritually dry and wished to found a group that emphasized personal piety over doctrinal conformity. In 1708, under the leadership of Alexander Mack, eight people covenanted together and formed a “church of Christian believers.” As part of their new beginning, they were rebaptized. They found their homeland as unwilling to accept them and their new church as had the Swiss Brethren, and many moved to America, where they were informally known as the Brethren or the German Brethren and over the years organized as the CHURCH OF THE BRETHREN. Through the nineteenth and twentieth centuries, the church became the birthing ground of a spectrum of new denominational bodies, some of whom argued for further change, but most of whom rejected such change as had occurred.

In the nineteenth century, a group emerged in the British Isles who wished to separate from the state church and to return to what it saw as the simple life of the biblical church, including the rejection of the various denominational labels (Baptist, Anglican, Methodist, etc.). Rejecting any name, they were commonly referred to as the brethren. The first congregation was at Plymouth, England, and outsiders commonly called the group the Plymouth Brethren. As the group grew and splintered, a variety of designations were used to distinguish the different factions; among the more interesting was a numbering system adopted by the United States census early in the twentieth century. During the late twentieth century most of the factions have yielded to society’s need for labels and adopted (at least informally) a designation, the largest group now being known as the CHRISTIAN BRETHREN.

Although the informal designation of any Christian group as the brethren is widespread, where it is used in a formal sense, the group almost always fits into one of the three traditions mentioned above.

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Brethren in Christ

The Brethren in Christ is a small American denomination in the Mennonite tradition. Many of the original members had been influenced by the Dunkers (now the CHURCH OF THE BRETHREN) and had come to accept their practice of baptism by triune, or triple, immersion. Peter Witmer and Jacob Engel were among the first of the small group, which met in Engel’s home in Lancaster County, Pennsylvania, to act upon their new insight. When the group organized formally in the 1770s, the members designated Engel as their first bishop.

The River Brethren, as they were originally known, drew most of their doctrine from the Anabaptist tradition, but a century later the members were dramatically influenced by the Methodist HOLINESS MOVEMENT and came to believe in its teaching on sanctification. Holiness teachings emphasized the possibility that by an act of the Holy Spirit it was possible for a believer to become perfected in love in this life. Such an experience became the norm of Christian life within the Holiness churches. The adoption of Holiness teachings by the Brethren led to a number of members withdrawing and forming other new churches.

The church accepted its present name in 1865. It finally incorporated in 1904. Through the twentieth century members began to move to different parts of the United States and Canada, and during the last half of the century its membership in North America tripled to its present level of 23,000. While having an evangelical thrust in North America, it also developed an extensive mission program, which now includes work in more than fifteen countries in Africa, Asia, and Latin America. A majority of the members (65,000) now reside outside of North America.

The Brethren in Christ church supports Messiah College in Grantham, Pennsylvania, and Niagara Christian College in Canada. It is a member of the CHRISTIAN HOLINESS PARTNERSHIP, the Mennonite Central Committee, and the National Association of Evangelicals, through which it relates to the WORLD EVANGELICAL ALLIANCE.

Address:

Brethren in Christ
 431 Grantham Rd. P.O. Box A
 Grantham, PA 17027–0901
<http://www.bic-church.org>

Sources:

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British Forest Sangha

The origins of the British Forest Sangha began in 1977 when Ajahn Chah (1917–1992), founder of a famous hermitage monastery in the tradition of THERAVADA BUDDHISM, Wat

Pah Pong in Northeast Thailand, arrived in Britain. He was accompanied by a small group of Western disciples who had been ordained as monks in Thailand. The visit was arranged by the English Sangha Trust (EST), formed in 1956 with the express intention of establishing an indigenous Theravada Buddhist monastic order in Britain. In the intervening years lay members of EST sponsored a series of lone Western monks as incumbents of a *vihara* (Pali: monk's dwelling) at premises in Hampstead, London. Each encountered problems in maintaining monastic rules. Most were junior, in terms of the length of time that they had spent as monks in Asia. In Britain they had no teachers to guide them. In addition, individual monks could not perform the important corporate rituals, which require a quorum of four.

Ajahn Chah returned to Thailand leaving his disciples at the Hampstead vihara. The most senior was the American monk, Ajahn Sumedho (b. 1934), who had acted as abbot of Wat Nanachat, a branch monastery that Ajahn Chah had established to accommodate his Western disciples. Ajahn Sumedho and his monks gained a reputation as effective meditation teachers, a reputation that, together with their strict interpretation of the monastic rules (in Pali, *vinaya*) attracted a growing number of British lay supporters. British lay supporters are attracted to Buddhism by a strong desire for self-cultivation that leads them toward the practice of meditation. Many small meditation groups scattered across Britain became affiliated to the Forest Sangha monasteries.

In the summer of 1979, the EST exchanged the Hampstead premises for larger quarters in Chithurst, Sussex. Adjoining woodlands were donated to the trust, and the monks began referring to themselves at the British Forest Sangha. A key event took place at Chithurst in 1981 with the first ordination ceremony, held in front of a crowd of a hundred lay people. Since then ordination ceremonies have been conducted regularly. Branch monasteries were founded in Devon and Northumberland. In 1984 the EST purchased extensive premises in Hertfordshire to found Amaravati Buddhist Centre, a monastery designed to receive large numbers of lay visitors. Currently, about forty affiliated meditation groups exist throughout Britain, and some 1,500 recipients receive the *Forest Sangha Newsletter*.

The success of the British Forest Sangha was facilitated by innovations, introduced in consultation with Theravadin ecclesiastical authorities in Thailand. Among the most notable of these are the founding of a nuns' order and the institution of a new kind of postulancy in the form of the *anagarika* (homeless). A nun is known as a *siladhara* (upholder of virtue). The nuns follow rules elaborated from the Ten Precepts of the traditional *samanera* (novice) ordination. An *anagarika* is permitted to handle money and to cook food, activities forbidden to monks. The introduction of the *anagarika* meant that lay people did not have to be consistently available to assist with the upholding of

monastic rules, as they had during EST's earlier attempts to support monks. These adaptations have been important to the successful establishment of branch monasteries in Italy, Switzerland, North America (California), Australia, and New Zealand.

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Sources:

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British Indian Ocean Territory

The British Indian Ocean Territory (BIOT) consists of a set of islands in the middle of the Indian Ocean that have been colonized by the United Kingdom for their strategic military value. The islands are uninhabited, and the only residents are the several thousand British and American Navy personnel, including workers from India, who are temporarily stationed there. They all reside on the single island of Diego García.

Diego García had been a French colony; it was turned over to the British following the defeat of Napoleon. Through the nineteenth century, a number of Madagascans and Africans came to the island, where they developed as a distinct group known as the Ilios. It was considered part of

Status of religions in the British Indian Ocean Territory, 2000–2050

Followers	2000			2025	2050
	total	%	rate		
Christians	920	46.3	0.27	970	1,000
Roman Catholics	700	35.0	0.00	720	760
Anglicans	200	10.0	0.00	210	220
Hindus	760	38.3	-0.45	720	650
Muslims	180	8.8	-1.33	150	120
Nonreligious	140	6.8	3.05	160	200
Total population	2,000	100.0	0.00	2,000	2,000

Mauritius (which was in the process of becoming independent that was completed in 1968) until 1965, when it was separated as part of the new BIOT. At this time, the Ilios were removed to Mauritius, where, much to the scandal of both governments, they were abandoned by the authorities and largely forgotten. Two years later, the British leased the island to the Americans for a fifty-year period.

The religious among the British and Americans are primarily Christians, drawn from across the spectrum of Christian churches in their home countries. There are no clergy among those stationed on the island, however, Roman Catholic priests and Anglican ministers visit the island from Mauritius (where the ROMAN CATHOLIC CHURCH's Diocese of Port Louis is headquartered and the Diocese of Mauritius of the CHURCH OF THE PROVINCE OF THE INDIAN OCEAN are located).

It is also the case that military personnel are drawn from across the religious community in the United States and the United Kingdom, but there are no organized services for these other faiths. The religious among the Indian workers are primarily Hindu, Muslim, and Sikh, but none have developed any permanent religious facilities or organized regular events for worship.

Source:

Edis, Richard. *Peak of Limuria: The Story of Diego Garcia*. London: Bellew, 1993.

British Israelism

British Israelism, or Anglo-Israelism, refers to a strain of thought within millenarian Christian thought that identifies the British people and the related peoples of the Commonwealth nations and the United States as the true lineal descendents of the ancient Israelites. Although the notion that the English have been chosen by God for a special destiny dates back somewhat further, the first individual to articulate the British Israel ideology in a formal way was the Canadian Richard Brothers (1757–1824). Brothers remained an isolated figure with few followers, and it was not until the publication of *Lectures on Our Israelitish Origin* by Scotsman John Wilson (d. 1871) in 1840 that British Israelism as a religious movement can really be said to have begun.

In the years following the publication of Wilson's book, a number of organizations were formed to promote British Israel ideology and to foster communication among adherents. The movement never developed into a sect or denomination but remained a loose network of people with a common interest in, but often different interpretations of, the British Israel idea. At the peak of its popularity in England in the 1920s, British Israelism may have had as many as 5,000 adherents, in addition to smaller followings in the Commonwealth nations and the United States.

Although British Israel organizations never boasted many members, British Israel thinking had some influence upon William Miller (1782–1849), whose ideas gave rise to the Adventist tradition within Protestantism, and upon Charles F. Parham, founder of PENTECOSTALISM. Herbert W. Armstrong (1892–1986), founder of the WORLDWIDE CHURCH OF GOD, accepted British Israelism and introduced his 100,000 followers to the doctrine, but since Armstrong's death, the Worldwide Church of God has repudiated British Israelism. Although not all versions of British Israelism are explicitly racist and anti-Semitic, British Israelism has been a major source of inspiration for the Christian Identity Movement, which has developed it in a decidedly racist direction. Such small, but militantly rightist organizations in the United States as "The Order," "The Church, The Sword, and The Arm of the Lord," and "The Church of Jesus Christ, Christian, Aryan Nations" derive their religious and political stances from a radicalized version of British Israelism.

The core tenet of British Israelism is the belief that the Anglo-Saxon people can trace their lineage back to the ten lost tribes of Israel. The Jews themselves are the heirs of the Kingdom of Judah rather than the Kingdom of Israel and are therefore not the group referred to in the Biblical book of Revelation. To those who interpret Revelation as a blueprint for the millennium, this is significant because it means that prophecies concerning Israel refer to the British and related peoples. Christian Identity groups have taken the anti-Semitism implicit in this point of view to its extreme by positing that Jews are not only not really Israelites but are in fact the biological descendents of the Devil.

British Israelism has also sometimes been associated with Pyramidism, the belief that the Great Pyramid of Cheops was built for a divine purpose and that the proper interpretation of its measurements has much to reveal about the unfolding of sacred history.

Address:

British Israel Federation
8 Blades Ct. Deodar Rd.
London SW15 2NU
United Kingdom
<http://www.british-israel-world-fed.ca>

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Sources:

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British Virgin Islands

When Christopher Columbus visited the Virgin Island in 1493, he found them inhabited by the Carib and Arawak peoples. Both were exterminated over the next two centuries. He also gave the islands their present name, a reference to the legendary St. Ursula and the eleven thousand virgins associated with her. The Spanish took control of the islands but created only one settlement for the purpose of mining copper. The Dutch took an interest in them, and in 1648 they established a settlement on Tortola Island.

Finally in 1672 the British began to push the Dutch out, a feat finally accomplished in 1680. The British introduced sugar cane and its seemingly necessary component, slavery. They began the introduction of African workers, who today constitute the largest segment of the population. Slavery was abolished in the 1830s.

British rule continues. In 1872 the islands were incorporated into the Leeward Islands colony but separated in 1956. Since 1960, the British government has appointed a governor, but legislative matters have been placed in the hands of a locally elected legislature. The United Kingdom bears responsibility for defense, foreign affairs, and internal security.

British Methodists came to the islands in 1789 as part of METHODISM's initial missionary thrust into the Caribbean, prompted in part by the separation of the Methodists in the former American colonies. Openly allied to the African peoples, they grew to claim the great majority of the population (at one point more than 70 percent), though their percentage dropped as the island secularized in the later twentieth century. Today the Methodist work has been incorporated into the larger METHODIST CHURCH IN THE CARIBBEAN AND THE AMERICAS.

The CHURCH OF ENGLAND was established in 1700, many decades before the Methodists, but largely identified with the ruling white elite. Their membership was concentrated on Virgin Gorda Island. In 1916, administration of the Anglican work was turned over to the EPISCOPAL CHURCH based in the United States, which had developed work in the American Virgin Islands (purchased from the Dutch in 1917). In 1947 a diocese serving both the British

and American territory was created. That diocese is today apart of Province II in the Episcopal Church, which includes New York, New Jersey, Haiti, and the congregations in Europe.

Only a few additional churches have entered the British Virgin Islands, its small population of twelve thousand offering little prospect for growth. The ROMAN CATHOLIC CHURCH established a parish in 1960 that is currently attached to the Diocese of St. John's (Antigua). There are also a few members of the JEHOVAH'S WITNESSES, the CHURCH OF GOD (CLEVELAND, TENNESSEE) the CHURCH OF THE NAZARENE and the SEVENTH-DAY ADVENTIST CHURCH. A small group of BAPTISTS are divided between the SOUTHERN BAPTIST CONVENTION and the Baptist Missionary Association of America.

Immigrants from India and Pakistan have introduced Hinduism and Islam into the islands, and there is a small community of the BAHÁ'Í FAITH.

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Brotherhood of the Cross and Star

Apart from some outward similarities, such as members wearing white soutanes (robes), the Brotherhood of the Cross and Star (BCS) in southeastern Nigeria is not one of the ALADURA CHURCHES, but a messianic and deliberately syncretistic movement that claims not to be a church, although it does claim to be Christian. The organization was founded in 1956 in Calabar by Olumba Olumba Obu (b. 1918), a healer and miracle worker known as O.O.O. (members paint these letters on homes and cars for protection) and as Leader Obu, "Sole Spiritual Head" of this movement.

Unlike most founders of African new religious movements, Obu did not belong to a church, did not receive a divine call, and did not undergo a period of seclusion and training. He is believed to have become aware of his divine mission and to have performed miracles at the age of five, and to know the Bible because he is its author. Nevertheless, Obu teaches that all of the Bible, except the Book of Revelation, is a closed and useless book, and he teaches a pantheistic idea of God, the fallibility of Jesus, and reincarnation. He lives simply in Calabar, which he has not left since 1954; he preaches always in his native Efik; and he rejects Western clothing, watches, and footwear.

Obu stands at the center of this movement. His followers believe him to be the Messiah and the eighth and final incarnation of God—the seventh incarnation being Jesus. Although he at first denied his deity, Obu began to proclaim it

Followers	2000			2025	2050
	total	%	rate		
Christians	18,500	86.4	2.70	31,100	38,100
Protestants	9,800	45.8	1.99	16,100	17,900
Anglicans	2,800	13.1	1.99	3,600	4,000
Independents	1,000	4.7	3.93	2,500	3,500
Spiritists	1,800	8.4	2.89	3,200	4,200
Nonreligious	810	3.8	5.67	1,800	2,700
Baha'is	190	0.9	2.50	400	520
Muslims	60	0.3	1.67	80	120
Hindus	50	0.2	1.46	90	140
Total population	21,400	100.0	2.83	36,700	45,800

publicly in 1977, and the BCS hymnbook abounds with references to him as divine. Apart from its central emphasis on the person of Leader Obu, the movement emphasizes spiritual and material prosperity, healing, and deliverance from witchcraft; it has aroused opposition from most other Nigerian churches. BCS practices baptism by immersion, foot washing before a Sunday congregational feast, the use of holy oil and holy water, and healing in the “powerful name” of Obu. Obu rejects some traditional beliefs, such as the existence and powers of witchcraft, and condemns cultural societies and traditional diviners, as well as polygyny. He has also proclaimed an apocalyptic fulfillment, to occur in 2001.

The BCS may have had over a million members worldwide in 2000 (BCS sources put this figure much higher), and it has expanded in West Africa, Europe, Asia, and North America. It has more recently developed links with other religious bodies, including several groups led by Hindu teachers, Rosicrucianism, and the UNIFICATION MOVEMENT. Olumba Olumba Obu and various leaders in the Brotherhood have published numerous small publications through Brotherhood Press over the years.

Address:

Brotherhood of the Cross and Star
34 Ambo St.
P.O. Box 49
Calabar
Nigeria

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Sources:

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The Bruderhof

In 1920 Eberhard Arnold (1883–1935) and his wife Emmy Arnold opened a Christian commune in a rented German farmhouse. A few years later, members of the group began reading Anabaptist history and became fascinated with the communal HUTTERITES, whose vision seemed much like their own. Later they learned that the Hutterites still existed, in North America, and in 1930 Arnold spent a year visiting Hutterite colonies.

The rise of the Nazis to power in 1933 led the Bruderhof members, as they now called themselves, to move to Liecht-

enstein, and then to England. With the outbreak of World War II, the community, now without Arnold, who had died following unsuccessful surgery, bought a 20,000-acre ranch in Paraguay on which they developed three separate *hofs*, or colonies, to house their growing population. In 1954 they emigrated yet again to Rifton, New York, in the United States. Thereafter they expanded rapidly, soon operating nine hofs in five countries.

Many of the new members of the Bruderhof had been participants in existing American intentional communities. One of them was the Macedonia Cooperative Community in Georgia, and when about half of Macedonia’s members joined the Bruderhof, they brought with them Community Playthings, a business that manufactured high-quality children’s toys. Community Playthings has been the most important Bruderhof industry ever since.

Internal and external turmoil has marked a good deal of the Bruderhof’s history. A conflict over the leadership claims of Eberhard Arnold’s son Heini led to mass resignations and expulsions between 1959 and 1961. In the late 1980s a large group of critical ex-members began to publish a newsletter and hold periodic reunions. Relations with the Hutterites have been uneven, with positive ties for a decade or two after Arnold’s initial contact with them, followed by antagonism, then renewed alliance, and another break in the 1990s.

International expansion of the Bruderhof after it had become well established in the United States met mixed results. In the 1980s the organization went back to its homeland, establishing Michaelshof, in Birnbach, Germany. It met with stiff resistance from its neighbors, and after several stormy years of conflicts over building plans and other matters the Bruderhof finally withdrew in the mid-1990s. Meanwhile, in 1991 the Bruderhof established a relationship with a Nigerian Christian community called Palmgrove and soon granted it membership in the Bruderhof movement. Cultural differences, however, proved problematic, and in 1994 the Bruderhof severed its relations with Palmgrove amid recriminations on both sides. On the other hand, projects in other countries were better received.

Overall, the Bruderhof has remained prosperous and has grown over the years. In 2000 it had some 3,000 members in nine hofs (six in the United States, two in England, one in Australia). Contact with the Bruderhof may be made through any of their communities, a list of which may be found on their Web site, though the Woodcrest Bruderhof in the United States has served informally as the group’s headquarters.

Address:

Woodcrest Bruderhof
Rifton, NY 12471
<http://www.bruderhof.org>

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Sources:

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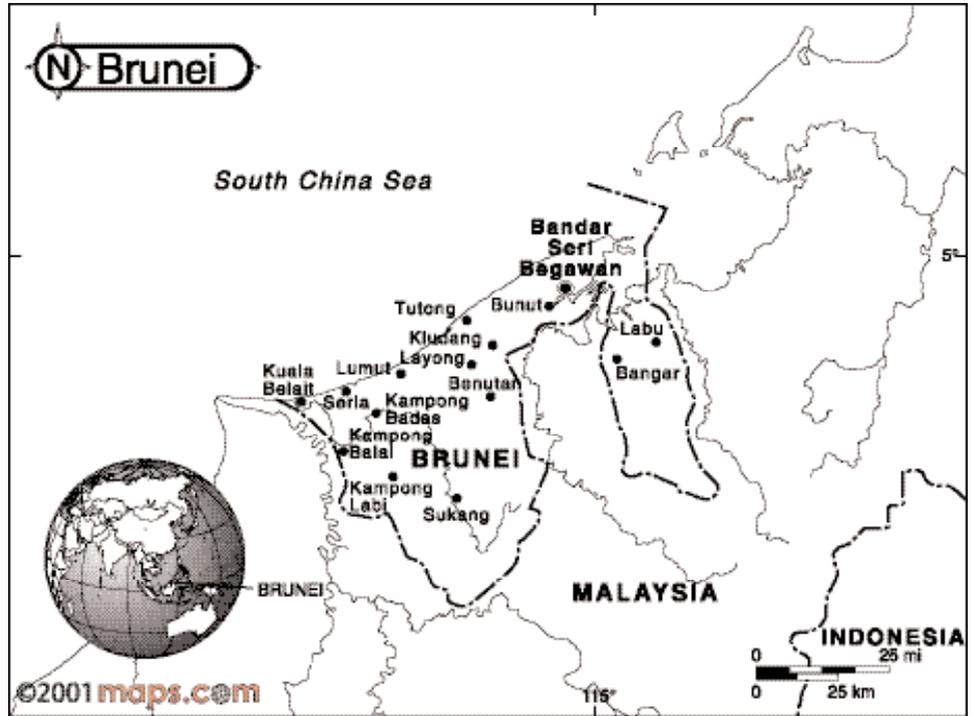
Brunei

The Sultanate of Brunei Darussalam, located on the island of Borneo, is the smallest country in Southeast Asia, in terms of population. It is the remnant of a fifteenth-century sultanate, which lost control over Borneo during the colonial period that began in the seventeenth century. The British created a protectorate over Brunei in 1888, that lasted until 1984, when Brunei became an independent country.

Brunei is home to approximately 323,600 citizens. Of this number 67.2 percent are ethnic Malays, the absolute majority of which are Muslims. Other ethnic Malay groups, which include the Kadayans, Dusuns, Muruts, Bisayas, Belaits, and Tutongs, account for six percent of the population. A majority of this group practice traditional premodern religions, although a marginal number among them have converted to Christianity and Islam. Among the immigrant population, ethnic Chinese (who have arrived in the area through the twentieth century from China, Hong Kong, and Taiwan) now account for 15 percent of the population. Members of this group practice a spectrum of religions traditionally associated with China (BUDDHISM, DAOISM, Confucianism). Some are also Christians, while a handful among them have converted to Islam. Freethinkers, Hindus, and others of unstated faiths account for the remaining 11.8 percent of the total population.

The most recent census of Brunei in 1991 indicated that 67 percent of the population identified themselves as Muslims, 13 percent as Buddhists, 10 percent as Christians, and the remaining 10 percent "other," which includes freethinkers, Hindus, Sikhs, members of the BAHAI FAITH, undeclared, and so on.

Although Islam is the official religion of the country, and the state funds many Muslim religious organizations through the Ministry of Religious Affairs, religious minorities have the right to observe their religious values and tra-



Status of religions in Brunei, 2000-2050

Followers	2000			2025	2050
	total	%	rate		
Muslims	211,000	64.4	2.64	306,000	346,000
Ethnoreligionists	36,600	11.2	2.46	50,000	55,000
Buddhists	29,800	9.1	1.87	38,000	43,000
Christians	25,200	7.7	1.81	33,500	44,000
Independents	8,300	2.5	2.63	11,500	17,000
Protestants	6,000	1.8	2.26	9,000	12,000
Roman Catholics	5,600	1.7	1.14	7,000	7,500
Chinese folk-religionists	11,600	3.5	1.66	11,500	12,500
Confucianists	5,800	1.8	2.57	8,000	11,000
Nonreligious	4,000	1.2	4.45	6,000	8,000
Hindus	2,800	0.8	3.25	4,500	6,000
Baha'is	980	0.3	2.72	1,500	2,500
Neoreligionists	70	0.0	2.12	100	150
Total population	328,000	100.0	2.47	459,000	528,000

ditions. According to the Constitution of the State of Brunei (1959), "the religion of the State shall be the Muslim religion, provided that all other religions may be practiced in peace and harmony by the persons professing them in any part of the State."

Religious and educational institutions for both Muslims and non-Muslims are scattered around the country. There are 102 mosques and Muslim prayer halls, and 7 churches (two in Bandar Seri Begawan [BSB], 3 in Seria and 2 in Kuala Belait), the majority being of the Catholic denomination. In addition to the above, there are 3 Chinese temples (the Kuan Yin or the Goddess of Mercy temple in BSB, the Ching Nam in Muara and the Fook Tong Keng temple in Tutong) and two small Indian temples located in BSB and Seria. Although the small Sikh community in Brunei (approximately 500 people) has no official religious institutions, weekly services are held in member's homes.

Of the religious educational institutions, 115 are Islamic religious schools, which operate in conjunction with the government schools. In addition, a number of Christian-based schools established during the colonial period are still in operation today. Such schools include St. George's and St. Andrew's in BSB, St. Michel's and St. Angela's in Seria. There are 8 Chinese schools in Brunei managed by the Chinese community in the country, including the well-known Chung Hwa Middle School in the capital.

Dr. Niew Shong Tong, a senior lecturer at Universiti Brunei Darussalam (UBD), has discovered more than forty socioreligious and cultural Chinese associations established in Brunei. These include dialect-locality groups, trade-occupational, cultural-recreational, mutual help-benevolent, religious, and community-wide associations.

The primary Christian association operating in Brunei is the Borneo Evangelical Society, which is essentially an umbrella organization operating on behalf of Christians on the Island of Borneo (i.e., including the East Malaysian states of Sabah and Sarawak).

There are two Indian-related organizations/associations in Brunei. The oldest is the fifty-year-old Hindu Welfare Board in Brunei, which functions as a Hindu religious organization and has approximately 3,000 members, both foreigners and locals. The second major Indian organization is the forty-three-year-old Indian Association, which is considered as a social organization for the Indian community and has 300 registered members.

Brunei annually celebrates a number of religious holidays, including Eid al-fitrī (festival that marks the end of Ramadan), Eid al-Adha (The Festival of Sacrifice), the Prophet's birthday, the First of Muharram, Nuzul al Qur'an (descension of the Qur'an), the First of Ramadan, and Isra (the night journey) and Miraj (ascension) for Muslims. The Christian New Year and Christmas are also officially recognized holidays, as is the Chinese New Year. Although they are not recognized as national holidays, the Hindu community in Brunei celebrates both Thaipusam (a celebration of exotic rituals) and Deepavali (festival of lights). On a regional and local level, Hari Gawai, an annual festival commemorating the rice harvest, is celebrated by the Iban tribe.

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Brunei, Islam in

Historical documents dating back to 414 C.E. show that Brunei, an independent sultanate in Borneo, was originally a Hindu-Buddhist city-state. Historians have suggested different theories regarding the coming of Islam to Brunei. Some say that Islam came to Brunei from China during the tenth century, while others trace it to Arab traders who came to Southeast Asia during the fourteenth century from Yemen and possibly Hujurat, India. Still others argue that Islam first came to Brunei during the fourteenth century, with the conversion of Awang Alak Betatar and his brother, Bateh Berbai. Awang Alak Betatar, who changed his name to Muhammad Shah, subsequently became the first Muslim Sultan of Brunei.

Whatever the origins of Islam in the region, it is certain that from the fifteenth to the mid-sixteenth century, the Sultanate of Brunei became a dominant regional power, with sovereignty over the whole island of Borneo and the Philippines. During this period, there were a number of sultans who were particularly active in the promotion of Islam. For example, Sultan Sharif Ali (1425–1432), the third leader of Brunei (said to be a descendent of the Prophet's grandson, Hussein), established religious institutions such as mosques and schools, and implemented the *Shari'ah* (Islamic law code based on the Qur'an) in Brunei.

With the coming of the Spanish and the British to the region in the latter half of the sixteenth century, Brunei's power gradually eroded, until it became little more than a British protectorate in 1888. During the initial period of British penetration, two sultans, Saiful Rijal (1533–1581) and Hassan (1582–1598), played a significant role in promoting Islam, as well as protecting the people from Christianization.

As in the past, Islamic values and ethics continue to be incorporated and manifested within Brunei culture, society, and politics, in the modern period. No greater proof of the continuous link between religion and state, past and present, exists than the continuation of the MIB (Melayu Islam Beraja, or Malay Muslim Monarchy) concept, which has been in existence since Brunei first declared itself a Muslim Malay Sultanate six centuries ago. MIB is the cornerstone of the religio-political philosophy of Brunei, which stresses the importance of maintaining the Malay race, language, and culture, and the Muslim religion of the nation. The significance of this concept was reaffirmed during the reign of



An aerial view of the Sir Omar Ali Saifuddien Mosque in Brunei (TRIP)

Sultan Haji Omar Ali Saifuddien (1950–1967), when it became officially recognized in the 1959 Brunei Constitution.

Today Islam, primarily of the SHAFIITE SCHOOL OF ISLAM, is alive and thriving in Brunei. Birth, marriage, divorce, burial, and other social ceremonies in Brunei are generally done according to the Islamic law. According to the Department of Mosque Affairs, the number of mosques and prayer halls reached 102 in 1999. This number includes two major state mosques, Masjid Omar Ali Saifuddien (Kampong Sultan Lama, Bandar Seri Begawan, Brunei Darussalam) and Jame'Asr Hassanal Bolkiah (Kampong Kiarong, Bandar Seri Begawan, Brunei Darussalam), both of which are considered major tourist attractions for visitors to Brunei.

The majority of Islamic organizations or departments in Brunei are established and funded by the government. For example the Ministry of Religious Affairs (Kementrian Hal Ehwal Ugama, Jalan Mentri Besar, Barakas, BB3910, Bandar Seri Begawan, Brunei Darussalam), established in 1986, is comprised of five different departments, namely, Mosque, Hajj, Islamic Studies, Islamic Law, and Islamic *Da'wah* Cen-

ter (propagation center). As far as nongovernmental Islamic religious organizations are concerned, they are few in number. These include the National Association of Qur'anic Reciters and Memorizers (IQRA'), which trains and assists members to properly read and memorize the Qur'an, the New (Muslim) Converts Association, and the Ikhwan al-Muslimeen, which is based in the district of Kuala Belait. Of these groups, only the first two can be genuinely classified as active.

A number of Islamic institutions of an economic nature have also been established in Brunei. These include Tabung Amanah Islam Brunei (TAIB) an Islamic trust fund founded in 1991, and Insurance Islam Taib and the Islamic Bank of Brunei (IBB), both of which were established in 1993.

Islam in Brunei is well represented in the local print and electronic media. For example, Radio-Television Brunei (RTB) devotes more than twenty hours a week to religious or religion-related television programming. Such programs include coverage of the weekly Friday *khutbahs*, or religious sermons, the annual Qur'an competition, Muslim festivals

and celebrations, and the like. In addition to the above, the government also funds the religiously oriented Nurul-Islam (Light of Islam) radio station.

In addition to the above organizations and groups, Sufi groups, or *tariqahs* (mystical orders), such as the al-Ahmadiya and al-Naqshabandiyya, have also established themselves in the country. Some of these tariqahs trace their roots directly to the Middle East, while others entered Brunei via neighboring countries such as Indonesia and Malaysia. Many of these groups engage in Mawlut Dhikir, a socioreligious ceremony in which religious poems are read and chanted. In this century, the Ahmadiyya Muslim Movement has also established itself.

The twentieth century has witnessed the growth and development of Islamic religious education in Brunei. In 1956, 7 full-time Islamic schools were officially opened. By 1999, the number of religious schools had increased to 115. Islamic education is also promoted under schools and colleges affiliated with the Ministry of Religious Affairs, where traditional Islamic subjects are taught in both Malay and Arabic languages. Some of the more renowned religious institutes in the country are the Sultan Haji Hassanal Bolkiah Tahfiz al-Quran Institute in Bandar Seri Begawan (BSB), the Brunei College of Islamic Studies (Ma'had) in Tutong, and the Religious Teachers Training College (Maktab Perguruan Ugama) in BSB.

Religious (*ugama*) classes are also taught in the public schools. The majority of students study under the “old system” and accordingly have four hours a week of Islamic studies at the elementary level and three hours at the secondary level. Under the “new system,” which is presently in operation in fifteen schools in the country, the amount of Islamic instruction has been increased to eight hours per week for elementary students and six hours per week at the secondary level. In addition to the above, a *Kefahaman Islam* (Islamic understanding) course has recently been introduced for non-Muslim students on a trial basis in three schools, St. George, St. Andrew, and Chung Hwa, all of which are located in the Bruneian capital.

At the tertiary level, the University of Brunei Darussalam (UBD) has established the Sultan Haji Omar Ali Saifuddin Institute of Islamic Studies, which provides three different areas of specialization—Islamic Law (*Shari'ah*), Theology and Propagation (*Usuluddin* and *Da'wah*), and Arabic Language.

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Buddhasasananuggaha Association (Venerable Mahasi Sayadaw)

The Venerable U Sobhana Mahathera, more widely known as Mahasi Sayadaw (1904–1982), was born on July 29, 1904, in a Seikkhun village, near Shwebo, in northern Burma. After demonstrating extraordinary precociousness in the mastery of Pali Buddhist texts as a novice monk (*samanera*), he became an ordained *bhikkhu* (monk) in 1923. Although U Sobhana continued to excel in his scholastic achievement and the intellectual mastery of the texts of THERAVADA BUDDHISM, and remained steadfastly committed to this pursuit throughout his entire life, he was also determined to apply the practical aspects of those texts in the practice of meditation. He therefore set out to find an appropriate meditation teacher, a most difficult task due to the unfortunate fact that methodical meditation training had become nearly extinct in Theravada Buddhist countries by the early twentieth century. However, eight years after his ordination the opportunity arose for U Sobhana to enter what he later described as “a most intensive practical course of *satipatthana* (Foundations of Mindfulness) meditation under the personal guidance of the Most Venerable Mingun Jetavan Sayadaw of Thaton.” In 1938 he began his own career as a teacher of the intensive practice of *satipatthana*, directing his efforts largely toward lay people, who had essentially no means of learning rigorous meditation technique.

He began teaching meditation at a monastery in Seikkhun village known as Maha-Si Kyaung, due to a large (*maha*) drum (Burmese: *si*) located there. The many practitioners who learned meditation under him at this location thus came to call him Mahasi Sayadaw (“Sayadaw” being

Burmese for Great Teacher). In 1944, in response to requests from students, Mahasi Sayadaw completed his great treatise, *The Method of Vipassana Meditation*. Some brief quotes from this work may suffice to demonstrate the essence of the meditation technique he taught:

Try to keep your mind (but not your eyes) on the abdomen. You will thereby come to know the movements of rising and falling of this organ. . . . Then make a mental note, *rising* for the upward movement, *falling* for the downward movement. . . . What you actually perceive is the bodily sensation of pressure caused by the heaving movement of the abdomen, . . . and do not think of *rising* and *falling* as words. Be aware only of the actual process of the rising and falling movement of the abdomen.

This method, adapted from Mingun Jetavan, was further developed by Mahasi Sayadaw to include making mental notes for all activities throughout the day. Thus, for example, while eating:

When you bring the food to the mouth, *bringing*
 When you bend the neck forward, *bending*
 When the food touches the mouth, *touching*.

In this way insight (*vipassana*) into the impermanent (*anicca*), unsatisfactory (*dukkha*) and unsubstantial (*anatta*) nature of all conditioned (i.e., *nonnibbana*) phenomena is developed.

Venerable Mahasi Sayadaw succumbed to a sudden heart attack on August 14, 1982. His life exemplified a rare combination of profound erudition in Pali Buddhist texts, deep meditation experience, and practical teaching ability.

In 1947, Sir U Thwin and others founded the Buddhasasananuggaha Association in Rangoon. Sir U Thwin served as its first president and donated a plot of land for the erection of a meditation center. He also proposed that Mahasi Sayadaw be invited to teach at the center. Subse-

quently, the Buddhasasananuggaha Association became the vehicle for the dissemination of the Mahasi Sayadaw Vipassana technique around the world.

The Buddhasasananuggaha Association is located in Yangon (Rangoon). Affiliated centers are found in forty-one countries in Asia, Europe, and the United States. Approximately one million people have received formal training in the Mahasi Sayadaw Vipassana technique at meditation centers around the world devoted to teaching this approach to meditative practice. Over the two decades since his death, as the Mahasi Sayadaw meditation technique has become increasingly influential in the Occident, there has been a concomitant propagation of some of the hermeneutical disputes that arose during his life within the Burmese Sangha concerning the precise textual/scriptural basis of his approach to Vipassana practice.

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BUDDHISM

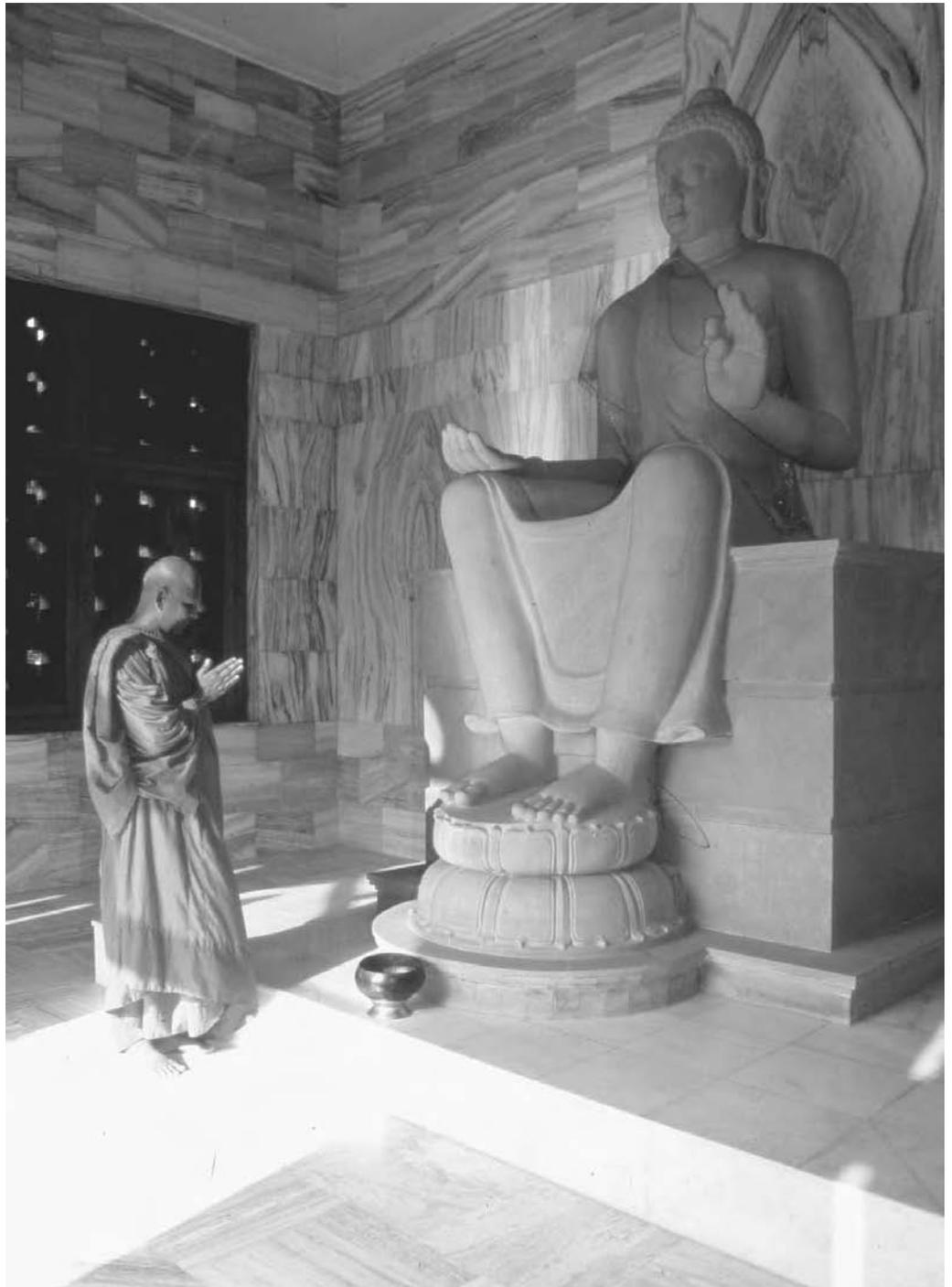
Today's approximately 400 million Buddhists can look back on two and a half thousand years of history with diverse developments and a wide spectrum of cultural expressions. Although the different traditions emphasize specific concepts, practices, and lifestyles, all Buddhists relate back to these three fundamental principles: the Buddha, the Teachings, and the Order. They call these principles the three "Jewels" or "Gems" of Buddhism.

It is generally assumed that Buddha Shakyamuni lived from 560 to 480 B.C.E. However, in the later twentieth century, Indological research questioned those dates and placed the lifetime of the Buddha at the turn of the fifth to the fourth century B.C.E. And though the debate has not yet come to an end, scholars provide good evidence to adopt as the lifetime of the historical Buddha the span between 448 and 368 B.C.E., with a margin of ten years. As a consequence of this recalculation, the Buddha's life, the order's development, and Buddhist history in general move much closer to the reign of King Ashoka (c. 268–239 B.C.E.), and thus to the earliest reliably datable accounts in Indian history.

The name "Buddha" is an honorific title meaning "the Awakened One." Born as Siddhartha Gautama in a royal family in a region of northern India (in Lumbini, now southern Nepal), Siddhartha spent his childhood and youth in luxury. He was married at sixteen and became the father of his son Rahula twelve years later. Upon leaving—and while away from—the protected world of the palaces, the "four sights" provoked a major change in the course of his life. The twenty-nine-year-old saw an aged man bent by the years, a sick man scorched by fever, a corpse followed by mourners weeping, and a mendicant ascetic. Becoming aware of the transitoriness of life, Siddhartha left the palace and became a wandering monk. In those days monks and ascetic orders commonly sought to find and teach final solutions to the human sufferings of old age, sickness, and death, and their perpetual recurrence. For six years Siddhartha engaged in strict practices of asceticism designed to deny the pleasures of the senses. When that severe self-denial failed to bring the solution desired, he withdrew to a balanced form of asceticism, called the Middle Path. This approach avoids the extremes of self-denial and self-indulgence. At the age of thirty-five, while meditating in a resolved manner under a tree known as the Bodhi Tree (*ficus religiosa*), Siddhartha attained enlightenment (Skr./Pali: *bodhi*). In Buddhist accounts, here at Bodhi Gaya he became "awakened" from the sleep of delusion—that is, from the ignorance that binds living beings to the suffering of this world.

From then on, the homeless ascetic was called "the Buddha," the Enlightened or Awakened one. Buddha spread his insight and the teaching of the Middle Path through conversation, parable, and speech. He preached for forty-five years in northern India, where he founded an order of monks and nuns. Laymen and laywomen supported the newly founded order by donating food and clothes and offering accommodations. For centuries the Teachings were transmitted orally, and it was no earlier than about three hundred years after the Buddha's death that they were written down in Pali, and later in Sanskrit. Buddha did not nominate a successor. It was rather his Teachings that succeeded him, after the "extinction" of his physical death.

Buddha adapted the Vedic and Brahmanic concepts of rebirth and dependent origination—that is, the principle of cause and effect. According to those theories, the next life is dependent on the meritorious and bad deeds (Skt.: *karma*) of the present life. In order to



A monk visits the Buddha at a monastery in Sarnath, Uttar Pradesh, India. (Resource Foto/TRIP)

leave the endless cycle of rebirths (*samsara*), a practitioner would have to fully understand and follow the Buddhist teachings. Thus the aim of the teaching is to overcome the suffering or dissatisfaction (*dukkha*) that is caused by being imprisoned in the cycle of rebirths. The Four Noble Truths describe and analyze the existence of suffering and provide a way to extinguish it. According to Buddhist tradition, in his very first sermon at Deer Park in Sarnath (near Varanasi), the Buddha had preached these Truths, a sermon later known as the “first

turning of the Wheel of *Dharma*.” The truth of Suffering points to the fundamental reality that nobody is able to escape birth, old age, illness, and death. The truth of the Origin of Suffering states that desire (*tanha*) and thirst after life are the causes of suffering. The truth of the Cessation of Suffering says that it is possible to put an end to suffering by overcoming desire and thirst. The fourth truth, the truth of the Path to the Cessation of Suffering, consists of eight parts. Called the Noble Eightfold Path, it is pictured as an eight-spoked wheel, an important Buddhist symbol. This Path consists of: (1) right view, (2) right intention, (3) right speech, (4) right conduct, (5) right livelihood, (6) right effort, (7) right mindfulness, and (8) right concentration. For convenience and clarity, the Path’s eight components are re-grouped into three categories: wisdom (1–2), ethics (3–5), and meditation (6–8).

Basic to the Four Noble Truths and Buddhist teaching is that every existence is unsatisfactory (*duhkha*). This is because nothing has an enduring substance or self (*anatman*), because of the fact that everything is subject to change and is transitory in the final end (*anicca*). These three “characteristics of existence” are to be found in everything that is born and comes into existence. Clinging to the idea of a lasting satisfaction or something that is enduring in perpetuity is both desire and a false view—that is, ignorance (*avidya*). The Noble Eightfold Path provides practical advice and exercises both to acquire an understanding of these principles and to embark on the liberating path to extinguish the “thirst” (*trishna*). This path is directed to reach the ultimate goal, *nirvana* (Skt.) or *nibbana* (Pali), the “blowing out” of the fire of desire and ignorance.

Strictly speaking, only the monks (*bhiksu*) and nuns (*bhiksuni*) constitute the members of the *sangha*, the Buddhist monastic order. They have undergone a formalized ordination and taken vows to live in celibacy and simplicity. Monks and nuns are responsible for preserving and passing on the teaching and providing the social context for its practice. The ordained are intended to serve as inspiring ideals to the laity and to teach them the dharma. The *sangha* is an autonomous body that is, ideally, self-regulating. There is no individual or collective body that can make decisions for the *sangha* as a whole. As a consequence, divisions according to different monastic rules (*vinaya*) and ordination lineages occurred, resulting in a variety of monastic traditions and schools (*nikaya*).

According to Mahayana Buddhist interpretation, however, not only the ordained but also male and female lay-supporters are a part of the *sangha*. All Buddhists, the ordained as well as the lay-people, take refuge in the “threefold refuge”: the Buddha, the Teachings (dharma), and the community (*sangha*). Tibetan Buddhists additionally take refuge in the teacher (Tib.: *bla ma*, pronounced *lama*). All Buddhists promise to refrain from killing, stealing, undue sexual contacts, lying, and taking intoxicants. The ordained pledge themselves to numerous further self-disciplines, the number of precepts varying according to the monastic tradition they belong to. In the southern tradition (Theravada), the monks have to observe 227 rules and the nuns 311.

The Primary Buddhist Traditions. During the tradition’s first two centuries of existence, a fair number of distinct branches or schools (*nikaya*) evolved. The various schools of so-called “early Buddhism”—Buddhist tradition speaks of eighteen and the texts state names for about thirty different schools—differed according to their interpretation of monastic rules and later of specific doctrines. All these schools may be summed up under the designation of *Shravakayana*, “the Vehicle of the listeners (of Buddha’s word).” Of these, the “school of the Elders,” the Sthaviravadin (Skt.) or THERAVADA BUDDHISM (Pali), is the only to have continued until today.

Around the beginning of the common era, the reformist movement of MAHAYANA BUDDHISM, the “Great Vehicle,” emerged within the Buddhist community in India. The followers

of the Mahayana criticized the established schools to the effect that the ultimate goal of liberation was granted only to monks and nuns—that is, that the ordained ascetic, the self-sufficient *arhat* (Skt.: “worthy”) was exclusively held to have attained nirvana. Pejoratively they designated these schools as “Hinayana,” the Lesser Vehicle. In contrast, Mahayana Buddhists emphasized the ideal of the unselfish *bodhisattva* (Skt.: “a living being committed to awakening”). The bodhisattva, though capable of reaching enlightenment, has delayed entering nirvana. Motivated by compassion for the suffering beings, the bodhisattva remains in the world in order to help these beings attain enlightenment. Mahayana Buddhism also enhanced the status of lay-people, as it declared that not only an ordained but also a lay-person is able to become a bodhisattva. The new emphasis and interpretation praised itself as the “second turning of the Wheel.”

Responding to the new ideal and soteriological path, Shravakayana Buddhists laid emphasis on the view that it is only they who painstakingly had passed on the teaching of the Buddha. Advocates of the Shravakayana, and the surviving Theravada tradition, placed its legitimacy on the Pali-canon that was (and is) held to have preserved the “original” word of the Buddha. This canon was written down on palm-leaves and collected in three thematic “baskets” (Skt.: *Tripitaka*). First is the basket of the monastic rules (*vinaya*); the second basket contains discourses attributed to the Buddha and his immediate disciples (*sutra*); the third basket consists of treatises expounding Buddhist doctrine in abstract and theoretical terms (*abhidharma*). Within early Buddhism, there had existed other collections with different text groups. The Pali Tipitaka of the Theravada school is the only surviving closed canon, first committed to writing in the first century B.C.E. in Sri Lanka. The Mahayana Buddhism refers not only to the Pali scriptures but also to the sutras (teachings) written in Sanskrit and later translated into Chinese and Tibetan. This new genre of scriptures, among them the *Prajnaparamita* sutras, the *Saddharmapundarika* sutra, and the *Lalitavistara* were composed between the first and fifth centuries C.E. They hold that the sutras present the teachings of the Buddha in a more appropriate way than the former texts.

TIBETAN BUDDHISM looks upon the transplantation of tantric Mahayana Buddhism from northern India beginning in the seventh century onward as a “third turning of the Wheel.” The use of tantric practices that makes use of bodily experiences, *mantras* (Skt.: instrument of thought, sequence of sounds), and *mandalas* (Skt.: circle) are based on late Indian Mahayana teachings. They are held to provide a quick path to final liberation. The lama plays a central role in guiding the disciple and giving initiations. Like Mahayana Buddhism in China and East Asia, the self-designated *Vajrayana* (Skt.: Thunderbolt or Diamond Vehicle) lays emphasis on the selfless actions of the bodhisattva. Its primary reliance is upon texts called *tantras* rather than upon the sutras. Emphasis is laid on meditation practices as visualizations and a characteristic type of liturgical meditation (Skt.: *sadhana*). While becoming established over a period of five hundred years, a variety of syncretic forms evolved in absorbing native BON concepts and rituals then current in Tibet. These forms remained basic, on a popular, lay-oriented level, with rites to accumulate merit, honoring local and personal tutelary deities, wearing protective amulets, conducting pilgrimages, and much more.

Finally, at the turn of the twenty-first century, western Buddhists in North America and Europe began to outline the contours of a new, fourth *yana* (Skt.: vehicle). According to them, the encounter of Western culture and Buddhist ideas, ethics, and practices is currently molded into a new Buddhism, self-consciously named the “fourth turning of the Wheel.” This *Navayana* (Skt.: new Vehicle) or *Lokayana* (Skt.: World or Global Vehicle) takes impulses from socially and politically engaged Buddhists, feminist interpretations of Buddhist



Monks at the Bir Tibetan Monastery in Himachal, Pradesh, India ring bells during prayer. (Dinodia/TRIP)

concepts and practices, psychological and scientific approaches, and, last but not least, the meeting and encounter of Buddhist schools and traditions in Western localities.

Spread and Local Development. Buddha and the members of his order preached the dharma in northern India on the plain of the River Ganges, in Magadha and Kosala. Compared with competing ascetic orders in the fifth and subsequent centuries B.C.E., the Buddhist community grew fairly rapidly. It gained support from the economically better-off strata of society. This enabled the building of residences (*vihara*) and later monasteries. Parallel to the settled monks and nuns, dwelling in monastery, a tradition of forest-dwelling monks practicing intense austerities and meditational practices persisted throughout Buddhist history.

During the time of Ashoka in the third century B.C.E., the model of rulers who assumed the role of “righteous king” (*dharmaraja*) came into being. These rulers supported the sangha and protected the monasteries. In return, the king received a sense of moral and religious legitimacy. This relationship, beneficial for both sides, was confirmed and celebrated in festivities and processions. The spread of Buddhism in China, Korea, Japan, and Tibet was greatly assisted by the patronage of Buddhist rulers. In Southeast Asia a close association between the practice of Buddhism and the institution of monarchy existed throughout its history.

With the encouragement of King Ashoka, Buddhist monks and nuns started to spread the dharma beyond the borders of the vast empire, covering the whole of northern and central India. The ordained reached the northwestern parts of the subcontinent, and from the first century onward, order members and Buddhist traders traveled from the Kusana Empire’s center, Bactria (today’s northern Afghanistan), to Chinese Turkestan.

In India itself, Buddhism blossomed with the development of the philosophical Mahayana schools of Madhyamika and Yogacara. Also, for the whole of the second half of the first millennium, the monastic University of Nalanda (in the north of India) became the

center of learning. There and in other huge monasteries of the time, monks and nuns adhering either to schools of the Mahayana or Shravakayana lived side by side, following the same vinaya rules. The seventh century gave rise to tantric ideas and practices within Buddhism. This new emphasis, with its focus on mantras, body-based experiences, and ritual, brought Buddhism nearer to concepts and devotional forms current in Hindu traditions. The gradual absorption of Buddhism into Hinduism and the destruction of the Buddhist centers of learning by Muslim invaders in the twelfth century brought about the end of Buddhism in India as a lived religious tradition. In Nepal, Tibet, and Bhutan, however, the forms of Indian Buddhism survived and continued in culturally translated versions. It was no earlier than the late nineteenth and mid-twentieth century that Buddhism gained a new footing in its land of origin. In 1891 the Sinhalese Anagarika Dharmapala (1864–1933) founded the MAHA BODHI SOCIETY with the purpose of regaining control of the Maha Bodhi temple at Bodhi Gaya and resuscitating Buddhism in India. In 1956, Bhimrao Ramji Ambedkar's (1891–1956) conversion to Buddhism set in motion a mass conversion movement among the West Indian Mahars, a caste of unskilled laborers designated as untouchables. Mainly because of that development, in 1991 the census counted some six and a half million Buddhists in India.

According to Buddhist tradition, the monk Mahinda, declared to be a son of Ashoka, brought Buddhism in its Theravada form to the island of Ceylon in the mid-third century. Mahinda built a monastery in the capital, Anuradhapura, and propagated Buddhist teachings and practices at the court and among the elite. Of utmost symbolic importance, during this time a cut from the Bodhi tree at Bodhi Gaya was planted in the ancient capital. Later, the relic of a tooth of Buddha, venerated to this day, was brought in an annual grand procession to Kandy. The sacred status of the tooth is symbolic of the close relationship between the sangha and the king. It represented the royal protection of the sangha and the king's legitimation on religious grounds. During succeeding centuries, the interweaving of kingdom and monastic order resulted in the establishment of prosperous monasteries, the monks of which becoming landlords with endowed villages and lands. With European colonialism from the sixteenth century onward, a process of disestablishment and loss of privileges of the sangha began. In the late nineteenth century, as Western technologies (such as the press), scientific concepts, and Christian missionaries arrived, a Buddhist revival gained momentum. Responding to these challenges, Buddhist monks and lay-persons like Anagarika Dharmapala (1864–1933) emphasized rationalist elements in Buddhist teachings, accompanied by a tacit elimination of traditional cosmology, a heightened recognition and use of texts, a renewed emphasis on meditational practice, and a stress on social reform and universalism. The two broad strands of Buddhism—that is, modernist and traditionalist, or village-based Buddhism—existed side by side, at times in tension. The involvement of the monastic order in the politics of the country has lasted, especially as certain parts highlight the status of Sri Lanka as a “Buddhist nation” and the custodian of Buddhist tradition. This claim is to the detriment of ethnic and religious minorities in present-day Sri Lanka, observable also in the current Sinhalese–Tamil civil war.

Burma/Myanmar. Buddhism spread in the form of Theravada to Burma. As in Sri Lanka, a close relationship with the kings and dynasties evolved. Although Theravada seems to have been introduced to the region around the start of the common era, it was in the eleventh century that Buddhist teachings and practices began successfully to penetrate the nations and devotional forms. The Burmese King Anuruddha (1044–1077) was converted by a Buddhist monk from the Mon people, resulting in a lasting patronage of the sangha. Succeeding kings were also influential in sangha reforms and the introduction of an important ordination

lineage from Sri Lanka (1476). Burma, like Sri Lanka, has been widely recognized among South Asian Buddhists as a guardian of Theravada Buddhism and of the Pali texts. The fifth and sixth Buddhist councils, with the recitation of the authoritative texts, were held in Mandalay in 1868–1871 and in Rangoon in 1954–1956. Unlike Thailand, Burma became a colony of the British Empire in the second half of the nineteenth century. The disestablishment of the sangha led to a revival of Buddhism and a renewed emphasis on meditation practices. Buddhism and Buddhist monks became an influential factor in the political independence movement. On a global scale, Burmese meditation masters such as Sayagyi U Ba Khin (1899–1971) and Mahasi Sayadaw (1904–1982) instigated the spread of Theravada meditation practices through their western disciples to North America and Europe.

Thailand, Cambodia, and Laos. Traveling Buddhist monks and traders had introduced Buddhism in its Mahayana form from India in the first millennium C.E. in Southeast Asia. In a parallel way, Hindu traditions and their ritual forms had become established. Both enjoyed privileged status at the royal courts and strengthened the political legitimation of the rulers.

In Thailand (then Siam), Theravada Buddhism became powerful from the mid-thirteenth century onward, also holding a paramount influence in Cambodia and Laos. Several times, the Siamese kings reformed the sangha with the import of Sri Lankan monks and their ordination lineage. In the mid-nineteenth century, King Mongkut (1804–1868, reigned 1851–1868), having been a monk for twenty-seven years before ascending to the throne, established the Dhammayuttika (Thai: *Thammayut*) as the most influential school. This school follows a strict compliance with the monastic rules (vinaya), whereas a majority of monks and schools, summarized under the designation Mahanikaya (Thai: *Mahanikai*), opposed the imposed reforms. Monkut's son, King Chulalongkorn (1868–1910), continued the reform for a more standardized and Bangkok-centralized Theravada Buddhism in Thailand. The Sangha Act of 1902 created a sangha bureaucracy with a “Supreme Patriarch,” bringing the hitherto decentralized sangha with its diverse lineages into line with the civilian government hierarchy. In contrast to this monastery-based Buddhism, the austere life of monks, living as wandering ascetics in the forest and dedicated to the practice of meditation, continued, and it even witnessed an efflorescence. In the early 1970s, new Buddhist foundations or movements, such as the Dhammakaya and the Santi Asoka, were formed, and Thai meditational practices and approaches of engaged Buddhism became globally known through the work of Ajahn Chah (1924–1993) and Buddhadasa (1906–1993). Parallel to these forms of “official” Buddhism, a multitude of “popular” Buddhist practices, such as healing, warding off malevolent spirits, and bespeaking protective amulets, persist and take importance for the laity.

Cambodia. In Cambodia, most widely known are the monuments of Angkor Wat (twelfth century), providing evidence in stone of the syncretism of Hindu and Indian Mahayana traditions, the cult of the *devaraja* (Skt.: divine king) forming the most important ritual. From the thirteenth century onward, Theravada Buddhism was introduced and adopted by the royal Khmer court. Political and cultural influences from neighboring Siam (Thailand) increased and pushed back the ruling Khmer. Also via Thailand, the ordination lineages from Sri Lanka were adopted, and in 1855 King Norodom imported the reformed Dhammayuttika-Nikaya (Cam.: *Thommayut*) from Thailand. The sangha-state relationship and its administrative structure was formed along the Thai model, although not without opposition from the Mohanikay school. The reign of terror of the Khmer Rouge from 1975 to 1979 aimed to annihilate all religious expression, resulting in the murder of most monks and the destruction of the *wats* (Thai: temple-monastery) and traditional Khmer Buddhism. During

the 1980s, Buddhist practices remained constrained by the communist government installed by Vietnam in 1979. The restrictions were lifted in 1988, enabling the rebuilding of wats and ordaining Buddhist novices and monks.

Laos. Although the earliest traces of Buddhism in Laos date back to the tenth century, it was around 1350 that, with the creation of the kingdom of Laos, Theravada became the dominant religious tradition. The sangha enjoyed political patronage and high social prestige. Thailand had a strong political and religious influence till the late nineteenth century, when in 1893 Laos became a French colony. In 1953, Laos gained independence and Buddhism became the state religion. With the communist takeover in 1975, the sangha and Buddhist traditional lifestyle lost much of its former dominance. However, some of the monasteries were allowed to continue their work, albeit under restrictions. Since the mid-1980s, less restrictive policies have enabled a moderate resurgence of Buddhism.

Whereas Theravada Buddhism dominates in these countries of South and Southeast Asia, and therefore at times is also designated as southern Buddhism, so-called northern Buddhism, or Mahayana Buddhism, is prevalent in Central and East Asia.

China. Monks and pious laypersons from central Asia had brought Buddhist teachings and practices along the trade route to China in the first century C.E. The Indian concepts of rebirth and personal awakening, as well as the monastic lifestyle of a person who is not manually productive and does not fulfill filial duties, aroused at best curiosity among the Chinese. With the end of the Han Empire (220 C.E.), Buddhism having existed in China for at least 150 years, Buddhism still remained a marginal, foreign, and exotic phenomenon. During the period of political disunity (311–589) Buddhism gained a footing among the educated elite and higher aristocracy. Monks no longer were exclusively “foreigners,” but also sons and daughters of Chinese origin. Sanskrit texts were translated into Chinese, and wealthy monasteries came into existence as centers of learning, sponsored by local courts and the cultural elite. The number of monastics and local temples rose considerably, so that with the reunification of China in 589, Buddhism had become an established religious community, on par with other CHINESE RELIGIONS such as Confucianism and DAOISM. Imperial patronage, coupled with bureaucratic control of the sangha and Buddhism’s alignment to Chinese indigenous concepts, developed into a Sinicized Buddhism. During the T’ang Dynasty (618–906), Buddhist masters elaborated proper Chinese Buddhist traditions, mainly on the basis of Mahayana concepts. Zhiyi (538–597) advocated the centrality of the *Lotus* sutra and formed the Tiantai school. In the seventh century, Pure Land Buddhism (*Ching-tu*) developed, focusing on devotion and faith in Buddha Amitabha. Although the actual school reached the end of its life in the ninth century, it remained indirectly influential in the way that virtually all Chinese schools had accommodated aspects of it. In Japan, ideas of Pure Land Buddhism developed into proper schools from the twelfth century onward. During the seventh century, Ch’an Buddhism arose as a blending of Chinese (notably Taoist) and Mahayana concepts and practices. The school emphasized meditational practice and developed a genealogical lineage of “patriarchs,” placing the sixth-century semilegendary Indian monk Bodhidharma in the position of its first patriarch. A variety of schools and branches developed in due course. In thirteenth-century Japan, Ch’an Buddhism was elaborated into different schools of ZEN BUDDHISM—SOTO ZEN BUDDHISM and RINZAI.

Following the flourishing of Buddhism during the T’ang period, Confucianism regained strength during the succeeding dynasties. Buddhist and Daoist schools faced repeated oppressions during the Ming (1368–1644) and Qing dynasties (1644–1912). Monasteries were deprived of their privileges, and Buddhism steadily declined. In the early twentieth century a revival of Buddhism began, with the reformist monk Tai Hsu (or Taixu, 1890–1947) playing

a leading role. The Sino-Japanese War (1937–1945) and the establishment of the communist Chinese People's Republic in 1949 brought an end to those activities. The Cultural Revolution, 1965–1969, had a devastating effect on Buddhist clergy and institutions. Since the late 1970s, however, restrictions on religious activities have become less stringent, and Buddhism has started to recover. In line with the Chinese aims of political stability and control, Buddhist clergy and laypersons are organized in a paragovernmental association.

Republic of China (Taiwan). Following the communist victory on mainland China, Buddhist monks and nuns moved to Taiwan in 1947 along with the Kuomintang. The Buddhist Association of the Republic of China was designed to represent all Buddhists in the Republic. It mainly served to communicate the official politics to the sangha and laypeople and to report concerns to the party. The association had the right to ordain only monks and nuns. In 1989 the Law on Civic Organizations removed restrictions on all forms of Buddhist institutionalization and ordination. As a result, during the 1990s a dynamic emergence of hitherto marginalized Buddhist organizations and movements has come to the fore. Organizations such as THE BUDDHIST COMPASSION RELIEF TZU CHI ASSOCIATION, THE DHARMA DRUM MOUNTAIN, and the FOGUANGSHAN have been able to gather a substantial membership in the Republic, as well as to establish branches and monasteries globally.

Vietnam. Buddhism reached the region of today's Vietnam via the north, from China, and via the sea, from India, during the first millennium. The north of Vietnam formed the southernmost part of the Han Empire, resulting in a Sinization of the elite and the adoption of Confucian, Taoist, and Ch'an Buddhist concepts. Sea-traveling monks and traders had brought Buddhism in its Theravada tradition. The flourishing of Buddhism started with Vietnam's independence in the mid-tenth century. The Dinh Dynasty (968–980) introduced royal sponsorship of Buddhism, which reached its apogee under the Ly Dynasty (1009–1224). The Ly court lavishly patronized the sangha, supported the building of monasteries, and elevated Buddhism to the rank of official state religion. In due course, Buddhism spread among the population. The evolved Vietnamese synthesis of Ch'an and Pure Land Buddhism mixed with local creeds and customs, notably the cult of spirits and divine village partons. The later Le Dynasty adopted neo-Confucianism as its central ideology, causing a steady decline of Buddhism. Under French colonialism (1860–1940), Catholicism was introduced, which provoked a Buddhist revival movement in the 1930s. In 1951, Buddhist leaders formed the National United Sangha (Viet.: *Tong Hoi Phat Giao Viet Nam*), which included all Ch'an, Pure Land, and Theravada groups. The division of Vietnam at the seventeenth parallel in 1954 split the newly formed association into a renamed northern part, controlled by the communists, and a southern part, under strong pressure by the regime of the Catholic Ngo Dinh Diem. Antigovernmental demonstrations by monks and nuns protested imposed restrictions, culminating in the public self-immolation of Buddhist monks in 1963. The formation of the UNIFIED BUDDHIST CHURCH OF VIETNAM (UBC) in 1963 in Saigon sought to provide peaceful answers to the military government, increasing U.S. involvement in Vietnam, and the Second Indo-Chinese War (1964–1975). One of the early leaders was Thich Nhat Hanh. With the fall of Saigon in 1975 and the establishment of the Socialist Republic of Vietnam, Buddhist activities faced restrictions; numerous monks and nuns were imprisoned, and the UBC had to continue underground. A large-scale exodus of south Vietnamese people via unseaworthy boats across the Chinese Sea began in 1978, bringing refugees to Europe, Australia, and North America. In 1986 the Vietnamese Communist Party launched a national economic renovation (Viet.: *doi moi*) policy that since the 1990s has lifted some of the restrictions on religious activities.

Korea. Buddhism was introduced from China at the three Korean courts in the late fourth century. The cultural elites regarded the new religious teachings and practices as part of advanced Chinese civilization, including in particular the use of Chinese script. The seventh century saw the unification of Korea under the royal house of Silla (688–917) and the sending of Korean monks for study in T'ang China. Some monks even traveled to India. All Chinese Buddhist traditions, including Ch'an, Tientai, Pure Land, and tantric Chen-yen, gained a footing in Korea. Patronized by the royal court, many Chinese-style temples and monasteries were built. This period and the following Koryo Dynasty (918–1392) formed the classical age of Korean Buddhism. As evidence of this, in the eleventh and again in the thirteenth century, official sponsorship made possible the production of complete printed editions of the Buddhist canon. The more than eighty thousand printing blocks are still preserved in the Haein Monastery near Taegu. The popularity of Ch'an Buddhism led to the gradual absorption of most other schools. Under the Yi or Choson Dynasty (1392–1910), much as in China, neo-Confucianism gained status as the official ideology, leading to a steady decline and marginalization of Korean Buddhism. Since the late nineteenth century and during Japan's annexation of the peninsula (1910–1945), Japanese Buddhist traditions such as the NICHIREN SHŌSHŪ and the JODO-SHINSHU (TRUE PURE LAND SCHOOL) sent their missionaries, the Tokyo government using religion as a tool of colonization. Following the Japanese capitulation, the communists took power in the northern part of the Korean Peninsula. Under the Stalinist leadership of Kim Il-sung (reigned 1945–1993), all religious institutions were subjected to governmental control, later closed or destroyed. Religious believers were prosecuted and killed, and Buddhism had come to an end as a lived and practiced tradition. In the south, the reign of Park Chung-hee (reigned 1962–1979) strongly supported Buddhism for nationalist and anticommunist reasons. Under the next president, the staunch anti-Buddhist Chun Doo-hwan (reigned 1980–1987), Buddhism and the CHOGYE ORDER in particular came under the strict surveillance of government agents. As a consequence, order members became politicized and led antigovernmental rallies. Since the late 1980s, however, the succeeding governments aimed less to use Buddhism and Buddhist orders for their political purposes. Despite the strong rivalry by Christian churches, Buddhist traditions such as the dominating Chogye Order; WON BUDDHISM; the POMUN ORDER, founded 1971; and the globally spread KWAN UM SCHOOL, founded 1983 have been able to arouse a growing interest.

Japan. Korea served as the transmission belt of Buddhism to Japan. Following a Korean embassy to the Japanese emperor in the mid-sixth century, carrying with it Buddhist texts and items, Buddhism began to be spread as a foreign faith among the imperial court and nobility during the reign of Prince Shotoku-Taishi (574–622). The newly ruling family was looking for a philosophy that would serve as an ideological basis for a centralized state and a legitimation of its power. Under Shotoku's regency, grand temples were built, a first embassy was dispatched to the court of Sui China in 607, and Chinese script, art, and science were adopted. The seventh and eighth centuries saw the introduction of the six Chinese schools, all Mahayana based, existent in those days. The cultural translation of these and other Buddhist traditions imported to Japan went along with an adoption of native religious concepts, and it led to numerous varieties of Shinto-Buddhist amalgamation. This trend intensified during the Heian period (794–1185), especially after the transmission of the Lotus sutra-based Tiantai school by Saicho in 805 and the Chinese tantric tradition of Chen-yen by Kukai in 806. These two traditions incorporated numerous aspects of Shintoist devotional faith and of the formerly imported Buddhist schools. With this, decisive steps had been taken to spread Buddhist teachings and practices to all social strata. A close interweav-

ing between the imperial court and Buddhist temples, some of which maintained monastic armies, was also characteristic. The Tendai or Tiantai school or sect (Jap.: *shu*) developed into the dominant religious tradition in Japan. Tendai perspectives were superseded in the mid-eleventh century by the apocalyptic notion of living in the final period of the dharma (*mappo*). Only the invocation of the devotional formula *namu-amida-butsu* (surrender to the Buddha Amida) would make possible entrance to the Western Paradise of the Buddha Amida—that is, the “Pure Land.” Based on this picture, Honen (1133–1212) systematized the idea of relying only on the “Other Power” (*tariki*)—that is, on the compassionate Buddha Amida—and established the JŌDO-SHŪ, or Sect of the Pure Land in 1175. His disciple Shinran Shonin (1173–1262), with a different emphasis, founded the Jōdo-Shinshū, or True Sect of the Pure Land in 1207.

As Japanese culture had started to emancipate itself from Chinese tutelage during the Heian period, it was during the early Kamakura period (1185–1333) that other Japanese Buddhist schools were set up. Following studies in China, the Tendai monks Eisai (1141–1215) and Dogen (1200–1253) brought to Japan the teachings and practices of Ch’an Buddhism, forming the meditational schools of Rinzai Zen and Soto Zen. In contrast to the Jōdo schools, Zen placed its emphasis on “Own Power” (*jiriki*)—that is, the ability to reach enlightenment through one’s own efforts. Later, importantly devotional forms of worship to local deities (*kami*) and rites for deceased family members were incorporated, placing emphasis on temple rituals rather than on austere meditational practice. Finally, in 1253 the Tendai-trained Nichiren (1222–1282) proclaimed that the title of the Lotus sutra (Jap.: *Myoho-renge-kyo*, *Hokekyo* for short) embraced the essence of the whole sutra. The invocation of the title (*daimoku*) by way of uttering *namo-myoho-renge-kyo* (homage be paid to the Lotus sutra of the Wonderful Dharma) would be sufficient to find oneself in the state of the highest enlightenment of the Buddha Shakyamuni.

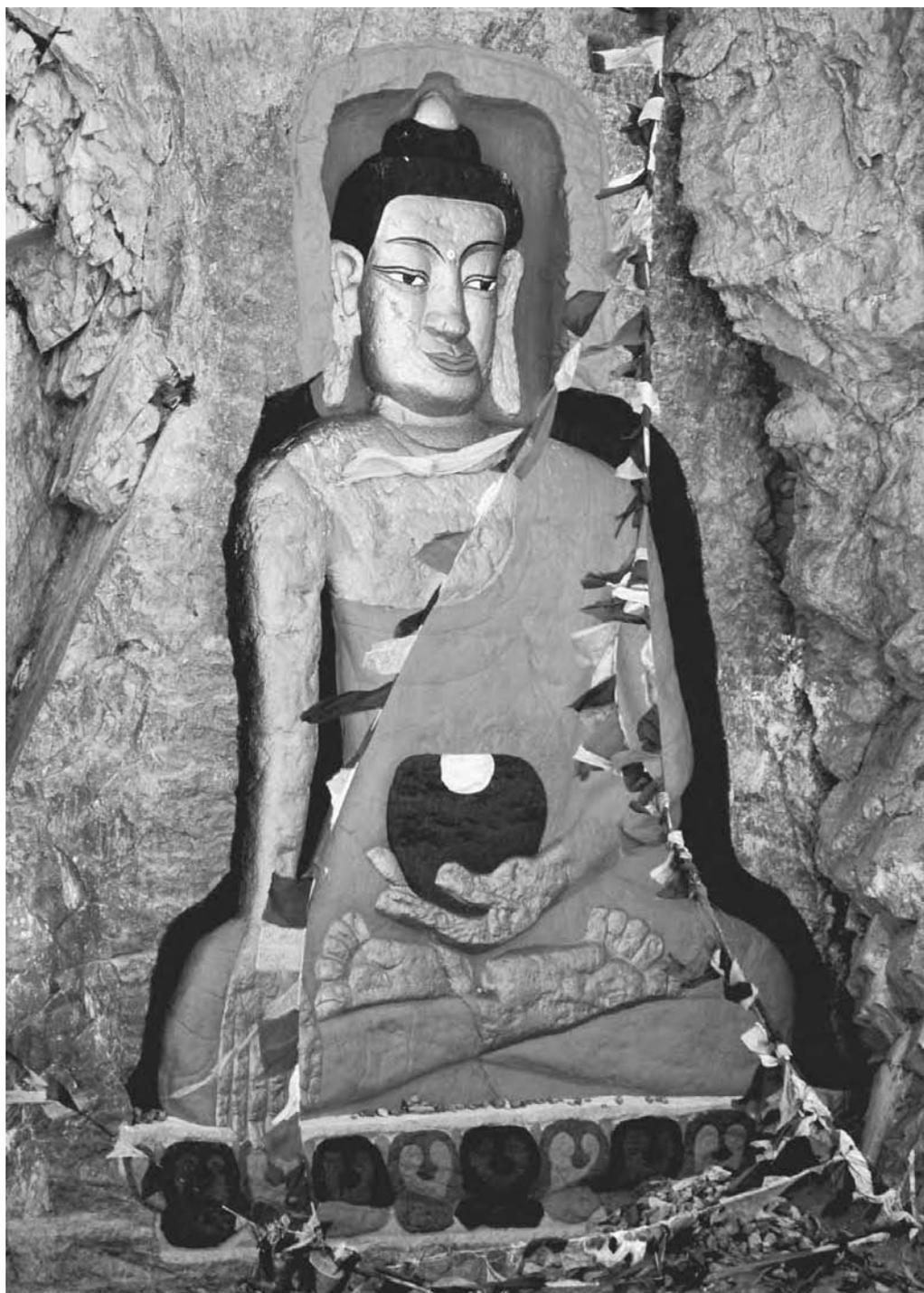
During the Muromachi period (1336–1573) the various Buddhist schools became firmly established, the Rinzai school being lavishly supported by the military government. The Tokugawa or Edo period (1573–1867) saw the closing of Japan to foreigners, the strengthening of neo-Confucianism, and a bureaucratic control of Buddhist temples and monasteries. The enforced opening of Japan to foreign trade (1853) sounded the end of the rigid feudal system. During the Meiji period (1868–1912) the new imperial regime modernized Japan’s political, economic, and social system. Ideologically, a restoration was carried out in establishing Shinto as state cult, to the detriment of Buddhism. The picturing of Buddhism as a foreign, non-Japanese element forced Buddhist leaders into reforms. Most brought Buddhism in close relationship to nationalistic tendencies, reaching a disastrous climax in the fatal support of fascism during World War II. During the Taisho (1912–1926) and Showa (1926–1945) periods, individual Nichiren priests and lay-leaders founded various new societies, among them the NIPPONZAN MYOHOJI, REIYUKAI, SOKA GAKKAI INTERNATIONAL, and RISSHO KOSEI-KAI. Within the tradition of Shingon, the SHINNYOEN and GEDATSU KAI were founded in the 1930s. Earlier on, reforms of Zen had set on, similar in terms to the modernization of South Asian Theravada in the late nineteenth century. Zen modernists emphasized rational, scientific, demythologized, and lay-based elements, paving the way for the global spread of Zen meditational practices since the 1950s. Since 1945, Japan has witnessed a continuous proliferation of other Buddhist subsects. This contrasts with the steady decline of long-established Buddhist schools, which are seen to have become commercial, worldly, and unspiritual in the eyes of their critics. Finally, worldwide migration, already begun in the late nineteenth century, and the travel of Japanese masters to teach Westerners, have spread many of the Buddhist traditions and schools globally.

Tibet. Buddhism in its Indian, tantric Mahayana form reached the vast, mountainous regions north of the Himalayas from the seventh century onward. King Songtsen Gampo (c. 618–650) established Tibet as a powerful empire and, according to tradition, his two wives, one from Nepal, the other from China, introduced Buddhism to the royal court. The court adopted the Indian script, and the Jo-khang was built as the first Buddhist temple in 653 in Lhasa. Patronage of Buddhism continued during the eighth century, though rivaled by families and priests of the native BON RELIGION. King Trisong Detsen (c. 740–798) invited Santaraksita and Padmasambhava, an Indian scholar-monk and a tantric master, to spread Buddhist teachings and practices. Following the foundation of the first Buddhist monastery at Samye in 775, monks took residence and established the order of the NYINGMA TIBETAN BUDDHISM (adherents of the Old [Tantras]). Tantric Buddhism absorbed many of the native Bon ideas and ritual practices, thus paving the way for a culturally translated form of the Buddhist teachings and practices. Up until the mid-ninth century, Buddhist monks were able to gain a strong influence in the political sphere. The assassination of King Relbachen (reigned 815–836) was followed by a temporary persecution of Buddhism. This brought to an end the “first dissemination” of Buddhism.

It took two centuries until, with the arrival of the Indian monk Atisa (982–1054) in 1042, the restraining of strengthened Bon began and a renewal of monastic discipline was initiated. During this “second dissemination,” outstanding teachers, supported by local ruling families, formed the new orders of the Kadampa (later absorbed by the GELUKPA), the SAKYAPA, and the KAGYUPA TIBETAN BUDDHISM with its various suborders (such as the Karmapa). A close contact with the Buddhist centers of learning in India existed during this time, and a steady flow of Tibetan pilgrims crossed the Himalayas. A multitude of Buddhist Sanskrit texts were translated into Tibetan, collected in the Tibetan Canon of the *Kanjur* (108 volumes, vinaya texts, sutras, and tantras) and the *Tanjur* (225 volumes, treatises, and commentaries). The Nyingmapa compiled their voluminous “Compendium of Old Tantras” and thus codified their own doctrines. Although the schools differed in their emphasis on specific teachings and methods of practice, they all followed the same monastic rule (the vinaya of the Mulasarvastivadin). In the early fifteenth century, Tsong Khapa (1357–1419) founded Ganden monastery and established the reformist order of the Gelukpa. The school placed a strong emphasis on scholarship and monastic life.

In 1577, the Gelukpa abbot Sönam Gyatso (1543–1588) converted the Mongolian ruler Altan Khan to Tibetan Buddhism. The ruler bestowed the honorary title of Third Dalai Lama (ocean of wisdom) on the abbot, thus establishing the lineage of reborn Dalai Lamas. With the support of the Mongolian ruler Gusri Khan, in the mid-seventeenth century the dominant Red Hat Karmapa was deprived of power and the Gelukpa gained supremacy in Tibet. The Fifth Dalai Lama, Ngawang Losang Gyatso (1617–1682), became the undisputed master of Tibet. During this time, Mongolian-backed Tibet established a far-reaching empire, acknowledged by the Chinese Manchu Dynasty as a politically independent territory in 1653. Nevertheless, during the eighteenth and nineteenth centuries, Tibet came under temporary foreign control, and the Manchus were able to establish a “patron-and-priest” relationship.

Until the late eighteenth century, the system of government (with the Dalai Lama as ruler) and religious and social life remained virtually unchanged, reinforced by the sealing off of Tibet to foreigners from 1792 onward. Under the Thirteenth Dalai Lama, Tupden Gyatso (1876–1933), Tibet gained political independence as the Manchu Dynasty collapsed in 1911. The incipient steps of the Thirteenth Dalai Lama to reform political and social life came to an abrupt end as, in the autumn of 1950, the communist regime of China sent its army into Tibet. Following the Chinese annexation, a systematic looting of monasteries, the



Rock painting of Buddha at a monastery in Tibet (Photodisc)

execution, imprisoning, or forceful disrobing of monks and nuns, and a suppression of religious life took place. The years of the so-called Cultural Revolution had been disastrous to Buddhism in Tibet, though antireligious campaigns during the 1950s had already been intense and destructive.

In 1959, the Fourteenth Dalai Lama, Tenzin Gyatso (born 1935), fled to India and established a government-in-exile in Dharamsala. Tens of thousands of Tibetans have since fled

from Tibet. They were resettled in various camps and villages in the Himalayan foothills, in Nepal, and in South India (Karnataka). Some of the head monasteries have been rebuilt, and monks and nuns work to preserve Tibetan culture and its specific religious tradition. Small exile communities also came into being in Switzerland, Canada, and the United States. Since the late 1960s, numerous Tibetan lamas have come to the West to teach Westerners. The lamas and their Western disciples have founded a multitude of teaching centers, monasteries, and groups globally.

Buddhism in the West. Currently, Buddhism in the West is experiencing an enthusiastic growth of interest and a dynamic proliferation of groups and centers. During the 1990s the news media have repeatedly declared Buddhism as “in” and as the “trend religion” of the twenty-first century. In this wave of positive adoption, it is worthwhile to remember that Europeans and North Americans had no coherent conception of Buddhism until 150 years ago.

Europe. First information about Buddhist concepts can be traced to the records of the Greek philosopher Plutarch (first century C.E.). Plutarch writes about the Indo-Greek king Menander (second century B.C.E.) and his commitment to Buddhist ideas. The Pali text *Milindapanha* (Menander’s Questions) gives a detailed account of this conversation between the Buddhist monk Nagasena and the king. The rise of Christianity and later of Islam blocked any further exchange until the travels of Franciscan friars to Mongolia in the thirteenth century. Reports by Jesuit missionaries to Tibet, China, and Japan from the sixteenth century onward provided further data, although fragmentary and distorted in nature. In the course of European colonial expansion, information was gathered about the customs and history of the peoples and regions that had been subjected to British, Portuguese, and Dutch domination. Around 1800, texts and descriptions about Indian religions had become known in literate and academic circles in Europe, and a glorifying enthusiasm for the East took hold. In particular, the Romantic movement and the Oriental Renaissance discovered the Asian world and its religious and philosophical traditions. In the 1850s, Europe witnessed a boom of studies and translations, paving the way for an enhanced knowledge of and interest in Buddhist teachings.

The sudden discovery of “Buddhism”—a concept systematized and coined by the French philologist Eugène Burnouf (1801–1852) in 1844—was essentially treated as a textual object, being located in books and Oriental libraries. During the 1880s, first Europeans, self-converted by reading Buddhist treatises of the Pali canon, took up Buddhism as their guiding life-principle. Around the turn of the century initial Buddhist institutions were founded, the first being the Society for the Buddhist Mission in Germany, established in 1903 in Leipzig. The close contact of early Western Buddhists with the revival of Theravada Buddhism in South Asia was of much importance. European men traveled to South Asia to be ordained as Buddhist monks. On their return to Europe, they were active in propagating Buddhist ideas. The Ceylonese Anagarika Dharmapala traveled to Europe and the United States numerous times, founding sister branches of his Maha Bodhi Society, first established in 1891. During this time a philosophical interest in Buddhist ideas and ethics dominated. The texts of the Pali canon rather than the actually lived and practiced Theravada tradition formed the focus of interest. The few Buddhists came mainly from the educated middle strata, some from the upper strata of society.

After World War I (1914–1917) Buddhists in Germany and Great Britain started to take up religious practices such as spiritual exercises and devotional acts. Outstanding Buddhists during the 1920s and 1930s were Paul Dahlke (1865–1928) and Georg Grimm (1868–1945) in Germany and Christmas Humphreys (1901–1983) in Great Britain. In other European countries, Buddhist activities remained low-key (if present at all) until the 1960s.

The postwar years saw the influx of Mahayana traditions from Japan and a growing interest in meditational practice. Zen in particular caught the interest of many spiritual seekers. The Zen boom of the 1960s was followed by an upsurge of interest in Tibetan Buddhism since the mid-1970s. Within only two decades, converts to Tibetan Buddhism were able to found a multitude of centers and groups, at times outnumbering all other traditions in a given country. This rapid increase, accompanied by an expansion of the already existing institutions of Theravada Buddhism and nonsectarian societies, led to a considerable rise in the number of Buddhist groups and centers on the side of convert Buddhists. In Britain, for example, within only two decades the number of organizations quintupled from seventy-four to four hundred groups and centers (1979–2000). In Germany, interest in Buddhism resulted in an increase from some forty to more than five hundred groups, meditation circles, centers, and societies (1975–2001). Often ignored and hardly noticed in public, considerable numbers of Buddhists from Asian countries have come to Western Europe since the 1960s. In France, as a former colonial power in Indo-China, strong communities of refugees from Vietnam, Laos, and Cambodia have emerged; Paris has become the central place for South-east Asian Buddhist migrants. Informed estimates speak of a million Buddhists currently living in Europe, two-thirds of whom are made up of Buddhists from Asia and their offspring. Among the convert strand, Tibetan Buddhism and Zen are favored most. Buddhism in the country is heterogeneous and plural, with Buddhist schools from the Theravada, Mahayana, and Tibetan Buddhist traditions, as well as newly founded Western Buddhist groups. Buddhism is very well organized in many European countries, often with a national umbrella organization that works for mutual cooperation between the different Buddhist traditions.

North America. The intellectual approach toward Buddhism, dominant in Europe during the nineteenth century, also characterized the adoption of Buddhist ideas by American sympathizers and early convert Buddhists. Writers such as the transcendentalists Ralph W. Emerson (1803–1882) and Henry D. Thoreau (1817–1862) spread Buddhist ideas in their essays to members of the middle and upper classes. The THEOSOPHICAL SOCIETY (ADYAR), founded in 1875, additionally aroused an interest in Buddhist concepts. The Chicago World's Parliament of Religion in 1893 became important for the history of convert Buddhism in North America, as Buddhist speakers such as Dharmapala and the Japanese Zen master Soyen Shaku (1859–1919) presented Buddhism as a rational and scientific religion. It was in Chicago, as well, that the German-American Carl Theodor Strauss (1852–1937) became the first U.S.-American to take refuge formally in the Buddha, dharma, and sangha, in 1893. Although Dharmapala succeeded in founding an American branch of the Maha Bodhi Society in 1897, and three Rinzai Zen masters resided in the United States as of 1905, interest in Buddhist teachings and practices was minimal. It took until the lecture tours of Daisetz T. Suzuki (1870–1966) during the 1950s, who spread a modernist understanding of Zen Buddhism, that a broader interest in Zen came about among artists, poets, and members of the counterculture. Zen as a meditational practice started with the influence of the Beat Generation and increased in the 1960s with the arrival of Japanese teachers (Jap.: *roshis*) and American disciples returning from Japan to teach and establish meditation centers. The Zen masters were followed by Tibetan lamas and Theravada bhiksus from the 1970s onward, further enriching the increasingly plural spectrum of Buddhist options in North America.

Parallel to these processes, since the mid-nineteenth century Buddhism had spread along a very different line to North America. Chinese and later Japanese migrants had come to the West Coast to find work and gold. By the 1880s, the number of Chinese in Gold Mountain (California), Montana, and Idaho had grown to more than 100,000, with an additional

10,000 in Canada. Upon their arrival, Chinese temples were built, the first two in San Francisco in 1853. During the next fifty years, hundreds of so-called “joss houses,” where Buddhist, Taoist, and Chinese folk traditions mingled, came about throughout California and Canadian British Columbia. In striking contrast to the high esteem that Buddhist texts and ideas had gained among East Coast intellectuals, in the American West, residents devalued East Asian culture as strange and incomprehensible. In 1882 the Chinese Exclusion Act restricted further immigration of Chinese nationals to the United States. Japanese immigrants during this time were treated no better. For their religious guidance, two Jodo Shinshu priests were sent to the United States in 1899, and the Buddhist Mission to North America was formally established in 1914. Renamed the Buddhist Churches of America in 1944 during the internment of 111,000 people of Japanese ancestry, the Jodo Shinshu Buddhists have become a part of the broader middle class in U.S. society since the 1960s.

Following the change of U.S. immigration laws in 1965, further Buddhist traditions arrived from Asia with Sri Lankan, Thai, Chinese, Taiwanese, Korean, and Japanese teachers and adherents. Among these traditions and schools, one of the most vigorous turned out to be the SOKA GAKKAI INTERNATIONAL, gaining a stronghold with a claimed membership of 500,000 people in the mid-1970s. As in Europe, Buddhism is a heterogeneous and very diversified phenomenon. Although well established in a multitude of groups, centers, and monasteries, intra-Buddhist cooperation and exchanges are on a much lower level than in the “Old World.” Estimates of the number of Buddhists in the United States and Canada run from around one million to about four and a half million convert and immigrant Buddhists.

Australia. The history of Buddhism in Australia begins with the arrival of Chinese immigrants in 1848. As in North America, the Chinese came to work in the goldfields. Numerous joss houses were set up, followed by more established temples such as the one in Melbourne in 1856. During the 1870s other workers came from Sri Lanka and Japan, and a Sinhalese Buddhist community came into being in 1876 on Thursday Island. Two bodhi tree saplings were planted on the island, and Buddhist festivals were strictly observed. With the Immigration Restriction Act of 1901, the community slowly began to disperse. The same applied to the Chinese and Japanese communities, paying tribute to the racist “White Only” policy. Around the turn of the century, Theosophist ideas caught an increasing interest among the better educated citizens of the upper-middle class. Henry Steel Olcott (1832–1907), cofounder of the Theosophical Society, visited Australia in 1891 and spent several months lecturing. A strong influence of Theosophy remained until the 1950s, the Sydney Theosophical Lodge having been the largest and wealthiest in the world in the 1920s. Melbourne has credit for having staged the first two convert Buddhist organizations, the Little Circle of Dharma in 1925 and the Buddhist Study Group in 1938. In the early 1950s, Buddhist societies were set up in the states of Victoria, New South Wales, Queensland, and Tasmania, assisted by the visits of the American-born Theravada “nun” Sister Dhammadina (1881–1967) and prominent Theravada monks from Burma and Sri Lanka. At the end of the decade, in 1958, the Buddhist Federation of Australia was formed as a national body; it is still existent today. The first Buddhist organizations were made up with a membership of mainly well-educated citizens, emphasizing philosophical and ethical aspects of Southern Buddhism. In particular, Charles F. Knight (1890–1975) and Natasha Jackson (1902–1990) saw Buddhism as a triumph of rationalism, banishing all ritual and religious devotion as accretions of traditional Buddhism, an approach that dominated the small Buddhist scene until the early 1970s.

The 1960s and 1970s saw the introduction of Japanese Mahayana traditions to Australia. Zen meditational groups came into being, the DIAMOND SANGHA being one of its pioneers.

Jodo Shinshu and the Soka Gakkai formed their first institutions in Australia. With the 1970s, an increased influence of monastics on the hitherto lay-dependent presence of Buddhism in Australia began. Theravada monasteries were built to house residential monks, and Tibetan lamas began to visit incipient groups. The influx of more than 100,000 Vietnamese, Laotian, and Cambodian refugees during the 1980s proved to be decisive for Buddhism in Australia, however. The overall number of Buddhists grew from 35,000 to 200,000 between 1981 and 1996. Subsequently, the number of Buddhist groups and centers rose from 167 to 315 between 1991 and 2000. The largest Buddhist complex in the Southern Hemisphere came into being in the 1990s, the Taiwanese Fokuangshan order setting up the Nan Tien Temple at Wollongong, south of Sydney. Buddhism in Australia is well established with a wide spectrum of Buddhist traditions and schools, forming a multifarious part of Australia's plural society.

South Africa. Although the history of Buddhism in southern Africa can be traced back to 1686, when three Thai bhiksus were shipwrecked on the west coast and compelled to stay four months, Buddhist activities in organized form did not start until the twentieth century. In 1917, the Indian Rajaram Dass established the Overport Buddhist Sakya Society and called low-caste Hindus working in Natal to embrace Buddhism in order to escape the degrading social and religious positions imposed on them by Hindu custom. The movement did not really gain momentum, however, and after reaching its peak with some four hundred families during the 1930s (1 percent of the total Indian population), in the course of time it gradually declined. Buddhist activities started to take off from the 1970s onward as small, local meditational groups were founded in the main metropolitan areas. The important Buddhist Retreat Center near Ixopo (Natal) started operating in 1979, offering established Theravada meditation courses but also meditative practice combined with artistic expression and nature awareness. The 1980s saw an influx of visiting U.S. and Asian teachers, establishing a variety of Zen and Tibetan centers. Groups formerly rather open to a variety of Buddhist practices changed to sharpening their doctrinal identity and lineage adherence. Other traditions, such as the Sōka Gakkai and the Fokuangshan order, have established themselves, the latter working on building a huge monastery and the Nan Hua temple near Bronkhorstspuit since 1992. During the 1990s, Tibetan Buddhism was able to gain a comparatively strong following, as teachers began to stay on a permanent basis. Likewise, Zen teachers and Theravada monks settled and firmly established their traditions. Estimates on the number of Buddhists in 2001 range from six thousand to some thirty thousand, although the lower informed guess seems more reliable, especially in view of the 1994 census, giving a total of only twenty-four hundred Buddhists.

Buddhism has gained a footing in numerous other countries outside Asia, among them Brazil, Mexico, Ghana, Israel, Eastern Europe, and New Zealand. A rapid growth in terms of founding groups and centers took place in the 1980s and 1990s in particular. Buddhism in the West is deeply marked by its plurality and heterogeneity. A multitude of schools and traditions have successfully settled in urbanized, industrialized settings. The presence of the main traditions of Theravada, Mahayana, and Tibetan Buddhism is heavily subdivided according to country of origin (for example, Laos, Burma, Sri Lanka, or Thailand), lineage (Gelukpa, KARMA-KAGYUPA, Sakyapa, or Nyingma; Rinzai or Soto), teacher (Asian and Western, manifold), and emphasis on specific Buddhist concepts and practices. In addition to the publicly more visible convert groups, monasteries, and societies established by Asian migrant Buddhists and their offspring have increasingly come to the fore and claimed recognition in the presentation of Buddhism. The marked plurality of Buddhism outside Asia has been intensified by the globalization of once local organizations. The British-based Friends

of the Western Buddhist Order and the French-based INTERNATIONAL ZEN ASSOCIATION have spread worldwide. This applies also to various Zen and Vipassana organizations with teachers from the United States and prominent Vietnamese and Korean meditation masters. In a similar way, Tibetan Buddhist organizations have created global networks with lamas untiringly touring the globe. Apart from institutional aspects, Buddhists in the West work to adapt and change Buddhism as they place emphasis on lay practice and participation, critically evaluate women's roles, apply democratic and egalitarian principles, favor a close linkage to Western psychological concepts, conceptualize a socially engaged Buddhism, and create an ecumenical, nonsectarian tradition. The study of Buddhism in the West has grown into a subdiscipline of Buddhist Studies, and the twenty-first century will prove to be most fascinating in following up on what ways and directions a "Western Buddhism" and possibly a "fourth turning of the Wheel" will emerge.

Martin Baumann

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Buddhist Association of Thailand under Royal Patronage

The major normative and nongovernmental Buddhist association in Thailand, the Buddhist Association of Thailand under Royal Patronage was founded by a group of 33 devout Thai Buddhists, led by Phra Rajadharma-nidesa, a well-known nobleman, on February 28, 1933. The founders were scholars, noblemen, and people of high social status who, during their meeting at the Samagayacarya Club in Bangkok vowed to adhere to the Buddha's teachings and to propagate Buddhism throughout the country. Originally, the association was named Buddha-Dharma Society, but it was later changed to the Buddhist Association in order to embrace the Triple Gem, the name given to the three pillars of Buddhism: the Buddha himself, the basic principles of human life as he taught them (the *dharma*), and the fellowship of Buddhists who have chosen the perfected life of the monk or nun (the *sangha*).

The Buddhist Association of Thailand is supported by the Royal Institution and the Thai Sangha (monks' order). Its work is in accordance with national policies and the Thai Buddhist tradition. Its creative activities are the annual Visakha (Vesakh festival) Celebration at Phra Meru Ground, Bangkok, where people have joined the Thai Government in offering food to Buddhist monks. In 1935 this festival also included the establishment of the yellow Bud-

dhist flag with the symbolic emblem of the Wheel of the Law at its center, which originally decorated the Phra Meru Ground during the *Visakha* Celebration, and, since then, has been used in all major Buddhist ceremonies and celebrations. In addition, in 1935 the Buddhist Association published palm-leaf books of the Buddhist doctrine in 1935 for distribution to all Thai provinces to be used as teaching manuals in Buddhist monasteries.

In 1950, the Buddhist Association of Thailand joined with Buddhist associations of other countries to found the WORLD FELLOWSHIP OF BUDDHISTS (WFB) in Colombo, Sri Lanka. As a WFB regional center, its work and activities are increasingly international.

Within Thailand, the Buddhist Association of Thailand works primarily for the benefits of Thai Buddhists, that is, monks and novices, students, and all the needy. Its primary objectives are (1) to support all Buddhist activities within the country and abroad; (2) to study, spread, and uphold Buddhist doctrine; (3) to provide unity; and (4) to render public services and serve social welfare. Regularly, it propagates the Buddhist doctrine at its office and outside, for example, at schools, in prisons, and around the country. Dharmic lectures and discussion are held at its office from 2 P.M. to 4:30 P.M. every Saturday and at some radio stations occasionally. Since 1934, it has organized a writing contest on Visakha Day and rewarded the winners. It opened a free clinic in its office building in 1975 to render services to monks, novices, and members from 2 P.M. to 5 P.M. on Sunday.

As to its international role beginning in 1950, the Buddhist Association of Thailand has published many Buddhist books in English, for distribution within Thailand and abroad, especially the *Visakha Puja*, the annual Buddhist text for the Visakha Celebration. The text is widely popular for its contents, which include Buddhist teaching, art, and literature. Apart from this, the Buddhist Association of Thailand also joins the World Fellowship of Buddhists Headquarters in hosting the WFB General Conference whenever the conference is held in Thailand.

There are now approximately 4,000 members registered at the main office of the Buddhist Association of Thailand, though the number of members in all of its seventy branches throughout the country is unknown.

Address:

Buddhist Association of Thailand
41 Phra Arthit Rd.
Bangkok 10200
Thailand

Pataraporn Sirikanchana

Source:

Buddhist Association of Thailand under Royal Patronage. *The Yearbook of Activities*. Bangkok: Suvanna-bhumi Printing, 1999.



A monk walks by the Grand Palace in Bangkok, Thailand. (A. Tovy/TRIP)

Buddhist Association of the Republic of China

The Buddhist Association of the Republic of China (BAROC) is not a religious denomination but an association that claims to represent all Chinese Buddhists. BAROC had sought after 1947 to rebuild in Taiwan an association that had been previously set up in China by the reformist monk Tai Hsu (1890–1947) in 1927, even though only a fraction of the original clergy could move to Taipei along with the Kuomintang (KMT) government in 1949. Tai Hsu, and later on his disciple Yin Shun (b. 1906), advocated a humanistic or this-worldly Buddhism that stresses the importance of the laity and of charitable activities in the propagation of the Buddhist way, the Dharma.

Although a few reformers subscribing to the ideas of Tai Hsu initially controlled BAROC, more traditionalist figures opposed to his innovations led the association after 1957. This clergy upholds a theologically conservative view in Chinese Mahayana Buddhism orthodoxy that is in tune with the Confucian tradition of deference to the secular leader. As a result of this, BAROC's leaders have designed their association in such a way that it has long served as a channel of transmission for the government. The association has been expected to communicate to members of the *Sangha* (order of monks and nuns) and lay devotees instructions from the KMT, and was in return expected to aggregate the concerns of the whole Buddhist community and express them to the ruling party.

Until 1989, the KMT granted the association the exclusive right to represent Buddhists in Taiwan, but this privilege was lost with the passing of the Law on Civic Organizations that year. As a result of this development, very few Buddhists in Taiwan now take seriously the assertion that BAROC represents them. Taiwanese Buddhists initially accepted the claims of BAROC because of the circumstances that prevailed in Taiwan when the KMT took control of the island: The monks who came from the continent in 1947 were then the only individuals with some measure of prestige among Buddhists. After 1989, however, other organizations could ordain monks and nuns, thus depriving the association of its monopoly on ordination, the only effective instrument with which it could control the sangha.

The BAROC also suffers from the fact that its leadership does not reflect the current dynamic of Taiwanese Buddhism, which embraces the reforms proposed by Tai Hsu. In particular, the leadership of the BAROC is under the control of ecclesiastics, even though the dynamism and the influence of the religion on the island are increasingly a function of lay people's activism. Two other characteristics of the BAROC leadership are also at odds with current trends in Taiwanese Buddhism. Firstly, men continue to govern BAROC, despite the fact that women significantly outnumber men among Taiwanese Buddhists. Secondly, the leadership of the associa-

tion remains the preserve of people from the Chinese mainland, even though a majority of Buddhists in Taiwan, like most other inhabitants of the island, do not identify with China. As a response to its diminution of standing, BAROC has tried in vain during the mid-1990s to pressure the government into passing legislation that would help it reassert its authority over Taiwanese Buddhists, despite almost unanimous opposition from most other Buddhist organizations.

Address:

Buddhist Association of the Republic of China
6, North Shao-hsing St.
Taipei
Taiwan
<http://www.baroc.org.tw> (in Chinese)

André Laliberté

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The Buddhist Compassion Relief Tzu Chi Association

Founded in 1966 in the impoverished county of Hualien on the east coast of Taiwan, the Buddhist Compassion Relief Tzu Chi Association has grown to become the largest Taiwanese Buddhist organization in the Republic of China (ROC). Its founder and leader, a native Taiwanese woman known as Dharma Master Cheng Yen, is one of the most prominent public figures on the island. Tzu Chi is officially registered as a charitable foundation and a lay organization, but it is in fact a religious organization under the authority of its charismatic leader. Its activities in the provision of relief and free health care to poor people and vocational education for nurses, along with its campaign for a bone marrow registry, have made it the largest organization of its kind in Taiwan.

Cheng Yen, now in her sixties, originally established Tzu Chi to perform a mission of helping the poor and educating the rich, and the members of the organization enthusiastically perform their charitable activities because they believe it brings them spiritual merit. The enthusiasm of Tzu Chi members for charity work is not limited to the ROC. The provision of international relief started in 1991, when the American branch of Tzu Chi in Los Angeles helped victims of a cyclone in Bangladesh. In 2000, many people outside of the overseas Chinese communities of North America, Europe, and Asia have joined the association and are active in their own neighborhoods.

In 1966, Cheng Yen established her foundation with only five disciples and thirty followers. Today, Tzu Chi has an es-

estimated membership of over four million people in Taiwan and abroad. Its core monastic community comprises only 110 nuns and is vastly outnumbered by the few thousand active lay members of the organization. The prestige of Cheng Yen and the success of her organization dramatically illustrate the ascendancy of humanistic or this-worldly Buddhism in Taiwan. This approach, developed by Tai Hsu (1890–1947) in China and later on by his disciple Yin Shun (b. 1906) in Taiwan, emphasizes the importance of the laity and charitable activities in the propagation of the Dharma. Although the members of Tzu Chi follow the precepts of Chinese Mahayana Buddhism, there is a distinctly Taiwanese dimension to the teachings of Cheng Yen, which are often transmitted in Minnanhua, the local language, rather than in Mandarin. Cheng Yen's theology does not rely on original scriptures, and can be summed up as a series of aphorisms that emphasize the performance of good deeds.

Another important distinguishing feature of Tzu Chi is the seemingly matriarchal nature of the organization. Because of a Buddhist practice that allows nuns to initiate only women, Cheng Yen's following within the small monastic community she leads is exclusively female. Indeed, the prevalence of women in Tzu Chi is not limited to the monastic community, but extends to the whole of the lay organization. Despite this reliance on lay women, the functioning of Tzu Chi rests entirely on the authority of Cheng Yen, whose decisions are not questioned. Her awe-inspiring authority is sustained by devotion to her within the organization and admiration from members of the Taiwanese media, who dub her the Mother Teresa of Taiwan. Despite this prestige, however, the lifestyle of Cheng Yen is modest, and the simplicity of the architecture in Tzu Chi's headquarters and its various branches contrast markedly with the opulence of the temples and shrines of other religious organizations in Taiwan.

Address:

Buddhist Compassion Relief Tzu Chi Association
21, Kang Leh Village
Shin Cherng Shiang
Hualien County
Taiwan
<http://www.tzuchi.org.tw> (in Chinese and English)

André Laliberté

Sources:

Jones, Charles Brewer. *Buddhism in Taiwan: Religion and the State, 1660–1990*. Honolulu: University of Hawai'i Press, 1999.
Laliberté, André. *The Politics of Buddhist Organizations in Taiwan, 1989–1997*. Ph.D. dissertation, University of British Columbia, 1999.

Buddhist Institute (Cambodia)

The Buddhist Institute was founded in 1930 as part of a reorganization of the Royal Library established in 1921. Co-

ordinated by librarian Suzanne Karpelès, the institute was the first research and publications center in Cambodia, with branches established in Laos and Cochinchina (in southern Vietnam, locus of a large ethnic Khmer community). Together with the School of Higher Pali Studies established in 1922, it was initiated by the French in part to sever an educational, cultural, and political dependence, by monks in particular, on Siam (Thailand) and as a means to promote an Indochinese identity. The institute incorporated the Tripitika Commission, established in 1929 to translate the Pali canon into Khmer, a vast oeuvre (110 volumes) completed in 1969. Its general editor, Ven. Chuon Nath, the reformer of Buddhism in Cambodia, also produced the first Khmer dictionary, published by the institute, in 1934.

The institute took over Cambodia's first literary periodical, *Kambuja Suriya* (Sun of Cambodia), a monthly published since 1926 at the Royal Library. In 1934, a Mores and Customs Commission was established with the help of Eveline Porée Maspéro to collect ethnographic and literary materials, and by 1938 it published a seven-volume *Collection of Cambodian Tales and Legends*. On a political level, intellectuals associated with the institute (Pach Chhoeun, Sim Var, Son Ngoc Thanh) created a moderate nationalist movement in the mid-1930s with the publication of *Nagaravatta*, the first Khmer-language newspaper. After the July 1942 monks' "umbrella" demonstration calling for the release of an incarcerated monk, Hem Chieu, the French authorities banned the paper.

By the 1970s, the institute's library, with its 40,000 titles and collection of ethnographic materials, was the largest of its kind in the country. The 1975 Communist revolution ended work at the institute until its formal reappearance in 1992, together with its parent Ministry of Cults and Religious Affairs. Although plagued by the loss of qualified personnel, the semi-autonomous institute has received Japanese and German assistance to reprint books, rebuild the library, and gradually reestablish its previous structure, if not stature. *Kambuja Suriya* resumed publication as a quarterly in 1994, and a more spacious Japan-financed building was opened in 1998.

Address:

Buddhist Institute
P.O. Box 1047
Phnom Penh
Kingdom of Cambodia

Peter Gyallay-Pap

Sources:

Centers of Buddhist Studies in Cambodia. Phnom Penh: Buddhist Institute, 1963.
Karpelès, Suzanne. "The Revival of Buddhism in Cambodia and Laos." *Jayanti*, I, 7 (1955).

Loeschman, Heike. "Re-establishing the Buddhist Institute."
Cambodia Report (Phnom Penh) II, 2 (March–April 1996).

Buddhist Missionary Society Malaysia

The Buddhist Missionary Society (BMS), with headquarters at the Buddhist Maha Vihara, a Sinhalese Buddhist Temple, in Brickfields, Kuala Lumpur, Malaysia, was registered on April 3, 1962. In 1996, following an amendment to its constitution to allow it to establish branches, its name was changed to Buddhist Missionary Society Malaysia (BMSM). It has now two branches in Malaysia. The founder of BMSM is the Venerable Dr. K. Sri Dhammananda Maha Nayaka Thera (b. 1919), a Sri Lankan monk who came to Malaysia in 1952 as a Buddhist missionary. The most senior Theravada monk in Malaysia today, Dhammananda is a prolific writer with over 50 books on Buddhism to his credit.

The objectives of BMSM are as follows: (1) to study and promote Buddhism and Buddhist culture; (2) to encourage, foster, and develop the qualities of Truth and Compassion, and to cultivate religious harmony and understanding in the practice of Buddhism; (3) to print Buddhist literature; (4) to provide proper guidance in practicing the Buddhist way of life; and (5) to render spiritual solace, guidance, and advice to Buddhists in case of sickness or death.

The official organ of the society is its biannual journal, *Voice of Buddhism*, which first appeared in 1963. However, BMSM is well known for the millions of Buddhist pamphlets written by Dhammananda that it has distributed free to different parts of the world. Many of the titles are now translated into various foreign languages.

With regard to temple activities and projects, BMSM organizes on an annual basis the Wesak Celebrations, All-Night Chanting, the Buddhist Novitiate Program, and the Kathina ceremony. This is done jointly with the Sasana Abhiwurdhi Wardhana Society (SAWS), which manages the Buddhist Maha Vihara. Other activities held at the temple include the New Full and Full Moon services, Dharma talks on Friday evenings, and Sunday morning service and talks.

The society established the Endowment Fund in 1996 to assist needy students, the physically handicapped, and victims of natural disaster. In 1997, a similar Scholarship and Loans Fund was set up. The BMSM, together with SAWS and the Malaysian Buddhist Association, is represented in the Malaysian Consultative Council of Buddhism, Christianity, Hinduism, and Sikhism (MCCBCHS). This forum was formed in 1983 to promote interreligious harmony in Malaysia.

The BMSM began with 27 members in 1962. As of January 1, 2001, its membership had grown to more than 10,000 members all over the world.

Address:

Buddhist Missionary Society Malaysia
c/o Buddhist Maha Vihara
123 Jalan Berhala
Brickfields, Off Jalan Tun Sambanthan
50470 Kuala Lumpur
Malaysia
<http://www.bmsm.org.my>

Benny Liow Woon Khin

Sources:

- Liow, Benny. *K. Sri Dhammananda Felicitation: Essays in Honour of His Eightieth Birthday*, Petaling Jaya: Buddhist Gem Fellowship, 1999.
- Liow, Benny, ed. *Pictorial Retrospect of K. Sri Dhammananda*. Petaling Jaya: Buddhist Gem Fellowship, 1997.
- Voice of Buddhism*. Kuala Lumpur: Buddhist Missionary Society, biannually, 1963–present.

The Buddhist Society

The Buddhist Society is the oldest existing Buddhist institution in the United Kingdom, having been founded in 1924 by Christmas Humphreys (1901–1983). His interest in Buddhism drew him to the THEOSOPHICAL SOCIETY and the work of Helena P. Blavatsky. His conviction that Buddhism was "the noblest and least defiled of the many branches of an Ancient Wisdom Religion" led him to set up a Buddhist Lodge within the Theosophical Society. An earlier Buddhist Society of Great Britain and Ireland (1907–1926) had consisted primarily of scholars. However, with the growth of the Buddhist Lodge the emphasis shifted, and the beginnings of a community of practicing Buddhists in Britain emerged. The Lodge's "threefold object" stated that it was founded "to form a nucleus of such persons as wished to study, disseminate and attempt to live the fundamental principles of Buddhism." In 1925 the Society opened a public shrine room at Lancaster Gate. However in 1926, due to certain philosophical differences, the Buddhist Lodge parted company with the Theosophical Society, and in 1943 the Buddhist Society of today came into being. Over the following years the society was housed in various London locations, finally settling at 58 Eccleston Square in London in 1956. Organizationally it is structured around a council of twelve members, a general secretary, and two vice presidents.

The Buddhist Society is a lay organization, and being nonsectarian in nature, it aims to "publish and make known the principles of Buddhism and to encourage the practice of those principles." In its early years it did have a stronger connection with the Theravada school and with the monk, Anagarika Dharmapala (1864–1933). However, with a rise in interest in the Mahayana, the society became increasingly inclusive. Consequently, today classes and courses are of-

ferred in Rinzaï Zen, Theravada, Tibetan Gelugpa, and Pure Land Buddhism, as well as a general introduction to Buddhism. Various teachers from these traditions, both ordained and lay, are invited to give classes. Other activities include special study and practice days, retreats, an annual summer course, and occasional major study courses on topics such as Indian Mahayana, and Chinese Buddhism. A correspondence course covering the fundamental principles of Buddhism, including characteristics of the major schools and an outline of its history, is also available.

Current membership stands today at around 2,000, though many of these people may also be members of other Buddhist groups. Its publishing activities, however, including a magazine called *The Middle Way* (issued thrice annually) and the Buddhist Directory, have meant that many people worldwide have come into contact with the society. The recent growth of Buddhism in the United Kingdom has meant that the society is no longer in a position to represent all schools and traditions. Its position of nonalignment with any one tradition or school means that the society does not have its own distinctive religious practices or texts. Rather it draws in and makes available teachers from various traditions and groups to teach both practice and doctrine as part of an eclectic program. Members do usually however align themselves with one or another of these traditions. For further details regarding the practices and sacred literature of the traditions presented within the Buddhist Society, please refer directly to the entries on the various traditions in this encyclopedia.

Address:

Buddhist Society
58 Eccleston Sq.
London SW1V 1PH
United Kingdom
<http://www.buddsoc.org.uk/>

Jamie Cresswell

Sources:

Biddulph, D., ed. *The Middle Way*. London: Buddhist Society, 1943–2000.
Buddhism in Britain. Vols.1–17. London: The Buddhist Lodge, 1926–1943.
Humphreys, Christmas. *Sixty Years of Buddhism, 1907–1967: A History and Survey*. London: Buddhist Society London, 1968.
Oliver, Ian P. *Buddhism in Britain*. London: Rider, 1979.

Builders of the Adytum

The Builders of the Adytum (BOTA) is a mystery school in the Western esoteric tradition and the major representative of the initiatory magical current originated by the Hermetic Order of the Golden Dawn (HOGD), a new magical group founded in England in the 1880s. The HOGD developed a

membership throughout the English-speaking world before it fell apart early in the twentieth century. Paul Foster Case (1884–1954) was an American initiate of the HOGD. Several years after the disintegration of the HOGD, in 1922, Case founded BOTA as a school of practical occultism.

Like the HOGD, BOTA emphasizes the Christian Qabalah (or kabbalah) as it had been appropriated from Jewish mysticism in the sixteenth century. The Qabalah presents a system for understanding the universe grasped through numbers and letters. According to this system, the cosmos emanated from God as ten realms (called *sephirot*) that are connected to each other by twenty-two paths. These are pictured in a diagram called the Tree of Life, which is seen as a representation of both the outer visible world and the inner psychological world of each person. During the magical revival in France in the nineteenth century, the twenty-two paths of the Qabalah were identified with the twenty-two trump cards of the tarot. The basic work of the BOTA consists of introducing its members to the mystical workings of the Qabalah and tarot. The symbols of the tarot are believed to speak directly to the universal structure of the human soul.

The practical occultism of BOTA leads to an affirmation of the oneness of God, the brotherhood of man, and the kinship of all life. The order has posed as its objective the promotion of the welfare of humanity, as exemplified in its seven-part program of working for (1) Universal Peace; (2) Universal Political Freedom; (3) Universal Religious Freedom; (4) Universal Education; (5) Universal Health; (6) Universal Prosperity; and (7) Universal Spiritual Unfoldment. It is believed that work with the tarot and Qabalah will bring with it individual spiritual enlightenment and that the transformed person will be better able to influence the larger social environment.

BOTA is an outer school, behind which stands an inner mystery school that offers instructions for those members who wish to participate. Members may relate to BOTA either as individuals or through joining a group (a *pronaos*). After initiation in a *pronaos*, the member may participate in BOTA group rituals.

BOTA is headed by a Board of Stewards and the Procurator General, the primary link between the outer order and the inner school (which exists only in the invisible magical realms). BOTA was largely confined to Southern California until the mid-1970s, but in the last quarter of the twentieth century, groups were founded in most of the states of the United States and also in Canada, Great Britain, the Netherlands, New Zealand, Colombia, and Aruba.

Address:

Builders of the Adytum
5105 N. Figueroa
Los Angeles, CA 90042
<http://www.bota.org>

Sources:

- Case, Paul Foster. *The Tarot*. Richmond, VA: Macoy Publishing Company, 1947.
- . *The True and Invisible Rosicrucian Order*. Self-published, 1928.
- Frazer, Feliz J. *Parallel Paths to the Unseen World*. Los Angeles: Builders of the Adytum, 1967.

Bulgaria

Bulgaria was settled by Slavic peoples as early as the seventh century B.C.E. They found the area occupied by Traco-Illyrian people, some of whom were displaced and others absorbed into the new dominant Slavic community.

In the wake of the coming of Attila and his Huns into the region, the Bulgars, a non-European people known for their warlike character, settled in north of the Black Sea (fifth century C.E.). Several centuries later they were forced into present-day Bulgaria by the Kazars. The Byzantine emperor recognized their existence as an autonomous state in 681. Once established in the area between the Byzantines to the south and the Magyars (Hungarians) to the north, they adopted the Slavic language and eventually Christianity. The Bulgarian king was baptized in 870.

The borders of Bulgaria changed frequently. It expanded greatly in the tenth century during King Simeon's rule (893–927), reaching across the Balkans to the Adriatic. In 1014 the kingdom was incorporated into the Byzantine Empire. During the tenth-century expansion, Simeon's armies captured the Macedonian territory, which had become the home of a new Gnostic religious movement, the Bogomils, followers of a peasant named Bogomil. He taught a dualism similar to Manicheanism, which viewed the world as a battleground for the struggle between a good deity, who had created the heavens, and an evil one, who had created the earth. Leadership of the Bogomils was vested in an ascetic celibate priesthood. The movement spread through Bulgaria and on to Constantinople. Though frequently the target of persecution, the movement survived as a popular form of religious life until the Muslim invasion and capture of Bulgaria by the Ottoman Turks in 1393. Bulgaria remained a part of the Ottoman lands through the empire's decline in the seventeenth and eighteenth centuries. Then in 1810 and again in 1823, Russian invaded, but did not stay.



Status of religions in Bulgaria, 2000-2050

Followers	2000			2025	2050
	total	%	rate		
Christians	6,664,000	81.0	-0.10	5,888,000	4,749,000
Orthodox	5,886,000	71.6	-0.99	5,030,000	3,935,000
Independents	580,000	7.1	23.73	620,000	550,000
Protestants	95,000	1.2	1.73	115,000	125,000
Muslims	977,000	11.9	-0.39	850,000	720,000
Nonreligious	413,000	5.0	-4.18	200,000	150,000
Atheists	167,000	2.0	-6.60	80,000	50,000
Jews	3,900	0.1	-0.72	3,800	3,000
Baha'is	660	0.0	-0.05	1,000	1,300
Total population	8,225,000	100.0	-0.58	7,023,000	5,673,000

A spirit of independence emerged strongly in the nineteenth century, and Bulgarians aligned with the Russians in their ongoing battles with the Turks. In 1878, the Berlin Congress carved out a semi-independent Bulgarian state. A constitutional monarchy was installed, with a grandson of the Czar as the ruler. The state continued to change boundaries in the series of Balkan wars that occurred over the next generation. Bulgaria aligned with Germany in both World Wars. It was invaded by the Soviet Union in 1944. After the war the country aligned with the Soviet Union. As the Soviet Union was falling apart, in 1989–1990, the Marxist hold on Bulgaria also gave way to a new democratic government, which began a new relationship with the rest of Europe.

Christianity had entered what is now Bulgaria by the second century. As Christianity emerged to dominance in the Mediterranean Basin, both Roman and Greek missionaries established churches. Their almost equal strength was demonstrated in the ninth century when King Boris (828–907) (a Bulgar) first accepted baptism

from the Greeks, then became a Roman Catholic, and still later returned to the Greek church, which in 870 named a Bulgar priest the archbishop of Bulgaria. Subsequently, priests were sent to Constantinople (Istanbul) for training. In 889, Boris abdicated in favor of his son Vladimir, who tried to reestablish Paganism and was deposed in 893 in favor of his brother, Simeon (r. 893–927). As part of building his empire, Simeon supported the establishment of a Bulgarian patriarchy independent of Constantinople. Thus the BULGARIAN ORTHODOX CHURCH came into existence.

When Bulgaria fell to Byzantium in 1186, the patriarchate was suppressed. It reappeared briefly in 1235 but was again suppressed during the days of the Ottoman Empire, when it was again made subordinate to the patriarch in Constantinople. It only reappeared in 1870, and it was not reconciled to the ECUMENICAL PATRIARCHATE until 1945. During the early twentieth century, the church claimed the allegiance of 85 percent of the Bulgarian people. It suffered greatly during and after World War II, and only began to recover after the fall of Marxism in 1990.

Non-Chalcedonian Orthodoxy is represented in Bulgaria by the ARMENIAN APOSTOLIC CHURCH, which originated with the movement of Armenians into Bulgaria as early as the fifth century, though the first church does not appear to have been built until the middle of the eleventh century. Through the centuries the Armenians have been able not only to remain, but to resist assimilation.

The ROMAN CATHOLIC CHURCH continued their presence in Bulgaria even after the country's alignment with Greek Orthodoxy. Missionaries came with the Crusaders, and priests of various orders arrived at different times. In the seventeenth century FRANCISCANS arrived in numbers and had the greatest success, most present Catholics being descendants of people converted during this period. In 1758 a vicariate was established in Sofia. The Diocese of Nicopoli was erected in 1789.

In the 1870s, Rome accepted a group of Orthodox believers who were allowed to keep their Bulgarian Orthodox rite. The Eastern Rite Bulgarians, now numbering around 7,000, constitute one of the small Eastern Rite enclaves in the Roman church.

The Roman church suffered the most damage under the post-World War II Marxist government. It lost all of its institutions, and most of its buildings. All foreign religious leadership were expelled in 1948. The bishop of Nicopoli was executed in 1952, and for several decades the church existed without episcopal leadership. Only in the 1970s was a new bishop consecrated.

Islam entered the country in force in 1393. Although there was no attempt to force conversion on the people, it is believed that many of the Bogomils and some Roman Catholics were among the converts. There are also many Gypsies who profess Islam. Through the years of Ottoman

control, many Turks settled in Bulgaria. They created a large Muslim community, primarily in the eastern part of the country. This community numbered more than 500,000 in the mid-1960s. The Turks lived in somewhat segregated communities, and in 1989 there was a marked attempt to assimilate them into the larger society. They resisted, and the Bulgarian government moved to suppress their demonstrations with force. In June 1989 they began deporting the Turkish Bulgarians to Turkey. Over the summer some 300,000 were forced out, at which point Turkey closed its borders. The situation led to a demand by the Muslims for religious freedom, a demand now seen as one of the first steps in the downfall of the Marxist government.

The Bulgarian Muslims are primarily of the HANAFITE SCHOOL OF ISLAM. The community is headed by its Grand Mufti.

Meanwhile, in the 1850s, missionaries from the AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS established a small mission in Bulgaria. Colleagues from the Methodist Episcopal Church (now a constituent part of the UNITED METHODIST CHURCH) followed the next year. However, the larger Protestant enterprise originated from Russia. Russian Baptists came in 1865, Seventh-day Adventists in 1891, and Pentecostals in 1921. The Pentecostals, though dividing into the Pentecostal Evangelical Church and the Free Pentecostal Church, became the largest element in the Protestant/FREE CHURCHES community.

The Jewish community in Bulgaria appeared in the second century C.E. As World War II began, there were some 50,000 members of the community, but in the decade after the war the great majority migrated to Israel. Today only about 6,500 remain. They are organized through the Central Jewish Religious Council and Synagogue in Sofia. The associated Organization of the Jews in Bulgaria operates a Jewish museum, publishing house, and resource center, also in Sofia. The Sofia Synagogue, which resembles the famous Sephardic house of prayer in Vienna, was opened in 1909.

In the wake of changes at the beginning of the 1990s, a number of both Eastern and Western religious groups have appeared in Bulgaria, beginning with an indigenous Bulgarian esoteric group, the WHITE BROTHERHOOD, which was able to revive. There is a spectrum of Hindu groups and several of the new religions, including THE FAMILY/CHILDREN OF GOD and the UNIFICATION MOVEMENT. The CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS established work that led to the creation of the Bulgaria Sofia Mission in 1990. The REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS also has a following.

A host of Christian Evangelical groups have begun missionary activity, among the most important being the Campus Crusade for Christ, the Greater Europe Mission and SEND International. The very conservative WISCONSIN EVANGELICAL LUTHERAN SYNOD began a mission in 1992. The sudden emergence of so many unfamiliar groups in

Bulgaria in the 1990s has presented a new challenge to a country with little experience with the radical religious pluralism that has become the common life of most of the world's countries in the twentieth century.

There is no council of churches in Bulgaria, and no church headquartered in the country is a member of the WORLD COUNCIL OF CHURCHES. However, Evangelical groups have formed the Bulgarian Evangelical Alliance, which cooperates with the WORLD EVANGELICAL ALLIANCE. The Evangelical Congregational Churches in Bulgaria, the outgrowth of the American Board mission, is a member of the WORLD ALLIANCE OF REFORMED CHURCHES.

Sources:

Mojzes, P. B. "A History of the Congregational and Methodist Churches in Bulgaria and Yugoslavia." Ph.D. dissertation, Boston University, 1965.

Oschlies, W. *Kirchen und religiöses Leben in Bulgarien*. Cologne: Bundesinstitut für Ostwissenschaftliche und Internationale Studien, 1983.

Stoyanov, P. *Churches and Religions in the People's Republic of Bulgaria*. Sofia: Synodical Publishing House, 1975.

Bulgarian Catholic Church

The Bulgarian Catholic Church is an Eastern Rite church, originally composed of members of the BULGARIAN ORTHODOX CHURCH who converted to Roman Catholicism in the 1850s. As had occurred elsewhere, the ROMAN CATHOLIC CHURCH (which had had a Latin Rite presence in the country for many centuries) allowed this group to keep a revised version of their Orthodox liturgy in Old Slavonic when the church was established in 1859.

As part of the process of founding the new church, Joseph Sokolsky was consecrated the first Bulgarian Catholic prelate in 1859. Unfortunately, soon afterward, he was abducted by the Russians and interned for the next eighteen years. Throughout the nineteenth century, the Bulgarian Orthodox had sought various means of freeing themselves from the control of the ECUMENICAL PATRIARCHATE in Istanbul. Then in 1870, the Turkish sultan finally allowed the Bulgarians to establish themselves independently of the patriarchate. This break occurred as the Bulgarian Catholic Church reached its peak at the beginning of the 1870s, when it counted some 80,000 faithful. Following the reestablishment of an independent Bulgarian Orthodox Church, 60,000 members of the Bulgarian Catholic Church left the fold and returned to Orthodoxy.

The number of members of the Bulgarian Catholic Church dwindled to around 7,000 in the 1970s. It has revived in the 1990s and now reports approximately 15,000 members. The church is headed by its Apostolic Exarch, who resides in Sofia.

Sources:

Roberson, Ronald G. *The Eastern Christian Churches—A Brief Survey*. 5th ed. Rome: Edizioni Orientalia Christiana, Pontificio Istituto Orientale, 1995.

Bulgarian Orthodox Church

Christianity came to Bulgaria as early as the second century C.E. Through the next centuries the area became a battleground in which Roman Catholicism and Eastern Orthodoxy vied for control, with the latter, due in large part to the proximity of Constantinople, the eventual victor. In 870, the orientation of Bulgaria toward the East was solidified when King Boris convinced Constantinople to appoint a Bulgar as archbishop of Bulgaria. Boris retired in 889 to become a monk. His son Simeon (r. 893–927) actively pursued the substitution of Slavonic for Greek in the church's liturgy (utilizing the translation by the Greek missionaries Methodius and Constantine). He also pushed the Bulgarian bishops to declare their autonomy, in spite of the opposition of the ECUMENICAL PATRIARCHATE in Constantinople.

In 1018, the Bulgarian kingdom fell to Byzantine forces, and the new authorities suppressed the Bulgarian Patriarchate. It was reestablished in 1235. But then in 1396 Bulgaria fell under the domination of the Ottoman Empire. After the fall of Constantinople, the Bulgarian Church once again came under the control of the Ecumenical Patriarchate in Constantinople. Only in 1870 did the Turkish authorities allow the Bulgarians again to set up independently. Then two years later, the Greek Orthodox authorities excommunicated the Bulgarians. Only in 1945 did the Bulgarian Orthodox Church reconcile with the Ecumenical Patriarchate. A new patriarch was elected and enthroned in 1953.

Unfortunately, by the time that it had the Ecumenical Patriarchate's approval, the country had fallen under the control of a Marxist government, with its antireligious perspective. All the monasteries were appropriated by the new government, though they were returned in 1953 after the church made a formal statement of allegiance to the new government. It is estimated that the church went from counting the adherence of 85 percent of the population to around 25 percent by the mid-1960s. Through the years to the overthrow of the Marxist government at the beginning of the 1990s, the church received financial support from the government, but only at a survival level. The two theological seminaries, Tcherepich Seminary and the Sofia Theological Seminary, were allowed to remain open.

Through the twentieth century, Orthodox church members became part of the diaspora that brought many Eastern Europeans to Western Europe and North America. Congregations began to appear soon after the beginning of the twentieth century. A diocese was created in America in

1937. In 1974, the American diocese incorporated separately as the Bulgarian Eastern Orthodox Diocese of the U.S.A., Canada, and Australia, and announced that it could no longer accept direction from the patriarchate in Sofia. The split was partially healed in 1962, when the patriarch recognized the independent jurisdiction. That reconciliation led to a schism within the American church and the formation of an anti-Communist Bulgarian Orthodox Church (Diocese of North and South America), which has not yet reconciled to the parent church. There is also a diocese for Western and Central Europe, now headquartered in Germany.

In 1998, the Bulgarian Orthodox Church claimed that its twelve dioceses held the loyalty of more than 85 percent of the people, though other estimates are considerably lower. The church is led by its patriarch, currently His Holiness Patriarch Maxim. The church supports the Theological Seminary St. John of Rila in Sofia.

Amid complaints of a lack of ecumenical openness, in 1998 the church withdrew from the WORLD COUNCIL OF CHURCHES in protest of its dominance by Protestants and its concentration on a set of liberal theological issues such as the status and role of women, liturgical reform, and sexuality.

Address:

Bulgarian Orthodox Church
 Oboriste 4
 090 Sofia
 Bulgaria
<http://www.aster.net:8080/ort.church.bg/> (in Bulgarian)
<http://www.bulch.tripod.com/boc/contentsen.htm> (in English)

Sources:

Raikin, S. T. "Nationalism and the Bulgarian Orthodox Church." In *Religion and Nationalism in Soviet and East European Politics*, edited by P. Ramet. Durham, NC: Duke University Press, 1989.

Slijepcevic, D. *Die bulgarische orthodoxe Kirche, 1944–1956*. Munich: R. Oldenburg, 1957.

Burkina Faso

Burkina Faso is a country of more than nine million people in central Africa, north of the Ivory Coast, Ghana, and Togo. More than sixty distinct peoples reside in the country, though the Mossi people established themselves as dominant in the eleventh century. Through its leadership in and organization of the various peoples, this group was able to fend off attempts by different African neighboring kingdoms to expand into its territory. It was not as successful in stopping invasion by the French in the years between 1895 through 1904. French forces burned villages, slaughtered livestock, and killed thousands of individuals. Their harsh

rule was challenged in 1916, but the insurrection looking to throw off French control was violently repressed.

In 1919, Upper Volta, as it was called at the time, was incorporated into the colony of Upper Senegal-Niger. Its colonial status went through several changes prior to the area being granted freedom in 1960. A series of government coups followed. Thomas Sankara was brought to power by such a coup in 1983. The next year he changed the name from Upper Volta to Burkina Faso. In 1991, a new democratic constitution was adopted, and some stability appears to have been brought to the country.

Burkina Faso has been one of the more resistant areas of the world to both Muslim and Christian proselytization, understandable given the violent nature of its interactions with both its Muslim neighbors to the north and with Europeans in the twentieth century. Each of the different peoples has its own language and its own religion, though the different indigenous faiths have some similarities with each other. Among the more famous of the groups are the Dogon people (*see* DOGON RELIGION), whose traditional land reaches into neighboring Mali.

Islam entered the area in the eighteenth century, and toward the end of the century a mosque was built and an imam installed in Ouagadougou, the country's present capital. Islam spread successfully among some peoples, such as the Fulani, Masina, Sia, Songhai, Udalan, Wala, and Zerma. In 1962, the Muslim Community, a national organization, was founded. Most Muslims follow the Sunni MALIKITE SCHOOL, but there is a significant presence by the TIJĀNIYYA SUFI ORDER and QADARIYYA SUFI ORDER. The AHMADIYYA MOVEMENT IN ISLAM is also active in the capital.

Christianity appears to have been established in Upper Volta only in 1901, when the WHITE FATHERS opened a mission at Ouagadougou. From the center of the country the work reached out to various peoples, and in spite of the nature of the French domination of the country, steadily expanded. The vicariate of Ouagadougou was erected in 1921. The next year, an indigenous religious order, the Black Sisters of the Immaculate Conception, was formed. Ouagadougou became an archdiocese in 1955.

The ASSEMBLIES OF GOD (AOG) pioneered Protestant/FREE CHURCH presence in Upper Volta. AOG missionaries settled in the capital in 1921. In 1933 they opened a Bible school and began turning out numerous educated lay workers. The CHRISTIAN AND MISSIONARY ALLIANCE began work in Dioulasso in 1923, and joined their strength to the AOG in translating the Bible into the indigenous languages.

The first indigenous church was an independent congregation in the capital city, Temple Apostolic. Over the last half of the twentieth century several other independent groups emerged, and a number came in from neighboring countries. Very conservative Evangelical churches have



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Burma

See Myanmar

Burundi

Burundi, one of the poorer countries of the world, is located in central Africa between the northeast shore of Lake Tanganyika and Rwanda. Like its neighbor to the north, it was originally settled by the Hutu and Twa peoples and then overrun by the Tutsi (or Watusi) people in the fifteenth century. Much of the history of Burundi has been written in the continuing ethnic struggle between the conqueror and the conquered, the same struggle that has had such disastrous results in Rwanda. The Tutsi held sway until the late nineteenth century when Germany moved into the area and established the colony of Rwanda-Urundi. Following World War I, Belgium took over from Germany, divided Burundi from Rwanda and merged it into the Congo. Under the Belgian system, Tutsi, though a minority, were placed in all the local governing positions.

Burundi gained its independence in 1963. Following four years of instability, a Tutsi prime minister staged a coup, and as president purged the government of Hutu officials. In 1971, still during the rule of the Tutsi Michael Micombero (r. 1966-1976), more than 350,000 Hutu were killed and an additional 70,000 fled the country. Jean-Baptiste Bagaza (r. 1976-1987), supported by the Hutu majority, succeeded Micombero. More recent decades have been marked by attempts to hold democratic elections and several coups; the most recent saw President Sylvestre Ntibantunganya replaced in 1996 by the current president, Pierre Buyoya, who has the backing of the Tutsi majority, which controls the government, army, and security forces. During most of the 1990s, the country was involved in a civil war.

The original religions of the several groups that constitute Burundian society have survived, to some extent

Status of religions in Burkina Faso, 2000-2050

Followers	2000			2025	2050
	total	%	rate		
Muslims	5,796,000	48.6	2.85	12,370,000	19,741,000
Ethnoreligionists	4,070,000	34.1	2.49	6,005,000	6,572,000
Christians	1,988,000	16.7	3.21	4,760,000	8,768,000
Roman Catholics	1,129,000	9.5	3.06	2,600,000	4,800,000
Protestants	799,000	6.7	3.43	2,000,000	3,700,000
Independents	54,000	0.5	3.31	150,000	250,000
Nonreligious	78,700	0.7	4.64	180,000	400,000
Baha'is	2,800	0.0	4.39	5,000	8,000
other religionists	550	0.0	3.29	1,000	1,700
Total population	11,937,000	100.0	2.80	23,321,000	35,491,000

dominated the Christian community in Upper Volta, and they created the country's primary Christian cooperative association, the Federation of Evangelical Churches and Missions in the Upper Volta, in 1961. The federation is associated with the Association of Evangelicals of Africa and Madagascar and the WORLD EVANGELICAL ALLIANCE. Burkina Faso is one of the few countries of Africa that does not have a church in the WORLD COUNCIL OF CHURCHES, though the Association des Églises évangéliques réformées du Burkina Faso, an indigenous church formed in 1977, is a member of the WORLD ALLIANCE OF REFORMED CHURCHES.

In the relatively free religious environment created by the country's constitution, Burkina Faso has become home to different global religious groups such as the BAHÁ'Í FAITH, the JEHOVAH'S WITNESSES, and the ANCIENT AND MYSTICAL ORDER OF THE ROSAE CRUCIS.

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among the Hutu, but especially among the Twa. Prior to 1966, the country was ruled by a king who was assisted by a set of priests (called *ganwa*), and the overthrow of the king did not help the survival of traditional religion. Among the Twa, the Creator is known as Imana. A popular form of the traditional religion that originated in Rwanda is focused on a hero figure known as Kiranga. The Kiranga religion is a semisecret group with a hierarchical organization. Followers are known as Abana b'Imana (children of Imana). Kiranga, who is seen as an intermediary, is assigned the ability to facilitate or stop a person's access to Imana.

The original attempt to establish a Christian mission in Burundi was launched in 1879 by the WHITE FATHERS. Two years later, two priests were killed, and no further efforts were made to evangelize the land until 1899. By this time Burundi had come under German control. When the Belgians took over, they forced the closure of the German missions, and French priests began to flow into the area. In 1922 the ROMAN CATHOLIC CHURCH in the area was formed into a vicariate apostolic. Suddenly, in 1930, the number of adherents began to grow rapidly, and by 1937 almost a half million new members had been added. The present University of Bujumbura was originally founded as a Catholic institution by priests from the Society of Jesus (JESUITS).

The first African bishop (a Tutsi) was appointed in 1959. The church has been deeply affected by the intertribal warfare that erupted into violence in 1972–1973. Eighteen priests were killed in massacres that took 100,000 lives. Most of the Hutu intelligentsia were killed, including a number of Catholic medical workers. The church has tended to favor the Tutsi elite, and during the early 1980s it opposed a number of reforms instituted by then president Bagaza that attempted to end discrimination against the Hutu. Bagaza forced a number of missionaries from the country and confiscated church property. The government and church were not reconciled until 1989, at which time the church's former property was returned.

Protestantism entered the country in 1907 when German Lutherans opened a mission, but they were soon forced out by the Belgians. Since Belgian Protestants were unable to



Status of religions in Burundi, 2000-2050

Followers	2000			2025	2050
	total	%	rate		
Christians	6,138,000	91.7	2.21	10,851,000	14,770,000
Roman Catholics	3,828,000	57.2	1.81	6,600,000	8,500,000
Protestants	800,000	12.0	3.27	1,600,000	2,400,000
Anglicans	500,000	7.5	3.63	1,000,000	1,500,000
Ethnoreligionists	450,000	6.7	0.23	500,000	400,000
Muslims	92,300	1.4	2.51	190,000	350,000
Hindus	5,600	0.1	1.18	10,000	17,500
Baha'is	5,400	0.1	3.07	10,000	20,000
Nonreligious	3,800	0.1	1.84	8,000	14,000
Total population	6,695,000	100.0	2.07	11,569,000	15,571,000

take over from their German colleagues, Danish Baptists established work in 1928. In the meantime SEVENTH-DAY ADVENTIST missionaries had found their way into the country (then a part of the Congo). During the 1930s, a variety of Protestant and FREE CHURCHES bodies established missions, including the Kansas Yearly Meeting of Friends (now the EVANGELICAL FRIENDS INTERNATIONAL) (1932), the FREE METHODIST CHURCH OF NORTH AMERICA (1935), the Swedish Free Mission (1935), and the CHRISTIAN BROTHERS (1938). The Swedish Free Mission, a Pentecostal body now known as the Églises de Pentecoste, has become the second largest church in the country. Three American churches with a Wesleyan Holiness background, the Churches of Christ in Christian Union, the Congregational Methodist Church and the Evangelical Methodist Church, supply support to the Église Évangélique Mondiale.

The CHURCH OF ENGLAND also entered the country in 1934 with the arrival of CHURCH MISSIONARY SOCIETY missionaries and was greatly assisted by a religious revival

that swept through East Africa right at the time they were setting up work. The mission founded a variety of medical facilities and a teacher training school, Warner Theological College. The first African bishop was named in 1965, and the following year Burundi became a diocese in the Church of the Province of Uganda, Rwanda, and Burundi. As the work grew, Uganda was separated and the Congo (Zaire) added. More recently, Burundi was established as a separate province. The CHURCH OF THE PROVINCE OF BURUNDI, now the third largest religious group in the country, is a member of the WORLD COUNCIL OF CHURCHES.

The KIMBANGUIST CHURCH, which entered in 1965 from the Congo (then Zaire), was the first of the African Initiated Churches to gain a significant following. Three years earlier, there had been a schism from the Anglican church in southern Burundi, but the *Église de Dieu au Burundi*, as the new church was called, lost most of its members when it was officially suppressed in 1965. Even earlier there was a schism from the Friends church, but it soon died out.

Approximately two-thirds of Burundi's 5,500,000 citizens are Christian, the majority being Roman Catholics. Many of the Protestant churches are united in the National Council of Churches of Burundi, which in turn is affiliated with the World Council of Churches. The majority of the remaining population follow traditional African faiths. There are about 50,000 Muslims. Most of the African Muslims are Sunnis who follow the MALIKITE SCHOOL OF ISLAM. There is a minority of Asians who follow Ismaili and SHI'A ISLAM and a few BOHRAS (members of the SHIAH FATIMI ISMAILI TAYYIBI DAWOODI BOHRA). Most Muslims live in western Burundi near Lake Tanganyika.

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Bwiti

One of the largest new religious movements in Gabon, in western equatorial Africa, is the syncretistic and ethnically based Bwiti movement, also known as *Église de Bwiti* (Church of the Initiates) and the Eboga religion, after the bitter hallucinogenic root known as *eboga*, which is used ritually in all-night vigils. Found among the southern Fang people,

Bwiti is a group of several religious movements named after a traditional initiation society. It is essentially a revitalization of ancient Fang ancestor rites, a movement originating at the end of the nineteenth century and persecuted by colonial and Catholic authorities alike. By 1945 it had incorporated some Christian (especially Catholic) elements, and the religion is constantly changing. The Gabon government legalized it in 1970 on an equal footing with Christianity and Islam.

Bwiti members meet all night with traditional music and dance, have an elaborate mythology, and use traditional narcotic drugs to acquire religious power and encourage communication with the ancestors. The Bwiti savior, identified with Christ, is called Nzambia-Pongo, and is at the heart of initiation and other rituals, as is the eboga drug. In these vigils, traditional music on a sacred harp and dancing led by the *Nganga*, who represents Christ, together with the consumption of eboga, prepare initiates, known as *banzie* (angels), to fly away to another world, where they achieve a state of "one-heartedness" and are reunited with the ancestors and the Mother of God.

In 1983 a *Catechism of the Bwiti Religion* was publicly displayed. The movement spawned a united organization called the Association of Eboga Members, founded by Ovono Dibenga Louis-Marie in 1984. By 2000, the movement was thought to have some 60,000 members in Gabon and Equatorial Guinea, perhaps 20 percent of the Fang people. There is a related initiation movement known as Mbiri (named after spirit beings known collectively as *imbwiri*), which also is found among the southern Fang, uses eboga in rituals, and is primarily a healing and antisorcery cult seeking direct communication with the ancestors.

The headquarters of the Bwiti movement is in Libreville, Gabon.

Allan H. Anderson

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Byakkō Shinkō Kai

Byakkō Shinkō Kai is a Japanese new religion founded by Goi Masahisa (1916–1980) in 1951. As a teacher of SEICHONO-IE, Goi devoted himself to others who were suffering, but he gradually doubted the practice and teachings of the religion, and then he broke away from it. After various spiritual experiences he received a special message from God, "May Peace Prevail on Earth," and founded his own reli-

gious movement. According to Goi's teachings, words and thoughts are waves vibrating at different frequencies, and peace prayer vibrating at the highest possible level has a purifying effect on people and the world. Byakkō Shinkō Kai emphasizes prayer for world peace and teaches that human beings derive from the universal *Kami* (Deity) and that everyone has *Shugorei* (guardian spirits) and *Shugoshin* (guardian deities). The prayer for world peace is as follows:

May peace prevail on earth
 May peace be in our homes and countries
 May our missions be accomplished
 We thank thee, Guardian Deities and Guardian Spirits.

Following Goi's death in 1980, his adopted daughter Saionji Masami became the spiritual leader. It is believed that Goi sends spiritual messages to the Earth using Saionji as a medium. Byakkō Shinkō Kai adherents distribute stickers and erect Peace Poles and have conducted world peace prayer ceremonies in such cities as Los Angeles and Assisi.

As the new century began, Byakkō Shinkō Kai claimed some five hundred thousand members. Although the great majority of members reside in Japan, some have joined the Japanese diaspora and may now be found in the United States, South America, and Europe.

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Keishin Inaba

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Cambodia

Located in mainland Southeast Asia, the Kingdom of Cambodia (Kampuchea in Khmer, Kambuja in early Khmer) in 2000 had a population of 11.6 million people, of whom 90 percent were Theravada Buddhist. Indigenous/highland peoples constituted approximately 5 percent of the population, followed by Muslim Chams with 500,000 adherents and some 60,000 Christians. The country is 85 percent ethnic Khmer.

The indigenous belief system of the Khmers was challenged, principally through court circles, where many adopted Brahmanism and Indian social customs and mores during, in particular, India's Gupta period (second to seventh centuries C.E.). Pockets of Buddhism were also evident. A Hindu-Mahayana Buddhist cosmology reached its apogee during the so-called classical period of Cambodian (and Southeast Asian) history, between the ninth and fourteenth centuries. The Khmer rulers of the Angkor Empire claimed, as adherents of the *deva-raj*a, or god-king cult, to be incarnations of Siva, Vishnu, or in some cases, future Buddhas (bodhisattvas) ruling as Buddha-raj

The current Sinhalese-rooted, Pali-language Theravada Buddhism came to Cambodia via Siam in the twelfth and thirteenth centuries from its foothold among Talaing (Mon) monks in southern Burma. Along with Islam in the southern, insular reaches of Southeast Asia, this older, Council of Elders (= Theravada) form of Buddhism spread on the mainland as a popularly based religious movement. If the Hindu-Mahayana Buddhist tradition of Angkor was court-centered and based on a priestly class, Theravada Buddhism was village-based and monastic, with monks identifying with and catering to the needs of the people, their service being seen as a means of gaining merit. It was not until the mid-fourteenth century that the Khmer court formally adopted Theravada Buddhism. The Angkor Empire, under siege by Siamese forces, succumbed in 1432,



Status of religions in Cambodia, 2000-2050

Followers	2000			2025	2050
	total	%	rate		
Buddhists	9,462,000	84.7	2.65	13,989,000	17,272,000
Chinese folk-religionists	524,000	4.7	2.49	750,000	900,000
Ethnoreligionists	485,000	4.4	1.22	600,000	650,000
Nonreligious	263,000	2.4	2.79	470,000	800,000
Muslims	259,000	2.3	2.61	420,000	600,000
Christians	119,000	1.1	5.09	231,000	358,000
Independents	74,700	0.7	5.80	140,000	220,000
Roman Catholics	22,000	0.2	3.90	45,000	65,000
Protestants	21,500	0.2	4.02	45,000	70,000
Neoreligionists	34,600	0.3	-0.39	36,000	40,000
Hindus	28,700	0.3	3.68	60,000	120,000
Atheists	27,400	0.3	0.91	30,000	35,000
Baha'is	12,900	0.1	1.58	15,000	25,000
Total population	11,168,000	100.0	2.58	16,526,000	20,700,000

after which remnants of the Hindu-Mahayana Buddhist belief system died out.

The politically unstable post-Angkor period, which lasted until the onset of the French protectorate in 1863, was marked by territorial encroachments from Theravada Buddhist Siam and Sinitic Vietnam and attempted introductions of Christianity by Spanish and Portuguese missionaries and traders in the sixteenth and early seventeenth centuries; as well as by an interlude of Islamic rule in the mid-seventeenth century. Islamic traders from the Malay Archipelago and refugees from Champa, conquered by Vietnam, form the basis of Cambodia's Muslim community



A Buddhist monk at a temple in Phnom Bok, Cambodia, 1993 (Corel)

today. The indirect rule of the French, which lasted until 1953, coincided with a Buddhist revival, spurred in part by a largely passive resistance to the European presence. Monks succeeded in thwarting French attempts to replace the Buddhist education system. But influenced in part by the Dhammayutikaya reform sect initiated by Siam's Western-influenced King Mongkut IV in the 1850s, the Khmer Sangha (community of monks) in the capital replaced a mythopoeic approach to Buddhism with a more rational, scriptural approach after the turn of the century. The BUDDHIST INSTITUTE became the principal instrument for a print-based Buddhism.

In the interest of Western-style "nation-building" following independence in 1953, the Buddhist sangha became marginalized and co-opted by a more secular, modernizing state. The monk-based educational system was replaced by secular instruction. Extreme forms of nationalism erupted following the overthrow of the monarchy in 1970; the millenarian Communist movement that overthrew the republic in 1975, the Khmer Rouge, was especially extremist and carried out a reign of terror, which included targeting all forms of religious expression. Of the 65,000 Buddhist

monks and novices registered in 1969, when the country's population was seven million, very few (most estimates do not exceed 3 to 5 percent) survived the 1970s, and of those who did, many chose to emigrate to the West in the 1980s. A majority of the country's 3,369 *wats* (temple-monasteries) were destroyed in the 1970s.

Since the lifting of restrictions on Buddhist practice in 1988 by the Communist government installed by Vietnam in 1979, nearly all *wats* have been rebuilt, and villagers' sons have again been ordained. (The Vietnamese withdrew from Cambodia in 1989.) The number of monks increased from approximately 6,000 in 1988 to more than 51,000 in 3,685 *wats* in 2000. Freedom of religion was fully restored in 1993 following UN-sponsored elections, the formation of a new government under a new constitution, and the restoration of the monarchy. At the same time, the government-controlled sangha remained a weak institution and force in society in 2000, with the Buddhist revival propelled largely by tradition-bound villagers. Nonetheless, formal monastic education resumed in the early 1990s, and in 2000, there were 272 primary schools with more than 9,000 students and 8 secondary schools with 1,460 enrollees. Although the Buddhist university founded in 1954 reopened with preparatory classes in 1997, the first 30 monks formally began undergraduate studies only in 2000. Sri Lankan monks have assisted with Pali and Sanskrit studies in secondary and tertiary education in Phnom Penh, the capital.

The ROMAN CATHOLIC CHURCH had only four congregations and some 200 members by 1840. However, an apostolic prefecture was created in 1850, which was elevated to a vicariate in 1924. It functioned primarily among Vietnamese and French residing in Cambodia, and the first Khmer priest was not ordained until 1957. The Vietnamese Roman Catholics were among the first attacked following the change of government in 1970, and the church was decimated over the next five years. Protestant work began in 1923 when missionaries from the CHRISTIAN AND MISSIONARY ALLIANCE (CMA) began work in Phnom Penh, and that work led to the formation of the Église Évangélique Khmère. Missionaries were expelled in 1965 when the United States and Cambodia broke diplomatic relations, but returned in 1970. CMA efforts fared better during the 1970–1975 period, as its work was among Cambodians. The SEVENTH-DAY ADVENTIST CHURCH and the Anglicans also have congregations, the latter attached to the Anglican diocese in Singapore. Evangelical and apostolic Protestant missionary activity has increased rapidly since the 1990s.

Peter Gyallay-Pap

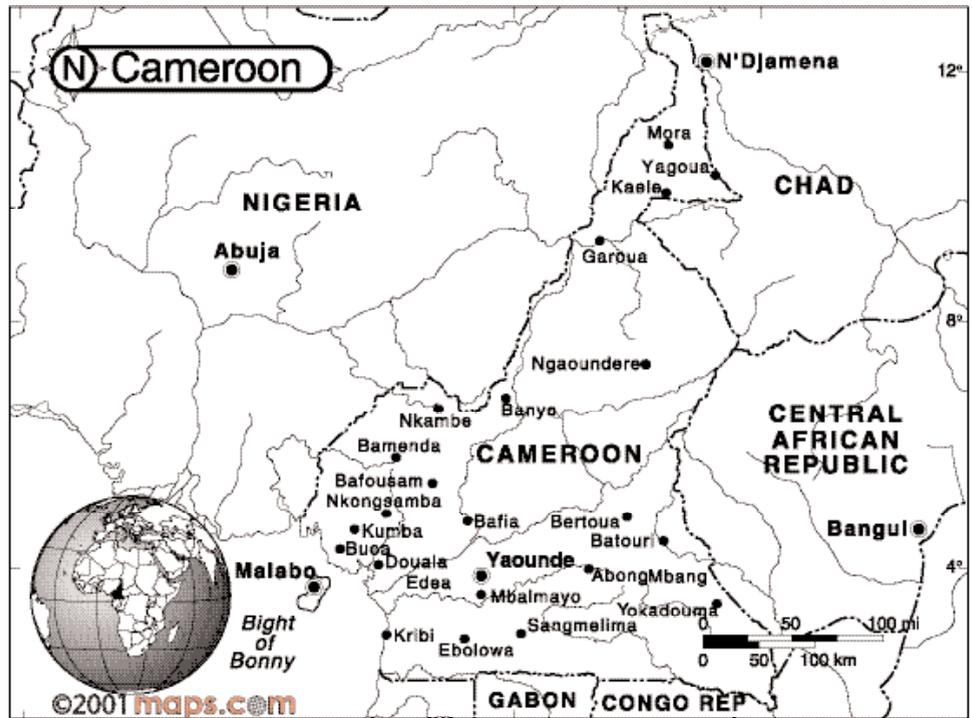
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Cameroon

Cameroon was the original home of the Bantu peoples (now found throughout sub-Saharan Africa), and more than a hundred of the groups now found in the country are part of the larger Bantu culture. Other important groups include the Fulani in the north and the Baka Pygmy people in the southeast.

The Portuguese arrived in 1429, but significant European penetration of the country awaited the coming of the Germans in 1884. At that time there existed in the interior the Emirate of Adamaua, established a century earlier when the Muslim Fulani moved into the region from Nigeria. European powers recognized German hegemony in the coastal region but not until 1894 did the British relinquish their claim over the emirate. Then in the mid-1890s the Germans attempted to exercise their power in the region, and a war ensued (1897–1901). German takeover of the more fertile regions led to widespread hunger and resultant deaths among the Cameroon peoples.

France and England took control of parts of Cameroon as a result of World War I. Movements for independence, which became prominent following World War II, led to the establishment of an independent nation in 1960. At that time, Alhaji Ahmadou Ahidjo (a Muslim) emerged as the president and strongman and retained power until 1982. His successor, Paul Biya (a Christian), continued Ahidjo's repressive policies while dropping many of Ahidjo's colleagues from the government. In 1992, Biya allowed more open elections, and opposition parties proved in the majority, though Biya was reelected as president. He continues in office with powers to override the legislature.

Status of religions in Cameroon, 2000-2050

Followers	2000			2025	2050
	total	%	rate		
Christians	8,174,000	54.2	3.07	16,043,000	25,649,000
Roman Catholics	3,989,000	26.5	2.99	7,600,000	12,398,000
Protestants	3,120,000	20.7	3.84	6,500,000	9,500,000
Independents	590,000	3.9	3.96	1,400,000	3,000,000
Ethnoreligionists	3,582,000	23.7	2.11	4,000,000	2,195,000
Muslims	3,202,000	21.2	2.78	6,123,000	9,000,000
Baha'is	64,300	0.4	2.96	150,000	150,000
Nonreligious	45,800	0.3	3.99	140,000	250,000
Atheists	14,200	0.1	2.61	22,000	35,000
other religionists	3,200	0.0	4.24	6,000	11,000
Total population	15,085,000	100.0	2.78	26,484,000	37,290,000

Traditional religions continue to be practiced by around one-fifth of the Cameroon people; several groups such as the Bugudum and Duru have been unresponsive to either Christianity or Islam. Among the religious functionaries noted in traditional Cameroon societies is the blacksmith, who not only engages in iron smelting but in divining the future. As in traditional religions in other African lands, magic forms a significant aspect of the belief systems. The tension between traditional religions and the more dominant Christianity and Islam is reflected in the legal system, where specific provisions exist against the practice of witchcraft (malevolent ritual or magic). Indications are that no moves are made against the practice of magic unless it is accompanied by the commission of otherwise illegal acts.

Islam, of the Sunni MALIKITE SCHOOL, was introduced into Cameroon from Nigeria and Mali with the migration of the Fulani people in the eighteenth century. The several Fulani fiefdoms evolved into the Emirate of Adamaua,

which was headquartered in what is now Nigeria. In Cameroon, the religious and secular authority was united in the persons known as *lamidos*.

In the nineteenth century, the Fulani leadership began to push the local population to convert to Islam. Many who refused to convert moved to the mountainous region in order to continue their traditional religious practices. They had particular success among the Bamum and Shoa people.

Besides the Sunnis, there are several Sufi brotherhoods that are active in Cameroon, the most prominent being the QADIRIYYA and the TIJANIYYA. The BAHAI FAITH began to grow in the 1960s and now has almost two hundred spiritual assemblies.

Christianity was introduced into Cameroon in 1841 when missionaries from Jamaica representing the Baptist Missionary Society (UK) arrived. In 1884, owing to the new German hegemony, the work was transferred to the control of the BASEL MISSION. Some who did not like the changes wrought by the Basel Mission separated and sought help from German and German-American BAPTISTS, who in 1898 organized the Mission Society of the German Baptists. Meanwhile a third group separated from mission control altogether. The Baptist missionaries were expelled during World War I. The work of both missions in what became French territory was ceded to the PARIS MISSION after World War I, but the work remained separate, and both eventually matured (1957) as separated organizations, the EVANGELICAL CHURCH OF CAMEROON (by far the largest Protestant Church in Cameroon) and the UNION OF BAPTIST CHURCHES OF CAMEROON. Meanwhile, the work in the British West Cameroon eventually fell into the hands of missionaries representing the North American Baptist General Conference, a German-American organization. In 1954 that work reorganized as the CAMEROON BAPTIST CONVENTION.

Presbyterians entered the country from the United States in 1879 and began what became a French-speaking church, now known as the PRESBYTERIAN CHURCH OF CAMEROON. The Basel Mission began in 1884, and its mission became what is now an English-speaking church whose congregations are primarily in the western part of the country. Both the French-speaking church and the English-speaking church became autonomous churches in 1957.

There are also two Lutheran churches in Cameroon, and the SEVENTH-DAY ADVENTIST CHURCH has built a respectable presence. Pentecostals are present, but no one church has pushed out ahead. Possibly the APOSTOLIC CHURCH (from the United Kingdom) has been as successful as any. Independent churches began with separations of Baptists from missionary authority in 1864 and 1888 that led to the NATIVE BAPTIST CHURCH OF CAMEROON and of the Presbyterians in 1934 that led to the formation of the AFRICAN PROTESTANT CHURCH. More recently, a variety of AFRICAN INITIATED CHURCHES have appeared, most,

such as the CHERUBIM AND SERAPHIM, having come to Cameroon from neighboring Nigeria.

Members of the Society of the Catholic Apostolate (an order founded by St. Vincent Pallotti in 1835 in Italy and popularly known as the Pallotines) initiated the work of the ROMAN CATHOLIC CHURCH in Cameroon in 1890. The work grew slowly until the 1930s, when something like a mass movement into the church began. It grew particularly strong in the area around the capital, Yaoundé. The church pushed into the north after World War II, but has encountered stiff resistance in that predominantly Muslim area. It has gone on to become the largest Christian body in the country. In the 1980s it began a self-conscious effort to build an indigenous priesthood and hierarchy.

The WORLD COUNCIL OF CHURCHES (WCC) is represented in the Federation of Protestant Churches and Missions in the Cameroon, which includes WCC member churches such as the Evangelical Church of Cameroon, the Native Baptist Church of Cameroon, the African Protestant Church, and both the PRESBYTERIAN CHURCH IN CAMEROON and the Presbyterian Church of Cameroon.

Apart from the ANCIENT AND MYSTICAL ORDER ROSAE CRUCIS, which has chapters in most French-speaking countries, there are few Western Esoteric or Eastern religions that have a presence in Cameroon. The UNIFICATION CHURCH has opened an office of its International Relief Friendship Foundation to work among the poor. There is one center each of the INTERNATIONAL SOCIETY FOR KRISHNA CONSCIOUSNESS and of SAHAJA YOGA.

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Cameroon Baptist Convention

BAPTISTS in Cameroon were greatly affected by the changing European interventions in the region. Work begun in the nineteenth century by British Baptists was turned over to the BASEL MISSION in the 1880s. The Germans were asked to leave during World War I and the land divided between the British and French. In British West Cameroon the mission was under the leadership of German Americans associated with what is now known as the North American Baptist Conference. Over the next decades, the American missionaries expanded the mission and founded a variety of institutions, including two hospitals, two colleges and

other schools, and a center for the treatment of Hansen's disease. The steps toward the independence of the mission began with the formation of the Cameroon Baptist Convention in 1954.

In the mid-1990s, the Cameroon Baptist Convention reported some 65,000 members, making it the largest of the several Baptist groups currently operating in the country. It supports the Baptist Bible Training Center at Ndu, and is a member of the BAPTIST WORLD ALLIANCE.

Address:

Cameroon Baptist Convention
P.O. Box 1
Bamenda-Mezam, Northwest Province
Cameroon

Sources:

Kwast, Lloyd E. *The Discipling of West Cameroon: A Study of Baptist Growth*. Grand Rapids, MI: William B. Eerdmans, 1971.
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Canada

Canada is the second largest country in the world and now home to all major world religions and many new religious movements. In 1900 almost 99 percent of the population identified in one way or another with a Christian body. That number is now down to about 80 percent, and, based on social trends, David Barrett predicts that percentage will fall to 63 percent by 2025.

Census reports from 1981 and 1991 reflect the relative decline of Christian faith in Canada. Of the six major Protestant groups, only Pentecostals experienced both numerical and percentage growth, from 338,790 (1.4 percent) in 1981 to 436,435 (1.6 percent) a decade later. The UNITED CHURCH OF CANADA, formed in 1925 and Canada's largest Protestant group, experienced a drop of 17 percent in total membership and over 4 percent of the national population. Anglicans, Presbyterians, Lutherans, and Baptists also lost ground in both numbers and percentage. The ROMAN CATHOLIC CHURCH, accounting for over 45 percent

of the population, gained almost 1 million members in the ten-year period, but went down 1.3 percent, with a membership of just over 12 million.

Canada achieved nationhood in 1867. Before and since, the land's native peoples have faced enormous difficulty in maintaining social and cultural independence. As in the United States, the arrival of the European explorers in the sixteenth and seventeenth centuries forever altered the religious and social identity of the Inuit and other native peoples. Over time, most natives adopted some form of identification with Christianity, though there is evidence that the rituals of particular Christian traditions are mixed with abiding native rites and practices.

Status of religions in Canada, 2000-2050

Followers	2000			2025	2050
	total	%	rate		
Christians	24,762,000	79.5	0.91	28,864,000	31,020,000
Roman Catholics	13,018,000	41.8	1.06	15,500,000	16,800,000
Protestants	5,350,000	17.2	0.96	5,700,000	5,800,000
Independents	1,680,000	5.4	1.84	2,700,000	3,400,000
Nonreligious	3,391,000	10.9	2.21	4,850,000	6,360,000
Chinese folk-religionists	775,000	2.5	1.32	880,000	900,000
Atheists	531,000	1.7	2.37	650,000	698,000
Jews	403,000	1.3	1.42	460,000	460,000
Muslims	318,000	1.0	2.43	600,000	800,000
Hindus	295,000	1.0	2.75	550,000	720,000
Sikhs	294,000	0.9	2.04	450,000	500,000
Buddhists	251,000	0.8	3.39	420,000	600,000
Baha'is	31,400	0.1	1.15	50,000	75,000
Neoreligionists	31,300	0.1	7.64	31,000	48,000
Zoroastrians	24,900	0.1	2.75	40,000	60,000
Spiritists	10,900	0.0	1.39	15,000	20,000
Ethnoreligionists	8,600	0.0	-0.49	6,000	5,000
other religionists	19,800	0.1	2.17	30,000	45,000
Total population	31,147,000	100.0	1.15	37,896,000	42,311,000





St. Peter's Roman Catholic Cathedral in Muenster, Canada (Corel)

The first permanent European religious structures were Roman Catholic, coming with the establishment by the French of Arcadie (1603) in Nova Scotia and Québec (1608). In 1633 Charles I decreed that worship in Newfoundland, which England and France both laid claim to, should be according to the customs of the CHURCH OF ENGLAND, but France and Catholicism continued to dominate. In 1749 the British established the city of Halifax and brought in subjects, not only from the British Isles, but also from Hanover in Germany, who in turn brought a variety of Protestant churches, including Lutheran, Congregational, Reformed, and Presbyterian.

Baptists arrived in Nova Scotia in 1760, the Quakers in 1762, the Moravians in 1771, and the Methodists in 1775. The Quebec Act of 1774 provided a much greater level of toleration for the Catholics, who continued to grow, primarily in the Québec region. The Constitutional Act of 1791 divided Canada into Lower Canada (Québec), where most of the French lived, and Upper Canada (Ontario), where most of the English lived, and for both areas the government provided support for the structures and clergy of the Church of England, which, of course, gave the Anglicans an immediate advantage in determining the future shape of religious life in Canada.

Because of an early French ban on Jewish settlement, the Jewish population did not become established until around 1760, when Samuel Jacobs began Congregation Shearith Israel near Montreal, and Samuel Hart began a congregation in Three Rivers. In 1829 Jews received full recognition as a religious community (prior to the Jews in England). By 1860 there were 1,200 Jews. There are now about 350,000 Jews in Canada. The Nazi Holocaust has received significant attention in Canadian society through major legal cases brought against several people who denied the Holocaust.

In the 1800s there was a growing movement to unify Canada and make it semiautonomous. This shift meant rethinking government support of the Church of England. In 1853 all clergy land reserves were secularized, and the church was forced to develop an internal, self-supporting government that, as a missionary arm of the Church of England, it previously had not needed. In 1867 the various Canadian provinces were united into a single federation, and with the completion of the transcontinental railroad in 1885, the western lands were ready for settlement.

Increased ease of transportation helped Western Canada increase its ethnic and religious pluralism. Russian Mennonites arrived in 1874, Utah Latter-day Saints in 1887, and Orthodox Church members from Eastern Europe about the

same time. The Orthodox now number over 400,000. Buddhism was introduced into British Columbia by the Chinese rail workers and gold seekers in the 1880s. The 1991 census shows about 160,000 Buddhists in Canada, similar to the number of Hindus.

The first Sikh *gurdwara* (worship center) was built in Vancouver in 1908. There are now over 225,000 Sikhs in the country. The Sikh community in Canada gained international attention in 1996 after violent clashes among Sikhs in British Columbia over whether chairs can be used in religious ceremonies. Muslims began entering Canada in the 1880s, mostly from Syria, followed after World War I by others from Albania and Yugoslavia and after World War II by Muslims from all over the globe, reaching over a quarter of a million, according to the 1991 census. They represent the full range of Sunni, Shi'a, Ismaili, and Sufi groupings.

The Christian Protestant fundamentalist-modernist conflict played itself out in Canada in the early decades of the twentieth century. The center of the storm revolved around T. T. Shields (1873–1955), the fiery and eloquent pastor of Toronto's Jarvis Street Baptist Church. Shields accused his fellow Convention Baptists of liberalism, targeting certain faculty at McMaster Divinity School. Shields eventually withdrew from the Baptist Convention of Ontario and Quebec. Canada duplicated American religious life in the growth of the Bible College movement in the late 1800s and early 1900s.

As with the United States and many other countries, Canada has seen a constant increase in the number of religious groups, either by the splintering of existing groups, or the intrusion from the outside of missionary agencies (Christian and otherwise), or the quieter proliferation of immigrant groups bringing their native beliefs along to their new home. David Barrett's *Encyclopedia of World Christianity* lists about 130 different Christian groups in Canada. Many of these groups belong either to the Canadian Council of Churches (formed in 1944 and generally aligned with the WORLD COUNCIL OF CHURCHES) or the Evangelical Fellowship of Canada (founded in 1964 and aligned with the WORLD EVANGELICAL ALLIANCE).

The multifaceted religious identity of Canada must not be overstated, however. According to the 1991 census, only 0.1 percent of the population identify with new religious movements, a fact that says something about the hysteria of the cult scare in the 1970s and 1980s. There has been little violence connected with new religious movements in Canada, though the majority of the members of the SOLAR TEMPLE (which lost some 70 members in Europe to the mass murder/suicides of 1994–1995) resided in Québec. The CHURCH OF SCIENTOLOGY headquarters in Toronto was raided by police in March 1983, leading to lengthy court battles between the province and the church.

The increasing diversity of religious groups in Canada has been both praised and scorned. William Closson James, a scholar at Queen's University in Kingston, Ontario, cele-

brates the fact that "the locations of the sacred are found to be everywhere and nowhere, multiple rather than single, fluid rather than fixed, ephemeral rather than permanent, or at the margins rather than the centre." Reginald Bibby, a sociologist at the University of Lethbridge in Alberta, has been sharply critical of what he calls an overstatement of the Canadian mosaic. He has argued that Canadian politicians and many academics ignore the simple fact that the vast majority of Canadians still claim allegiance to a Christian worldview.

The most significant increase in religious identity in the last census involves those who claim "no religious affiliation." Over 3 million Canadians chose this category, a jump of over 5 percent, to 12 percent of the population. Although the power of secularization has been overstated, there is no doubt that the grip of religion on Canada's identity has weakened in the last half century. This is especially true in Québec with the demise of the power of the Roman Catholic Church in the 1960s, a radical change that has made Québec society open to many new religious movements and to radical innovations in Catholicism.

James A. Beverley

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Canadian Baptist Ministries

Canadian Baptist Ministries (CBM) is a national body of over 130,000 Baptists formed by the amalgamation of Canadian Baptist Federation (CBF) and Canadian Baptist International Ministries (CBIM) in 1994. The member bodies are the Atlantic Convention of Baptist Churches, the Baptist Union of Ontario and Quebec, the Baptist Union of Western Canada, and the UNION D'ÉGLISES BAPTISTES FRANÇAISES AU CANADA. CBM provides an integrated vision of home and overseas mission.

The progenitor of CBIM was the Canadian Baptist Foreign Mission Board. Founded in 1911, the Canadian regional missionary societies and boards combined with their over one hundred missionaries overseas, about 25 percent of whom were single women missionaries who were supported by the Woman's Baptist Missionary Unions.

After World War II, the board had missionaries in India and Bolivia and added Angola in the 1960s. Responding quickly to the rising tide of nationalism in the Third World, the name was changed to the Canadian Baptist Overseas Mission Board and the approach changed to team ministries as Canadian Baptists worked with indigenous groups by assisting in theological education, agricultural work, pioneer team missions in new areas, Bible translation, and so on. Missionary service was for a specific term with clear objectives and with a commitment of resources and personnel from all participating groups. The name was again changed to Canadian Baptist International Ministries, allowing workers to go where missionaries were not traditionally welcomed. Short-term volunteer missionaries or workers also reshaped the pattern of how Canadian Baptists think of missions. CBM works with over sixty partners in twenty-nine countries.

The second part of CBM was the Baptist Federation of Canada (BFC), which was founded at Saint John, New Brunswick, on December 7, 1944. The objective of the organization was to create a new sense of Canadian Baptist identity and to contribute to the national, international, and ecumenical agendas with committees for social service, war services and rehabilitation, law, radio and publicity, evangelism, chaplaincy, finance, and world peace. It operated chiefly as a fellowship group, because the conventions and unions and the Mission Board were unwilling to give up power to a new central agency. For fifty years it coordinated some ministries and held triennial conferences across Canada.

BFC joined the BAPTIST WORLD ALLIANCE as a national body and became the official Baptist denomination within the newly created Canadian Council of Churches (CCC). It withdrew from the CCC in 1973. Through the Public Affairs Committee it spoke in the public arena and lobbied members of Parliament. Some of its most significant work was in the calling together of various interest groups from across Canada to discuss theological issues, social problems, and joint ministries.

The federation built on the long Baptist tradition of social action. Early in the century they ministered to immigrants, prisoners, and the poor. During the wars, they brought comfort to soldiers and their families and responded generously to refugee crises. The federation created The Sharing Way, through which Canadian Baptists contributed millions of dollars each year to caring and development ministries around the world. Its ministry overlapped with CBIM, and that overlap provided one reason

for a new integrated organization in 1994. Canadian Baptists have also played a leading role in military, hospital, and prison chaplaincy ministries.

Address:

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7185 Millcreek Dr.
Mississauga, Ontario L5N 5R4
Canada
<http://www.cbmin.org>

Robert S. Wilson

Sources:

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Canadian Yearly Meeting of the Religious Society of Friends

The Religious Society of Friends (Quakers) arose in mid-seventeenth-century England during the religious ferment of the Cromwellian Civil War. “Quaker” was a derisive name given to George Fox (1624–1691, the founder of the Society of Friends) by an examining judge whom Fox called upon “to tremble before the Lord.” The central message was that “Christ is come to teach His People himself” and that there is “that of God in every man and woman” that enables them to respond to God’s Inward Voice.

The Canadian Yearly Meeting (Assembly) is part of the worldwide Society of Friends through the FRIENDS WORLD COMMITTEE FOR CONSULTATION and holds membership in both the FRIENDS GENERAL CONFERENCE and the FRIENDS UNITED MEETING. Quakers have been in Canada for more than two hundred years. They arrived during the American War of Independence as refugees from the rebellious colonies and later from the British Isles and Europe. Canadian Yearly Meeting was founded in 1955 from the union of three nineteenth-century Yearly Meetings. The Yearly Meeting is held annually in different locations across Canada. There are twenty-four Meetings (congregations) and thirty-three Worship Groups across Canada from coast to coast. Membership remains constant at about 1,200, and there are many attendees.

Worship is held on the basis of silent waiting upon the Lord, which enables ministry to be given in a spirit of devotion by any worshipper present.

Canadian Yearly Meeting (CYM) has a summer camp for Young Friends situated on Georgian Bay (Lake Huron). The Canadian Friends Historical Association, founded in 1972, maintains the Quaker Archives at Pickering College, Newmarket, Ontario. As a founding member, CYM holds membership in the WORLD COUNCIL OF CHURCHES and in the Canadian Council of Churches.

The Canadian Friends Service Committee (CFSC), a committee of Canadian Yearly Meeting, witnesses in words and in action to the Testimonies of Friends: It witnesses to the Quaker Peace Testimony, through peace education and by international service and relief to victims of war and to the poor; it works for reconciliation and in justice and prison issues, in social and economic justice and aboriginal concerns, and currently in ecological questions (e.g., biodiversity and genetically manipulated seeds) at the CFSC Office in Ottawa. CFSC cooperates in the international affairs work of the Quaker International Programs at the United Nations in Geneva and New York.

Address:

Canadian Yearly Meeting of the Religious Society of Friends
91A Fourth Ave.
Ottawa, Ontario K1S 2L1
<http://www.quaker.ca>

Kathleen Hertzberg

Sources:

- Dorland, Arthur G. *The Society of Friends in Canada: A History*. Toronto: The Macmillan Company of Canada Limited, 1927.
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Candomblé

Candomblé is rooted in the spiritual heritage of the at least 3 million African slaves who came to Brazil between the first half of the sixteenth and the end of the nineteenth century. It is the result of a process of cultural assimilation that took place under the pressure of a White-dominated society. In the course of this process the collective memory of the Black people was diluted, and their former tribal spirituality gave rise to a syncretism, which included elements of other religions, particularly Roman Catholicism and SPIRITISM.

Today, this form of worship appears in different geographical areas under varying designations. The term *Candomblé* refers originally to the Afro-Brazilian religiosity in the state of Bahia, but is also frequently used as a collective

name for all Afro-Brazilian religiosity. In Pernambuco and Alagoas the word *Xango* is popular; people in Maranhão and the states of the Amazon area prefer *Tambor de Mina*, while in Rio Grande do Sul the word *Butuque* is applied. *Macumba*, a term coined in Rio de Janeiro outside of Afro-Brazilian circles, carries a pejorative undertone and is not appropriate to an unbiased academic approach.

It took some time until Afro-Brazilian religiosity gained an institutionalized form. Although the slaves on the isolated and enclosed *fazendas* suffered from considerable social control, urban slaves were normally more independent. As a consequence, in the second half of the nineteenth century, Afro-Brazilian places of worship (called *terrenos*) and their hierarchies were first established in the cities of the northeast. They became numerically even more significant after the abolition of slavery in 1888, when former slaves migrated to urban areas en masse.

Until the 1960s the affiliation with a terreno normally implied African ancestry. Thereafter, the social dynamics within the Brazilian society in general and its religious field in particular led to a change in the essential character of Afro-Brazilian religiosity. Freeing itself of the previous ethnic limitations of its doctrines and practices, Candomblé became an option for urban middle-class people searching for a religious alternative. This change also reflected the greater social mobility within Brazilian society. The shift in Candomblé's social base is reflected in the results of the 1994 *Datafolha* study, which showed that in 1994 51 percent of all Candomblé practitioners were White and 74 percent lived in large cities. Currently, there are efforts within Candomblé circles to re-Africanize their actual religious repertoire, but the effectiveness of these attempts cannot yet be evaluated.

Brazilian scholars treat Candomblé as one of the several "mediumistic religions"; UMBANDA also falls into that category. The 1991 census, which treated Candomblé and Umbanda as a statistical unit, counted 648,463 members, or 0.44 percent of the total population. According to the 1994 *Datafolha* study, about 1 percent of Brazil's adult population was associated with Candomblé and 1 percent with Umbanda. In striking contrast, the Federação Nacional de Tradição e Cultura Afro-Brasileira estimates that 70 million Brazilians participate in either Candomblé or Umbanda.

Frank Usarski

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Caodaiism

Caodaiism (also called Dao Cao Dai) is Vietnam's largest indigenous religion. Revealed in 1926, it is concentrated in the south of the nation. Doctrine describes the faith as a *Dai Dao*, or Great Way—a self-admittedly syncretistic system that unites all previous world faiths within a millennial framework understood by Caodaists as the third period of world religious development—hence its official name: Dai Dao Tam Ky Pho Do (Great Way, Third Period, Salvation). Caodaiism makes exceptional use of Daoist mediumistic techniques wedded to Western SPIRITISM introduced by the French. The Thanh Ngon (Compilation of Divine Messages), Tan Luat (New Canonical Code), Giao Ly (Book of Principal), and Phap Chanh Truyen (Religious Constitution), together with the prayers and rituals, were all either suggested or confirmed by *séance*. The administration of the religion is divided into three bodies: A college of mediums, Hiep Thien Dai, also acts as the judicial branch of the religion; an administrative hierarchy, Cuu Trung Dai, headed by a Giao Tong, or pope; and a heavenly organiza-

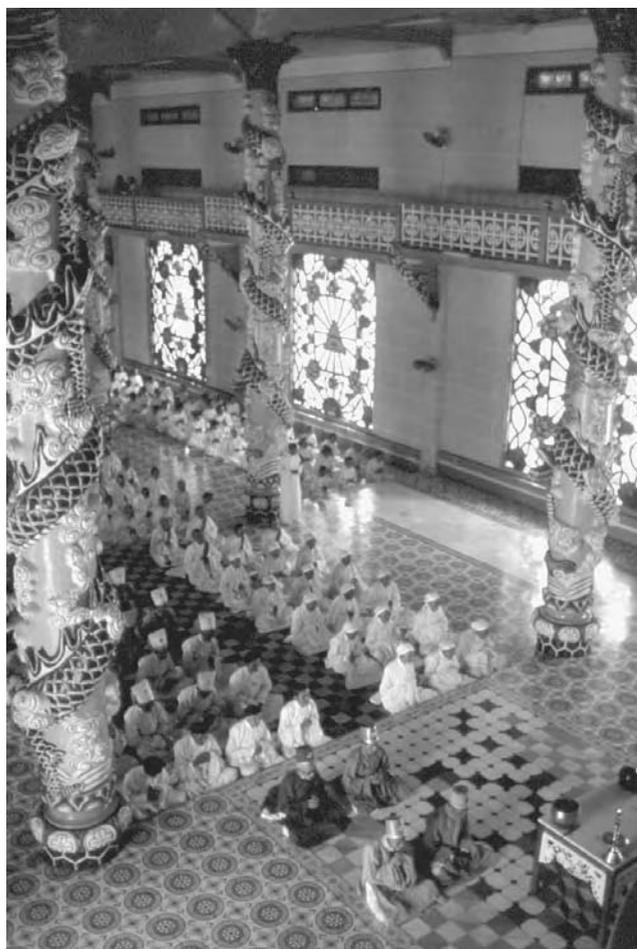
tion, Bat Quai Dai, headed by the spirit of Li Po (the famous Daoist Chinese poet of the eighth century). The administrative section is divided at every level into male and female streams, allowing Caodaists to claim that their religion is not sexist.

The origins of the faith can be traced to the meeting in late 1925 of Ngo Van Chieu (1878–1932), a French-educated Vietnamese regional administrator who had been involved in Daoistic mediumship for many years, and a group of younger French-speaking Vietnamese clerks enthusiastic about European trends in Spiritism and *séance*. The latter group, which included Caodaiism's greatest charismatic leader, Pham Cong Tac (1890–1959), developed Caodaiism as a popular movement; this did not suit Chieu well, and he departed.

During the early years, the *séance* was used as a brilliant recruitment technique. This partly explains the initial rapid growth—up to five hundred thousand adherents in the first four years. Some Western commentators see this phenomenal rise as a reaction to French colonialism and world crises, while others speak of Caodaiism as a disguised political movement. The rapid growth of the faith also led to much sectarianism. From the followers of Ngo Van Chieu, the Chieu Minh, to those groups that broke from Pham Cong Tac's increasing control during the late 1930s (e.g., Ben Tre), Caodaiism's schisms have become numerous.

Very early on, *séance* messages drew the religion out of Saigon to Tay Ninh, ninety-odd kilometers to the northwest of the city where, over the next sixty years, a vast, autonomous community was established. The jewel of this area is the religion's Holy See, Toa Thanh, the most splendid religious complex in the region (Angkor excepted). Caodaist architecture is highly individual, and temples resemble small cathedrals with pagoda-like decorations. Inside, ritual focuses upon offerings of flowers (symbolizing the body), tea (the mind), and wine (the spirit) to the altar of Duc Cao Dai (literally, Venerable High Palace—a very mystical appellation). The Supreme Being is represented by a Great Eye (*Thien Nhan*). Adepts concentrate their vision on this eye to effect internal alchemical changes. Prayers are also said to a canon of deities that includes Kung Zi (Confucius), Lao Zi (Lao Tzu), the Buddha, Jesus Christ, and the novelist Victor Hugo.

Since 1975, Caodaiism, like other religions in Vietnam, has been subject to sometimes quite brutal repression by the Communists. Most activity today is centered in the West, with the most active communities located in North America and Australia. Current numbers are hard to pinpoint, but cautious estimates range between two and four million. The Vietnamese government has moved to suppress Cao Dai in its homeland, and in response many members have moved to other countries. A replica of the Vietnamese headquarters temple is in process of construction; the site is at 9980 Mission Boulevard in Riverside, California.



People gather to pray at the Caodai Great Temple in Tay Ninh, Vietnam. (T. Bognar/TRIP)

Address:

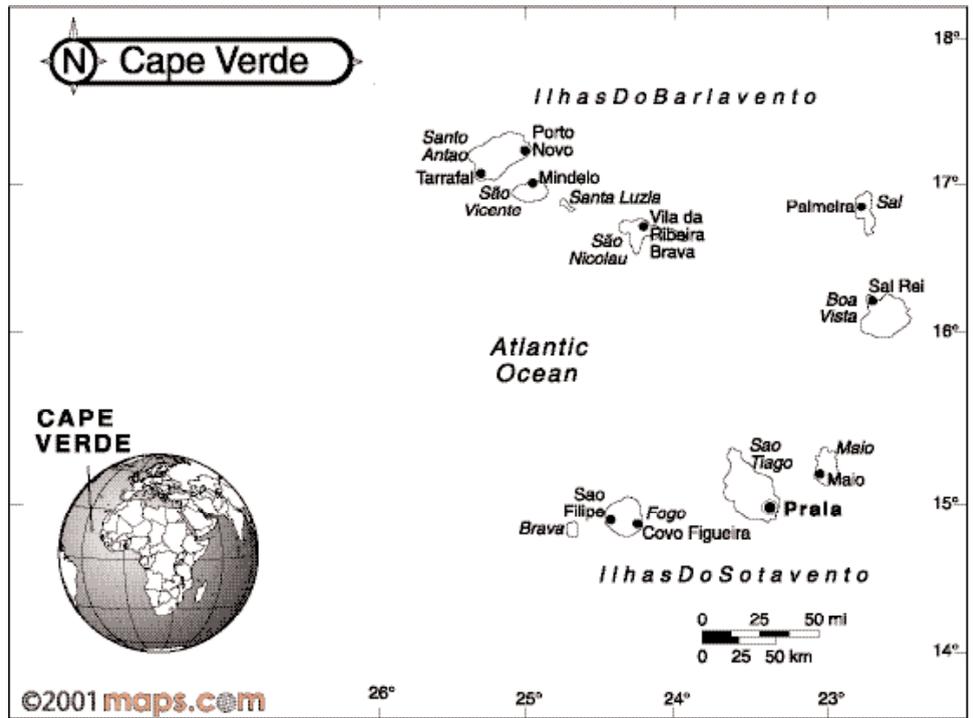
Cao Dai Overseas Headquarters
1608 Smiley Heights Dr.
Redlands, CA 92373
<http://www.caodai.org/active.htm>

Christopher H. Hartney

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Cape Verde Islands



The Cape Verde Islands were discovered by the Portuguese explorer Diogo Gomes in 1460. Prior to that time, they were inhabited by several peoples of related Bantu heritage. In the next century the islands, like São Tomé and Príncipe, became an important point for processing slaves captured along the west coast of Africa and redirecting them to various places in the Americas. Farmers from Portugal arrived to establish plantations, and their methods destroyed much of the islands' fertility. As the plantation culture failed, many islanders migrated to Guinea-Bissau, other Portuguese colonies (Angola, Mozambique, Brazil), or the United States. In the twentieth century, Cape Verdeans began to agitate for independence and developed close ties to their counterparts in Guinea-Bissau. They became independent in 1975. Major droughts through the 1980s and into the 1990s have kept the islands poverty-stricken and dependent to some extent on foreign assistance. This poverty has also led to further migrations, and currently more citizens live outside of the country than on the islands.

In 1462, just two years after the Portuguese discovered the existence of the islands, clergy of the ROMAN CATHOLIC CHURCH who were affiliated with the FRANCISCAN Order arrived to begin a mission to the islands, inhabitants. At the time, the islanders followed a form of West African religion that recognized a Supreme Being, but centered upon the acknowledgement of ancestors and lesser deities. Magic was integral to the belief, and Europeans saw it as rank heathenism.

Conversion of the indigenous population proceeded over the next century, and a diocese that included Gambia and Cape Palmas was erected in 1532. JESUITS arrived in 1604

Status of religions in Cape Verde, 2000-2050

Followers	2000			2025	2050
	total	%	rate		
Christians	407,000	95.1	2.22	637,000	824,000
Roman Catholics	417,000	97.5	2.31	650,000	820,000
Protestants	15,500	3.6	3.97	30,000	45,000
Independents	12,800	3.0	3.58	25,000	40,000
Muslims	11,800	2.8	4.27	19,000	25,000
Ethnoreligionists	4,800	1.1	3.46	6,000	6,800
Nonreligious	3,500	0.8	2.88	7,000	10,000
Baha'is	660	0.2	5.06	1,500	3,000
Jews	60	0.0	0.96	50	50
Total population	428,000	100.0	2.29	671,000	869,000

and Capuchins in 1656. More recently they have been joined by HOLY GHOST FATHERS and nuns from several different orders. The present Diocese of Santiago de Cabo continues the original diocese, Gambia having been separated early in the twentieth century. Through the twentieth century, an increasing percentage of the clergy have been Africans, though a number have arrived from Goa (India).

The CHURCH OF THE NAZARENE, a Holiness denomination from the United States, was the first Protestant/FREE CHURCH to establish work on the islands. They remain the largest dissenting group, and primary leadership has been assumed by local leaders. They were joined by the SEVENTH-DAY ADVENTIST CHURCH (1935) and the JEHOVAH'S WITNESSES (1955). The primary non-Christian group on the islands is the BAHAI FAITH.

Sources:

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Motley, S. L. "Because We Are the True Catholics: Os rebelandos of the Cape Verde Islands." M.A. thesis, University of California at Los Angeles, 1993.

Catholic Apostolic Church

The Catholic Apostolic Church was founded around 1832 in London, England, by the followers of a former Presbyterian minister, Edward Irving (1792–1834), after he was forced to leave his London church over doctrinal issues; in the fashion of small sects of the time, it was sometimes known as "the Irvingites." Rather than setting out to be a new church, it was intended to be a wake-up call to the main Christian denominations in the Last Days. Leading members included Sir Henry Drummond, MP (1786–1860), on the grounds of whose estate at Albury, Surrey, in southern England, the church's Apostles' Chapel was built, and also the son of Spencer Perceval, Britain's only assassinated prime minister.

Theologically the Catholic Apostolic Church was what today would be called Charismatic Evangelical, with exercise of the gifts of the Spirit, including speaking in tongues and prophecy; but unlike most churches of this type it also developed a rich liturgy and ceremonial, borrowed and adapted from the Catholic, Orthodox, and Anglican churches. Its main emphasis, however, was on the imminent return of Christ.

It appointed twelve apostles to take "the Great Testimony," "couched in lofty language, for presentation to the Potentates of the world and the bishops of the Church universal," in an effort "to seek to unite the entire Christian Church in preparation for the Lord's arrival." The testimony met with minimal response. (Irving himself was only appointed an "angel," or bishop, rather than to the higher offices of apostle or prophet. Disappointed by this, and by the lack of evangelistic results, he died a broken man at age forty-two, in Glasgow, Scotland, in 1834.)

The apostles believed that Christ might return at the end of 1838, and returned to Albury from their separate (but uniformly unsuccessful) tours of European countries, before Christmas that year. A major dispute arose in the church, as the prophets, who had appointed the apostles, criticized them for their failure; the apostles, who outranked the prophets, pointed out severely that the prophets had no authority over them. The church lost its unity and much of its impetus.

Over the following years some apostles retired, and all eventually died. As the work of the apostles was to spread the message of Christ's imminent return while there was still time, the church had made no provision for replacing apostles as they died—and without apostles, they could not appoint new bishops, elders, shepherds, evangelists, priests, and deacons. The last apostle died in 1901, aged ninety-five, and the last active priest in 1970. Before that, most of the

few remaining members had been absorbed into the Church of England. It is thought unlikely that any members still exist at the beginning of the twenty-first century.

Although the Catholic Apostolic Church dissolved away, its work has been continued quite successfully by the NEW APOSTOLIC CHURCH. In 1863 the Catholic Apostolic Church in Germany, believing that new apostles could and should be appointed, split from its UK parent in the "Hamburg Schism" and reorganized. Today the New Apostolic Church claims to be one of the largest dissenting religious groups in Germany and has members worldwide in some 170 countries.

David V. Barrett

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Catholic Diocese of the Old Catholics in Germany

The center of the movement in reaction to the declaration of papal infallibility by the Vatican Council (1870–1871) of the ROMAN CATHOLIC CHURCH was led by German Catholics, most notably church historian Johann Joseph Ignaz von Döllinger (1799–1890). He was excommunicated on April 17, 1871. An initial Old Catholic Congress met at Munich, Germany, September 22–24, 1871. More than 300 delegates and observers attended, primarily from German-speaking countries—Germany, Austria, and Switzerland. The conference affirmed its allegiance to the ancient Catholic faith, along with rejection of the new dogmas promulgated by the Vatican Council. It went even further, however, in repudiating every dogma of faith not in harmony with the actual consciousness of the church, a proposition that was to allow them to make other changes in the years ahead. Most importantly, the conference decided to seek control of the property of the churches that served their members. Thus, they indicated their aim to ask for state support for their actions. Some in Germany hoped that the movement would claim the allegiance of the majority of Roman Catholics and thus allow for the nationalization of Catholic interests in the various German states.

At a second congress at Cologne, September 20–22, 1872, the 350 delegates made decisions on the election of a bishop and the organization of the clergy and parishes. Immediately after this congress, efforts were made to obtain recognition by the several governments, especially Prussia, Baden, and Hesse. The following year, Professor Josef Hubert Reinkens (1821–1896) of Bonn was elected bishop; he was consecrated at Rotterdam by the independent bishop of Deventer, Hermann Heydekamp, on August 11, 1873. He was soon officially recognized as a Catholic bishop by Prussia, and he selected Bonn as his residence. The bishop and his diocese were recognized by Prussia and granted an annual sum for support. The eventual support offered by other German states and Swiss cantons led to the transfer of local church property to the Old Catholics, in spite of strong Roman Catholic opposition.

Subsequent congresses were held at Freiberg (1874), Breslau (1876), Baden-Baden (1880), and Krefeld (1884). Clerical celibacy was abolished in 1874, and in 1877, Reinkens founded a seminary for theological students, and a theological faculty developed at the University of Berne. It was also the case that changes introduced among the Old Catholics, such as allowing priests to marry and the use of the vernacular, alienated Döllinger, who refused to participate in these additional church congresses or lend his name to their promulgations.

The Old Catholic Church of Switzerland organized in 1875, and Reinkens consecrated a bishop for it the following year. Initially all of the Old Catholic parishes (other than those in the Netherlands) were part of the German diocese, but during the twentieth century they separated into their own independent national churches. After an initial surge in membership, the movement declined, as many members decided to return to the papal jurisdiction. In 1878 there were in Germany some 122 congregations (including 44 in Baden, 36 in Prussia, 34 in Bavaria) and about 52,000 members. By 1890 the number of members had shrunk to about 30,000. In the early twenty-first century it has approximately 24,000 members.

The diocese is a member of the Union of Utrecht, founded by the Old Catholic bishops in 1880, through which it has been since 1931 in communion with the CHURCH OF ENGLAND. It now has full sacramental communion with all of the churches of the ANGLICAN COMMUNION. It is also a member of the WORLD COUNCIL OF CHURCHES. As had other Old Catholic bodies, the German Old Catholics initially had problems with the ordination of females, and during the 1980s tensions developed with the Anglicans, as the Anglicans moved forward on this issue. In the 1990s, however, their problems with admitting females to the priesthood and bishopric were resolved, and in 1996 the first German Old Catholic female priest was ordained.

Address:

Catholic Diocese of the Old Catholics in Germany
Gregor-Mendel-Straße 28
53115 Bonn
Germany
<http://www.alt-katholisch.de/index.html>

Sources:

Huelin, George. *Old Catholics and Anglicans, 1931–1981*. New York: Oxford University Press, 1983.
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Cayman Islands

The Caribbean islands that constitute the present country of the Cayman Islands were uninhabited prior to the sighting of them by explorer Christopher Columbus in 1503. The first settlers were buccaneers, and through the eighteenth century the islands were a headquarters and haven for pirates. Though Spain formally ceded the islands to the British (along with Jamaica) in 1670 by the Treaty of Madrid, it was not until 1833 that a settlement on Grand Cayman was started by Jamaicans. The land remained a Jamaican dependency until 1959, when it became a British dependent territory. It retains its relationship to the United Kingdom in spite of some local efforts to attain full independence.

Presbyterians, representatives of the Scottish settlers in Jamaica, began work on Grand Cayman around 1800 and have continued to dominate the religious life of the islands. In 1965, the Presbyterian Church of Jamaica and Grand Cayman and the Congregational Union of Jamaica merged to form the UNITED CHURCH IN JAMAICA AND THE CAYMAN ISLANDS. The Presbyterians were joined in 1870 by the Baptists, the second largest group on the islands. Only a small number of Anglicans have come to the Caymans over the years, and there is but a single Anglican congregation, attached to the CHURCH IN THE PROVINCE OF THE WEST INDIES (now headquartered in the Bahamas). Similarly, the

Status of religions in the Cayman Islands, 2000–2050

Followers	2000			2025	2050
	total	%	rate		
Christians	29,800	77.6	3.64	59,000	75,100
Protestants	20,700	53.9	3.62	41,300	50,000
Independents	4,000	10.6	3.22	7,800	9,500
Anglicans	500	1.3	4.56	900	1,200
Spiritists	5,800	15.2	4.10	12,000	15,800
Nonreligious	1,600	4.2	7.55	5,000	8,000
Jews	660	1.7	3.17	800	900
Baha'is	340	0.9	5.32	700	1,400
Hindus	100	0.3	2.71	250	500
Muslims	70	0.2	4.00	150	300
Total population	38,400	100.0	3.84	77,900	102,000

ROMAN CATHOLIC CHURCH has had only a few members and has a single congregation attached to the Archdiocese of Kingston (Jamaica).

Through the twentieth century, two American-based Holiness churches have had a significant impact on the Caymans. THE CHURCH OF GOD (ANDERSON, INDIANA) and the Church of God Holiness arrived in the 1930s and now claim a combined membership almost equal to that of the United Church. They had joined the WESLEYAN CHURCH, a Holiness body that began work in 1911. As the population of the Caymans has grown since World War II (and its role as a vacation and banking center have become known), a variety of Protestant and Free Church denominations from the United States have organized congregations, including several predominantly African American churches such as the CHURCH OF THE LORD JESUS CHRIST OF THE APOSTOLIC FAITH.

The CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS came to the Caymans late (1981), and the single center is attached to their larger work in Jamaica. There is also a small work supported by the REORGANIZED CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS. The JEHOVAH'S WITNESSES opened work in the 1930s. For many years there was a single practitioner of the CHURCH OF CHRIST, SCIENTIST, but no Christian Science presence was reported as the new millennium began.

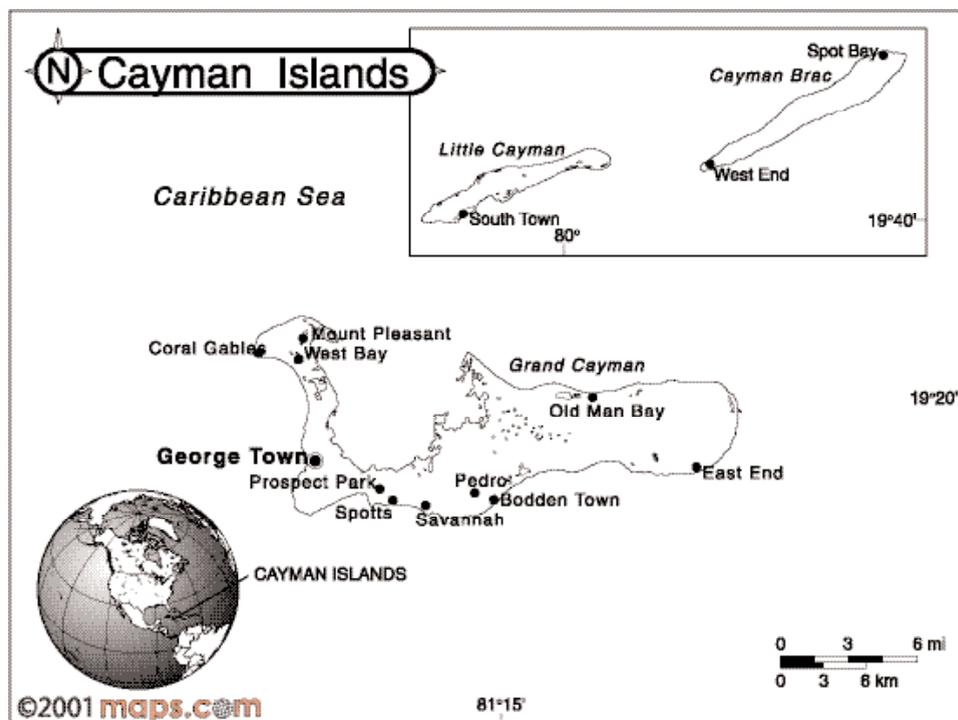
There are approximately thirty-five Jewish families on Grand Cayman, but no synagogue. They hold services in private homes. There is also a small RASTAFARIAN community.

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CBAmerica

During the height of the fundamentalist-modernist controversy, conservative Baptists fought for a missionary society



that would exclusively commission missionaries who held to an orthodox Christian theology. Given the unsatisfactory response of the primary organizations of North Baptists (now combined in the AMERICAN BAPTIST CHURCHES IN THE U.S.A.), many of the more conservative congregations began to turn to various independent missionary organizations to place their missionary giving. Finally, in 1943, Richard Beal, pastor of the First Baptist Church in Tucson, Arizona, and Albert Johnson, pastor of Hinson Memorial Baptist Church, took the lead in calling for the formation of the Conservative Baptist Foreign Mission Society (CBFMS), now known as Conservative Baptist International. The next year, at the meeting of the Northern Baptist Convention, consideration of the new society was excluded from its agenda.

The action of the Northern Baptists against the CBFMS became the catalyst for the several hundred churches that had chosen to support it to move on toward the formation of a new congregational association that would in effect create a new denomination. The Conservative Baptist Association (CBA) was formed in 1947. The creating of the Conservative Baptist Home Mission Society in 1948 completed the development of an alternative to the Northern Baptist structures. Congregations began to withdraw from their former relationships and reorient their life to the new association. As the association grew, Bible schools and seminaries for the training of ministers were opened, and missionaries were sent into a steadily growing number of countries.

The CBA played an important role in the formation of the National Association of Evangelicals, which united the

new Evangelical consciousness in the years after World War II. In the 1960s the headquarters of the three related organizations were moved to adjacent properties in Wheaton, Illinois, though further attempts to unite them into a single corporation failed. In the 1990s the association assumed its present name and moved its headquarters to Colorado. In 2001 CBA had more than 1,200 affiliated congregations in the United States. The association supported three seminaries and three colleges. Congregations are organized into twenty-three state associations.

Conservative Baptists support missionary personnel around the world. Some are working specifically in Conservative Baptist missions and others are working with various projects initiated by like-minded Evangelicals.

The Conservative Baptists have resisted attempts by some members to move toward a more stringent fundamentalist position, and in 1964/1965 more than a hundred churches left the association to form the New Testament Association of Independent Baptists.

Address:

CBAmerica
1501 West Mineral Ave., Suite B
Littleton, CO 80120
<http://www.cbamerica.org>

Sources:

Finzel, Has W., ed. *Partners Together: 50 Years of Global Impact, the CBFMS Story*. Wheaton, IL: Conservative Baptist Foreign Missionary Society, 1993.
Founded for the Word, Focused on the World. Wheaton, IL: Conservative Baptist Foreign Missionary Society, 1978.
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Celestial Church of Christ

The Celestial Church of Christ (CCC), one of the ALADURA CHURCHES in Western Nigeria, was inspired by the life, visionary experience, and charismatic personality of its pastor-founder, Samuel Bilewu Joseph Oschoffa (1909–1985). The founder (a Yoruba carpenter turned prophet) claimed to have received a vision while marooned in a mangrove forest in Dahomey in his quest for timber for his lumber trade. Following this spiritual experience, he claimed to have received a divine commission to found a church specifically charged with cleansing the world. The church itself emerged in 1947 in Porto-Novo (now Republic of Benin) and later in 1950 in Makoko (Nigeria), where the movement gained its present popularity and worldwide fame. The members of the church were originally for the most part members of the Yoruba and Egun peoples, and their culture shaped it, but it has now transcended ethnic and national boundaries. Nor is the church limited to one socioeconomic class; the membership now cuts across all

the social strata of the society. The total membership of the church has been estimated at several millions, while its parishes (branches) are spread widely in Africa (Nigeria, Benin Republic, Cote d'Ivoire, Togo, Ghana, Cameroon, Niger, Gabon, Zaire, Burkina Faso, Sierra Leone, Senegal, and others), Europe (United Kingdom, France, Germany, Austria, Italy, Belgium, and others), and North America.

With the demise of the pastor-founder in 1985, the CCC is now headed by Pastor Alexander Abiodun Bada. CCC organization is structured around the centralized authority of the pastor. As both the spiritual and administrative head of the church, the pastor has the unchallengeable authority on all matters and legitimates this authority through his personal charisma. His position remains the constant reference point of the church. The Pastor-in-Council, under the ultimate authority of the pastor, represents the highest organ of government. It comprises the diocesan heads and their deputies, the Board of Trustees, and members chosen by the pastor, who also serves as the chairman.

The internal organization of the church involves a complex hierarchical structure that could be classified into upper and lower cadres. CCC Worldwide is run through the international headquarters located at the Mission House at Ketu, in Lagos (Nigeria), though a new International Headquarters Secretariat complex is under construction at an acquired parcel of land near Sagamu, on the Lagos-Ibadan Expressway. The Supreme Headquarters of the CCC is located in Porto-Novo (Republic of Benin) by virtue of its birth there. Other sacred spaces of the church include the church building, the Mercy land, and the Celestial City (New Jerusalem).

CCC beliefs are of immense significance to its members, as they lie behind the praxis, rituals, worship, membership, and decisions of the church. The members see the Bible as the source of all their knowledge, the foundation of all their beliefs and of their mode of worship. The CCC Constitution (p. 29) explicitly states the belief that the name and organization of the church, as well as its doctrines, beliefs, and rituals, are derived primarily from the inspiration of the Holy Spirit. One peculiarity of the CCC is in their hymnody. All CCC hymns are believed to have been revealed, or channeled, through certain individuals such as the pastor-founder and various prophets and prophetesses from a divine source, that is, under the influence of the Holy Spirit.

Address:

Celestial Church of Christ
Mission House, Ketu
P.O. Box 1237
Ikeja
Lagos
Nigeria
<http://www.celestialchurch.com>

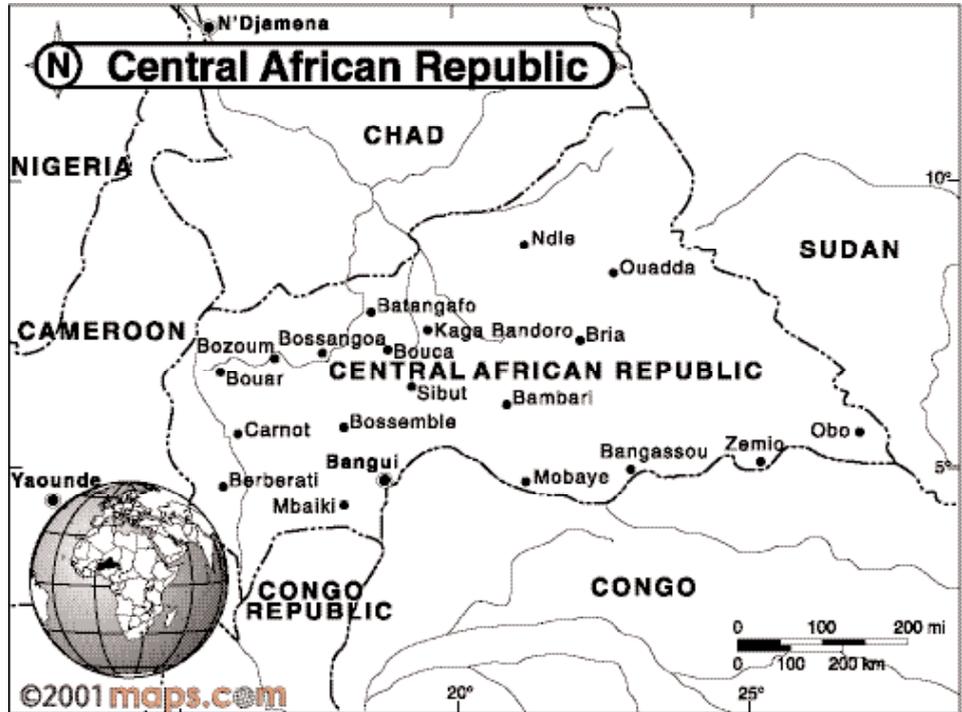
Sources:

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Central African Republic

As its name implies, the Central African Republic (CAR) is located in almost the geographical center of the continent. It is a landlocked country surrounded by Chad, the Sudan, Cameroon, and the two Congo states. Various archaeological sites indicate that the country has been inhabited since prehistoric times, but the real history of the region begins around the end of the first millennium C.E., as people from both Sudan and Cameroon began moving in. During the Middle Ages, slavers from both Europe and the Middle East were capturing individuals among the CAR peoples and carrying them into obscurity in faraway lands.

In the nineteenth century, France was awarded hegemony over Central Africa and granted concessions to different companies to exploit the region economically. Caring little for the population, they killed, tortured, and enslaved many. French rule was more firmly established after World War I and was able to hold on through World War II, but then the CAR was granted partial autonomy and in 1960 complete independence. In 1965 a successful coup brought the infamous Jean Bekel Bokassa to power. In 1972 he declared himself president for life. Five years later he renamed the country the Central African Empire and had himself crowned as Emperor Bokassa I. His repressive and corrupt government was brought down with the assistance of the French government two years later. He later died in prison, convicted of murder, torture, and cannibalism. David Dacko, whom Bokassa had pushed out of office, returned, and the country resumed its previous name. Dacko was deposed a second time in a coup in 1981. His successor, André Kolingba, did little better in moving the country toward democracy and out of poverty. It remains in turmoil and poverty as the new millennium begins.



Followers	2000			2025	2050
	total	%	rate		
Christians	2,450,000	67.8	2.29	4,066,000	5,505,000
Roman Catholics	665,000	18.4	2.89	1,421,000	2,200,000
Protestants	521,000	14.4	2.57	1,050,000	1,600,000
Independents	418,000	11.6	2.39	820,000	1,220,000
Muslims	564,000	15.6	2.17	920,000	1,324,000
Ethnoreligionists	557,000	15.4	1.03	620,000	650,000
Nonreligious	32,000	0.9	3.36	70,000	140,000
Baha'is	11,800	0.3	3.99	28,000	70,000
Total population	3,615,000	100.0	2.08	5,704,000	7,689,000

Much of the strife in the CAR has reflected the rivalries between the different peoples who live there. Major groups include the Banda, Baya, Mandja, Sara, Mbaka, Mbum, Nzakara, and Azande. The Binga are significant as a people who have held on most tenaciously to their traditional beliefs in the face of Christian missions. Each of these groups holds to a distinctive faith (though all are related) that includes a belief in a Supreme Creator and a pantheon of lesser deities. One relatively new movement related to the traditional beliefs is the Nzapa to Azande movement, which the government has recognized as an authentic African religion.

Islam was introduced in the Middle Ages by Arab traders and found some support in the towns and cities, though to this day the primary support for Islam comes from CAR citizens of Arab heritage. Primary Islamic support among the Central African peoples is found among the Hausa and Bororo people in the northern part of the country. Muslims are Sunnis of the MALIKITE SCHOOL.

The ROMAN CATHOLIC CHURCH entered the country in 1894 as the French were asserting their hegemony over the region. An initial mission was opened at Bangui and through the twentieth century grew into a vicariate (1937) and a multidiocese organization under the archbishop of Bangui.

Protestants entered the country in the 1920s through the efforts of Baptist Mid-Missions, a conservative missionary agency based in the United States, and the following year with the Brethren Church (now the Fellowship of Grace Brethren Churches). Baptist Mid-Missions continues to be the largest single supplier of Christian missionary personnel. The Brethren pioneered the effort to have the Bible translated into the various languages spoken in the CAR. They were later joined by representatives of various denominations and missionaries sent by several interdenominational sending agencies. The Swedish Baptist Mission opened their first station in 1923, and workers from the Africa Inland Mission arrived in 1924 and established work among the Zande people. Their efforts are now known, respectively, as the Union of Baptist Churches and the *Église Evangélique Centrafricaine*.

Independent African churches first appeared in 1956 when a group left the Baptist Mid-Mission fellowship to found the *Comité Baptiste*. Other AFRICAN INITIATED CHURCHES include the KIMBANGUIST CHURCH (from the Congo [Zaire]), the *Christianisme Prophétique en Afrique*, and *Kanda Dia Kinziga* (People for Eternal Life).

The majority of CAR citizens are members of the various Protestant and independent churches. The Christian community is notable for the relatively small number of churches representative of the liberal Protestant community, the primary representative being the *Église Luthérienne de la RCA*. It began as an effort by the Sudan Mission and later received support from the American Lutheran Church (now a constituent part of the EVANGELICAL LUTHERAN CHURCH IN AMERICA) and the CHURCH OF NORWAY. No church based in the CAR is a member of the WORLD COUNCIL OF CHURCHES (WCC). Groups such as the Fellowship of Grace Brethren Churches and Baptist Mid-Mission are strongly opposed to the WCC.

The continued political instability in the Central African Republic has contributed to its not being an attractive site for new religious movements from outside of the region to establish work there. Hence the older churches have grown through the last decades of the twentieth century with relatively little competition. Those that have initiated activity include the JEHOVAH'S WITNESSES (1945), the BAHÁ'I FAITH (1961), the SEVENTH-DAY ADVENTIST CHURCH (1962), and most recently, the CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS (1995). The Baha'i work, including some missionaries from Haiti, grew rapidly during its first decade, establishing more than twenty spiritual assemblies.

Sources:

Album du Centenaire l'Église Catholique en Centrafrique, 1894–1994. Bangui, C.A.R.: Commission du Centenaire de l'Église de Centrafrique, 1994.

Hill, R. W. "The Christianization of the Central African Republic." M.A. thesis, Fuller Theological Seminary, 1969.

Chad

The area now constituting the northern African nation of Chad has been inhabited for millennia. Archaeological evidence indicates that humans were in the area a million years ago. Over the last few millennia the expanding Sahara desert has pushed the population farther and farther south. More than 200 different peoples now live in the country.

Muslims found their way to Chad in the eleventh century, but Islam only became a national religion during the sixteenth and seventeenth centuries. The primary routes established to transport slaves from Africa to the Middle East ran through Chad, and the peoples of southern Chad became traditional victims of the slavers. In 1885, France was assigned hegemony over Chad by the Berlin Treaty, but did not become an active presence until after World War I, by which time Chad was designated a territory in the colony of French Equatorial Africa. In 1920, the French Foreign Legion invaded the region and defeated the powerful Muslim groups that controlled the north. The southern tribes aligned themselves with the French, whom they saw as liberators.

French rule continued until France granted Chad political independence in 1960. France has, however, continued to meddle in the country's affairs because of ongoing economic interests. The years of independence have been ones of war with Libya, civil war, and political instability. The country remains largely divided between the northern Muslims and southern groups.

Muslims experienced considerable success in the early modern era, and about 45 percent of the population became adherents to Islam, a figure that has remained stable in recent centuries. The largest number are Sunnis of the MALIKITE and SHAFIITE schools. Islamic Affairs Committee of Chad (*Comité Islamique du Tchad*), based at N'Djamena, the capital, provides a point of unity for Muslim believers. As with much of Africa, Sufi brotherhoods are an important part of the Muslim population, the Hamilliyya, TIJANIYYA, QADIRIYYA, and Sanusiya being the more important ones.

Capuchin priests of the ROMAN CATHOLIC CHURCH had attempted to establish a mission in Chad in 1663, but were unsuccessful. Only after the French established their governance of the region did the HOLY GHOST FATHERS, in 1929, establish permanent work, at Kopu.

Protestants came to Chad in 1925 through the efforts of missionaries sent out by Baptist Mid-Missions. Work was started at Fort Archambault. Although the people were receptive, no progress was made until the then chief of the Sara people died in 1937. Suddenly the work grew rapidly. The mission became autonomous in 1964 as the Association of Baptist Churches of Chad (Églises Baptistes du Tchad). The Sudan United Mission entered Chad in 1927. The mission later united its work to the missions of the French Mennonites and the Worldwide Evangelism Crusade to form the EVANGELICAL CHURCH OF CHAD (Églises Évangéliques du Tchad), the largest Protestant group in the country. The Christian Brethren, through their international missionary arm, Christian Missions in Many Lands, quietly moved into Chad in the 1920s from their mission in Nigeria. Work had been established at Fort Lamy by 1925. Today, the Assemblées Chrétiennes du Chad is the second largest Protestant body in Chad. In addition, the United States-based Church of the Lutheran Brethren has built an expansive work as the Église Fraternelle Luthérienne du Tchad.

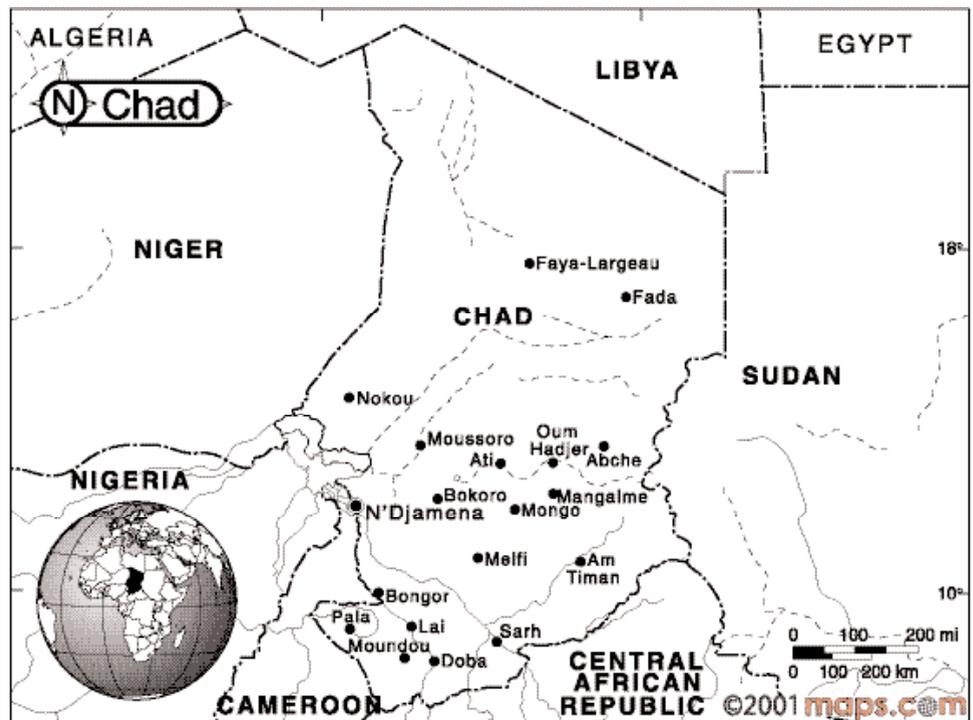
Evangelical Christianity dominates within the Protestant/FREE CHURCHES community, and no Chad-based churches are members of the WORLD COUNCIL OF CHURCHES. Several of the Protestant groups have formed a Fédération des Églises Évangéliques du Tchad, affiliated with the WORLD ALLIANCE EVANGELICAL.

JEHOVAH'S WITNESSES have been active in Chad since the end of World War II. The SEVENTH-DAY ADVENTIST CHURCH established its Chad Mission in 1967. It is now part of the Central African Union Mission, which includes a number of predominantly French-speaking African countries.

During the post-World War II era, the BAHAI FAITH also expanded rapidly. It reported more than fifty spiritual assemblies (local centers) by the mid-1970s.

Sources:

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- Bissio, Roberto Remo, et al. *Third World Guide 93/94*. Montevideo, Uruguay: Instituto del Tercer Mundo, 1992.



Status of religions in Chad, 2000-2050

Followers	2000			2025	2050
	total	%	rate		
Muslims	4,519,000	59.1	3.01	9,060,000	13,639,000
Christians	1,746,000	22.8	2.78	3,150,000	4,250,000
Protestants	783,000	10.2	2.95	1,350,000	1,850,000
Roman Catholics	502,000	6.6	3.10	950,000	1,400,000
Independents	152,000	2.0	3.29	400,000	650,000
Ethnoreligionists	1,300,000	17.0	2.66	1,538,000	1,534,000
Baha'is	80,700	1.1	3.72	150,000	250,000
Nonreligious	5,300	0.1	2.88	10,000	20,000
Total population	7,651,000	100.0	2.91	13,908,000	19,693,000

Chaldean Catholic Church

The Chaldean Catholic Church is an Eastern Rite church in full communion with the ROMAN CATHOLIC CHURCH that emerged in Iraq in the 1550s. The Christian community in Iraq had separated from the main bodies of EASTERN ORTHODOXY in the fifth century, following its unwillingness to affirm the promulgations of the Council of Ephesus (431 C.E.), one of the international gatherings of bishops of the Christian church at which decisions on essential Christian doctrines were made. The Iraqi (or Assyrian) church rejected the Orthodox formula concerning the nature of Christ. That church, now known as the APOSTOLIC CATHOLIC ASSYRIAN CHURCH, included Christians in Iran and Lebanon, and has survived through the centuries in spite of the conquest of the region by Islamic forces.

In the thirteenth century, Roman Catholic missionaries began work within the Iraqi Christian community. In the 1550s they were present and able to take advantage of a pe-

cular situation that arose. The Assyrian Church had developed a mode of passing the office of patriarch (the highest office in the church) from uncle to nephew in a single family. On occasion this practice led to the selection of an untrained youth as the new patriarch. Such a youth was selected in 1552. As a result, a group of bishops declined to acknowledge the new patriarch and instead turned to Rome. They selected a new patriarch, and in 1553, the pope consecrated him as Patriarch Simon VIII of the Chaldean Church. The new church accepted Catholic doctrine, especially its understanding of the person and work of Christ, but retained its own rite, the ancient East Syrian liturgy of Addai and Mari (with a few minor changes).

The new patriarch survived only two years, before being arrested and executed by Iraqi authorities. However, the church survived and grew, primarily at the expense of the Assyrian church.

Today, the Chaldean Catholic Church is headquartered in Baghdad, Iraq. It does not have an Internet site, but its American diocese has a presence at <http://www.chaldeandiocese.org/>. It sponsors a seminary in Baghdad and oversees two religious orders. There are ten dioceses in Iraq, four in Iran, and seven additional dioceses in the Middle East. There are some 500,000 members. The church is active in the Middle East Council of Churches. Outside the Middle East there is one diocese, the Diocese of St. Thomas the Apostle, serving the church's members in the United States (<http://www.chaldeandiocese.org>).

Address:

Chaldean Catholic Church
P.O. Box 6112
Baghdad
Iraq

Sources:

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Channel Islands

The Channel Islands is the name given an archipelago in the English Channel off the French coast, west of Normandy and north of Brittany. Two islands, Jersey and Guernsey, share the majority of acreage and people. The islands have been inhabited since prehistoric times, and they are dotted with the same monoliths that may be found across England and western France.

Christianity was introduced by St. Marculf in the sixth century. He founded an abbey and was instrumental in having St. Helier (d. c. 550) come to the islands. A cave-dwelling

hermit, Helier was killed by the pagan residents of Jersey, among whom he was engaging in evangelical activity. Later St. Samson and St. Magloire worked on Jersey, as did Pretexatus, archbishop of Rouen, who settled at the Monastery of St. Helier after a quarrel with the king of the Franks. The monastery appears to have been destroyed in the ninth century when the Normans invaded and took control of the islands, but it was rebuilt in the twelfth century.

The islands became dependencies of England in 1066 and remain in a relationship with the United Kingdom. The 125,000 residents of the islands have their own constitution. Prior to the Reformation, the ROMAN CATHOLIC CHURCH in the islands was a part of the Diocese of Coutances (France). French Calvinist Protestants came to the islands in the sixteenth century and in 1564 organized the Presbyterian Church. The Presbyterian Church remained the dominant force in the Channel Islands until displaced by the Anglicans. The CHURCH OF ENGLAND had been organized in Jersey in 1623 and Guernsey in 1663, but during the nineteenth century grew considerably. Today half the islanders are affiliated with the Church of England, and its parishes have been incorporated into the Diocese of Winchester. Both Guernsey and Jersey have deaneries, and the bishop has delegated some episcopal authority to the deans in their administration of the church.

METHODISM arrived in the island in the eighteenth century and had a deep influence among the population in the next century. The METHODIST CHURCH of the United Kingdom is now the third largest church in the Island.

The remaining population of the islands is found along the spectrum of religions present in the United Kingdom, though given the limited size of the population, the number of individual groups is quite limited. There are congregations of the UNITED REFORMED CHURCH, the Greek Orthodox Church, the ELIM PENTECOSTAL CHURCH, and the BAPTIST UNION OF GREAT BRITAIN. Among the smaller religious communities, one can find the CHURCH OF CHRIST, SCIENTIST, the CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS, the Greater World Christian Spiritualist Church, and the New Church (part of the larger SWEDENBORGIAN MOVEMENT). There is one Jewish synagogue

Followers	2000			2025	2050
	total	%	rate		
Christians	132,000	86.1	0.51	134,000	131,000
Anglicans	67,500	44.2	0.38	70,000	72,000
Roman Catholics	22,300	14.6	0.14	24,000	25,000
Protestants	10,500	6.9	-0.37	10,000	10,000
Nonreligious	18,900	12.4	2.34	35,000	45,000
Atheists	1,500	1.0	1.75	2,200	2,800
Baha'is	520	0.3	2.66	1,000	1,600
Hindus	120	0.1	1.92	220	370
Muslims	120	0.1	1.75	230	400
Jews	100	0.1	1.36	200	320
Buddhists	10	0.0	0.00	20	40
Total population	153,000	100.0	0.72	173,000	173,000

and one Buddhist center, connected with SOKA GAKKAI INTERNATIONAL, on Guernsey.

Jews were noted on the islands as early as the 1760s, but it was not until the early nineteenth century that a community emerged. It took the lead in building a synagogue at St. Helier, Jersey, in 1842. The majority of Jews left the islands prior to June 1940, due to the Nazi threat. Among those left, deportations to the death camps began in April 1943. Several dozen were eventually killed, though some survived by being hidden and protected by their neighbors. Those religious Jews that now reside in the islands are members of the Jersey Jewish congregation.

There is a council of churches on both Guernsey and Jersey, and both are associated with the Council of Churches for Britain and Ireland.

Source:

Barrett, David. *The Encyclopedia of World Christianity*. 2d edition. New York: Oxford University Press, 2001.

Charismatic Movement

During the 1970s, a wave of Pentecostal enthusiasm swept through Christian groups that were not part of the classical Pentecostal tradition. This movement was characterized by the appearance of the gifts of the Spirit, as mentioned in the Bible in chapter 12 of Paul's first epistle to the Corinthians (healing, prophecy, discernment, working of miracles, and the rest), including speaking in tongues. Accompanying the revival was a theological critique of various points of Pentecostal doctrine, especially the idea that speaking in tongues was always present when the baptism was received and that it was evidence of the Spirit's presence.

The movement is generally traced to the manifestation of the gifts in the life of a small group of Episcopalians in California in 1959. Included in the group were two pastors, Frank Maguire and Dennis Bennett (1917–1991). On April 3, 1960, Bennett shared what had happened to him with his congregation at the morning services at St. Mark's Episcopal Church in Van Nuys, California. At the close of the third service, he also announced his resignation. The story was later covered by several national newsmagazines, by which time Bennett had moved to a church in Washington State. Meanwhile, in Van Nuys, Jean Stone, a laywoman who had received the baptism of the Holy Spirit, organized the Holy Trinity Society and began sending the society's periodical to ministers across the country.

Bennett and Stone found immediate support from the Full Gospel Business Men's Fellowship International (FGBMFI), a Pentecostal association founded by California layperson Demos Shakarian (1913–1993), known for holding prayer luncheons attended by a variety of Christians from different backgrounds. FGBMFI was conceived as an evangelistic organization designed to spread the Pentecostal

message. As members and ministers of non-Pentecostal churches began to receive the baptism of the Holy Spirit, the FGBMFI periodical, *Voice*, became the major instrument for spreading the word.

The Charismatic revival grew slowly through the 1960s, and church leaders in all of the major Protestant denominations became aware that Charismatic fellowships were developing within their congregations. Through the decade a number of national denominationally oriented Charismatic fellowships came into existence. The American Lutheran church (now an integral part of the EVANGELICAL LUTHERAN CHURCH IN AMERICA) became the first body to officially discourage its members and ministers from participating in Charismatic events or promoting Charismatic experiences in the church.

As the Charismatic Movement emerged among Protestants, some Roman Catholics, caught up in the spirit of renewal fostered by the changes inaugurated by the Second Vatican Council, also began to experience the gifts of the Spirit. The early recipients of the Spirit had been associated together in the mid-1960s, and in 1967, several of these formed the Word of God Community in Ann Arbor, Michigan, and began holding Days of Renewal Conferences to spread their experience. In 1969 an initial Center for Service and Communion was opened to serve the expanding movement within the ROMAN CATHOLIC CHURCH. Through the 1970s, the movement spread around the world, assisted immeasurably by the support of Leon-Joseph Cardinal Suenens (1904–1996), archbishop of Malines-Brussels and primate of Belgium.

The mixed reactions in the larger denominations, from open hostility to benign neglect, provided some with hope that their denomination would either become a charismatic church or at the least welcome charismatics as a vital element in the membership. Others, however, reacted to real and perceived hostility by leaving their former church and founding new congregations, most of which eventually became part of new charismatic denominations. Among the first such proto-denominational fellowships was Christian Growth Ministries, based in Fort Lauderdale, Florida. Most of the new denominations, with prominent exceptions, were organized congregationally and opposed any move toward hierarchical structures. As one by one the established denominations increasingly expressed their unhappiness with the movement, a growing number of people affected by the revival left to found new congregations and denominations.

The emergence of the Charismatic Movement led necessarily to a theological critique of Pentecostalism, as people in the older churches experienced the baptism of the Holy Spirit and attempted to reconcile it to their previous theological perspective. Many charismatics jettisoned any necessary connection between the experience of the baptism of the Holy Spirit and speaking in tongues. While allowing for

the tongues experience, they suggested that the Spirit could empower people who might manifest various gifts of the Spirit other than tongues. Roman Catholic doctrine taught that all Christians had been baptized by the Spirit, and it thus had to produce new language to talk about the “release” of the Spirit among those who had experienced the empowerment of the Spirit through their involvement in the Catholic Pentecostal prayer groups. These developments took place amidst ongoing research by psychologists into the nature of glossolalia (speaking in tongues) and the related phenomenon of xenoglossia (speaking in a language unknown to the speaker).

In the early 1980s, a new emphasis in the movement developed out of the ministry of John Wimber (1934–1997), a teacher at Fuller Theological seminary in Pasadena, California, and founder of the Vineyard Fellowship. Wimber emerged as a leader as older Evangelical denominations were resolving differences with Pentecostals, and attempted to reconcile Evangelical theology with Pentecostal experience. In his classes at Fuller, a leading Evangelical school, he highlighted the normalcy of miraculous activity (“signs and wonders”) in evangelism. His work influenced many ministers during the decade, and the Vineyard grew into an international denomination.

The Charismatic Movement, in both its Protestant and Catholic phases, spread around the world in the 1970s, and through the last two decades of the century brought literally millions of believers into Pentecostal and Charismatic churches. In the United States, more than a hundred new Charismatic denominations emerged, and the older Pentecostal churches experienced a surge in membership, as several million people were affected by the movement. Two Christian cable television networks helped to encourage a generation of new believers.

The movement also spread across Europe, where it generally met strong opposition from Protestant state churches. In spite of such resistance, a Pentecostal and Charismatic church became the largest non-established religious group in countries such as Sweden, Norway, Finland, and Italy, while making a strong showing in other countries, such as France, the Netherlands, and Spain.

The movement has had its most dramatic effect in Latin America, where new churches developed quickly from initial charismatic missionary endeavors and older Pentecostal churches founded in the first half of the century developed heightened growth profiles. In Brazil, five different Charismatic denominations, each with a membership of over two million members, came to the fore late in the twentieth century, including the ASSEMBLIES OF GOD IN BRAZIL, the largest Protestant body in the country. A similar dramatic emergence occurred in Guatemala, where approximately 60 percent of the Protestant community is Charismatic/Pentecostal, and like observation could be made about, for example, Chile, Argentina, and Mexico (from where the five-

million-member LIGHT OF THE WORLD CHURCH is spreading in Spanish-speaking communities worldwide).

The Charismatic Movement has also spread across sub-Saharan Africa, where a much more complicated picture has arisen. Africa has nurtured literally thousands of independent churches, the majority of which have incorporated elements of Pentecostalism and the Charismatic Movement. At the same time, numerous Pentecostal missions have been started by American and European bodies. Although Pentecostalism is an important phenomenon across the land, it is a highly diverse community, and no individual churches have assumed dominant positions in the various countries, as has occurred in South America. Prominent churches would include the ZIMBABWE ASSEMBLIES OF GOD, the AFRICAN APOSTOLIC CHURCH OF JOHANE MARANGE, the AFRICAN ISRAEL CHURCH, NINEVAH, and the AFRICAN INDEPENDENT PENTECOSTAL CHURCH OF AFRICA.

The Charismatic Movement launched Pentecostalism on a new worldwide growth phase, which continues as the new century begins.

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Chen Tao

Chen Tao (Chinese; True Way), also known as God’s Salvation Church, is a small Taiwanese millennial group originally founded by Yu-Hsia Chen, who led the Association for Research on Soul Light during the 1950s. In 1995 Hon-Ming Chen (b. 1956), a retired sociology professor, assumed prophetic leadership. Master Chen made international news headlines by proclaiming that God would land a flying saucer in his yard on March 31, 1998. Concurrently with this theophany, Chen said he would personally perform three miracles: He would become invisible, duplicate his body and simultaneously shake hands with everyone present, and be able to speak each person’s native language. Furthermore, Chen predicted that God would announce His descent during a worldwide television broadcast on

March 25, 1998. This prediction insured that the media would provide sensational coverage, while allowing Chen sufficient time to revise the March 31 prophecy, which he found necessary to do when God failed to appear on TV. At the time, he said that his prophecies should be considered “nonsense,” even though God had indeed appeared in the spirit world.

Chen Tao’s religious roots can be found primarily in Buddhism, although its millenarian doctrine comes from Christianity and faith in flying saucers seems derived from popular culture. Chen’s books predominantly discuss karma, antediluvian civilizations, eschatology, and the belief that “heavenly devil kings” rule over humanity. Politically, Chen is an anti-Communist who fears that a nuclear war between China and Taiwan will spark the apocalypse. All but one of the known members of Chen Tao have been citizens of Taiwan. Since no Americans have been invited to join, its evangelical practices should be considered either selective or nonexistent.

Chen and as many as 150 of his followers originally traveled to North America in search of the reincarnation of Jesus Christ. Later, Chen announced that in a previous life he had fathered Jesus and that two children within the group were, in fact, the reincarnations of Christ and the Buddha. Eventually, the group moved to Garland, Texas, because to them it sounded like “God Land.” There, the publicity seeking backfired when anticultists, the media, and local police promoted fears that the “cult” would commit mass suicide, as the Heaven’s Gate adherents had done the previous year in Rancho Santa Fe, California.

Although members of both of these marginal faiths believed that flying saucers would transport their bodies to spiritual realms, Chen Taoists conspicuously and continuously wore white clothes, in contrast to the black uniforms of the suicidal Heaven’s Gate Away Team. In a curious effort to blend in with their Texan neighbors, most Chen Taoists wore white cowboy hats. Two or three of the presumed leaders sported traditional Chinese straw hats, which they said resembled flying saucers. Additionally, adherents wore rhinestone rings in emulation of Chen, who claimed he spoke with God via the jewels in his ring.

On March 31, 1998, hundreds of neighbors, police officers, and news representatives attended a press conference at which Chen said (via interpreter Richard Liu) that his miraculous prophecies had indeed come true because, unbeknownst to those in attendance, all people were gods who could shake their own hands and greet themselves in their native tongues. He did not address the issues of his becoming invisible or welcoming flying saucers. For the remainder of his nearly three-hour speech, Chen stared directly at the sun (which he said would not hurt his eyes), surmised that inanimate objects such as furniture and televisions would become animated in the near future, and warned that strict vegetarianism was the only way to purify one’s soul before

the commencement of the Great Tribulation. Finally, when Chen invited nonbelievers to crucify or stone him to death, the Garland Police crowded around him protectively.

The next day, about ten members flew to the state of New York to search for new headquarters. One year after moving to New York, the membership had dwindled to between thirty and forty faithful adherents. At present, Hon-Ming Chen continues modifying his predictions of world destruction.

Address:

Chen Tao
Office of God’s Kingdom
P.O. Box 1608
Lockport, NY 14095

Forrest Jackson

Sources:

- All the Gods. The Appearing of God and Descending of the Kingdom of God: Saving Human Beings by Means of God’s Space Aircrafts.* Lockport, NY: Office of God’s Kingdom, 1998.
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Cherubim and Seraphim/Eternal Sacred Order of the Cherubim and Seraphim

In 1925 in Yorubaland the first ALADURA CHURCH started with the Eternal Sacred Order of Cherubim and Seraphim (C&S) Society founded by an Anglican, Moses Orimolade Tunolashe (d. 1933) and the fifteen-year-old young woman Abiodun Akinsowon, later called Captain Abiodun, also an Anglican. Orimolade began preaching in about 1915 after partially recovering from a long illness. Crowds came to him for prayers for healing during the influenza epidemic of 1918. He was called upon to pray for Abiodun to awaken from a trance, after which she related her visions of heaven, out-of-body experiences, and instructions to use special prayers and holy water for healing.

The movement began as a prayer group within the Anglican church, but withdrew from it because of heavy criticism by Anglican priests. Orimolade and Abiodun associated for a time with African American missionary Daniel Coker (c. 1780–c. 1846) and the United Native African Church in

Lagos, where they were given the name “Seraph,” to which “Cherub” was later added, after a revelation that these two words should go together. The members of this prayer movement claimed a special relationship with angels, whom they represented on earth. Abiodun and Orimolade took the revival to other parts of Yorubaland on extended missionary journeys, and they challenged witchcraft openly. This brought them into considerable conflict with both traditional and colonial authorities. The two leaders parted company in 1929, and Abiodun founded the Cherubim and Seraphim Society, the first of several schisms in this movement. This was followed in rapid succession by the Redemption Band of C&S, the Praying Band of the C&S under Ezekiel Davies in 1930, and the Holy Flock of Christ Church in 1932 under Major A. B. Lawrence. Orimolade died in 1933, after which Abiodun made an unsuccessful attempt to reunify the C&S movement, but by 1935 there were six independent C&S churches. Orimolade’s emphases caused him to be known as Baba Aladura (praying father)—a title used by subsequent leaders of his church.

At this time the influential daughter of a chief, prophetess Christianah Olatunrinle (d. 1941), known as Mama Ondo, became Iya Alakoso (mother superintendent) of the Western Conference of the C&S, a separate conference set up to protest against the increasing secessions. She was responsible for guiding the movement in the direction of PENTECOSTALISM until her death in 1941. Her presence in the C&S leadership was evidence of the powerful influence of women in the Aladura movement—although she was denied the title of chairperson.

In 1943, another schism took place in Ilaje, where C&S members began to condemn the traditional practice of twin killing, resulting in the Holy Apostles Community at Aiyetoro (Happy City). There, starting in 1947, an internationally renowned and thriving commercial commune was developed, particularly known for its fishing and transportation industries, with community of ownership under its first Oba, Ethiopian Ojagbohun Peter. After the third Oba introduced private property to the community in 1968, members began to leave, and the community gradually disintegrated.

The various C&S groups came together in 1965 to form what became the National Council of Cherubim and Seraphim. By 1996, all but four of fifty-two C&S groups had reunited in the Eternal Sacred Order of the C&S, under the Baba Aladura, Dr G. I. M. Otubu. The C&S movement continues to be very influential in Nigerian society, with schools and other community projects under its care.

Address:

Eternal Sacred Order of the Cherubim and Seraphim
P.O. Box 577
Lagos
Nigeria

Allan H. Anderson

Sources:

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Children of God

See The Family

Chile

What is now the nation of Chile was until recently two very different lands. The northern part, largely desert country, had been incorporated into the Incan Empire and was until the late nineteenth century a part of Bolivia and Peru. The middle part of the country was inhabited by the Mapuche people and the southern region by the Yamanas and Alakalufes.

The Spanish made an incursion into Chile from Peru in 1535, but a more effective effort to settle the land began in 1540, when Pedro de Valdivia settled at Valparaiso. Soon afterward he founded the present capital, Santiago. The Mapuches fiercely resisted the Spanish, and it was not until the end of the 1550s that the majority of the land was conquered. Pockets of resistance continued into the nineteenth century. Nationalists of Spanish descent drove Spanish authorities out in 1818 and established an oligarchic state. The new rulers maintained power through an economic alliance with the British. The British supported Chile in the war with Bolivia and Peru in 1879–1884 that resulted in the acquisition of the mineral-rich northern third of the country.

During the twentieth century, the democratization of the country came slowly, through painful steps, and Marxism gained broad support in the face of the refusal of the older aristocratic ruling elite to share power. In 1970 leftists put together a winning coalition government under the leadership of Salvador Allende. They began land reforms and moved the country to socialism. With the help of America’s Central Intelligence Agency, a coup d’état was carried out by Augusto Pinochet. Allende was killed, and a repressive dictatorship imposed on the country. However, in the 1980s, the country was deep in the midst of an economic crisis and was becoming increasingly isolated by the criticisms of its human rights policies. Pinochet was finally forced out in 1988, and a new democratic government took charge in 1989 and began a process of making public the crimes of the Pinochet era.

The traditional religions of the Native Chileans have survived. Mapuche religion is a polytheistic faith, with

Nenechen at the head of a pantheon of gods and goddesses. Among the prominent deities is Pilan, who has power over thunder and volcanoes. The religion also involves a strong relationship to ancestors. In the north, the Quechua and Aymará peoples (who make up a substantial portion of the population of Bolivia) also have a polytheistic belief system and a worldview built around the existence of spirits that inhabit various aspects of the world. The religious leaders combine the functions of healers, diviners, and shamans.

The ROMAN CATHOLIC CHURCH arrived in 1541, and twenty years later the first diocese was established in a suffragan relationship to the Diocese of Lima (Peru). The first seminary was opened in 1584. The oligarchy that led independent Chile in the nineteenth century was Catholic, and the Catholic Church was named the official state religion. Criticism of the government that began in 1878 led to a generation of strained relationships, and finally, in 1925, a separation of the church from the state occurred, with religious freedoms granted to other religious communities (an immediate benefit to Protestantism). The church has continued to receive considerable subsidies for its educational and other charitable work. In the 1970s, the church risked its position by attempting to negotiate the end of the Pinochet government, and though its efforts failed, it emerged as a vocal critic of the government's human rights record. The great majority of Chileans consider themselves Roman Catholics at present.

In 1821, James Thomson (d. 1825), an agent of the British and Foreign Bible Society, came to Chile at the request of the president, who asked him to start some schools. However, it was 1845 before a missionary, David Trumbull (1819–1889), took up permanent residence in the country. His work became the basis upon which missionaries from the Presbyterian Church in the U.S.A. (now a constituent part of the PRESBYTERIAN CHURCH [U.S.A.]) built, beginning in 1873. Lutherans arrived in 1846, but built a German-speaking organization largely limited to the expatriate community.

The beginning of the Methodist Episcopal Church (now a constituent part of the UNITED METHODIST CHURCH) can be traced to the schools started by lay missionary



Status of religions in Chile, 2000-2050

Followers	2000			2025	2050
	total	%	rate		
Christians	13,563,000	89.2	1.47	17,246,000	19,185,000
Roman Catholics	11,800,000	77.6	1.47	14,800,000	16,500,000
Independents	3,820,000	25.1	1.79	5,700,000	6,600,000
Marginal Christians	420,000	2.8	2.29	720,000	860,000
Nonreligious	1,063,000	7.0	1.97	1,610,000	2,225,000
Atheists	383,000	2.5	1.65	480,000	575,000
Ethnoreligionists	134,000	0.9	0.91	130,000	120,000
Jews	33,400	0.2	0.68	32,000	33,000
Baha'is	17,900	0.1	1.81	25,000	36,000
Buddhists	5,400	0.0	1.91	7,500	11,000
Muslims	4,800	0.0	1.86	8,000	14,000
Chinese folk-religionists	330	0.0	2.69	500	800
other religionists	6,600	0.0	1.31	9,000	15,000
Total population	15,211,000	100.0	1.51	19,548,000	22,215,000

William Taylor (1821–1902) in Bolivia in 1877. That work was located in the part of the country ceded to Chile in the 1880s. The church experienced growth through the first decade of the twentieth century. However, in 1910, it experienced a schism that both stopped its growth and gave a unique cast to Chilean Protestantism. Chile became one of the first places in South America where news of the Pentecostal revival in Los Angeles, California, found a response. That response was among the Methodists. By 1910 the majority of Methodists in Chile had opened themselves to the Pentecostal experience and that year left the Methodist Episcopal Church to form the METHODIST PENTECOSTAL CHURCH OF CHILE. From this beginning PENTECOSTALISM gained a relatively early position of strength in the country, and the Methodist Pentecostal Church in turn became the parent of several other large Pentecostal bodies



The first church built in Chiu-Chiu, Chile in 1675, after remodeling (Ask Images/TRIP)

such as the Evangelical Pentecostal Church, the PENTECOSTAL CHURCH OF CHILE, and the PENTECOSTAL MISSION CHURCH, and numerous smaller churches.

The favorable climate for Pentecostalism in Chile also led various European and American Pentecostal groups to launch work in Chile. These include the Swedish Assemblies of God, the CHURCH OF GOD (CLEVELAND, TENNESSEE), and the UNITED PENTECOSTAL CHURCH INTERNATIONAL.

While Pentecostalism was coming to dominate the Protestant/FREE CHURCHES community, the SEVENTH-DAY ADVENTIST CHURCH had entered the country in 1890 and for a short period was the largest non-Catholic group in the country. Baptists from Germany arrived in 1892, and a Chilean Baptist Convention was formed in 1908. This church aligned itself with the SOUTHERN BAPTIST CONVENTION in 1917, but has not been as successful as have Baptists elsewhere. Other groups that have had some success are the JEHOVAH'S WITNESSES and the CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

There is a small Jewish community in Chile centered upon Santiago, which includes Hungarian, German, and Sephardic elements. Though suffering losses from the immigration to Israel in recent years, it still includes some

17,000 residents. The community has its focus in the Comité Representativo de las Entidades Judias de Chile, headquartered in Santiago. There is a program of Jewish Studies at the University of Chile in Santiago.

During the twentieth century, the wider spectrum of religion was introduced to Chile. A small pocket of Buddhism emerged among Chinese immigrants. The BAHÁ'Í FAITH has had a steady growth since its introduction after World War II. The Western Esoteric tradition appeared early in the twentieth century with the first adherents of SPIRITISM and the opening of a lodge of the THEOSOPHICAL SOCIETY in India. More recently the ANCIENT AND MYSTICAL ORDER ROSAE CRUCIS has gained a following.

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China

China is a nation with diverse religious beliefs; some originated in China and others were introduced from elsewhere. Both indigenous and introduced religions continue to play a significant role as the new century begins, especially in the era initiated by the establishment of the People's Republic of China in 1949.

Confucianism could be considered a philosophy rather than a religion, but in either case, it is central to any consideration of the Chinese cosmic view. Originally the teachings of Confucius (c. 550–480 B.C.E.) focused on humanistic ethics and moral conduct. He dismissed speculation about the supernatural and insisted on the need for personal responsibility in the context of formal relationships between men and women, parents and children, rulers and subjects. In later centuries, Confucianism was adopted as the state orthodoxy and came to dominate official thinking, culture, and education. Its political expression was the veneration of the emperor as the supreme ruler by virtue of a heavenly mandate and the creation of an elaborate ritual around him.

Folk Religion profoundly influenced society throughout China. Every district had its own particular traditions, practices, and beliefs related to gods, ghosts and ancestors. All over China, local deities made up a varied pantheon including spirits of local heroes, versions of Daoist and Buddhist deities, and local, or animistic, spirits. Celebrations of gods often took the form of colorful processions. Ancestor worship was most common in Southern China, where it played a central role in kinship, lineage, and clan systems. Most households had a small altar where respect would be paid to previous generations. Ancestors and deities were expected to answer petitions. If they failed to do so, the supplicant was perfectly entitled to switch allegiance to others. Temples were often dedicated to several gods, and there was no concept of exclusivity. The entire system was decentralized, unsupervised, and subject to local conditions. The complexities of rituals and divination gave rise to religious specialists such as shamans, diviners, mediums, ritual leaders, astrologers, and healers.

Daoism is a term applied to the philosophy attributed to figures of uncertain historicity, Lao Zi (known to most



Status of religions in China, 2000–2050

Followers	2000		2025	2050
	total	% rate		
Nonreligious	532,568,000	42.2 0.88	594,163,000	556,746,000
Chinese folk-religionists	359,618,000	28.5 0.99	418,000,000	420,000,000
Buddhists	105,829,000	8.4 1.19	125,000,000	121,000,000
Atheists	102,238,000	8.1 0.49	110,000,000	115,000,000
Christians	89,056,000	7.1 3.22	135,190,000	168,655,000
Independents	80,708,000	6.4 3.36	120,000,000	150,000,000
Roman Catholics	7,500,000	0.6 1.92	14,000,000	17,050,000
Protestants	640,000	0.1 2.10	900,000	1,200,000
Ethnoreligionists	54,152,000	4.3 0.22	60,000,000	55,000,000
Muslims	19,169,000	1.5 0.52	21,000,000	21,000,000
Daoists	360,000	0.0 1.03	500,000	550,000
Neoreligionists	333,000	0.0 7.87	225,000	230,000
Hindus	15,700	0.0 0.26	20,000	25,000
Baha'is	6,500	0.0 5.02	12,000	20,000
Spiritists	1,900	0.0 0.21	3,000	4,000
Jews	920	0.0 0.18	1,000	1,000
Sikhs	760	0.0 0.33	900	1,200
Zoroastrians	570	0.0 0.30	700	900
Confucianists	60	0.0 0.49	100	200
other religionists	11,400	0.0 0.65	15,000	18,000
Total population	1,262,557,000	100.0 1.02	1,462,931,000	1,456,901,000

Westerners as Lao Tzu) and Zhuang Zi (known as Chuang Tzu), who asserted the existence of an unseen, inexpressible absolute, known as the Dao, pervading the Universe. Their works, dating from about the third century B.C.E., discuss how a person could become a sage by following the Dao, abandoning worldly desires, and acting spontaneously. Daoism later evolved into an esoteric system of religious beliefs centered on the achievement of immortality by a variety of occult means including alchemy, rituals, exercises akin to yoga, and chanting of scriptures. All these practices greatly influenced the various Daoist-like sects popularized as forms of folk religion. The poem *Dao De Jin* (*XX Dao De*

Jing), attributed to Lao Zi, is one of the most celebrated works of Chinese spirituality. The typical Daoist figure is the hermit, and Daoism was regarded by many of the elite as an alternative to the conventional state philosophy of Confucianism. Scholars who became disillusioned with the life of the court had the option of wandering away from the mundane world. There are many accounts of such men, telling how they retired to remote rural areas where they devoted themselves to meditation, the study of the Dao, medicinal herbs, and music or poetry. These sages, it was thought, could attain the blessed state of immortality.

To turn now to the foreign religions, Buddhism was introduced to China in the early centuries of the Common Era. Having originated in India in the fifth century B.C.E., it was at first mostly confined to foreign residents, but in the fifth century C.E. began to spread among native Chinese. The following centuries saw a rapid expansion of Buddhism, which reached its peak in the Tang dynasty (seventh to ninth centuries). The most popular sects were the PURE LAND and the Chan (later known in the West via its Japanese derivative, ZEN BUDDHISM). It is difficult to summarize the range of doctrines preached by different schools, but most of them advocated compassion, piety, and devotion to Buddha.

When Buddhism was introduced to Tibet, it became influenced by Tibet's own traditional religion and developed into the unique branch of Buddhism that is predominant among the Buddhists in Tibet, Nepal, Bhutan, Sikkim, and Northern India. TIBETAN BUDDHISM also spread into China, under the patronage of several emperors. Today, Tibetan-influenced forms of Buddhism play a significant role, together with Chan and Pure Land, even in mainstream Chinese monasteries. Buddhism never fully recovered from a severe persecution in the ninth century, but it still remained an integral part of the Chinese religious scene, with thousands of temples and monasteries all over the country.

The first documented Christian missionary to China was the Nestorian Alopen (or Alopen) of Persia, who came to China in 635 C.E. Later, Nestorian Christianity flourished in China until the ninth century, when the emperor suppressed all non-Daoist religions, including Nestorianism. Many Nestorians, including Mongolians, were exiled to Central Asia and only returned to China with Genghis Khan in 1215, after which they built a sizable Nestorian Church in China. However, when the Mongolians left China as the ruling class in 1385, the Nestorian Church in China also ceased to exist. What remains in China is the Nestorian Tablet and the Nestorian Pagoda (built in 700 C.E.)—the only standing architectural monument of the ancient Nestorian Church in the world.

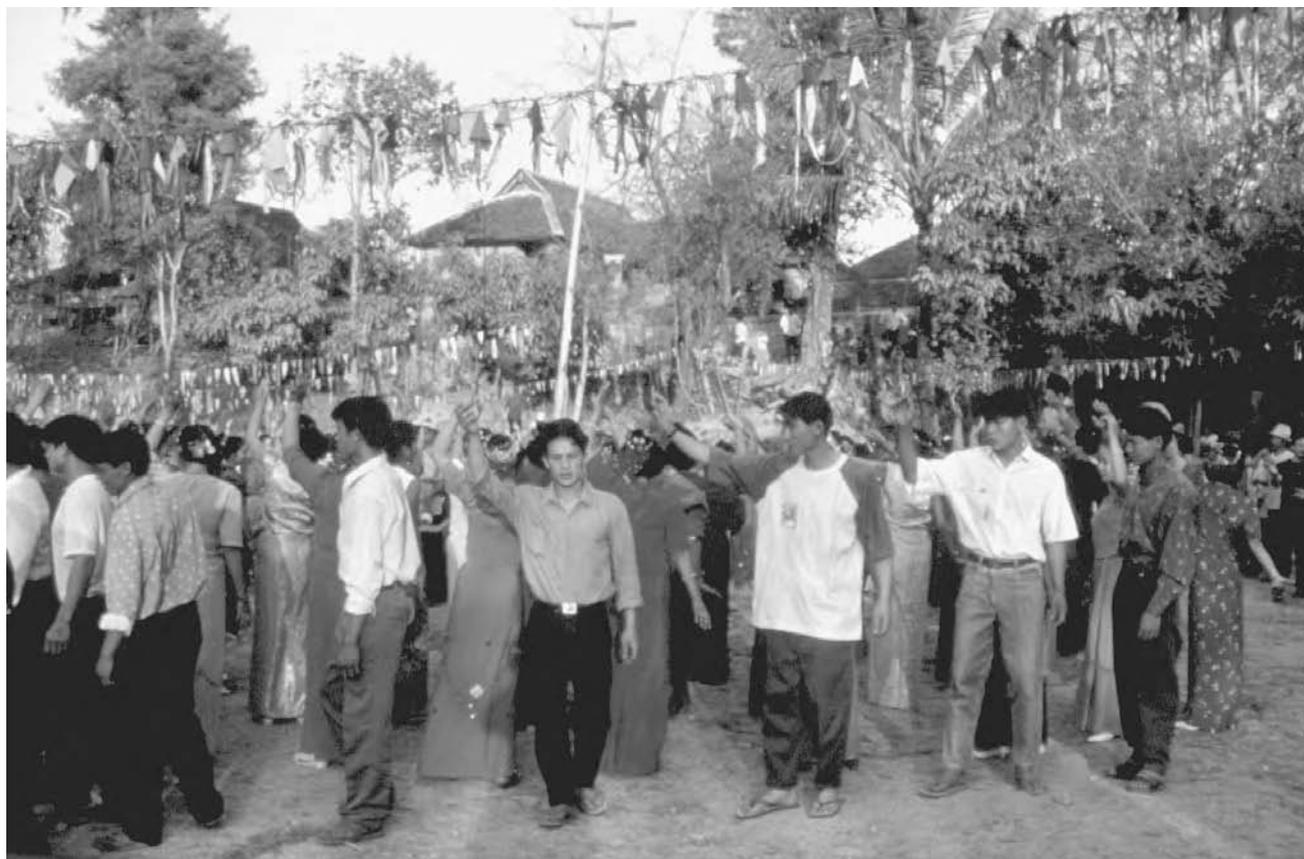
Zoroastrianism was introduced to China in 516 C.E. and enjoyed a steady development for several hundred years. Beginning in the tenth century, it gradually declined in China, and it totally disappeared during the thirteenth cen-

ture. Manichaeism came to China in the sixth century C.E., flourished for a few hundred years, and disappeared in the sixteenth century. Starting in the seventh century C.E., Judaism came to China along with Jewish merchants. The Jews had synagogues in China for more than a millennium. Apart from those Jews who came to China in the mid-nineteenth century as merchants, there has been a Chinese Jewish community in Kaifeng, Henan province, with its rabbi and synagogue, since at least the late eighteenth century, and it lives as a distinct community even at the beginning of the twenty-first century.

Arab and Persian merchants took Islam to China in the eighth century C.E. By the sixteenth century, many Muslims were integrated into Chinese society; these sinicized Muslims are known as the Hui people. The Hui are descendants of Muslims who settled in China, often gaining administrative posts under the Mongol regime. They intermarried with Han; quite often the only sign of their former belief in Islam is some lifestyle feature such as headdress or diet. Several minority groups, such as the Uygurs and Salas, are people of Turkic ethnicity who were Muslim far back in history, and who occupied the oasis regions of what was formerly Turkestan, an area that was integrated into China in the nineteenth century. In the nineteenth century, under the influence of the NAQSHBANDIYYA SUFI ORDER, there was a fierce Muslim revolt by the Chinese Muslims. Some have since been exiled to present Kazakhstan and are now known as the Donggan People. There has since been tension between the Muslims and the non-Muslims in China.

Among the prisoners of war from the czar's army in Siberia taken by the Chinese Qing army in 1685 was a Russian Orthodox priest, Maksim Leontbev, who brought with him into captivity an icon of St Nicholas and a few Bibles. These few captives formed the first Russian Orthodox community in Beijing, where the emperor granted them a special area to live, as well as a temple to be used as an Orthodox church. Orthodoxy in China grew steadily and attracted many Chinese followers until the Boxer Rebellion in 1900, when many of the Chinese Orthodox were killed; 120 of the Chinese Orthodox martyrs were canonized as saints. The ORTHODOX CHURCH IN CHINA remained under the authority of the Moscow Patriarch until 1956, when the Eastern (Russian) Orthodox Church of China (KHP) became an independent ecclesiastical entity, headed by Archimandrite Vasyliy.

The ROMAN CATHOLIC CHURCH sent a Franciscan, Bishop John of Monte Corvino (1247–1328), as the first missionary to China. He arrived in 1294. However, the first Roman Catholics in China were the Catholic merchants from Europe, such as Marco Polo, who was in China in the mid-thirteenth century. Bishop John built a small Catholic community, but it died off when the Mongol Empire collapsed a few decades later. The Catholic mission to China was reestablished by the JESUITS in the late sixteenth cen-



Dancers at a Buddhist celebration, the Dai Festival, in Yunnan, China (J. Moscrop/TRIP)

tury and was based in Macao. Michael Ruggerius, later joined by Matteo Ricci, established themselves in China in 1583.

Other Jesuits as well as missionaries from other religious orders such as the DOMINICANS and FRANCISCANS followed them. Soon these missionaries had different views on the Chinese tradition of ancestral worship, disputing whether it was a form of pagan worship and so condemned by Catholic teaching, or a nonreligious tradition that could be tolerated if not honored. This conflict gave rise to the famous Rites Controversy, which led to an official ban on Catholicism in China for almost a century, along with intense persecution. The Catholic mission continued only when China was opened up to foreign merchants and missionaries after losing the Opium War in 1842. The Catholic population grew rapidly, in spite of the Boxer Rebellion, which killed at least 25,000 Catholics. When the Holy Hierarchy of the Chinese Catholic Church in China was established in 1946, it numbered 3 million followers.

The first Protestant mission to China comprised the Dutch missionaries who came to Taiwan (then called Formosa, and occupied by Dutch colonial forces) in 1626 and established churches and schools with more than a thousand converts. They were driven away by Chinese military

forces in 1662 and failed to reestablish their mission despite several later attempts. In 1807, Robert Morrison (1782–1834) of the LONDON MISSIONARY SOCIETY went to Guangzhou (Canton) via Macao as a staff member for the East India Company and claimed to be the first Protestant missionary to China. In 1808 he returned to Macao. It was not until after 1842, when China signed the Nanjing (Nanking) Treaty after the defeat in the Opium War, that Protestant missionaries were allowed to work in China. After that, China became the largest mission field, with more than 10,000 missionaries, mostly from the United Kingdom and the United States, in the 1930s establishing the Protestant presence through building churches, schools, hospitals, and other social service agencies. By 1949, there were slightly less than one million believers under virtually all major denominational banners—from Anglican, Lutheran, and Pentecostal, to FREE CHURCHES. There were also major indigenous groups such as the Little Flock (the LOCAL CHURCH), the TRUE JESUS CHURCH, the Jesus Family, and the Church of Christ in China.

Since the establishment of the People's Republic of China in 1949, the Chinese Communist Party has governed China. Marxism-Leninism is the state orthodoxy, so atheism, rather than religious belief, is the official ideology. The

party has formulated the “Policy of Freedom of Religious Belief,” and the government has established the Religious Affairs Bureau to implement that policy, which is as follows:

1. All citizens have the right to believe, and not to believe religion. The government officially recognizes only five religions in China—Buddhism, Daoism, Islam, Catholicism, and Protestantism. The government has the authority to define what is, and what is not, a religion. Those that are not defined as falling under the five accepted religions are regarded as cults or feudal superstitions and are punished by law. The only exception is the Orthodox Church of China, which is registered with the Harbin Municipal Government to represent the only recognized Orthodox community in China.
2. Each of the five religions is organized into its own patriotic organization under the supervision of the government: the BUDDHIST ASSOCIATION OF THE REPUBLIC OF CHINA, the CHINESE DAOIST ASSOCIATION, the CHINA ISLAMIC ASSOCIATION, the CHINESE CATHOLIC PATRIOTIC ASSOCIATION, the Chinese Catholic Bishops’ College, and the CHINESE PROTESTANT THREE-SELF PATRIOTIC MOVEMENT COMMITTEE of the Protestant Churches of China/China Christian Council. All religious groups have to affiliate with one of these groups and to register with the government. All religious groups have to support the party and cooperate with the government’s interests.
3. Religious activities are allowed within designated religious venues under the auspices of these organizations.
4. Religions are not allowed to instruct people less than eighteen years of age. Religions are not allowed to interfere with the government’s social, education, and marriage policies.
5. Party members, government cadres, military personnel, and public security officers are not allowed to embrace religious belief.
6. National minority groups have special permission to embrace a religion that is not one of the five officially recognized ones, as long as that religion symbolizes the cultural heritage of the particular minority group.
7. Foreigners in China are under separate ruling. They are allowed to have their own sanctioned religious activities, even outside of the five officially accepted religions, but foreigners’ religious activities cannot involve local nationals. Further, all missionary activity is forbidden in China, and contacts between foreign and national religious groups must receive prior approval from the civil authority.

Currently, the government reports that there are more than 100 million followers of various religious faiths, more than 85,000 sites for religious activities, some 300,000 clergy, and over 3,000 regional religious organizations (under the above-mentioned national religions organizations). In addition, there are more than 75 religious schools to train religious personnel. Buddhist groups are separated into three divisions: Tibetan Buddhism, Mahayana Buddhism and Theravada (Pali) Buddhism. There are 13,000 temples and 200,000 monks and nuns (among them 120,000 are lamas, nuns, and 1,700 living Buddhas of Tibetan Buddhism, and 10,000 *Bhiksu* of Pali Buddhism). There are 25,000 Daoist priests and nuns with 1,700 temples, and the priests are classified into two groups: ZHENGYI and QUANZHEN. The Muslims are mostly Sunnis with a few Shiites; the total population is more than 18 million. Most of the Muslims are Hui and Uygur; in addition there are another 10 national minority groups who are all Muslim. There are 30,000 mosques, with 40,000 imams and *Akhunds*. These statistics, supplied by the government, are only approximate; accurate numbers of religious believers and their institutions have not yet been ascertained by reliable surveys.

The Protestant Church, with 15 million members, is officially declared to be postdenominational, but various traditions do exist within this context. The SEVENTH-DAY ADVENTIST CHURCH is treated as a separate entity within the China Christian Council. Similarly, the followers of the True Jesus Church and the Local Church (also known as the Assembly and the Little Flock, respectively) have their separate churches in many places. There are many Protestant groups, with a collective membership of perhaps 10 million, not affiliated with the TSPM/CCC; these groups operate clandestinely and illegally.

The Catholic Church in China broke its formal relationship with the Holy See in 1957 when it consecrated its bishops without papal approval. From the mid-1950s until now, relations between Beijing and the Vatican have been very bad, as the Vatican has kept diplomatic relationships with the Republic of China (Taiwan) as the legitimate representative of China.

Currently there is an underground Chinese Catholic hierarchy in full communion with Rome claiming a membership of more than 6 million. There is also a separate government-approved Catholic Church in China with independently consecrated bishops (the majority of them, however, having received papal approval) with a total membership of 6 million and at least 5,000 clergy.

Sino-Vatican rapprochement was on the horizon in 1999–2000, as both parties engaged in intensive negotiations, but both parties broke negotiations off over the controversy created by the pope’s canonization of 120 martyred saints of China on October 1, 2000, the National Day of the People’s Republic of China.

Since the death of the last government-recognized Chinese Orthodox Priest—Gregory Zhu—in October 2000, there is, officially, no longer a functional Orthodox Church of China. There are, however, a dozen communities of Orthodox believers in Beijing, Shanghai, Heilongjiang, Inner Mongolia, and Xinjiang Uygur as well as several validly ordained Chinese Orthodox priests that the government has not (as of 2001) recognized. In February 1997 the Synod of the RUSSIAN ORTHODOX CHURCH (Moscow Patriarchate) declared that it had the religious obligation to care for the Orthodox Church of China (KHP). In 2000 the Moscow patriarch informed the Chinese Ministry of Foreign Affairs of his willingness to send Russian Orthodox clergy to China, but the Chinese authority rejected such a proposal. The current status of the Orthodox Church of China is in limbo.

Kim-Kwong Chan and Alan Hunter

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the whole spectrum of religion that was present in China as a whole became visible in Hong Kong.

Unlike the rest of the People's Republic of China (PRC), where there are specific policies regarding religion, the Hong Kong Special Administrative Region Government, although under the political rule of the PRC, follows the Basic Law in regard to religion. Hong Kong's official policy is religious freedom, without any religious law or governmental division supervising religious groups.

Traditional Chinese religions play a major role in Hong Kong. There are several Buddhist organizations representing various branches of Buddhism, and they operate hospitals, schools, charitable organizations, temples, and monasteries. The Buddhist Po Lin Monastery is home to the world's largest outdoor bronze statue of the Buddha. The Daoists run several Daoist temples and schools. However, the majority of the six hundred temples do not make clear distinctions between Buddhism and Daoism, as they venerate local deities. These temples are manifestations of Chinese Folk Religion—a syncretistic religion of Daoism, Buddhism, ancestor worship, and polytheism from folk legends. The most popular deities are Budhisattva (the Buddha), Guang Yin (Protector of Seafarers), Guang Gong (God of War and source of righteousness), Beidi (Supreme Emperor of the Dark Heaven), Che Gong (a general in the twelfth century C.E.), and Wang Daxian (a local deity). Confucianism is registered as a religious group, and its followers promote the teaching of Confucius. There are also many branches of neo-Daoist groups such as Tin Tak Saint Kau (also known as TIAN DAO or Yiguandao in China), which teaches a form of

China: Hong Kong

Hong Kong resulted from the British settlement of Hong Kong Island beginning in 1841. The following year China formally conceded it and the Kowloon peninsula to Britain. In 1898 British territory was extended by a lease of additional land, the New Territories, for ninety-nine years. Over the years,





The Tin Hau Temple in Hong Kong (P. Treanor/TRIP)

syncretistic religion. The FALUN GONG registered with the Hong Kong government in the late 1990s as a social organization with a few hundred followers. Since 1998 the birthday of the Buddha has been observed as a public holiday.

Christianity also plays a substantial role. Protestantism (in the form of Anglicanism) entered with the British in 1841 and has a current membership of 320,000 believers. The Protestant community is composed of more than 50 denominations, 1,300 congregations, 25 theological seminaries/Bible schools, and at least 150 Christian organizations. Most of the mainline denominations have branches here, including the BAPTISTS, Anglicans, Methodists, Lutherans, Presbyterians, and Pentecostals. There are many indigenous denominations, such as the Church of Christ in China (representing Presbyterian and Congregational tradition), the TRUE JESUS CHURCH, and the LOCAL CHURCH (commonly known as the Little Flock). The Protestant community operates more than 500 schools (kindergarten, primary, and secondary), three post-secondary institutions, five hospitals, more than 200 social service centers, and a whole range of charitable institutions. There are two major ecumenical bodies—the Hong Kong Christian Council and the Hong Kong Chinese Christian Church

Union—and two Christian weekly papers, the *Christian Times* and *Christian Weekly*.

The ROMAN CATHOLIC CHURCH began as a mission vicariate in 1841 and was elevated to a diocese in 1946. Cardinal John Wu, assisted by two bishops and close to 1,000 religious persons (about 300 are priests), shepherds 227,000 Hong Kong Catholics in 59 parishes and 30 centers for Mass. There are also an additional 100,000 Filipino Catholics, who are mostly domestic workers serving in Hong Kong. The Catholic Diocese operates more than 320 schools (kindergarten, primary and secondary), six hospitals, a seminary, and a whole range of social service operations. It publishes two weekly newspapers: *Kung Kuo Po* and the *Sunday Examiner*. It is in full communion with the Holy See.

The Orthodox Church has a small congregation established in 1997. It is headed by a metropolitan, who is also in charge of the Metropolitanate of Hong Kong and South East Asia under the ECUMENICAL PATRIARCHATE OF CONSTANTINOPLE. The Seventh-day Adventist Church's congregations are part of the Hong Kong–Macao Conference and sponsor a hospital and college, independent from other Christian groups. The CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS and the JEHOVAH'S WITNESSES have

also made their presence known to the public for decades. Christmas Day, Good Friday, and Easter Monday are public holidays.

Other religions are also present. There are five major Muslim organizations in Hong Kong—the Islamic Union of Hong Kong, the Chinese Muslim Cultural and Fraternal Association, the Pakistan Association, the Indian Muslim Association, and the SHIAH FATIMI ISMAILI TAYYIBI DA-WOODI BOHRA Association. Islam has about 80,000 followers, with four major *masjids*, several charitable organizations, and six schools. The Hindu community numbers 12,000 and has its own temple. The Sikh temple has been serving the small Punjabi community for over a century. The Jewish community, dating from the 1840s, operates three synagogues (one Orthodox and two Reform), a community center, and a religious school. The BAHÁ'Í FAITH has been in Hong Kong since 1923 and formally registered with the government in 1974; it has a few dozen followers with its own religious center. The Zoroastrians registered with the government in 1842 and currently have a center in charge of Hong Kong and Macao affairs; there is a priest with a few followers. Shinto is practiced among the Japanese in their homes in Hong Kong, but there is no Shinto temple. Among the new religious movements, SOKA GAKKAI INTERNATIONAL operates two large centers with an increasing number of followers. The INTERNATIONAL SOCIETY FOR KRISHNA CONSCIOUSNESS established itself in the mid-1970s and is still active with a small number of followers. The NEW AGE MOVEMENT is becoming popular among the youth and intellectuals.

Kim-Kwong Chan

Source:

Information Services Department, ed. *Hong Kong 2000*. Hong Kong: Hong Kong Government, 2001.

China: Macao

Macao became a Portuguese colony in 1557, but in 1997 was reincorporated into China. It lives under the political rule of the People's Republic of China, but follows the Macao Basic Law in religious affairs. The Basic Law states that the Macao government does not intervene in the internal affairs of religious groups unless activities conducted by these groups are in violation of other laws. A wide spectrum of religious groups now manifests in the former colony.

The major Buddhist group in Macao is ZEN BUDDHISM; the Puzhi Zen Monastery was built in 1622. The second major Buddhist branch—PURE LAND BUDDHISM—started in Macao in 1928. Several smaller Buddhist branches subsequently were introduced in Macao. The

Macao Buddhist Association was established in 1997. Daoism has been popular in Macao in various forms of Folk Religion, with worshippers venerating various deities in the different temples. The most popular temple is A-Ma Temple, built in 1605, venerating Mazu—the goddess of seafarers. There are some deities from local legends, such as Zhu Daxian and Sanbu Shen, worshipped by Macao inhabitants. There is no formal Daoist organization except a loosely formed Macao Federation that is now dysfunctional. There is no organized Confucian activity.

The first missionary of the ROMAN CATHOLIC CHURCH in Macao was the JESUIT Gregorio Gonzales, who came to Macao in 1553. Pope Pius V appointed Melchior Carneiro as the first bishop of Macao in 1566. Pope Gregory XIII formally established the Macao Diocese in 1567, with jurisdiction over the missionary territory of China, Japan, and Indochina. The diocese became the center to train and send missionaries to these mission regions for several hundred years until the gradual formation of regional Catholic hierarchies. The Diocese of Macao currently has 2 bishops, about 250 religious persons (80 priests), and a membership of 23,000. It operates several schools and several social service centers.

The first Protestant missionary to come to Macao was Robert Morrison (1782–1934) of the LONDON MISSIONARY SOCIETY. He arrived in September 1807 and was followed by other missionaries and mission agencies. Currently there are about 3,000 Protestants and 200 pastors and missionaries belonging to about fifty churches or preaching points, three Bible schools, and a dozen church organizations and at least ten mission agencies. The main denominations are the Anglicans, BAPTISTS, Church of Christ in China, Pentecostals, and Christian Mission Church (an indigenous denomination). In 1990, several churches and organizations formed the Macao Christian Association, with a current membership of twenty-nine churches and organizations. The Protestant churches operate schools, social service centers, and drug-rehabilitation centers.

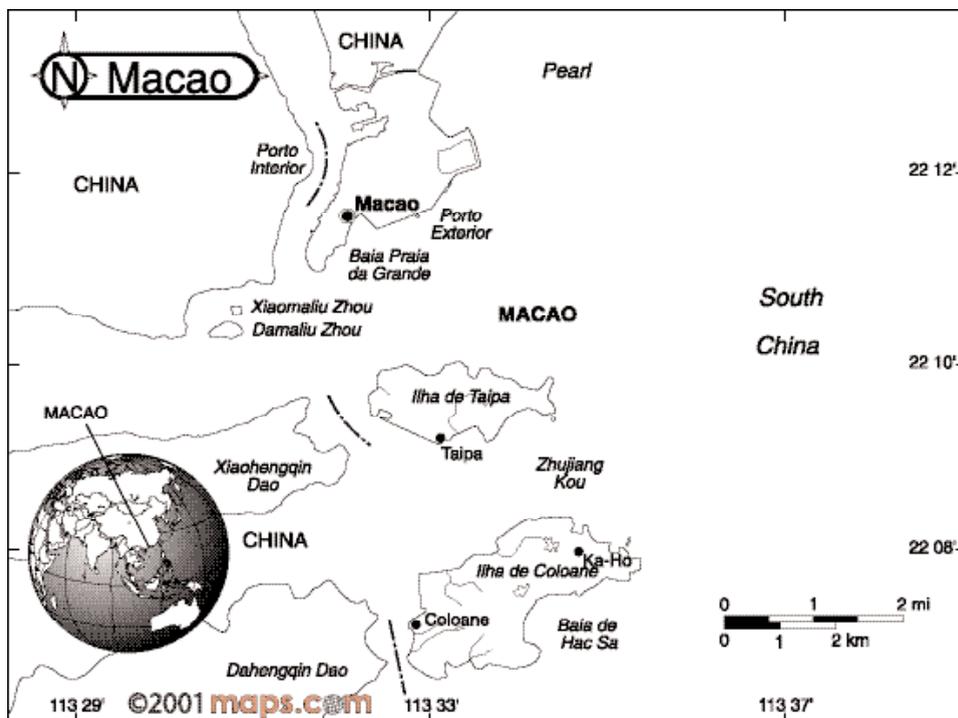
The presence of Islam in Macao can be traced back to the late sixteenth century. Currently there are several hundred Muslims in Macao affiliated with the Macao Islam Association. Zoroastrianism began its presence in Macao in the seventeenth century, and Zoroastrian merchants once had significant impact in Macao, especially in the nineteenth century. Currently they have no religious activity in Macao other than the upkeep of the Zoroastrian Cemetery through the Zoroastrian Center in Hong Kong. The first missionary of the BAHÁ'Í FAITH, Frances Heller, arrived in Macao in 1953. The Baha'is established their first local chapter in 1958 with 24 believers. Currently there are more than 2,000 followers, with four local chapters under the Macao Regional Chapter. There is a branch of SOKA GAKKAI INTERNATIONAL in Macao under the auspices of Hong Kong Soka Gakkai Center. The CHURCH

OF JESUS CHRIST OF LATTER-DAY SAINTS came to Macao in the mid-1980s and is still growing. There is a NEW APOSTOLIC CHURCH congregation, mainly attended by Filipino followers living in Macao. The INTERNATIONAL SOCIETY FOR KRISHNA CONSCIOUSNESS began work in Macao in the late 1980s and now reports a small number of followers.

Kim-Kwong Chan

Source:

Cheng, Y. M., and K. S. Huang. *Religios De Macau*. Macao: Macao Foundation, 1994.



China: Taiwan

Taiwan is an island 140-odd kilometers (90 miles) to the southeast of the Chinese mainland, across the Taiwan Strait from Fukien province. The religious history of Taiwan is marked by an indigenous tradition overlaid by both Western colonial and Chinese influences. The Chinese influences have resulted from an ongoing need for various groups of mainlanders to seek refuge, both political and economic. This influx from the mainland has included the establishment of pirates' bases, rebel army refuges, and even, after World War II, the site for the National Government in Exile, as the government of the Chinese Nationalist Party has been called. Taiwan's recent religious developments have been most strongly influenced by those fleeing the political situation on the mainland and by the island's continued economic growth.

The indigenous group that until the ninth century C.E. inhabited the fertile southern plains of Taiwan has been identified as being of proto-Malayan ancestry. Familial life was matriarchal, and religious life was centered on the priestess of the village. In his *Formosa: A Study in Chinese History*, William B. Goddard describes her role: "Under the influence of the sacred *samshu*, a spirit distilled from the sweet potato, the priestess held communion with the ancestral spirits and interpreted their will to the chiefs."

Tribes not of proto-Malayan stock settled in the north. They have a myth of the "cutting of the sun," which refers to an extended night, and that has led some to infer that this group came from the far north. Other theories, held predominantly by Chinese scholars, suggest that these tribes originated on the mainland. Their evidence relies on the interpre-

tation of annals that refer to the political life and population movements that occurred under the (mainly mythical) emperors of the Xia and Shang dynasties (from before the eighteenth to the eleventh century B.C.E.). These northern tribes, often headhunting groups, demonstrate cultural practices similar to the Yueh, a group that settled throughout southern China and northern Vietnam. From an account of 1904 we hear of one of these northern tribes worshipping a dog that was believed to embody the spirit of the founder of the tribe.

In 611 C.E. there are Chinese records of an expedition launched from the mainland, which returned after encountering strong opposition. From the chaos, famine, and migration that accompanied the end of the Tang dynasty (907), the Hakkas (strangers), a racial group that for centuries had been denied social rights on the mainland, moved to Taiwan and pushed the indigenous peoples out of

Status of religions in Taiwan, 2000-2050

Followers	2000			2025	2050
	total	%	rate		
Chinese folk-religionists	11,356,000	50.7	1.00	12,896,000	13,498,000
Buddhists	4,686,000	20.9	0.91	5,040,000	5,400,000
Daoists	2,282,000	10.2	1.00	2,550,000	2,700,000
Neoreligionists	1,520,000	6.8	1.13	1,900,000	2,250,000
Christians	1,410,000	6.3	0.82	1,700,000	1,850,000
Independents	451,000	2.0	1.47	665,000	750,000
Protestants	400,000	1.8	0.78	425,000	440,000
Roman Catholics	300,000	1.3	0.00	300,000	320,000
Nonreligious	945,000	4.2	1.64	1,400,000	2,000,000
Muslims	86,900	0.4	0.83	90,000	95,000
Ethnoreligionists	60,300	0.3	1.66	65,000	68,000
Atheists	42,100	0.2	1.87	68,000	90,000
Baha'is	12,600	0.1	3.38	20,000	30,000
Jews	180	0.0	1.24	250	320
Total population	22,401,000	100.0	1.01	25,730,000	27,981,000

the fertile plains in the west. These people resettled in the foothills of the central and eastern mountains. The approach of Mongols on the mainland during the 1200s hastened this process and saw the arrival of the Hoklos peoples from Amoy and other parts of Fukien. Now it was the turn of the Hakkas to be pushed into the foothills. With this last movement the cult of Mazu Tianfei was introduced. Often presented as a virtuous young girl who risked her life to save shipwrecked sailors, she became the patron deity of all who used the sea and was elevated to the position of “heavenly mother.”

In the early sixteenth century, Taiwan was “discovered” by the Dutch, Spanish, and Portuguese—Ilha Formosa, as the island has been called, being the Portuguese for “beautiful island.” The Dutch established an administration on the south of the island in 1622, the Spanish in the north in 1626. The Christian presence on the island is thus more than four hundred years old, and many of the indigenous peoples were converted to Christianity centuries ago.

The interest from mainland China increased during the disturbances that accompanied the establishment of the Qing dynasty (1644–1911). Many Chinese, particularly in the south of the country, considered this Manchu dynasty illegitimate. Koxinga, a merchant adventurer and supporter of the Ming dynasty, was forced to flee to Taiwan after being routed by the Manchus. He expelled the Dutch East India Company and made the island his kingdom, renaming it Taiwan (terraced bay). Many religio-political secret societies that were anti-Qing in intent and that held Lord Guan (Guan di Gong), the Chinese god of loyalty, as their special patron found refuge on the island. Lord Guan is immortalized in the popular novel *Romance of the Three Kingdoms* as guarding the throne for the rightful heir. Thus he represented the return of legitimacy. Under Koxinga a military and civil administration was established. Much like Lord Guan, Koxinga himself was deified, at first by the people of Taiwan; after the capture of the island by Manchu forces in the 1690s, his cult was made official. In 1930 a Japanese survey discovered fifty-seven temples dedicated to the worship of this nationalist figure.

After the descendents of Koxinga were defeated, secret societies with a strong millenarian component, such as the



White Lotus Society and the Tian-di Society, increased their activity; despite this unrest, during the ensuing decades living standards improved, and the island returned to peace under the Qing. The coming of the official Chinese bureaucracy brought state-supported temples dedicated to Confucius and the further development of Buddhism, as well as of Daoism, both in its popular and philosophical forms.

Religious life under the Chinese in Taiwan involved many layers: At the most basic level, ancestor worship operated primarily as a family cult and secondarily as a clan cult. Above the familial level there were many layers of state worship, the most immediate being the worship of the village or town deity. For example, the patron deity of Taipei is famous for his reputation of preventing the spread of epidemics through the town.

By the terms of the treaty of Shimonoseki (1894), Taiwan became a Japanese possession, and during the World Wars the island was developed as a highly industrialized supply base for the Japanese war effort. Returned to the control of the Chinese Nationalist Government in 1945, Taiwan became the place that this government fled to in 1949. As a part of China that has remained free from Communist control, Taiwan has become the most significant center for Chinese religious development. This became especially true after the Cultural Revolution.

Today, about 70 percent of Taiwan's residents follow the popular combination of Daoism and Buddhism, sometimes referred to as Chinese Folk Religion, that was at one time so evident on the Chinese mainland, or one of the popular new movements such as TIAN DAO. Since 1949 the growing prosperity of the island has allowed Taiwanese religious

organizations to encourage the study of Chinese religions and their dissemination to the world. Such organizations as the BUDDHIST COMPASSION RELIEF TZU CHI ASSOCIATION, DHARMA DRUM MOUNTAIN, FOGUANGSHAN (International Buddhist Progress Association), and the highly structured Buddha's Light International Association have now become large international organizations, which are constructing Buddhist temples throughout the island and around the world.

Christianity came to Taiwan in 1621, when some DOMINICANS began a small mission, but the Dominicans were driven out by Dutch Protestants during their period of hegemony (1624–1662). However, the Christian community was totally wiped out by pirates later in the century. The ROMAN CATHOLIC CHURCH returned in 1859 and Protestants (Presbyterians) in 1865. Christianity thrived even when the Japanese tried to suppress it, first in the 1890s and then during World War II. Christianity burgeoned after 1949, when many missionaries and lay Christians moved to Taiwan with the Nationalist government, and since then Taiwan has been home to numerous Western missionary efforts and a variety of indigenous Chinese churches such as the TRUE JESUS CHURCH and THE LOCAL CHURCH. As the new century begins, however, only about 6 percent of the inhabitants of the island are professed Christians.

There is a small Muslim community, which began with refugees in 1949.

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China: Tibet

Throughout most of Chinese history, the three religions of Confucianism, Daoism, and Buddhism have dominated the religious scene. Their fortunes have been closely linked to government sponsorship or persecution, a situation that continues to the present day. In addition to these traditions, various local cults and popular practices have existed alongside the major religions, often borrowing from them or influencing their development.

Confucianism, commonly referred to as the “tradition of the scholars” (*rujia*), traces itself back to Confucius (Kung

Fuzi, 551–479 B.C.E.), who lived during a time in which the traditions of the Zhou dynasty (1122–221 B.C.E.) were breaking down and China had split up into various smaller states, which were often at war with each other.

Confucius lamented what he perceived as a breakdown of social order and proposed that China consciously return to the traditions of the past, a return that he believed would reverse the moral decay. The two key virtues that he thought would restore the country were human-heartedness (*ren*) and propriety (*li*). The former term characterizes the Confucian ideal of a person who acts solely in the public interest, who does not seek to put himself forward, but instead only strives to do what is right. *Li* encompasses a range of attitudes and behaviors, which are mainly connected with how one ought to act in society and the performance of rituals.

Confucius hoped to put his ideas into practice by securing a position of political power, but he was unsuccessful in this. Instead, he devoted most of his life to teaching a group of disciples, and they in turn continued the educational emphasis of the tradition. This proved to be decisive for the fortunes of Confucianism when in 136 B.C.E. the Han emperor Wudi ordered that the Confucian classics be adopted as the basis for state education. This established a pattern of Confucian dominance of the educational system that continued (with some interruptions) until the end of the imperial period in 1911.

Confucius's teachings were mainly concerned with personal cultivation and political theory, but his followers developed the tradition in other directions. Following a Confucian revival that began in the Sung dynasty (960–1279), a movement generally referred to as Neo-Confucianism arose, and this developed a range of ceremonies that became the basis of the state cult. Neo-Confucian scholars played key roles in the political life of China throughout the dynastic period.

The origins of Daoism are often traced back to the ancient sages Lao Tzu (Laozi, c. 6th century B.C.E.) and Chuang Tzu (Zhuangzi, c. 3rd century B.C.E.), but it only emerged as an organized religion during the latter part of the Han dynasty (206 B.C.E.–220 C.E.). Both Lao Tzu and Chuang Tzu outlined a philosophy based on the notion that the universe is created from and sustained by an omnipresent and primordial force called the Dao (literally, “way”). The Dao is the origin of all things and sustains them through the vital energy (*qi*) that emerges from it. The various religious traditions of Daoism, such as the Celestial Masters (Tianshi) and Highest Clarity (Shangqing), developed these ideas into systems that were mainly concerned with physical well-being and the pursuit of immortality. They were often highly organized movements, and in some cases they challenged imperial authority, but Daoism was also directly sponsored by several Chinese emperors. The Tang dynasty (618–907) was the most ardent supporter



Prayer flags are strung across the road and up the hill toward Potala Palace in Lhasa, Tibet. (Brian A. Vikander/CORBIS)

of Daoism: It traced its ancestry back to Lao Tzu, and Daoism was used by the Tang emperors as a tool of political legitimization.

Buddhism first entered China through the efforts of missionary monks from Central Asia. One of the most influential of these was An Shigao, who arrived in Ch'ang-an in 148 C.E. and established the first translation bureau for Buddhist texts. He and his cohorts translated a number of Indian works, but Buddhism did not begin to attract a large number of Chinese adherents until the fourth century. One of its disadvantages was the fact that it came from outside China, and Chinese have traditionally viewed all non-Chinese as barbarians. In order to gain acceptance, Buddhism began adopting terminology and practices from indigenous religious traditions, particularly Daoism. One result of this was that Chinese Buddhism has a distinctively syncretic character.

Syncretism became a dominant theme in Chinese religions during the Tang dynasty, when many Chinese came to believe that the "three traditions" (*sanjiao*) of Buddhism, Daoism, and Confucianism are not really distinct religions, but rather three aspects of a harmonious religious paradigm. According to this notion, Confucianism relates primarily to one's activities within society, Daoism is con-

cerned with one's relations with the natural world, and Buddhism is connected with death and the afterlife. This belief continues today in Chinese communities, and one commonly sees images of all three traditions in Chinese temples, no matter what their purported affiliation.

This syncretic system predominated in China throughout the imperial period and during the reign of the Nationalists (1911–1947). When the Nationalists were overthrown by the Communists, led by Mao Zedong, however, the new government began actively to persecute religion. Following the Marxist dictum that "religion is the opiate of the masses," the Communists declared that all religious practice was a remnant of China's "feudal" past, which must be eradicated in order that China could move forward into its socialist future.

Persecution of religion was particularly severe during the Cultural Revolution period (1969–1979), and continued until the late 1980s. When the government began to allow limited practice of religion again, authorities were surprised to find that large numbers of people returned to their former devotions, and religious practice underwent a cautious resurgence. Since that time, government tolerance of religion has varied from relative openness to severe repression, but every time the repression eases there is a new flourishing. Today

Buddhist and Daoist temples in China are full of crowds of people praying, lighting joss sticks, and engaging the services of ritual specialists. The only religion that has not benefited from the new openness is Confucianism. Because it was strongly linked to the imperial period, it was singled out for particularly harsh repression during the Cultural Revolution. Moreover, its strength lay in its control over the educational system and its central role in the imperial state cult, and once these functions were taken away there was little popular support.

Confucian ideas continue to influence the attitudes and behavior of many Chinese people, but it can no longer be said to be a living religious tradition in mainland China, though there are still functioning Confucian temples in Taiwan and in overseas Chinese communities.

The religious situation of Tibet is closely linked with events in China. Throughout most of its history, Buddhism has been the dominant religion in Tibet. The introduction of Buddhism is traditionally thought to have begun in the seventh century C.E., during the reign of King Songtsen Gambo (c. 618–650), who is believed to have initiated the “first dissemination” (*ngadar*) of Buddhism into Tibet. Following the demise of the first ruling dynasty of Tibet, Buddhism went into decline, but it was revived in the eleventh century by the Indian scholar-monk Atisa, who traveled to Tibet in 1042 and initiated the “second dissemination” (*chidar*) of Buddhism. In addition, Indian tantric teachers had a powerful influence on the development of the tradition. The monastic tradition championed by Atisa and the tantric lineages of such masters as Naropa are the two main paradigms in Tibet to the present day.

Over the centuries, the Buddhist tradition divided into four major schools and a variety of subschools. The major schools include the NYINGMA, GELUKPA (the school to which the Dalai Lama belongs), the SAKYAPA, and the KAGYUPA. The KARMA-KAGYUPA subschool has shown remarkable growth worldwide during the last generation. The BON RELIGION has survived as a Buddhist-influenced form of Tibet’s pre-Buddhist religion.

Prior to the Chinese invasion of Tibet in the 1950s, approximately 20 percent of the adult male population of Tibet were monks, and there were thousands of monasteries throughout the country. During the Cultural Revolution, all but a handful of Tibet’s religious monuments were destroyed, mostly by Chinese Red Guards who sought to smash all symbols of the old society and thus make way for the new Communist millennium. In 1959, following an unsuccessful popular uprising, China dissolved the Tibetan government and took direct control. Following this, the Dalai Lama—Tibet’s temporal and spiritual leader—fled to exile in India, along with almost one hundred thousand of his people.

The religious situation in Tibet today is grim: Human rights organizations report—contrary to the official statements of the Chinese government—that there is virtually no

religious freedom in the country. The few monasteries that remain are closely watched by the government, and many have Chinese military personnel in residence to monitor the monks’ behavior. In addition, monks and nuns are generally allowed to study for only a short period each day and are required to attend political indoctrination sessions. The overall impression is that they are only allowed to engage in colorful ceremonies for the benefit of tourists, but that the sort of intensive study and meditative practice that was central to Buddhism prior to the invasion is no longer permitted. The Chinese government is deeply suspicious of any religious group, particularly those that become popular. The suppression of followers of FALUN GONG is a result of this attitude, as is the destruction of a small but popular Buddhist study center in the remote Tibetan valley of Sarthar in 2001.

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China Islamic Association

The China Islamic Association was founded in 1953, soon after the formation of the People’s Republic of China in 1949. It coordinates the activity of the Muslim community in China with the central government.

Islam reached the Chinese province of Xinjiang (Sinkiang) during the seventh century, by tradition in 650, with the arrival of Saad ibn Abi Waqqas, one of the companions of Muhammad. The Chinese emperor subsequently approved the building of the country’s first mosque at Ch’ang-an, which remains open today. Subsequently Muslim merchants from as far away as Persia settled in China along the fabled Silk Route, created small autonomous communities, and began to convert the local population. Later Sufis from Baghdad arrived. The community expanded rapidly during the Sung dynasty (960–1279), and were especially valued in the government of Kublai Khan (c. 1216–1294), who recruited thousands of learned Muslims to help build the government infrastructure. By the fifteenth century, Islam had spread among a substantial

number of the residents of Xinjiang and gradually became the dominant faith in the region.

Islam established itself among the Han Chinese, who became known as the Hui people. During the Ming Dynasty (1368–1644), the Hui took major steps to integrate culturally back into the dominant Han culture, a process that included their adoption of Chinese names, while keeping their religion. The Hui are now found scattered throughout China but are especially important in Ningxia Hui (an autonomous region and the only Muslim province in China), Yunnan, and Inner Mongolia. The Hui now constitute half of the Muslim community in China and outnumber the Turkish groups, primarily the Uighurs and Tadjiks, who remain a strong minority in Xinjiang. Eventually, some ten different ethnic groups (including the Kirgiz, Uzbeks, Tatars, Tungsiang, Paoans, and Salars) also became predominantly Muslim.

In 1953, the China Islamic Association was assigned the task of seeing to the needs of the Muslim minority, including the care and upkeep of mosques, the printing of the Qur'an, and, most importantly, the supervision of the Muslim leadership. Among its accomplishments was the translation and publication of the Qur'an into the vernacular. It ceased to function from 1966 to 1979, and the government organized a short-lived Revolutionary Group for the Abolition of Islam. Following the closing of the country's mosques, many Muslims fled to the Soviet Union and Taiwan while the Cultural Revolution ran its course.

The lessening of hostility toward Islam began to manifest rather quickly, and as early as 1967 a mosque (for diplomats) was opened in Beijing and one in Shanghai the following year. At the beginning of the 1970s some mosques serving the Hui people were reopened. Broad reorganization of the community, however, only occurred at the end of the 1970s, when a degree of religious freedom was again allowed.

The China Islamic Association was reorganized in 1979 and held its first gathering since the 1960s the following year. Its headquarters is in Beijing. There are, it is estimated, between 10 and 35 million Muslims in China, most Sunnis of the HANAFITE school. Most Tadjik people are Shi'as, but several Sufi orders are also present. In the 1980s pilgrimages to Mecca began to occur, and in 1986 some 2,300 Chinese made the journey. In 1995 the China Islamic Association of China reported that China has 30,000 mosques, 30,000 imams, and 30,000 mullahs. The association oversees the Institute of Islamic Theology.

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Chinese Buddhist Association

The Chinese Buddhist Association (CBA) is not a religious denomination but a paragovernmental association that includes clergy and laypersons. It claims to represent the interests of all Buddhist practitioners in the People's Republic of China (PRC). The association is present at national and local levels. Its headquarters are usually located in one of the main temples in each provincial capital.

During the early decades of the twentieth century, Chinese Buddhists made a few attempts at establishing a national association, mainly in response to the threats to monastic property. Amongst other organizations, a Chinese Buddhist Association saw the light in 1929, when delegates from seventeen provinces convened in Shanghai. Although the association was open to lay membership, the clergy were firmly in control. Altogether, there were eight national conferences, until the association was brought under the control of the Nationalist party and government. In 1937, after the Japanese attack on China, it became almost completely inactive.

In 1945, the Venerable Taixu (1890–1947), an important figure within modern institutional Buddhism in China, was appointed the head of the Committee for the Reorganization of Chinese Buddhism. During a general meeting of the Committee in 1947, a new Chinese Buddhist Association emerged. Soon after the Communist victory in 1949, there were various attempts at resurrecting the CBA. After a few years of political skirmishes, an inaugural meeting of the new association was held in Beijing in 1953. Its primary goal was to serve as an intermediary between the Buddhists and the government. The famous lay Buddhist Zhao Puchu (1907–2000) was secretary-general during the entire life of the organization. Its official organ was the magazine *Modern Buddhism*. An important feature of the CBA of this period was that it did not have ordinary membership. In 1966, as the Cultural Revolution began, the organization ceased all its activities again.

Institutional Buddhist activities finally resumed after 1978. In 1980 a national CBA congress was held in Beijing. The association was essentially a reincarnation of the one that had ceased to operate in 1966. The chairman, Zhao Puchu, and other senior figures had retained their former posts. The leaders of the CBA announced a program for the restoration of Buddhism in the PRC, which was endorsed by the party and reported in the media. The official organ changed its name to *Dharma Voice*. Since the end of the

1980s, the CBA seems to have engaged mainly in temple administration and cultural and educational activities, keeping a generally low profile with regard to politics. However, many officers are appointed by the government, with no regard for their understanding of Buddhist practice and doctrine. A report published in 1982 listed five major tasks of the national CBA: to help the government to implement the policy of freedom of religious belief; to train monks and nuns; to produce and circulate Buddhist scriptures and other publications; to foster Buddhist research; and to promote exchanges with Buddhists from various countries.

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Chinese Catholic Patriotic Association

During the Yuan dynasty (1260–1368 C.E.), the Mongol Empire included not only all of China but extended eastward to include parts of Europe. Thus China was brought into contact with Western Christianity. Through Marco Polo, Kublai Khan (c. 1216–1294) invited Western religious and scientific teachers into his land. In 1289 the pope sent the Franciscan John of Monte Corvino (1247–1328) to China, where he was welcomed by the court. He settled, translated the Bible, and built a church of some six thousand members. He also ran into conflict with the leadership of the Nestorian Church of the East, which had previously established a widespread presence in China. The work prospered until the fall of the Mongols, when all the Catholics were expelled.

Catholicism reentered in the sixteenth century, after the Portuguese established a trading relationship with the Chinese in 1517, but missionaries were limited to Macao. A breakthrough only came in 1574 with the arrival of the JESUITS, who first attempted to build a de-westernized church. Under the Jesuits and other orders the church made modest gains. The Jesuits also initiated a policy of purchasing land and creating close-knit, self-sustaining communities, in which their converts were encouraged to settle. What had originally been an innovative theological approach to Chinese culture became over the centuries a conservative

form of Catholicism that was largely isolated from the intellectual currents of the nineteenth and twentieth centuries, both Chinese and Western. By the mid-nineteenth century the church had a quarter of a million members. It had almost tripled by the end of the century.

During the Chinese revolution, the Catholic Church supported the Nationalists led by Chiang Kai-Shek, rather than the Chinese Communist Party. No attempt was made to accommodate to the new government when the war ended in 1949. Because of their obstinacy, Roman Catholics became targets for persecution, and the church was severely repressed. The move to find a more supportive leadership led the government to establish the Chinese Catholic Patriotic Association in 1957. This new organization acknowledged the spiritual authority of the pope but denied his power to directly interfere with the church in China. Most importantly, the new association claimed the right to consecrate bishops without Vatican approval. Although many Chinese Catholics adhered to the association, the pope condemned it as schismatic.

During the Cultural Revolution, the churches were closed, and many buildings were confiscated for other uses. Some priests were arrested, and others forced to marry. A number of loyal Roman Catholics were killed. Both the ROMAN CATHOLIC CHURCH (sub rosa) and the Chinese Catholic Patriotic Association (CCPA) revived in 1979, when open religious activities were again allowed in China. However, the church faced a severe shortage of priests. The church was also still attached to pre-Vatican II structures, especially the Latin Mass. The vernacular Mass was introduced in the 1990s.

In the wake of the revival of the CCPA, two additional organizations, the National Administrative Council of the Catholic Church in China and the Chinese Bishops College, were created. Together, these three organizations represent the concerns of Catholics to the government. In the meantime, bishops loyal to Rome created a structure that they hoped would allow the Roman Catholic Church to continue. Their actions have challenged the authority of the CCPA. The pope showed his support on October 1, 2000, by canonizing 120 Chinese martyrs on a national Chinese holiday. His actions were denounced by the Chinese government and the CCPA. Since that time, several of the loyal Chinese Roman Catholic bishops have been arrested.

In 1995 the bishop's conference of the CCPA issued its first pastoral letter, on the status and role of women. Issued just before the Fourth World Conference on Women held in Beijing, it called for the union of the Chinese people in the implementation of "China's Platform for the Development of Women" as formulated by the government.

The Chinese Catholic Patriotic Association has approximately four million adherents. It is currently led by Bishop Fu Tieshan. An estimated twelve million Catholics remain loyal to the pope.

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Chinese Daoist Association

The Chinese Daoist Association is the government organization that regulates Daoism in the People's Republic of China (PRC). Based in Beijing's Baiyunguan District, the Chinese Daoist Association (CTA) was founded in 1932, then re-founded under the auspices of the PRC in 1957. After the antireligious fervor of the Cultural Revolution had subsided, the new directives on culture handed down from the paramount leader Deng Xiaoping resulted in the reestablishment of the CTA in 1979 as well as the establishment of regional counterparts in various states and provinces. The CTA publishes a journal and sponsors conferences to serve scholars as well as Daoists themselves.

The CTA is subject to directives from the government's Bureau of Religious Affairs, which in turn bows to the Department of Propaganda and the Cultural Planning Committee. Also, as many Daoist sites in China are tourist attractions, the Daoist leadership must deal with tourism bureaus. (Note that the Chinese state has always attempted to exercise control over Daoism. See the general article on DAOISM for more details.)

As of early 2001, the director of the Chinese Daoist Association was Min Zhiting, a practicing Daoist, originally from Qingcheng Mountain in Sichuan. The director of the standing committee is Yuan Zhihong, a bureaucrat whose job it is to see that Daoism operates within the limits set by the Chinese government.

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Chinese Protestant Three-Self Patriotic Movement Committee

After the founding of the People's Republic of China in 1949, the Chinese Communist Party (CCP) launched a political campaign to transform China into a socialist society that took a pro-Soviet and anti-Western political stance. Other than a few indigenous Christian groups, most of the Protestant churches in China were mainly composed of denominations heavily linked with Western counterparts and foreign support. Therefore the Protestant community was under intense government pressure to convert into a politically acceptable organization. In September 1950 some Christian leaders, headed by YMCA lay staff Wu Yaozong (1893–1979), who was well known for his pro-Communist view, advocated a pro-Communist declaration entitled, "The Direction Which the Protestant Church in China Should Strive At in New China." This declaration called for both the independence of the Chinese church from its Western parental denomination/mission groups and the education of Christians on the crimes committed by the imperialistic missionaries in China.

The term *Three-Self* (self-administered, self-supporting, and self-propagating) was introduced as a guiding principle for the independence of the Chinese church from the West. At the outbreak of the Korean War in April 1951, Christian leaders—guided by the government—formed a national organization called "The Chinese Protestant Church Anti-America, Aid-Korea Three-Self Reform Movement Committee." This national committee, headed by Wu Yaozong, established branches all over China to prepare for the First Chinese Protestant Church National Conference, attended by 230 delegates and held from July to August of 1954 in Beijing. This conference established the Chinese Protestant Three-Self Patriotic Movement Committee, with Wu Yaozong as chairman. The committee passed a resolution to (1) lead the Protestant church in China to operate under the Three-Self principle, (2) merge the different denominations into one church body, (3) support the government to build a socialist China, and (4) promote patriotic education among Christians to root out the poisons of imperialism in the church.

Membership of the Three-Self Patriotic Movement Committee (TSPM), as the new organization was called, was restricted to those who had secured party approval by enthusiastic support for the new regime. Many were "progressive" Christians who sympathized with the CCP objectives of social reform and national independence; some were conservative church leaders who decided to cooperate with the new regime; others were underground party personnel infiltrated into Christian circles. The most active and

politically reliable members were selected to form the Standing Committee of the TSPM, led by Wu Yaozong and based in Shanghai. Soon the TSPM established regional chapters and published the only national Protestant magazine: *Tien Feng* (Celestial Wind). Although TSPM was technically not an ecclesiastical, but rather a lay political organization, it functioned as the government-endorsed organ that effectively ruled over the Protestant population in China. All denominational structures and the old National Christian Council were abolished by the TSPM, and churches were merged. Those who refused to cooperate with the TSPM were punished as antirevolutionaries by the secular judiciary apparatus.

The Second Chinese Protestant National Conference was held in Shanghai from November 1960 until January 1961 with 319 delegates. Wu Yaozong was again elected as the chairman, and Bishop Ding Guangxun (K. H. Ting, b. 1915) was elected as one of the seven vice-chairmen. This conference revised the constitution of the TSPM to define it as a patriotic anti-imperialist political organization under the leadership of the CCP and the People's Government. Among its missions were (1) to oppose the American occupation of Taiwan and the conspiracy of the Two-China Policy, (2) to guide Christians to follow the CCP's leadership, (3) to strengthen the political education within the Christian circles, and (4) to give priority to the government's policy of putting production over the needs of religious activity. The TSPM ceased to function from 1966 till 1980 due to the Great Proletarian Cultural Revolution.

The Third Chinese Protestant National Conference was held in 1980 in Nanjing with 176 delegates. It amended the TSPM constitution and established a new organization: the China Christian Council (CCC). The amendments affirmed the political mission of TSPM as the agent that implemented the political policy of the party among the Protestants, reflected new national political objectives such as the Modernization program, and confirmed the newly formed CCC as a parallel organization that would carry the pastoral duty of the church. The constitution of the CCC defined this new organization as the ecclesial body that has authority over the pastoral ministries of the church. In effect, the CCC later organized pastoral ministries such as printing of the Bible, establishing of seminaries and Bible schools, drafting Church polity, and organizing ordinations and consecrations. CCC, like TSPM, established regional and local branches. Both TSPM and CCC are under the authority of the China Protestant Representative Conference. Bishop Ding Guangxun was both the chairman of TSPM and the president of CCC from 1980 until he retired in 1996. The current president of CCC is Han Wenzao, and the chairman of TSPM is Lou Guanzong. Their terms are from 1996 to 2001. The na-

tional headquarters of TSPM/CCC are located in both Shanghai and Nanjing.

The relationship between the national TSPM/CCC and regional TSPM/CCCs is one of providing political and ecclesiastical guidance. A regional TSPM/CCC may enjoy a certain degree of autonomy, depending on its relationship with its local government. The regional (provincial and municipal) and local (county and village) branches of the TSPM/CCC run the daily local ecclesiastical affairs. Technically speaking the TSPM is a lay political group, which deals with political matters between the government and the church, while the CCC concentrates on pastoral and religious issues within the church community. In reality, in most places there is little difference between their functions at the local level, for very often it is the same group of church leaders who hold office in both organizations.

In 1993, the WORLD COUNCIL OF CHURCHES formally accepted the China Christian Council as a full member to represent the Protestant church in China. In 1994, the government passed a national ordinance stating that all religious groups have to register with the government through the recognized religious organization. Therefore, all Protestant communities in China have to join TSPM/CCC in order to legally exist. Many Protestant groups have refused to join and are operating illegally in China. The CCC, in 2001, declared that there are 15 million Christians, more than 20,000 clergy, at least 40,000 churches/meeting points, a printing press, and 20 seminaries and Bible schools under its jurisdiction. It also recognized that there are a small number of Protestants who have refused to join TSPM/CCC. Other sources have suggested that the non-TSPM/CCC faction might have a population as large as, if not larger than, the TSPM/CCC group.

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CHINESE RELIGIONS

Visit any Chinese temple in Hong Kong, Taiwan, South East Asia, or any Chinese community anywhere in the world. Observe the religious activities, the attitudes and organizational structures. The temple may be called Daoist or Buddhist, or be named after any of a plenitude of divinities. What you are witnessing is Chinese religion in action. Chinese religion is the religion of the Chinese people. It is different from DAOISM, treated in another article, and Confucianism, dealt with below, although it incorporates elements of both and has influenced both.

China is the oldest continuous civilization on earth (imagine if Greece and Rome had never fallen), and religion is at its heart. The very first Chinese dynasties, long thought of as legendary, are now being confirmed as historical. (Archaeology in China is in its infancy compared to Egypt, for example, and new finds are periodically putting the earliest dates of Chinese civilization further and further into the past).

The concept of “China” itself began with the first emperor, Qin Shi Huangdi, who in 221 B.C.E. conquered several smaller kingdoms to form a unified state. The new empire was called Zhongguo, the Middle Kingdom, still the Chinese name for China, which conveys its geographic and cosmic centrality. It was also referred to as Tian Xia, Under Heaven, which shows, perhaps, that Chinese self-conception was fundamentally religious.

China has seen virtually every major religion practiced in its borders. Indeed, the capital of China during the Tang dynasty (618–907) was at the time the largest city in the world and quite possibly as religiously diverse as New York City is today. Zoroastrians, Nestorian Christians, Manicheans, different kinds of Muslims, and Buddhists all lived together in relative harmony under the authority of the emperor. Later, the Chinese were exposed to Jews, Catholics, and Protestants. But all these religions, with the exception of Buddhism, remained foreign, and did not become part of Chinese religion properly so called, the subject of this article.

Chinese religion is not a specific religion in the Western sense, with an articulate doctrine and confession of faith. Rather, it is a worldview that encompasses the rhythm of agricultural cycles, the primacy of the family, and the idea of China itself. In Chinese discourse, the idea of religion is often placed under the larger category of traditional culture.

The Earliest Dynasties: Divination, Sacrifice, and Ancestor Worship. China’s first three dynasties, the Xia, the Shang, and the Zhou, in many ways laid the foundation for Chinese religion, practice, and worldview for the next two millennia. The Xia dynasty was the time of legendary culture heroes. Fu Xi first established the family unit and bred animals; Shen Nong invented agriculture; Huang Di, the Yellow Emperor, created medicine. There is not yet any archaeological evidence proving the existence of the Xia.

There is evidence that the Shang dynasty was founded around 1600 B.C.E. in the present-day Yellow River Valley provinces. The Shang dynasty was a theocracy based not on military might but on religion and ritual. The ruler was a priest-king who had power to communicate with the high god Di. Like many other civilizations around the world, the Shang dynasty engaged in human and animal sacrifice, which was a form of transaction: Deities were offered goods in hopes of obtaining immediate or long-range benefits. Official sacrifices included meat, grain, and wine. Important people were buried with texts, food, jewels, and human figures. Today, sacrifices are part of all temple services and usually consist of fruit, foodstuffs, and incense.



During the Chinese New Year season, worshippers pray and make offerings at Wong Tai Sin Temple in Kowloon, Hong Kong. (Dave G. Houser/CORBIS)

Another hallmark of Chinese religion from prehistory until today is divination. Definite evidence from the Late Shang shows that rulers used scapulamancy, that is, reading cracks on bones or turtle shells to predict the future. When the Zhou overthrew the Shang, besides ending the practice of human sacrifice, the Zhou kings introduced a new form of divination. By randomly picking from a pile a number of stalks of the milfoil plant, the diviner would generate odd or even numbers, which when repeated several times, would turn into a series of broken or unbroken lines. A diagram of six lines made up a hexagram. The text that interpreted the meaning of the sixty-four possible hexagrams was called the *Yijing* (more commonly known in the West as the *I Ching*; the *Book of Changes*). This Zhou dynasty classic also marked a shift from seeing the forces believed to control divination anthropomorphically to seeing them as impersonal forces and from assuming a relationship of interdependence with deities to questioning the nature of that relationship.

The *Yijing* is a moral and metaphysical text that links human action to cosmic cycles. It sees the universe as continuously changing and perpetually active. It has probably been the most used book in China (perhaps even the world), consulted by emperors, fortune-tellers, and common folk alike. It was appropriated by Confucians, Daoists, and Buddhists but predates all these traditions. In more modern times, the *Yijing* has become popular in the West as part of the counterculture. In China today, using the *Yijing* (but not studying it academically) is technically illegal, though prevalent. Mao Zedong himself is said to have used it to plot military strategy.

Related to divination and sacrifice is ancestor worship. Ancestors were asked about which sacrifice was appropriate, and they were also asked to predict the future. Gods were asked too, but through the ancestors as intermediaries. Ancestor worship is the true bedrock of belief in China. Evidence of such devotion can be found in the burial practice of Neolithic times. The more archaeological evidence has been uncovered, the more support has been

found for the hypothesis that the ancestral cult is one of the few constants of Chinese civilization from earliest times to the present. Ancestor worship is a demonstration of the mutual dependency between the living and dead. The dead have more power than when alive, but need supplies and sacrifice; the living need protection.

There is no concept of man's immortal soul in Chinese religion. So what then is worshipped in ancestor worship? Traditional Chinese religion holds that humans have several kinds of souls (or energies) that constellate together to form a human. The *po* souls are physical energies that disperse back to the earth. The *hun* souls are the mental energies, which can be stored in ancestral tablets and remain part of the family lineage.

Around 1050 B.C.E. the Zhou tribe conquered the Shang kingdom from the west and set up the Zhou dynasty. Their sacrificial rites were conducted by a young descendant of the royal family, who acted as a kind of medium, or shaman (the Chinese word is *wu*). Men or women could be possessed by spirits or deities, or send their souls on journeys. In ritual settings, shamans could heal and could also consult with the ancestors. Emperors used them right up until their suppression in the eleventh century. In fact, many Chinese religions have their origins in mediumistic revelations, from the Heavenly Master Daoists of the third century C.E. to the quasi-Christian Taiping Rebellion in the nineteenth century. Several spirit-writing cults active in Hong Kong today are equally based on revelations from shamanic figures.

The Early Confucian Tradition. The Warring States period (403–221 B.C.E.) of the Eastern Zhou dynasty (770–221) was a time of social disorder and political disunity. The Zhou king had little real power; rival states jostled for power. The Warring States was also China's richest era in religious and philosophical doctrine. Counselors for hire went from court to court promoting their own political philosophy and denigrating their rivals. This era has traditionally been referred to as the Hundred Schools period. (551–233). The schools included logicians, hedonists, advocates of universal love, and cynical statesmen. Sunzi, the military strategist who wrote *The Art of War*, dates from that period as well. The two religious-philosophical systems of this period that survive down to the modern day are those of the philosophical Daoists, as they are often referred to, and the Confucians. The philosophical Daoists are covered in the article on Daoism.

The Confucian tradition has shaped the ethical and ritual norms of China for over two millennia. Its founder, Master K'ung (551–479 B.C.E.) or Kongzi, better known by his latinized name, Confucius, often serves as the emblem of Chinese religion and civilization. Confucius was a petty official in the state of Lu from an impoverished noble family. He became a teacher whose students wrote down his teachings. About one hundred years after his death, Confucius's sayings were compiled into a book of 497 verses in 20 chapters known as the Lunyu, or in English, the Analects.

Confucius spoke of certain virtues that all humans can and should cultivate. These include *shu* (reciprocity), *chung* (loyalty), *li* (ritual propriety or decorum), *ren* (human-heartedness, humanity, or benevolence), and *xiao* (filial piety). To practice these virtues means to become a gentleman, the Confucian ideal. Being a gentleman is not a result of mere birth or social position, it is rather a matter of character. These virtues can be taught, thus the importance the Confucian tradition has always placed on pedagogy. The idea of virtue being a matter of character and education, not noble birth, was revolutionary at the time, and constitutes the biggest contribution Confucius made to world civilization.

Note too that all Confucian virtues are based on relationships and action. He advocated morality of and in human relationships. Wholly absent from Confucianism are such Western solitary virtues as innocence and purity. In Confucianism, and in the Chinese religious

worldview in general, there is no distinction between secular and sacred. All life becomes a holy ritual, man a holy utensil. Unlike Christianity or Buddhism, the original teachings of Confucianism posit no inner life, and no special relationship between man and God.

The two most important Confucian thinkers after Confucius himself were Mengzi and Xunzi. Mengzi (Latinized to Mencius) (372–289 B.C.E.) believed in the natural human potential for goodness, most notably expressed in his story about how any human being would respond, seeing a baby fall into a well. The most natural, automatic response is to rescue the baby. Mencius taught the natural equality of all things and the immanence of a benevolent divine power referred to as heaven. He fleshed out and standardized many of the ideas of the Analects, and in many ways he is more important than Confucius.

Xunzi (or Sun-tzu; 310–220 B.C.E.) was generally more pessimistic. He saw human nature as fundamentally evil. Only with education can man learn to restrain his impulses. He was also known for his rational AGNOSTICISM, denying any kind of active heavenly principle. From the Sung dynasty on, Xunzi was not as popular as Mencius.

Chinese Cosmology: Yin-Yang and the Five Agents. The Han dynasty (206 B.C.E.–220 C.E.) saw the rise of religious Daoism, as well as the arrival of Buddhism from India via Central Asia. The Han also saw the development of a synthetic cosmology, a grand philosophy for a grand empire, which influenced all aspects of Chinese life from then on, from philosophy to medicine to architecture.

The most important element incorporated into Han cosmology was the theory of yin and yang. Originally referring to the shady (yin) and sunny (yang) sides of a mountain, by the Zhou dynasty yin and yang were the metaphysical building blocks, symbolizing a fundamental polarity that manifests in many ways: dark and light, passive and active, female and male, earth and heaven. Yin and yang are not moral qualities: they do not refer to good and evil. Nor should they be construed as opposites: yin and yang exist in dynamic tension with each other, each containing the essence of the other and each becoming the other.

The other consistently important metaphysical principle is the composition of the universe from the five agents (*wu xing*). These are water, fire, wood, metal, and earth. They are emphatically *not* the equivalent of the four elements of Greek cosmology: water, fire, earth, and air. The five agents are not essences, but phases that all things pass through. They were used to explain the succession of dynasties, the astronomical procession, and indeed all processes of growth and change.

Buddhism in China. BUDDHISM was the first portable faith; it was not tied to any particular people or location. Thus it became the first world religion. It arrived in China from India through the trade routes of Central Asia. The meeting between China and Buddhism was one of the great cultural encounters in world history. Both were changed significantly.

Buddhism first entered China in the first century C.E. At first it was regarded as a sect of Daoism (one Daoist scripture told of the legendary founder of Daoism, Laozi [Lao Tzu] going to India and teaching the Buddha). Soon, however, a deeper understanding of Buddhism was developed, promoted by translations of the sutras, the holy texts of Buddhism, into Chinese.

The late Han dynasty, disintegrating and decadent, was ready for Buddhism. Still, there were huge differences to be overcome. The Chinese and Indian civilizations were opposite in many ways. Their languages, including grammar, alphabet, and use of metaphor, were completely different. Their worldviews were similarly opposed. Chinese philosophy posited the existence of the universe and left it at that. Religious debate in China centered on the definition of the good life and questions of family and society. Its cosmology was finite. Indian



Po Lin, a Buddhist monastery in Hong Kong (Corel)

philosophy was more cosmic, inquiring into the origins of the world. It cared more about an afterlife and salvation.

Also, Chinese religion was and is nonpsychological, with little analysis of individual personality. Buddhism involves and has always involved a sophisticated psychological analysis. Monasticism, one of the foundations of Buddhism, included many extremely un-Chinese practices, such as cutting off hair and burning of corpses. Worst of all though, from the Chinese perspective, becoming a monk meant leaving one's family, renouncing one's name, and not bearing children. Buddhism justified monasticism by making the *sangha* (the community of monks) into a kind of family. (Daoism adopted a quasi-Buddhist style of monasticism only in the twelfth century [QUANZHEN DAOISM]).

These differences were the source of Buddhism's appeal as well. Buddhism addressed questions of suffering, death, salvation, and the afterlife that Chinese religion had heretofore ignored. The monkhood promoted social equality; sources show that the monasteries were filled by people from all segments of society: from ethnic minorities, to officials, to farmers. For Chinese women, Buddhism provided (as it still does) a way out of patriarchal Chinese society.

Buddhist monasteries flourished or shut down depending on state policy and imperial whim. To cite one notable example: In 845 the emperor, looking for immortality from the Daoists, decided to persecute the Buddhists. Records show that a quarter of a million monks and nuns were returned to lay life (out of a population at the time of sixty million). Five thousand monasteries were demolished or converted to other purposes. Monastic Buddhism never recovered. More popular sects flourished, notably Ch'an, the meditation tradition, which in Japan is known as ZEN BUDDHISM, and PURE LAND BUDDHISM, the devotional school, which posits that anyone can be reborn in Paradise. These sects continue to exist in China.

Although the previous paragraphs have dealt with MAHAYANA BUDDHISM, China has known all three main branches of Buddhism. THERAVADA BUDDHISM has had a presence in China, though it now only exists in Southwest China's Yunnan province, among ethnic minorities related to the Thai and Burmese. Vajrayana, or TIBETAN BUDDHISM, is of course the religion of the Tibetan people, and has been the religion of choice of Mongols, Manchus, and even Han.

Literati and Neo-Confucianism as Religion. The continuity of Chinese religion is unthinkable without the Classics of the literati, a series of books that formed the basis of classical education from the Han dynasty until the early twentieth century. This canon is somewhat analogous to the Bible, in that it was studied, memorized, and commented on by the elite of Chinese society.

The Five Classics (Wu Jing) consists of Zhou dynasty texts, all of which were said to be edited by Confucius. They include the Book of History, the Book of Changes, the Book of Songs, the Spring and Autumn Annals (another history), and the Book of Rites.

Neo-Confucianism was an attempt to revitalize Confucianism through increasing its focus on social reform, and personal improvement. It developed during the Sung dynasty, after the Confucian tradition had for several hundred years been eclipsed by Buddhism and Daoism.

Neo-Confucians promoted the Four Books (Se Shu) to canonical status. These are the Analects of Confucius, the Book of Mencius, and two short chapters extracted from the Book of Rites, dealing with self-cultivation: the Great Learning and the Doctrine of the Mean. These texts became the basis of the civil service exams for the next seven hundred years.

The Four Books were edited and commented on by the most important neo-Confucian, Zhu Xi (Chu Hsi; 1130–1200). His thought has been called the crowning achievement of the

Sung, and his influence has been felt not only in China but in Japan and Korea. Zhu Xi believed all phenomena were made up of principle or pattern (*li*) and material force (*qi*). He advocated self-cultivation through an external “investigation of things.” Wang Yangming (1472–1529) challenged Zhu Xi’s metaphysics and program of self-cultivation. Both agreed on moral principles, and the ideal of sagehood, but Wang held that the mind was the source of all things (like the idealist school of Western philosophy) and so objected to Zhu Xi’s program of external study, which depended so much on books. Wang thought all universal principles were already present in everyone’s mind (and so could not be known only by those who could afford to study). Therefore, even ordinary people could self-cultivate while working in the fields, for example.

Another prominent Neo-Confucian philosopher came up with a systematic metaphysics (something the original Confucians were lacking) based on the *Yijing*. Everything was made up of yin and yang, but prior to that was the Supreme Ultimate, or *Taiji*, represented visually by the famous diagram of swirls of light and dark forming a circle, each swirl with a dot of the opposite color. This represents the undifferentiated cosmos out of which all things arise. Erroneously known in the West as the “Tai Chi Symbol,” it can be found on everything from surfboards to tattoos.

Take *taiji*—the word and the concept—and add *chuan*, meaning fist, to get the name of the slow-moving martial art now taught all over the world, which is said to accelerate the embodiment of the powers of the cosmos within the human frame.

State Confucianism was overthrown in 1905, and the civil examinations emphasizing the four Confucian classics were abolished. Twentieth-century Chinese literati are often called “New Confucians.” Most of them left mainland China and went to Hong Kong and Taiwan and often from there to the United States. New Confucians work toward advancing Confucianism as a Third Way for the development of modern Asian society, as an alternative to both Western market capitalism and communism. They also are bringing their ancient philosophy into the global sphere, and proving it can coexist with democracy, environmentalism, and feminism. New Confucians are mainly university professors, though they have been called upon to make policy in Asian countries, particularly Singapore. The most prominent is Tu Wei-Ming, a professor at Harvard University.

When comparative religion departments were created in the 1960s and 1970s, courses in Chinese religion were generally taught by Chinese professors from the philosophy departments, who were themselves products of either secular or Christian education and came from a Confucian literati tradition. Thus the study of Chinese religion in North America for many years ignored Chinese religion—sometimes even proposing that “the Chinese don’t have a religion.” The Confucian bias was evident in the way Buddhism was minimized and Daoism ignored or reviled. Philosophy was studied at the expense of ritual. The fact is that, although from the time of Xunzi Confucian literati sometimes criticized the “superstition and mysticism” of other Chinese religions, Confucians have traditionally been as religious as any other Chinese. They engaged in divination, sacrifice, and ancestor worship as much as anyone in China. Neo-Confucians even had prayers for rain. In fact, Neo-Confucianism shares many characteristics with Daoism and Buddhism. Neo-Confucians stress the importance of lineage; they dedicate temples to perform rites; they emphasize meditation traditions (in Neo-Confucianism meditation is called “quiet sitting”).

Popular Religion. During the Sung dynasty, popular religion, often referred to as Chinese Folk Religion, evolved into a tradition in its own right, something recognizable today. A pantheon of personified deities and household gods was worshipped in a plethora of local shrines. Popular religion became, in effect, the religion of everyone except clergy and literati.

But much mutual influence existed between these spheres. In the sixteenth century, an explicitly syncretistic religion evolved, combining Buddhism, Daoism, and Confucianism. The founder was known as the “Master-of-the-Three-in-One.” There are still temples in South-east Asian Chinese communities dedicated to this three-in-one religion.

The most important aspect of popular religion is the festival year, based on the lunar calendar. The most important festival marks, of course, the New Year, preparation and celebration of which takes several weeks, incorporating many religious traditions and rituals. There are also three different festivals during the year involving visits to ancestral tombs. Today, of course, many holidays are thoroughly secularized, involving no more than the consuming of special foods. Chinese funerals are huge events, complete with special clothes, various protocols for mourners based on degree of relatedness, continuing sacrifices (at domestic altars, gravesites, and clan ancestral halls), and eventually reburial.

Religion and Rebellion (Sectarianism). Often overlooked in Western discourse about Chinese religion is the fact that it is quite often political and even revolutionary in nature. The Han dynasty saw the Daoist sects of the Heavenly Masters and the Yellow Turbans try to bring about an ideal theocracy on earth.

Millenarian movements increased during the sixteenth and seventeenth centuries. These movements, whether inspired by Daoism or Buddhism, often worshipped goddesses, notably the Queen Mother of the West (Xiwangmu). Perhaps the most famous of such movements was actually Protestant-inspired: the Taiping Rebellion. Hong Xiuquan (1814–1864) had visions inspired by a Christian tract given to him by a missionary. He saw himself as God’s younger son. Inspired by mediumistic trances, he raised an army and took over a good portion of China, burning temples wherever he went. He eventually set up a capital in Nanjing. In 1864 the Imperial army, aided by foreign troops, put him down.

One of the most important of these “heterodox” groups is the White Lotus Society, which began during the Southern Sung dynasty (1127–1279) and has spawned numerous sects ever since. These sects expect the coming of Mi-lo-fo (in Pali, Maitreya), the Buddha of the future, and their leaders have often claimed to be Maitreya himself, or at the least a ruler who will found a virtuous dynasty and thereby usher in a new age. These sects, of course, have always been persecuted by the government, which has driven them further underground, and often made them more popular.

These groups were known for their clinics, schools, and other social services, as well as for their married leadership. The White Lotus groups helped overthrow the Mongols and institute the Ming dynasty in 1368. The first Ming emperor then instituted a strict law against heterodoxy. Still, White Lotus groups were active up to the nineteenth century in North China. Also, they were the inspiration for early twentieth-century millenarian groups, which, though combining elements of many religious groups, are in essence Maitreyist (for example, TIAN DAO).

Religion in the PRC Today. Freedom of religion is officially guaranteed by the constitution of China; however, the government has the power to define what religion is. The five officially recognized religions in China are “Protestantism,” “Catholicism,” Daoism, Buddhism, and Islam. (The first two are in quotation marks because the Protestant Church of China is not affiliated with any denomination, and the Catholic Church is not affiliated with the Vatican. Catholics who remain loyal to Rome are often persecuted.)

Religious groups in China, like all other organizations, from opera troupes to universities to oil refineries, are controlled by a centralized bureaucracy, overseen by the Communist party. Every religious denomination has an organization at the local, provincial, and national level made up of councils of believers who are both lay and clergy, overseen by nonbe-

lievers (party members) responsible for instituting government regulations. Overseeing it all, also at all three levels, is the Bureau of Religious Affairs, made up of bureaucrats, academics, and social scientists specializing in religious studies.

Daoism and Buddhism are the two largest religions in China, but because neither is a membership religion, accurate population counts are difficult to make (in fact by some counts Islam is the largest religion in China). Buddhism seems to have a higher profile, perhaps because of its internationalism and growing popularity in the West. Even during the height of antireligious fervor during the Cultural Revolution (1965–1975), a few monasteries were kept open for show. Daoism is more parochial, with fewer international exchanges and contacts. Throughout the twentieth century, it was more likely to be suppressed as a heterodox cult or as superstition.

Daoist and Buddhist monks must be over eighteen, unmarried, have parental approval, and have lived in a monastery for a two-year trial period. Some outside observers have claimed that Daoist and Buddhist monks today serve more as museum guards and ticket takers than as religious contemplatives. Unquestionably, China has developed monasteries as income-generating tourist attractions and outfitted previously inaccessible sacred mountains with cable cars, hotels, and karaoke bars.

Confucianism is not recognized as a religion in China but as a philosophy and method of pedagogy, although there are some ancestral temples that claim to enshrine the Kong family. After the 1949 revolution, Confucian ideals were attacked as examples of backward feudalism. Lately Confucius has been on a rebound as a moral exemplar, advanced by the government as a model of rectitude and selflessness, as part of their “rebuild spiritual civilization” campaign, an antidote to the corruption and materialism rampant in Chinese society today. In Taiwan, Confucius is a national hero, and his birthday is celebrated as a holiday. Confucianism is much more of a religion among Chinese communities in Southeast Asia.

An important current development in modern China is the rise of quasi-religious institutions. These are neither officially sanctioned religions, nor proscribed “evil cults” (such as FALUN GONG, the Home Church, and the like). They include private charities, temple and lineage associations, nongovernmental organizations, and foreign businesses that surreptitiously promote religion (e.g., Taiwanese-owned factories that include temples on their grounds at which workers are coerced to worship). Most qigong groups also fall in this quasi-religious category (as did FALUN GONG before it was proscribed in 1999). So too do village or lineage festivals, which are officially called cultural or community events in order to maintain a legal status, although they may have very religious elements.

The most important quasi-religious movement in the PRC during the last half of the twentieth century could be said to be Maoism. Chairman Mao Zedong (1893–1976) founded the People’s Republic of China on October 1, 1949. Especially during the years of the Cultural Revolution, religious energies and activities were channeled into the Mao cult. Quotations from Chairman Mao, making up the famous “little red book,” were memorized and recited in groups. Families would bow daily to a poster of Mao. The chairman wanted to be cremated, but after he died his body was put on display in the middle of Tiananmen Square in Beijing. More recently, he has become a domestic folk god, like St. Christopher, his image adorning medallions hanging from rearview mirrors.

The power of religion should never be underestimated in Zhongguo Tian Xia, the Middle Kingdom under Heaven.

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Chistiniyya Sufi Order (Cishtiya)

Although the Sufi brotherhood of the Chistiniyya originated in Khurasan and developed some short-lived branches in the Iranian world too, it is primarily an Indian order. It was founded in Khwaja Cisht, today's Cisht-i Sharif in Western Afghanistan, by the Syrian Shaykh Abu Ishaq Shami (d. 329/940), who traced his spiritual lineage back to the early Sufi Hasan al-Basri (d. 110/728).

In the early thirteenth century, when South Asia became a center of armed conflicts between the dynasty of the Ghurid and the Khwarezmshahs, the eighth in the line of Chishti-Shaykhs, Mu'in ad-din Cishti (d. 633/1236), shifted the center of the order to the eastern periphery of the Ghurid empire; the new center became Ajmer in today's Indian state of Rajasthan. At this time already one distinctive feature of the formative period of this tariqa became apparent: The centers of the Chistiniyya have, due to doctrinal reasons, mainly been situated on the periphery of their respective empires. Here the example of leading a pious life became an important factor on the consolidation of Islamic values among an only superficially Islamized population. From Ajmer, Mu'in ad-din sent his spiritual successors (*khalifa*) to different parts of the emerging Delhi Sultanate, and soon the tariqa spread all over North-western India. One of those khalifas Qutb ad-din Bakhtiyar Kaki (d. 633/1235), gained considerable influence on Sultan Iltutmish in Delhi and thus extended the impact of the Chistiniyya on the society. Nevertheless, his major khalifa, Baba Farid ad-din 'Ganj-i Shakkar' (d. 664/1265), again turned to the less crowded rural areas of Punjab. He is considered a good example for Cishtiya doctrine and practices.

The doctrines of the Cishti-tariqa in its classical period are best summed up in the "Khayr al-majalis" of Nasir ad-din Mahmud 'Ciragh-i Dihli' (d. 757/1356). Two things are to be rejected: sufiah without having been properly initiated by a Shaykh (*taqlid*) and an initiated Sufi who begs a worldly ruler for money and thus sells his belief (*jirrat*). Everything, the spiritual and the material too, will be provided by God to him who focuses his mind entirely on God. This absolute concentration on God can best be achieved by the renunciation of all worldly affairs and by leading an ascetic and pious life that relies only on donations (*futuh*). The community of Sufis lives together in a rather closed-up hall, the *jama'at-khana*.

At the lower stage of the consciousness of God the primary aim consists in the cutting off of the animal soul (*nafs*) and the purification of the human soul (*qalb*) by means of prayer, loud dhikr (*dhikr-i jahr*), contemplation (*muraqaba*), and certain exercises to control the breath (*pas-i anfas*). At a higher stage sama', as a special type of dhikr that uses religious music (*qawwal*) and dance some very difficult types of ascetic exercises are performed as

well. The monistic philosophy of Muhyi d-din b. 'Arabi (d. 638/1240) became most popular especially his famous philosopheme of the "Oneness of Existence" (*wahdat al-wujud*), which allows for equal knowledge of the creation with knowledge of the creator. The last two aspects, together with a great sense for equality between men in the face of their creator, draw the Cishtiya near to Hindu thoughts and practices and thus made this tariqa adaptable and popular in South Asia.

Baba Farid ad-din appointed a long list of khalifas, but two of them require special attention, as they laid the foundation for the two major silsilas of the Cishtiya-tariqa. The first one, Shaykh Nizam ad-din Awliya' (d. 425/1325) of Delhi, was at the same time his most important khalifa and thus marks the peak of the classical period in the history of the tariqa. In Nizam ad-din the silsila of the Nizamiya is rooted. His tomb is, together with the shrine of Mu'in ad-din in Ajmer and the burial ground of Khuldabad in the Deccan, the main pilgrim's site for the order. The second important khalifa was Shaykh 'Ala' ad-din 'Ali b. Ahmad Sabir (d. 691/1291), to which the Sabiriya-silsila is traced back, though it gained considerable importance only from the fifteenth century onwards, with the activities of Shaykh Ahmad 'Abd al-Haqq (d. 838/1434) of Rudawli in Awadh.

After the time of Nizam ad-din Awliya', due to political developments, new centers of the Cishtiya emerged, although with the above mentioned Nasir ad-din Mahmud 'Ciragh-i Dihli', the city of Delhi remained a main center. Khuldabad in the Deccan became one new important center from the fourteenth to at least the seventeenth century, connected with names such as Burhan ad-din Gharib (d. 738/1337), who standardized the typical genre of Sufi writing among the Cishtis, the oral discourse (*mal'fuzat*). Another important center in the South became Gulbarga, from which Muhammad Gesu Dazaz (d. 825/1422) propagated the idea of the "Oneness of Testimony," (*wahdat ash-shuhud*) that was developed by the Kubrawiyya-Shaykh 'Ala' ad-din Simnani (d. 736/1336) against the widely acknowledged teaching of the *wahdat al-wujud*.

The Era of the Mughals seems to be connected to the rise of the Sabiriya-silsila in North India, though the relation between the emperors and the Sabiri-Shaykhs was not always a warm one. Around this period a considerable number of treatises in passionate defense of the concept of *wahdat al-wujud* have been written by Sabiris. Even if some of the most outstanding and reform-oriented Sufi personalities in post-Mughal times, such as the founders of the seminary at Deoband, stood also in the line of this silsila, it must be emphasized that they belonged to the Naqshbandiyya-tariqa as well; this fact seems more likely to be responsible for their orientation toward religious reformism is in fact a very common feature in South Asian Sufism.



Pilgrims visit the tomb of a Sufi saint, Mu'in ad-din Cishti, in India. (Helene Rogers/TRIP)

Nonetheless, the founder of today's missionary movement Tablighi Jama'at, Mawlana Muhammad Ilyas Kandhlawi (d. 1363/1944), belonged to the Cishtiya-Sabiriya.

In the eighteenth century the Nizamiya branch saw a revival, which is strongly connected to the activities of Shaykh Kalim-allah Jahanabadi (d. 1142/1729). His "Kashkul-i Kalimi" soon became regarded as the new standard manual for Cishtiya doctrines and practices. The late eighteenth-century philosophical school of Khayrabad/Awadh, to name a prominent example, belonged to this line.

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Chogye Order (Chogye-Jong)

The origins of Korea's Chogye Order (Chogye-jong) date back to the arrival of the Son Buddhist monk Chinul (1158–1210), later known as State Master Puril Pojo, at Kilsang Monastery on Mt. Songgwang in 1200. This monastery was renamed Son Cultivation Community (Suson-sa) by the king in 1205. It soon became known as Songgwang Monastery. The early Chogye school soon subsumed the remnants of the "Nine Mountains of Son," practitioners associated with the lineages of the "Five Houses" of Chinese Ch'an Buddhism (which came to be known in Japan as Zen Buddhism). Since the Chogye school received royal patronage during the Koryo period (918–1392), it was able to build a foundation strong enough to endure the oppression of Buddhism that came with the adoption of Neo-Confucianism as the state ideology during the Choson period (1392–1910). The Chogye Order preserves a strand of traditional mainstream East Asian Mahayana Buddhism that stretches back several hundred years.

Chinul's systemization of Buddhist doctrine was based on the *Platform Sutra of the Sixth Patriarch*, the *Avatamsaka-sutra* and its exposition by Li Tongxuan, and Dahui's *Discourse Records*. His approach was the concurrent development of *samadhi* (Sanskrit; the highest state of meditation) and *prajna*, the faith and understanding of the com-

plete and sudden teachings, and the shortcut *hwadu* method, which focuses on the critical phrase or headword of a public case (*kongan*). Although Linji-style Ch'an (Zen) has been promoted by various leaders, Chinul's approach of sudden enlightenment and gradual cultivation remains the doctrinal mainstay of the school. Monks, however, trace their dharma lineage to T'aego Pou (1301–1382), who returned from China in 1348 bearing the lineage in the Yangqi line of the Linji school and who became state preceptor in 1371. In 1372, the community was officially named the Chogye school.

Over a period of two hundred years the school came to control more monasteries and land than any other school in Korea. However, by royal order in 1426, the Chogye school was combined with two other schools, its land and economic holdings were reduced, and it was renamed the Son school. In 1911, control of the monasteries in the school was turned over to the Japanese and the headquarters were moved to the capital. In 1941, the school was renamed the Chogye Order of Chosen Buddhism. After liberation in 1945, the school was again renamed the Chogye Order of Korean Buddhism. Following Japanese policies, married monks and nuns were introduced into the school during the colonial period. This led to a great schism beginning in 1954 between the celibate monks and the married monks. This issue was partially resolved in 1962, when the married monks were officially expelled from the order.

As of May 1997, the Chogye Order administered twenty-five main monastic complexes and more than two thousand branch temples and shrines in the Republic of Korea. The order also sponsors many hospitals, social welfare organizations, schools, and universities, including Dongguk University. These religious sites and other institutions serve and are served by 3,609 monks, 3,483 nuns, 2,413 male novices, and 1,961 female novices. There is no accurate count of the lay followers of the Chogye Order, but most of the more than 10 million Buddhists in Korea are adherents of Chogye monks, monasteries, or temples. Additional branch shrines and monastic establishments overseas serve Korean populations and converts in Japan, North America, and Europe.

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<http://www.buddhism.or.kr>

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Chondogyo

Chondogyo, the most successful of a number of new religions that arose in Korea in the nineteenth century, was founded by Ch'oe Suun (1824–1864). Reacting to what he saw as both the influx of Western ways (especially Christianity) and the moral decay of the nation, he wandered the country for ten years and then spent six years in meditation. While meditating he had a mystical experience during which he was given a mystical book. In 1860 he had a visit from Hanulnim (the supreme deity), receiving a spiritual symbol and instructions to save humankind from sickness. He received the culminating great awakening on April 5, 1860. He began to spread his teachings the next year, but was immediately opposed by Confucian leaders and the government. He subsequently authored *Nonhakmoon*, a part of the Chondogyo scripture in which he declared his way as the Heavenly or Eastern Way (Tonghak) as opposed to the Western Way (Catholicism).

Tonghak was organized in *jops*, each composed of thirty to fifty believers. In June 1862, Ch'oe Suun appointed fifteen *jop* leaders. By this time the new movement had aroused the concern of the authorities, who saw it as a challenge to the government's power. In 1864 the government moved to suppress it. Ch'oe Suun was arrested and executed. His family and most of the group leaders were also arrested and exiled. However, Ch'oe Si-Hyung (1827–1898), Ch'oe Suun's appointed successor, was able to carry on underground. The scriptures were published in 1880–1881, and slowly the movement was rebuilt. In 1893 it emerged as a movement to protect the nation from foreign influence. In 1894 a protest movement against government corruption erupted in Chulla province that became identified with Tonghak. Tonghak continued its attempt to reform the nation through the end of the century.

In 1897 Ch'oe Si-Hyung ordained his successor, Son Byong-hi. The following year Ch'oe Si-Hyung was arrested and executed by the government. Finally in 1904, Son Byong-hi officially renamed Tonghak. The new name, Chondogyo, was a signal to the government that it had been reformed as a nonpolitical religious movement. Although this solved many of its problems with the Korean government, the movement still ran into problems with the Japanese authorities, who, beginning in 1910, occupied Korea. In 1919 Chondogyo leaders organized an independence movement, which was met with a harsh response by the Japanese. Son Byong-hi and many leaders were arrested. Prior to his arrest, he ordained Park In-ho as his successor. Chondogyo continued to work for Korean freedom underground.

Chondogyo is derived from its two scriptures, the Tonggyung Tae-jon (Great Eastern Scripture) and Yongdam Yusa (Memorial Songs of Yopngdam), both penned by Ch'oe Suun. Worship centers on Hanulnim, the Lord of Heaven. Hanulnim is the Great Totality innate in humans who were caused to be by God. Human beings are called upon to improve the quality of their life here and now rather than focus upon an afterlife. They are seen as identical with God but not the same as God. Every person bears Hanulnim, and each is called upon to act toward others as they would act toward God. The people of Chondogyo are attempting to build the paradise of heaven on earth.

Members of the faith practice a spiritual discipline aimed at spiritual cultivation. Basic is the repetition of the Chondogyo Incantation formula, which consists of twenty-one syllables calling the person reciting it to harmonize his/her mind with God. The date of the founding of the religion (April 5) and of the ordination of the second, third, and fourth leaders are celebrated as holidays.

At the end of World War II, Chondogyo's strength was in North Korea, where it had more than a million adherents. A headquarters building had been opened in 1921 in Seoul. That building remains the headquarters of Chondogyo in South Korea. The movement grew rapidly in the postwar years: It had more than 700,000 member in the 1970s and more than a million at the beginning of the twenty-first century. It is estimated that more than two million adherents remain in North Korea. There is in P'yongyang a government-sponsored Chondogyo organization, but its relationship to believers across North Korea is uncertain.

Address:

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Sources:

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Christ Apostolic Church

An Anglican lay leader at Ijebu-Ode, Joseph Shadare (d. 1962), formed a prayer group in 1918 together with a female schoolteacher, Sophia Odunlami, who had a vision in which she was commanded to preach healing through holy water only, and to reject medicines. This group, known as the Precious Stone (Diamond) Society, was created to pro-

vide spiritual support and healing for victims of the influenza epidemic. In 1922 the society left the Anglican church (present in the form of the CHURCH MISSIONARY SOCIETY) over the issues of infant baptism and the rejection of medicines, both Western and traditional. It began a branch in Lagos and affiliated with a North American non-Pentecostal fundamentalist group called Faith Tabernacle, whose literature had reached Nigeria and who emphasized divine healing and adult baptism by immersion. Contact with the church in the United States was severed in 1925 after doctrinal differences over the Pentecostal gifts of the Spirit (particularly speaking in tongues), the apparent failure of the Americans to support the church in Nigeria, and the American leader's alleged immorality.

The greatest expansion of the ALADURA, or prayer people, movement took place after a revival beginning in 1930 in which Shadare and the Precious Stone Society had a central role. After a series of divine visions, former road construction driver Joseph Ayo Babalola (1906–1959) contacted Shadare, became a member of the Precious Stone Society, and began preaching at Ilesa. He later became general evangelist of the Christ Apostolic Church (CAC), constituted in 1941 and soon the largest Aladura church in Nigeria. Babalola heard a voice calling him to preach using prayer and the “water of life” (blessed water), which would heal all sicknesses. The ensuing revival resulted in thousands of people becoming Christians and burning traditional charms. The colonial authorities became disturbed, for the revival activities were alleged to include witch-hunting and opposition to hospitals and medicine, and therefore they endangered public health. Some of the leaders of the revival, including Babalola, were arrested and jailed. This movement invited British Pentecostals to Nigeria, and missionaries from the APOSTOLIC CHURCH of Great Britain arrived in 1932, supported by the Nigerian church. The association was broken in 1939 over the British missionaries' attempt to control the church and their opposition to the use of the water of life. The African leaders also found the missionaries' use of medicine and quinine objectionable, and this problem led to Peter Anim in Ghana founding the CAC there.

Sir Isaac Babalola Akinyele (1882–1964), the first president of the Christ Apostolic Church (since 1940) became ruler (*Olubadan*) of Ibadan; he was one of the first converts in Ibadan and a strong financial supporter of the church. Akinyele had become a member of Shadare's Faith Tabernacle in 1925. Babalola died in 1959 and Akinyele in 1964, but the CAC continued to grow. By 1990 it had over a million affiliates, one of the largest churches in Nigeria, and it had spread to several other countries in Africa, Europe, and North America. There were also inevitable schisms, one of the most significant being the Christ Gospel Apostolic Church, founded by the prophet Peter Olatunji, a prominent CAC leader, in 1948.

The CAC tends to distance itself from other Aladura churches and has been regarded more favorably by government and mainline church leaders than other Aladura churches because of its more definite Christology and emphasis on the Bible, its educated leadership, and its considerable involvement in education. Unlike those who belong to most other Aladura churches, CAC members and ministers do not wear white gowns, and they do practice monogamy. However, the church shares the customs of other Aladura churches of prayer, fasting, water and oil for healing purposes, sacred hills and mountains, and the rejection of medicines, alcohol, and tobacco.

Address:

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Christian and Missionary Alliance

The Christian and Missionary Alliance (CMA) was founded in 1887 by people who had been attracted to the evangelical and healing ministry of Presbyterian minister Albert Benjamin Simpson (1843–1919). Simpson, a Canadian, began his ministry in Hamilton, Ontario, but moved to Louisville, Kentucky (U.S.) in 1875. During his years in Louisville, he associated with the HOLINESS MOVEMENT, and at one point, while attending a camp meeting at Old Orchard, Maine, experienced a physical healing. In 1882, he left the Presbyterian Church and founded an independent congregation that would embody his ideal of a Christian people centered on evangelical and missionary concerns.

In 1882, Simpson began to issue a magazine calling for interdenominational support for missions. He held the first of a series of missionary conventions in 1884 in New York, and similar conventions were held in other cities over the next few years. These led to the formation of the Christian Alliance, a fellowship of like-minded congregations, and the Missionary Alliance, an agency to send missionaries to different countries. These two organizations came together to create a new denomination, the Christian and Missionary Alliance, in 1887.

Simpson had been deeply affected by Holiness teachings that looked for a deeper Christian life in the experience of sanctification, an experience of the love of God that led to a life of holiness. He developed a theological perspective around the All-Sufficiency of Christ as Savior, Sanctifier, Healer, and Coming King. That theology led to a life of evangelism and missionary support, the experience of the holy life, spiritual healing, and an expectancy of the return soon of Jesus Christ. Within a decade, the alliance had sent more than two hundred missionaries into the field.

During the twentieth century, the alliance sponsored missionaries in more than fifty countries. In the United States, it operated as a loose confederation of independent congregations, but beginning in the 1960s it began to react to a changing world situation. The first sign of change was the separation of mission churches into new autonomous church bodies. Then in 1974, the alliance went through a reorganization in the United States. It dropped its self-image as the focus of an interdenominational movement and declared itself a denomination. In 1980 the Canadian Alliance became an autonomous organization. As more and more mission fields became independent, the missionary endeavor was reorganized as an effort among cooperating national churches, though many of the churches in Third World countries remain heavily dependent on North American support. The former CMA missions are now associated in the ALLIANCE WORLD FELLOWSHIP.

In the early 1990s, the CMA reported 268,000 members in some 1,900 churches. Around 15 percent of the churches were functioning among a variety of Asian Americans and other ethnic groups. There were an additional 335 churches in Canada. The members of the Alliance World Fellowship reported more than 1.9 million members in fifty-three countries. As of 1998, CMA personnel were located in thirty-nine countries.

The CMA has its main headquarters in Colorado Springs, Colorado. The Canadian CMA is headquartered at #510–105 Gordon Baker Rd., North York, ON M2H 3P8 (English-speaking), and 5473 Royal Mount, Ville Mont Royal, PQ H8P 1J3 (French-speaking). It supports three colleges and a theological seminary in the United States and a college and seminary in Canada. The CMA and the member churches of the Alliance World Fellowship generally support the WORLD EVANGELICAL ALLIANCE.

Address:

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8595 Explorer Dr.
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<http://www.cmalliance.org>

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Christian Brethren

Christian Brethren is the unofficial but increasingly used designation for a resolutely “free church” movement within Evangelicalism, often referred to (by others) as “Plymouth Brethren” after the English port where a prominent early congregation was located. They began in the 1820s in Ireland and Britain, but quickly spread so that by the early twentieth century BRETHREN were found in most parts of the world. Some of this was due to migration, but mostly to evangelistic and missionary work. (At times the Brethren may well have had the largest percentage of their adherents serving abroad since the early Moravians. Currently there are perhaps 2,000 missionaries from their ranks.) Besides the British Commonwealth and the United States, Brethren are found throughout most of Europe (especially Germany and the Romance-language lands from Portugal to Romania), almost all of Latin America and the Caribbean, most of Africa (notably Angola, Chad, Congo, Egypt, Zambia), and much of South and East Asia (especially India and Malaysia). They have remained relatively small, totaling by 2000 perhaps 1 to 1.5 million or so adult adherents in perhaps 20,000 congregations, but they are widely recognized to have had a disproportionate influence on the broader Evangelical movement.

Because of some distinctive ecclesiological emphases, the Brethren have been a very difficult movement for scholars, governments, and fellow Evangelicals to interact with. Yet many emphases of the Brethren have been adopted elsewhere, often without awareness of their origin.

In view of their many internal divisions, and of the minimal relations with other Evangelicals that some Brethren have, it is ironic that one of the two most significant emphases that launched the movement was an insistence upon the unity of all true Christians. This unity was to be visibly and practically manifested not by some formal organization (as Catholics and Orthodox have always advocated), nor by fairly complete agreement on distinctive doctrines or practices (as most Protestant confessions traditionally insisted). Instead unity was based on stressing what believers shared in common (rather than their differences) and was to be shown in at least three ways. (1) The Lord’s Supper should be observed weekly as a significant meeting (often called the “breaking of bread” or the worship meeting) as a regular reminder of the Lord’s sacrifice to create His one body. (2) Distinctive names (like Baptist or Methodist) that could not be equally applied to all Christians should not be used for this encouraged sectarianism. Any biblical terms could have sufficed, but “brethren” prevailed at a time when it clearly included sisters. (3) Formal comprehensive organizations (whether historic as with Catholics or recent as with Lutherans or Friends) were likewise felt to be sectarian and

to diminish the role of the Holy Spirit who was thought to be actively leading the body of Christ.

Specialized service agencies (such as publishers, camps, missionary liasons, and, by many, Bible colleges) were seen as the appropriate organizations for ministries beyond what congregations could do. In the English-speaking world this still prevails (hence making it difficult to find details of membership or even numbers of congregations). But through pressure from colonial and other governments, in non-English lands branches of the Brethren have formed central organizations, often with the translation of the term “Brethren” not being part of the name (thus compounding difficulties for statisticians)! Similarly their congregations (which they commonly refer to as “assemblies”) do not use “Brethren” on their buildings, which are usually a “Gospel Hall” or “Bible Chapel” or the like, only sometimes a “Church.” (The Restoration Movement [“Campbellite”] arose in America about the same time as the Brethren did in Britain and with many of the same emphases—and consequences. However, it became more diverse and much larger, but not nearly so widespread globally or [perhaps because of its very strong insistence on believer’s baptism] so influential in the broader Evangelical movement.)

The Brethren emphasis on unity has led in two opposite directions. Many have little cooperation with others—even though they acknowledge them as Christians—because they feel their way to express unity is the only biblically valid one. By contrast, other Brethren have always made a disproportionate contribution to Evangelical non-denominational ministries, both evangelistic and instructional, whether aimed at youth or adults. Their emphasis on unity coupled with fewer Brethren organizational structures facilitates this. Those with this cooperative emphasis are more likely to use the label “Christian Brethren” when they must identify themselves. But often their Brethrenness is unheralded, such as with biblical scholar F. F. Bruce or Ecuador missionary martyr Jim Elliot.

The other key emphasis that created and sustained the Brethren is the insistence on the diverse gifts given by the Spirit to all Christians for ministries. Though such giftedness is now widely accepted, only a few others apply it as thoroughly as Brethren, at least as regards gifts of evangelism, teaching, serving, leading. This is because Brethren find no basis in the New Testament, nor theologically nor practically, for a distinction between clergy and laity. (Traditionally they have seen such bases for distinguishing the exercise of gifts by men and women, though in their case the current discussion does not involve the term “ordination” as it does in other groups.) But despite their insistence on the active role of the Spirit, Brethren do not generally accept the Pentecostal understanding of such gifts as tongues (though in a few countries, Brethren have added Charismatic features, or have divided over whether to do so).

Brethren do however have those “commended” to full-time ministry (besides numerous overseas missionaries),

but among the more conservative it usually involves itinerancy. Among those who are more “progressive” full-time ministry primarily with one congregation (still usually with a plurality of “elders”) has been increasingly possible in the last generation or so (and indeed was found in some places from earliest days). But this did not develop rapidly or widely enough to avoid “exporting” many gifted preachers to serve non-Brethren congregations. And while in many countries the Brethren are growing, in others where they were once prominent their numbers and influence are decreasing as “lay” leaders as well as full-time workers see better opportunities to serve elsewhere. The historic emphasis on both unity and exercise of giftedness eases such a transition from the movement of ones natural and/or spiritual birth.

Besides ecclesiology, the only other area of theology to which the Brethren have made a significant distinctive contribution is eschatology. It is they who are generally credited (or blamed) with developing what is known as Dispensationalism. However, its popularizing within much of Evangelicalism was undertaken mostly by Congregationalists, Baptists, Presbyterians and others. They did not stress the Brethren origins both because they believed it to be the biblically correct view and because the Brethren were developing a reputation for divisiveness in many places. (Not all Brethren espouse Dispensationalism.) In other areas of theology, probably most Brethren tend to have a moderately Reformed outlook but with a strongly Pietistic bent. Many have an Anabaptistic aversion to civil government, while some are politically active.

Though not the founder, John Nelson Darby (1800–1882) an Anglo-Irishman who was educated as a lawyer but became for a while an Anglican priest, early came into association with the first Brethren meeting, which was in Dublin, Ireland. Darby soon began a lifetime of global travelling by spreading the movement to the Continent. Another early leader was a German emigrant, George Mueller (1805–1898) of orphanage house fame in Bristol, England. But in the 1840s, the young movement was permanently divided into “Exclusives” or “Closed” (who stressed the informal though strong connections among the assemblies that were meeting “on the ground of the one body”) and the “Opens” (who stressed the independence of each assembly and the willingness to cooperate actively with non-Brethren). Exclusives felt this undercut the emphasis on unity and opened the door to false teaching. Darby was clearly the Exclusive leader, and Mueller (and his various ministries) represented the Open outlook. At first, the Exclusives were much larger and most of the movement’s teachers (who were to influence the development of Dispensationalism) were with them. But because of a much greater missionary and evangelistic emphasis, as well as a tendency for some Exclusives to become Open, the Opens eventually became the larger. By 2000, they probably comprise more than 90 percent of the Brethren, although it

must be admitted that many of these are now essentially “exclusive” rather than cooperative in outlook.

Until almost the end of Darby’s long life, the Exclusives held together, but by 1890 they had divided into five major factions, two of which divided again in a generation. But a century later there were only two global circles of Exclusives. One, nicknamed the Taylor Brethren (see PLYMOUTH BROTHERS [EXCLUSIVE]), had prevailed in the English-speaking world (except the United States and Canada, where the Grants were more numerous). The other, often known as Continentals because they prevailed on the European mainland (from which they send forth some missionaries), with difficulty and splintering have gradually reunited most from the six major factions other than the Taylors). In some places they could be involved with other Evangelicals, though this has often led (sometimes through government pressure) to gradually joining with Open or Christian Brethren, even as many Grants had earlier done.

Meanwhile, Opens had only one small official separation (in the 1890s in Britain, calling themselves the “Churches of God”), but throughout the twentieth century probably most countries saw informal and partial divisions into conservative and centrist and progressive groupings. The first can be practically “exclusive” even if not historically derived from them, exhibiting the very sectarianism that was originally opposed. The last can so deemphasize certain Brethren features that they become practically like any other nondenominational Evangelical congregation. The middle group often appears as simply one more Evangelical denomination with a strong emphasis on its own distinctives and institutions. This process is similar to what has happened to most other renewal and free church movements over the centuries that had begun with high aspirations.

There is no central headquarters, but among the several agencies serving them is the missionary organization Christian Missions in Many Lands (P.O. Box 13, Spring Lake, NJ 07762).

Donald Tinder

Sources:

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- Coad, F. Roy. *A History of the Brethren Movement*. Exeter, England: Paternoster, 1968, 2d ed., 1976.
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Christian Church (Disciples of Christ)

The Christian Church (Disciples of Christ) is one branch of the Restoration movement that grew out of the revivalist

activities of Barton Stone (1772–1844), Thomas Campbell (1763–1854), and Alexander Campbell (1788–1866) on the American frontier in the early nineteenth century. The leaders of the movement all had Reformed theological backgrounds, but rejected the presbyterian hierarchical polity in favor of a loose congregationalism. They understood the church as consisting of autonomous congregations of members who had made a profession of faith in Jesus Christ. This FREE CHURCH perspective led them to accept the view previously adopted by the Baptists that baptism should be by immersion and limited to adults.

In the middle of the nineteenth century, the churches of the Restoration movement tended to divide over two issues, the use of instrumental music (which the more conservative churches rejected) and the development of any organizations that tended to resemble denominational structures. The more conservative churches tended to be in the southern United States and to consist of poorer elements of the population. The more affluent churches in the northern states were more accepting of instrumental music, especially the use of organs in church worship. During the latter part of the nineteenth century, the northern churches were more accepting of historical critical approaches to understanding the Bible and to more liberal trends in theology.

Through the 1840s the movement experienced rapid growth. A variety of associated schools and publishing concerns were founded. In 1849 a general convention was called to discuss coordinated support of the various forms of missional work in the areas of evangelism, foreign missions, and church extension. That convention adopted the name American Christian Missionary Society. Through the next sixty years, additional boards and agencies were created to oversee other joint programs supported by the churches. In 1910, many demanded that one general convention be formed that would centralize and coordinate the work of the various boards and agencies. That demand led to the creation in 1917 of the International Convention of the Christian Churches.

By the time of the formation of the International Convention, the more conservative wing of the movement, which rejected participation in organizations like the American Christian Missionary Society, had broken away under the name CHURCHES OF CHRIST (NON-INSTRUMENTAL). Besides those who supported the International Convention, there was a third group that rejected the trend toward centralization of activities in a denominational organization. They began increasingly through the century to identify themselves separately as the CHRISTIAN CHURCHES AND CHURCHES OF CHRIST.

The churches that supported the International Convention increasingly came to resemble a denominational organization with a congregational polity. This was finally recognized in 1968 when the International Assembly of the

Convention voted itself out of existence and reorganized as the Christian Church (Disciples of Christ). The Disciples formed a representative general assembly, which meets biennially. It elects a general board, which administers all of the programs of the church and represents it to other churches and the government.

The Disciples have been active ecumenically in both the National Council of Churches of Christ in the U.S.A. and the WORLD COUNCIL OF CHURCHES. The church supports nineteen institutions of higher learning. In 1990 it reported 1,043,943 members in the United States.

Beginning in the nineteenth century, the Disciples began to support missionary programs around the world. In the later twentieth century, most of these missions have become autonomous churches and in several cases have become a part of united churches (in the Philippines and India, for example). The Disciples retain a partnership relationship with many of these former mission churches. In 1985, the General Synod of the UNITED CHURCH OF CHRIST and the General Assembly of the Christian Church (Disciples of Christ) issued a declaration of ecumenical partnership and four years later affirmed their full communion. In 1995 their world mission agencies merged as a Common Global Ministries Board.

Address:

Christian Church (Disciples of Christ)
222 S. Downey Ave.
P.O. Box 1986
Indianapolis, IN 46206
<http://www.disciples.org>

Sources:

- Garrison, Winfred. *Heritage and Destiny*. St. Louis, MO: Bethany Press, 1961.
- Harrell, David Edwin, Jr. *The Social Sources of Division in the Disciples of Christ, 1863–1900*. Atlanta, GA: Publishing Systems, 1973.
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- Sprague, William L., and Jane Heaton, eds. *Our Christian Church Heritage: Journeying in Faith*. St. Louis, MO: Christian Board of Publication, 1978.

Christian Church (Disciples of Christ) in Canada

The Christian Church (Disciples of Christ) in Canada is one region of the larger 823,000-member CHRISTIAN CHURCH (DISCIPLES OF CHRIST) that is spread throughout the United States. The international headquarters for the denomination is in Indianapolis, Indiana. The Christian

Church in Canada has congregations in six provinces, with the greatest number located in Ontario.

The first Disciples congregations in Canada were in the Maritimes, and were primarily founded by Scottish Baptist immigrants. The first Canadian congregation was formed near Charlottetown, Prince Edward Island, in 1811, under the leadership of a Scottish Baptist preacher, Alexander Crawford. These Scottish immigrants were very receptive to the early nineteenth-century Restoration movement in the United States, a movement led by Americans Barton Stone (1772–1844) and Alexander Campbell (1788–1866). Many Scottish Baptist churches had become a part of the Restoration movement by 1840. The growth of the denomination was slow, limited by its small size and the vast distances between churches. In 1922 the All-Canada Movement was begun as a way to coordinate and unite the churches and their efforts. Plans were discussed in the early part of the century to unite with the United Church, the Baptists, and the Anglicans, but after 1925 these talks ended. At the end of the twentieth century there were twenty-six congregations in Canada, with around 2,700 members. The Christian Church in Canada is a member of the Canadian Council of Churches and the WORLD COUNCIL OF CHURCHES. Its publication is the *Canadian Disciple*.

Disciples desire the church to live as it is described in the New Testament. Convinced that creeds and theological formulas divide the Body of Christ, they consider the Bible the only authority for faith and practice. This reflects the early Disciple motto, "Where the Scriptures speak, we speak; where the Scriptures are silent, we are silent." Believer's baptism is practiced, and is administered by immersion (although other forms are recognized for church membership). The Lord's Supper is a weekly celebration. These two ordinances are considered to be in obedience to Christ's commands. Lay elders and deacons, both male and female, provide leadership for the church, as well as presiding over the Lord's Supper. Clergy are ordained and granted credentials by each region. Service and mission work in the community and world are also considered to be important.

Address:

Christian Church (Disciples of Christ) in Canada
P.O. Box 23030
417 Wellington St.
St. Thomas, Ontario N5R 6A3
Canada
<http://www.web.net/~disciple/canada.html>

Gordon L. Heath

Sources:

Butchart, Reuben. *The Disciples of Christ in Canada Since 1830*. Toronto: Canadian Headquarters' Publications, 1949.

McAllister, Lester G., and William E. Tucker. *Journey in Faith: A History of the Christian Church (Disciples of Christ)*. St Louis: Bethany Press, 1975.

Christian Church in Central Sulawesi

The Christian Church in Central Sulawesi began as a Reformed church mission at the end of the nineteenth century, the mountainous terrain making the country one of the last areas over which the Dutch attempted to establish their hegemony. It also became important for the pioneering work of Albertus C. Kruyt (1869–1949), a Dutch missionary who broke with his missionary colleagues and approached the people of Sulawesi and their culture in a more positive manner. He worked on the island for forty years (1892–1932) and built a movement that was integrated into the local culture and society.

Kruyt gained converts for many years, but did not hold an initial baptismal service until 1909, when he had gathered a large group ready to make a public profession of their faith. That event marked the beginning of a new growth phase that continued until World War II, by which time there were 42,000 church members. They were able to survive the war in better shape than other parts of Indonesia through the help of a Japanese civil servant who went out of his way to protect them.

The synod of the Christian Church in Central Sulawesi was organized in 1947, but was immediately plunged into a period of instability, due both to the Islamic revolt centered in the southern part of the island and the secessionist movement against the Indonesian government. Not until the 1970s was Sulawesi to return to a time of relative calm. In 1974, the church finally adopted a formal presbyterial church order. To assist the general recovery of the region from the troubled period through which it had passed, the church founded an agricultural college, which supplemented its older educational program that had included a number of primary and secondary schools. It also sponsors a hospital.

In the 1990s the church reported 160,000 members in 342 congregations. It is a member of the WORLD COUNCIL OF CHURCHES and the WORLD ALLIANCE OF REFORMED CHURCHES.

Address:

Christian Church in Central Sulawesi
Jalan Setia Budi 93
Tentena Sulawesi Tengah 94663
Indonesia

Sources:

Bauswein, Jean-Jacques, and Lukas Vischer, eds. *The Reformed Family Worldwide: A Survey of Reformed Churches, Theological Schools, and International Organizations*. Grand Rapids, MI: William B. Eerdmans Publishing Company, 1999.

Van der Bent, Ans J., ed. *Handbook/Member Churches/World Council of Churches*. Geneva: World Council of Churches, 1985.

Christian Church in East Timor (GKTT)

The ROMAN CATHOLIC CHURCH arrived on Timor around 1660, in the form of priests of the Dominican Order who came to the East Indies with the Portuguese. When the Dutch took over in 1613, they did not in fact take over nearly as completely as in much of the rest of their territory; they allowed the Portuguese to retain control of Timor and the Catholic Church to keep its mission on Timor. The Portuguese suppressed any attempt of Protestants to organize, and Roman Catholicism remains the dominant religious group. In East Timor, Protestant churches began to appear only in the twentieth century.

Protestantism had gained a following by 1975, when Portugal abandoned East Timor and it was annexed to Indonesia. There were some Protestants among the government officials who moved to the island in 1975, and they took the lead in forming congregations. Also, a number of nominal Roman Catholics identified with the new church. In 1979, the Protestant Church in Indonesia established the Coordinating Agency of Protestant Christian Congregations in East Timor. This agency moved to establish a regional church of the kind that operated on other Indonesian islands. The first synod of what became the Christian Church in East Timor (Gereja Kristen di Timor Timur [GKTT]) met in 1988.

The church adopted a presbyterian form of church order and followed other Protestant bodies in the countries by making the ancient Christian creeds its standards of doctrine and not adding any of the sixteenth-century Protestant confessions. The church adopted an ecumenical stance, and in 1989 it identified with the WORLD ALLIANCE OF REFORMED CHURCHES. It joined the WORLD COUNCIL OF CHURCHES in 1993.

The church has grown rapidly. It had less than 7,000 members when organized in 1979. In 1996, it reported 34,625 members in its sixty-seven congregations. It oversees four maternity schools and one clinic as part of its commitment to the larger community in East Timor.

Address:

Christian Church in East Timor
P.O. Box 1186
Jalan Martires de Patria
Dili 88110 Timor Timur
Indonesia

Source:

Bauswein, Jean-Jacques, and Lukas Vischer, eds. *The Reformed Family Worldwide: A Survey of Reformed Churches, Theological Schools, and International Organizations*. Grand Rapids, MI: William B. Eerdmans Publishing Company, 1999.

Christian Church in South Sulawesi (GKSS)

The Christian Church in South Sulawesi (Gereja Kristen in Sulawesi Selatan, [GKSS]) began in 1933, but built on a century of Protestant contact with the people of the southern part of Sulawesi. In 1848 a translator arrived at the Dutch settlement in Makassar and translated the Bible into the two local languages. At the time Islam was spreading through the region, and the Dutch authorities prevented the Protestants from opening a mission station, as they tried to do in 1858. Another attempt was made in 1895, but had little success and was abandoned in 1905.

Finally in 1933 a mission was established on the nearby island of Salayar among a group of heterodox Muslims. That mission provided a point of contact with the main island. Simultaneously, a congregation of the REFORMED CHURCHES IN THE NETHERLANDS in Java started a mission in South Sulawesi. Several hundred people converted prior to the Japanese occupation. Following World War II, South Sulawesi became the site of an Islamic revolt that lasted through the 1950s. It was not until the mid-1960s that the Christian community recovered. In 1966 the two missions merged and formed the Christian Church in South Sulawesi. It has grown slowly, but has been unable to effectively penetrate the Muslim community.

The church has a presbyterian organization, with a synod as the highest legislative body. In the 1990s it reported 6,500 members in forty-one congregations. It is a member of the WORLD ALLIANCE OF REFORMED CHURCHES and the WORLD COUNCIL OF CHURCHES.

Address:

Christian Church in South Sulawesi
P.O. Box 11186
Jalan Ketilang No. 4
Ujang Pandang 90011 Sulawesi Selatan
Indonesia

Source:

Bauswein, Jean-Jacques, and Lukas Vischer, eds. *The Reformed Family Worldwide: A Survey of Reformed Churches, Theological Schools, and International Organizations*. Grand Rapids, MI: William B. Eerdmans Publishing Company, 1999.

Christian Churches and Churches of Christ

The Christian Churches and Churches of Christ form a single branch of the Restoration movement that grew out of the revivalist activities of Barton Stone (1772–1844), Thomas Campbell (1763–1854), and Alexander Campbell (1788–1866) on the American frontier in the early nineteenth century. The leaders of the movement all had Reformed theological backgrounds, but rejected the presbyterian hierarchical

polity in favor of congregationalism. They also adopted a FREE CHURCH perspective that saw the church as made up of autonomous congregations of members who had made an adult profession of faith in Jesus Christ.

As the movement developed it associated with some similar antiauthoritarian movements that had developed in the eastern part of the United States under James O'Kelly (1757–1826) in Virginia and Abner Jones (c. 1772–1841) and Elias Smith (1769–1846) in New England. These groups identified themselves as simply the Christian Church. Thus they had a natural affinity with the larger Restoration movement, which rejected all denominational labels. They also rejected church creeds, preferring to rely upon the Bible alone as their guiding authority. Alexander Campbell had stated their position: "Where the Scriptures speak, we speak; where the Scriptures are silent, we are silent."

As the movement developed, it divided over several important issues resulting from variant interpretations of the basic guiding principle. The most conservative wing rejected the use of instrumental music in worship and the organization of an association or fellowship of churches that offered the possibility of developing into a denominational structure. This conservative wing is now known as the CHURCHES OF CHRIST (NON-INSTRUMENTAL). The more liberal wing had no problem with instrumental music (especially organ music) and in the 1840s began to develop annual meetings of congregational representatives that led to the emergence of a new denomination, the CHRISTIAN CHURCH (DISCIPLES OF CHRIST). The Christian Churches and Churches of Christ fit between these two groups. The congregations do not have an issue with instrumental music. They are opposed to the development of denominational machinery, but are not opposed to voluntary gatherings at which representatives of the churches facilitate cooperative activities in missions and ministries. Such an annual gathering is coordinated by the North American Christian Convention (4210 Bridgetown Rd., Cincinnati, OH 45811). There is also an annual National Missionary Convention that focuses upon programs outside the United States.

In the absence of denominational machinery, the congregations have created a variety of outreach programs beyond the local churches. Members have organized colleges and a variety of missionary societies. Each school and missionary agency is independent and seeks support by a direct appeal to local congregations. In this manner missionaries are now supported in more than fifty countries.

In 1931 many of the Christian Churches merged with the Congregational Church to form the General Council of the Congregational-Christian Churches (now a constituent part of the UNITED CHURCH OF CHRIST). Those that did not join the merger identified with the more moderate congregations, which called themselves Churches of Christ, and in the last half of the twentieth century emerged as a third significant branch of the Restoration movement.

The Christian Churches and Churches of Christ do not have a central headquarters. Among thirty-eight colleges identified with this movement are the Cincinnati Bible College and Seminary in Cincinnati, Ohio, and Lincoln Christian College and Seminary in Lincoln, Nebraska. Among the prominent periodicals identified with it are the *Christian Standard* and the *Lookout*, both published by the Christian Standard Publishing House (8121 Hamilton Ave., Cincinnati, OH 45231), which also publishes much Christian education material used by the congregations. In 1995, the Christian Churches and Churches of Christ reported 1,100,000 members in the United States and 6,000 members in Canada. Over 1500 missionaries were supported by the churches in fifty-three additional countries. Mission Services Association (Box 2427, Knoxville, TN 37901–2427) promotes the missionary programs operating among the churches.

Sources:

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- NACC, *History and Purpose*. Cincinnati, OH: North American Christian Convention, 1973.

Christian Churches of Java (GKJ)

The Christian Churches of Java (Gereja-Gereja Kristen Java [GKJ]) as a movement has its roots in the various missionary efforts that were started by different missionary groups in the first half of the nineteenth century. One product of those missions was a man named Sadrach who broke with the Europeans and started his own Christian movement. At a time when most Europeans had a low opinion of Javanese culture, Sadrach was a product of it. His movement spread through central Java in the 1870s and 1880s.

In the 1880s a Dutch missionary agency, the Nederlandse Gereformeerde Zendingsvereniging, moved into Java in an attempt to organize the scattered Christians into a single organization. It immediately came into contact with Sadrach's movement, but around 1890 rejected him and his work. With those Christians who adhered to it, the agency decided to make a new beginning. In 1894 the agency was absorbed into the Zending der Gereformeerde Kerken in Nederland. In 1900 the missionaries decided to build their church on a decidedly Dutch model. It introduced Western education and opened a number of medical facilities. However, it attached many elements of traditional culture. It also adopted a stance against Indonesian nationalism.

In spite of its opposition to the culture, the new church, now known as the Christian Churches of Java, slowly grew. In 1931 the synod was organized with Javanese leadership.

The presbyterian church order was adopted the following year. The missionaries remained in place until the arrival of the Japanese in 1942. When the missionaries returned following the war, they were placed in subordinate positions in the autonomous church, whose members were active participants in the establishment of an independent Indonesia.

In the 1990s the church reported 212,000 members. An ecumenically minded body, it joined the WORLD COUNCIL OF CHURCHES in 1948 and the WORLD ALLIANCE OF REFORMED CHURCHES in 1959. It participated in talks that aimed at uniting the several Javanese-speaking churches of Reformed background, but negotiations failed to produce positive results.

Address:

Christian Churches of Java
 Jalan Dr. Samardi No. 10
 Salatiga 50711 Java Tengah
 Indonesia

Source:

Bauswein, Jean-Jacques, and Lukas Vischer, eds. *The Reformed Family Worldwide: A Survey of Reformed Churches, Theological Schools, and International Organizations*. Grand Rapids, MI: William B. Eerdmans Publishing Company, 1999.

Christian Community

In 1922 a group of pastors and theology students approached Rudolf Steiner (1861–1925), the founder of Anthroposophy, to find ways to renew the church after the tragedy of World War I. Although Steiner was not inclined to involve himself in the institutional structure of Christian denominations and was quite uninterested in beginning a Christian sect centered on himself, he nevertheless had ideas as to how Christianity might reinvigorate itself in the light of Anthroposophy. He worked with a Lutheran pastor, Friedrich Rittelmeyer, Emil Bock, and others to initiate what eventually came to be called the Movement for Religious Renewal and then the Christian Community (CC). Since 1922, the CC has spread to other countries, particularly Germany and the United States. There is also a growing presence in the Czech Republic, where the CC sees the possibility of becoming an influential Christian movement. There are about 350 independent CC congregations worldwide, 12 of which are in the United States. The first congregation was founded in New York in 1948.

Steiner’s own understanding of Christianity through his study of esotericism and his clairvoyant experiences became the basis for reinterpreting what the foundations of Christianity were about. In contrast to other Christian revival efforts—for example, the evangelical fundamentalists, the neo-orthodox such as Karl Barth (1886–1968), or existentialists such as Paul Tillich (1886–1965)—which emphasize a particular understanding of Christian doctrine, the

distinctive feature of this renewal movement is the centrality of the sacraments in the Christian experience. The traditional seven sacraments were infused with a broader meaning through esoteric Christianity as understood by Steiner. Most strikingly, the Mass, centering on the Eucharist, becomes “the Rite of the Consecration of Man,” now the central sacrament of the CC.

The CC emphasizes freedom of thought and reflection within the framework of Christian symbolism. The work of Rudolf Steiner is a continuing source of inspiration and insight, and he is freely cited and acknowledged by the Community. They emphasize, however, as Rudolf Steiner himself insisted, that his work is to be a launching point for further reflection, not simply a new rote orthodoxy. So much is freedom of thought encouraged and respected that the priests of the Community, when speaking or writing, are said to be sharing their own understanding of what the Community is about and not speaking in some definitive way for the Community as a whole. The unity and continuity of their church lies in the definitive form of the sacraments. Rather than laying emphasis upon normative doctrine, the Christian Community has what might be called normative practice.

For the CC, religious experience is central to what they are about. They invite people to come to their services on the basis of the experience of the sacraments that they will receive. They practice open communion—all who feel they may benefit from participating in the sacrament are both free and encouraged to partake of it.

Whereas the practice of esoteric Christianity as understood by Steiner and the ANTHROPOSOPHICAL SOCIETY involved a more solitary spiritual journey, the CC offers spiritual experience in the context of a congregation of believers, making that esotericism more accessible to people in their everyday circumstances. As with Steiner’s own thought, the education of children to grow into loving free individuals is an important part of the work of the Christian Community.

Their religious leaders are called priests, though they often use the German word *Lenker*, or guide, to describe them. Priests are given specific ordination, and since the days of its founding, men and women have both been eligible for ordination. At present, although there are Christian Communities in the large urban centers of the United Kingdom and United States, the education and ordinations are carried out in German, and so a knowledge of German is a prerequisite for CC theological training. Issues and problems are dealt with by synods of priests, and as much as possible, decisions are made by consensus.

The central coordinators for the guidance of the Christian Community worldwide are at the international headquarters in Stuttgart, Germany. The CC in North America maintains an Internet site at <http://www.thechristiancommunity.org>.

James Burnell Robinson

Sources:

- Bock, Emil. *Caesars and Apostles*. Edinburgh: Floris Books, 1999.
- Frieling, Rudolf. *New Testament Studies*. Edinburgh: Floris Books, 1994.
- Hindes, James. *Renewing Christianity*. Herndon, VA: Anthroposophical Press, 1996.
- Steiner, Rudolf. *The Christian Mystery*. Translated by James Hindes. Herndon, VA: Anthroposophical Press, 1999.

Christian Congregation of Brazil

The Christian Congregation of Brazil (Congregação Cristã do Brasil) began among Italians who had migrated to Brazil in the nineteenth century. Luigi Francescon (1866–1964) had migrated to the United States and while living in Chicago had converted to Protestantism; then in 1907 he had received the Pentecostal baptism of the Holy Spirit (with the accompanying evidence of speaking in tongues) while attending services at the church pastored by William H. Durham (1863–1912). In 1909 he migrated to Argentina and began the Pentecostal movement there before moving to São Paulo, Brazil, in 1910. A short time after making contact with the Italian community he founded initial congregations in Santo Antonia da Platina and São Paulo.

Growth was primarily in southern Brazil (as most Italians lived in the São Paulo area), but expansion took the movement to Uruguay, Argentina, Chile, and Bolivia. By the mid-1930s there were some two thousand members and by the mid-1950s, sixteen thousand. The church spread among the lower economic classes, and its services were designed to meet the needs of the illiterate. The church has also developed programs to create jobs for the unemployed.

The church was organized as a lay movement, with leadership being provided by deacons and elders, there being no officially ordained pastors or ministers. The church grew primarily by word of mouth and has always eschewed the public evangelistic meetings so characteristic of most Pentecostal churches. The church opposes legalistic practices, including the observance of Sunday as a special day and tithing. Services have an air of spontaneity.

The church follows Pentecostal doctrine and practice, but has developed some rules that reflect its unique circumstance. Critics have noted that Bible study is not emphasized, the work of the church being carried on as a nonliterary movement. Much that happens in worship, including who will preach on a given occasion, is not decided ahead of time; rather the congregation allows the Spirit to designate the preacher and the message.

The Christian Congregation has grown at a spectacular rate in the last half of the twentieth century, with more than 1.5 million members by the end of the 1990s. It is the third largest Protestant Free Church body in the country, having transcended its Italian roots.

Sources:

- Hollenweger, Walter J. *Pentecostalism: Origins and Developments Worldwide*. Peabody, UK: Hendrickson, 1997.

Christian Evangelical Church in Bolaang Mongondow (GMIBM)

During the Dutch era in the East Indies, the kingdom of Bolaang Mongondow was neglected by Dutch authorities, and Islam was established as the dominant religion. Then in 1904, the Muslim king asked the Protestant mission to establish schools in his realm. Protestants responded by moving to the area from the Sangir Islands and the Minahasa peninsula. They founded schools and, at the same time, the Christian Evangelical Church in Bolaang Mongondow (Gereja Masehi Injili di Bolaang Mongondow [GMIBM]), but they did almost no proselytizing among the general population. Worship continued in the Sangir and Minahasa language. As late as 1970 the membership of the church consisted primarily of the descendants of the original Protestant settlers.

In 1950, when Indonesia became an independent country, the church became an independent body. It adopted (or rather continued) a Reformed doctrine and church order, with a synod as the highest legislative body. The church joined the WORLD ALLIANCE OF REFORMED CHURCHES in 1974 and is also a member of the WORLD COUNCIL OF CHURCHES.

In the mid-1990s the church reported 86,000 members in 176 congregations in an area that is still predominantly Muslim. It supports the Fakultas Theologia Universitas Kristen at Tomohon, Indonesia.

Address:

Christian Evangelical Church in Bolaang Mongondow
P.O. Box 104
Jalan Ahmad Yani No. 720
Kotamobagu 9571 Sulawesi Utara
Indonesia

Source:

- Bauswein, Jean-Jacques, and Lukas Vischer, eds. *The Reformed Family Worldwide: A Survey of Reformed Churches, Theological Schools, and International Organizations*. Grand Rapids, MI: William B. Eerdmans Publishing Company, 1999.

Christian Evangelical Church in Halmahera (GMIH)

Halmahera, an island in the midst of Indonesia, was Muslim territory when the Dutch arrived in the area at the beginning of the seventeenth century. They made no attempt to establish a Christian presence on the island, and it was not until 1866 that some Dutch Protestants established a

mission station. The missionaries had very little response through the rest of the century, a result that has been attributed in large part to their denigration of the dominant Islamic culture. After a generation of work, only 150 people had become Christians.

In 1896 a movement into the church began, and during the next generation some 17,000 people identified with the church. The group suffered during World War II, as the Japanese placed a key military base on Halmahera. Many citizens were forced to work for the Japanese, and their home became targets for Allied bombs. During this period, the church members formed an independent church. Following the war, local church leaders renegotiated their relationship with the missionaries, and in 1949, the present Christian Evangelical Church of Halmahera (Gereja Masehi Injili Halmahera [GMIH]) emerged. It had some 30,000 members. Shortly thereafter all of the missionaries withdrew, Halmahera being a major point of conflict between the Netherlands and the Indonesians who were bent on independence.

In 1965 the Indonesian government pressured those on Halmahera who continued to follow one of their traditional religions to choose one of the modern religions recognized by the government. Many chose the Evangelical Church, which enjoyed a sudden and unexpected spurt in growth. By the 1990s the church reported some 150,000 members in 328 congregations. It now manages a set of schools, including one university and two theological schools. It sponsors a hospital and a home for the elderly.

The church has a presbyterian polity, and a synod serves as the highest legislative body. It accepts the ancient Christian creeds as its doctrinal standard. It is a member of the WORLD COUNCIL OF CHURCHES and the WORLD ALLIANCE OF REFORMED CHURCHES.

Address:

Christian Evangelical Church in Halmahera
Jalan Kemakmuran
Tobelo
Halmahera Maluku Utara 97762
Indonesia

Source:

Bauswein, Jean-Jacques, and Lukas Vischer, eds. *The Reformed Family Worldwide: A Survey of Reformed Churches, Theological Schools, and International Organizations*. Grand Rapids, MI: William B. Eerdmans Publishing Company, 1999.

Christian Evangelical Church in Minahasa (GMIM)

The present Evangelical Church in Minahasa (Gereja Masehi Injili di Minahasa) traces its history to the original introduction of Christianity in that area on the northern peninsula of Sulawesi in Indonesia. In 1563, the Portuguese had established a mission of the Roman Catholic Church in

Minahasa and baptized some 1,500 people, but a war with the Muslims on another island in 1570 prevented the spread of the mission. Much of northern Sulawesi subsequently became Islamized. The Catholics also gave the church members very little care. Eventually, in 1666, the Dutch, who had taken control of Indonesia, led in the conversion of all the Christians in Minahasa to the Reformed Protestant faith. However, they too neglected the community of believers.

It was in 1817 that a Reformed minister, Joseph Kam (1769–1833) of the Nederlandsche Gereformeerde Zendingsvereniging, visited the community and arranged for permanent missionary care. The work revived quickly, and through the remainder of the century some 80 percent of the people became Christians. In 1875 the work came directly under the care of the Reformed Churches of the Netherlands. Through the next decades, the church developed outstanding local leadership and itself sent missionaries to other parts of Indonesia. In 1927 it became an independent church, though a Dutch minister was chosen to head the synod until 1942, when the first Minahasan assumed that post. A. Z. R. Wenas went on to become the church's most visible leader for the next generation. It became his job to negotiate with the Japanese and then to see the church through the period in which forces seeking secession from the new state of Indonesian arose on Sulawesi. He also led the church in its opposition to Marxism.

The church is organized presbyterially, and has over the years wavered on the amount of congregational autonomy it allowed. Typical of Indonesian churches, it has developed a primary and secondary school system and sponsors several hospitals and other medical facilities. In the 1990s it reported 633,000 members in 677 congregations. It is a member of the WORLD COUNCIL OF CHURCHES and the WORLD ALLIANCE OF REFORMED CHURCHES.

Address:

Christian Evangelical Church in Minahasa
P.O. Box 5
Tomohon
Minahasa

Sources:

Bauswein, Jean-Jacques, and Lukas Vischer, eds. *The Reformed Family Worldwide: A Survey of Reformed Churches, Theological Schools, and International Organizations*. Grand Rapids, MI: William B. Eerdmans Publishing Company, 1999.
Van der Bent, Ans J., ed. *Handbook/Member Churches/World Council of Churches*. Geneva: World Council of Churches, 1985.

Christian Evangelical Church in Timor (GMIT)

The Christian Evangelical Church in Timor (Gereja Masehi Injili Timor [GMIT]) dates from the coming of the Dutch

into Indonesia and specifically to the Timor archipelago in the second decade of the seventeenth century. The ROMAN CATHOLIC CHURCH had previously established work, and in this area, unlike other islands, the Dutch allowed them to remain. Thus the Reformed church mission developed beside that of the Catholic Church. The mission was centered on Kupang, and it grew slowly, except on the island of Rote, where a large number of people became Christian in the 1740s. Attempts to build a more effective mission in the nineteenth century failed.

Then early in the twentieth century, after the Dutch government had finally established an effective administrative system, the Reformed church missionaries launched a comprehensive program that utilized all they had learned from work on the other Indonesian islands. The year 1912 marked the beginning of a quarter century of growth, during which time the church grew tenfold. The first steps toward an autonomous church were made in the 1930s, but interrupted by World War II. The church's synod met for the first time in 1947. After a period of stagnation, the church experienced a revival in the late 1960s, when in a few years' time the membership doubled. In the 1990s it reported 850,000 members in 1,500 congregations.

The church oversees a number of institutions, including kindergartens, hospitals, homes for the elderly, and orphanages. Ministerial education is handled through the theological faculty at the Artha Wacan Christian University in Kupang. The church is a member of the WORLD COUNCIL OF CHURCHES and the WORLD ALLIANCE OF REFORMED CHURCHES.

Address:

Christian Evangelical Church in Timor
P.O. Box 85228
Jalan Perintis Kemerdekaan Walikota Baru
Kupang 85228 NTT
Indonesia

Source:

Bauswein, Jean-Jacques, and Lukas Vischer, eds. *The Reformed Family Worldwide: A Survey of Reformed Churches, Theological Schools, and International Organizations*. Grand Rapids, MI: William B. Eerdmans Publishing Company, 1999.

Christian Holiness Partnership

The Christian Holiness Partnership (CHP), the cooperative fellowship of Holiness churches and organizations, is one of the oldest of Holiness organizations, having been founded in 1867 as the National Camp Meeting Association for the Promotion of Holiness. The Holiness movement had developed slowly in the decades just prior to the American Civil War (1860–1865), but had enjoyed a sudden spurt of growth in the late 1850s. Immediately after the war, it quickly revived and spread through camp meetings that op-

erated independently of the Methodist Episcopal Church and the Methodist Episcopal Church, South (both now constituent parts of the United Methodist Church), the churches in which most Holiness people then held membership. Over the next decades, people from other denominational backgrounds (especially Baptists and Quakers) associated with the movement. In the 1870s work extended to India and Australia, and by the end of the 1880s, the first Holiness denominations were formed.

The changes in the Holiness movement were reflected in the changing names and orientation of the Christian Holiness Partnership. In 1894, the words "Camp Meeting" were dropped. It operated through the first half of the twentieth century as the National Holiness Association, becoming the Christian Holiness Association in 1971, a name that accommodated Canadian members. The present name was adopted in 1997, and reflects the reorientation in the late twentieth century of North American thinking about former mission churches in the rest of the world.

The partnership now exists as a cooperative fellowship of Holiness churches worldwide. Membership currently consists of twenty-one churches, three missionary agencies, forty-eight colleges and seminaries, six Holiness publishing houses, and some two thousand camp meetings. The CHP allows independent congregations and local churches to affiliate, whether their parent denominational bodies are part of the CHP or not. Approximately 10 percent of the individual members are also members of the United Methodist Church.

Address:

Christian Holiness Partnership
263 Buffalo Rd.
Clinton, TN 37716
<http://www.holiness.org>

Source:

Jones, Charles Edwin. *A Guide to the Study of the Holiness Movement*. Metuchen, NJ: Scarecrow Press, 1974.

Christian Life Churches International

Christian Life Churches International is one of the larger church bodies to emerge out of the Charismatic Movement in Australia. The fellowship began in 1970 when New Zealander Trevor Chandler came to Brisbane in January 1970 as pastor of a Pentecostal church. He was assisted in his work by Clark Taylor, who later left to found the CHRISTIAN OUTREACH CENTRE. The church in Brisbane adopted the name Christian Life Center in 1972. Additional associated centers were opened in other nearby communities, and by 1975 there were seven congregations (five in Queensland and two in New South Wales) associated with each other.

In 1986 the various churches that were fellowshiping with each other adopted the name Christian Life Churches International. They remain a loose association of autonomous congregations that share a common faith and life. Their doctrine is like that of mainstream PENTECOSTALISM.

Christian Life Churches International has continued to grow both by initiating new congregations and by the affiliation of older congregations with the fellowship. In the mid-1990s, there were some thirty-six churches with a membership of four to five thousand. Work outside the country had just begun.

Address:

Christian Life Churches International
176 Sydney St.
New Farm 4005
Australia

Source:

Humphries, R. A., and R. S. Ward, eds. *Religious Bodies in Australia: A Comprehensive Guide*. Wantirna, Australia: New Melbourne Press, 1995.

Christian Methodist Episcopal Church

“Set up, but not set off” is the way the Christian Methodist Episcopal (CME) Church characterizes its emergence as an independent Methodist body. The phrase reflects the communion’s assertion that it is a legitimate offspring of its parent body, the Methodist Episcopal Church, South (MECS) (now a constituent part of the UNITED METHODIST CHURCH).

The slavery establishment in the pre-Civil War United States resisted the evangelization of African bondspersons, largely out of fear that the Christian gospel of the unity of humanity under God would have an unsettling, insurrectionary effect on the enslaved. There was a particular antipathy to such a message being delivered by persons from the free North and from others sympathetic to abolition. On the other hand, the South, which argued on biblical and theological grounds the validity of slavery, did not want to appear to undermine the work of evangelism among enslaved Africans, the need to Christianize them being one of the chief justifying rationales long advanced in support of their forcible importation to the West. So, by 1830, while barring “outside” evangelists, the southern churches were investing considerable energy in converting and taking into membership the slave population, albeit on terms that were consonant with their slave status. As in the society more broadly, Methodists scored notable numerical successes for their efforts.

But following the close of hostilities in the Civil War, African American members in the White churches of the South began flooding out of those bodies and affiliating

with established Black congregations and denominations, who used their access to the South to do active recruitment. In opting for black denominations, the formerly enslaved were affirming their newly acquired freedom to choose and their sense of identity with and pride in institutions founded by African Americans. The black members of the MECS seem to have been impelled by these same motives, and most left the communion. But others also valued their Methodist identity and their association with the institution by which had come their spiritual rebirth. Thus, in 1866, those 78,000 remaining requested that they be granted a separate ecclesiastical structure and the ordination of their own clergy and bishops. The MECS General Conference granted the request, and in December of 1870 the new denomination was organized in Jackson, Tennessee. The parent body transferred to this new Colored Methodist Episcopal Church in America all properties that had formerly been used by the black members. In subsequent decades the MECS and its successor bodies sustained close ties with the CMEC (the name changing in the mid-twentieth century from *Colored* to *Christian* to honor current racial nomenclature). Material assistance and consultation continued to be extended; warm association continued to be shared.

The initial focus of the CMEC was the American South, its birthplace. But as the primarily southern African American population migrated slowly to other regions in the postwar years, the CMEC sought to follow with its ministry. Congregations were established along both coasts, in the Southwest, and in the Midwest, though the numerical strength of the denomination in the United States has remained in the South.

The CME General Conference established in 1873 a General Missionary Board to coordinate the church’s expansion efforts. The 1886 General Conference authorized Women’s Missionary Societies to be organized at all levels of the church’s structure to assist in the support of missional efforts. To this point, the vision was for home missions, that is, evangelizing and addressing the pervasive needs of the American black population. However, the 1898 General Conference considered that the time had come for the church to undertake mission work in Africa, the homeland. And in 1902, the Vanderhorst Foreign Missionary Society was organized to pursue that purpose. Nonetheless, the effort did not come to fruition at that time. The leadership of the church, in assessing the resources of the denomination and the still pressing, far-ranging needs of the African American population, decided that for the time being the priority should remain with *home* missions.

In 1910, the MECS initiated a plan of cooperation between itself and the CMEC for inaugurating mission work on the African continent. The CME General Conference of that year voted to participate. Some preparatory steps were taken, and there was even an exploratory journey to the

Belgian Congo. But the work languished. A subsequent effort in 1926 to establish the CME Church in Trinidad had a promising beginning but also fell into quietude.

Then in 1947, a minister in the Gold Coast (later renamed Ghana) wrote to invite the CMEC to come to that place. In a series of positive responses, the CMEC supported the zeal for missions of the Rev. M. L. Breeding, who in 1954 began the active establishment of the church in Ghana. In his statement to the 1958 General Conference, Breeding declared: "The time is ripe for us to move into Ghana to help build this little country into a strong Christian nation so that it can link up with the total liberation of Africa." In that year, lasting CME mission work in Africa began.

In 1978, the CMEC accepted the request of some independent congregations in Haiti to be bought into the denomination. In 1980, the same response was given to congregations applying from Jamaica

The concern for African American identity and well-being that led to the call for setting up an independent CME Church also continued to find expression in the founding of multiple primary and collegiate educational institutions, such as Paine College, in Augusta, Georgia, and Lane College, in Jackson, Tennessee. It also found expression in a record of CME clergy and lay involvement in public advocacy for civil rights and racial advancement.

Today, the CMEC has approximately 850,000 members spread among some three thousand congregations in the United States, Jamaica, Haiti, Liberia, Ghana, and Nigeria.

Address:

Christian Methodist Episcopal Church
564 Frank Ave.
Memphis, TN 38101
<http://www.cmsonline.org>

Larry G. Murphy

Sources:

- Lakey, Othel Hawthorne. *The History of the CME Church*. Revised ed. Memphis, TN: The CME Publishing House, 1996.
- Murphy, Larry, J. Gordon Melton, and Gary L. Ward, eds. *The Encyclopedia of African American Religions*. New York: Garland Publishing, 1993.
- Phillips, C. H. *The History of the Colored Methodist Episcopal Church in America*. Jackson, TN: Publishing House of the CME Church, 1925.
- Richardson, Harry V. *Dark Salvation: The Story of Methodism as It Developed among Blacks in America*. Garden City, NY: Anchor Press/Doubleday, 1976.

Christian Outreach Centre

One of several products of the charismatic revival in Australia, the Christian Outreach Centre traces its beginning to a congregation organized by Rev. Clark Taylor (b. 1937) in

Brisbane in 1974. Taylor had formerly been a Methodist minister and in the 1960s had been healed of cerebral malaria. In 1970, he joined with Rev. Trevor Chandler in the founding of CHRISTIAN LIFE CHURCHES INTERNATIONAL, which originated in Brisbane. Two years later he became independent and began a period as an itinerant evangelist. He proved to be an appealing speaker who placed an emphasis on the visible manifestations of the Holy Spirit, especially the phenomenon of "slaying in the Spirit," in which people appear to faint under the Spirit's power.

In 1974 he founded the original Christian Outreach Centre in Brisbane. Through the next fifteen years, additional congregations joined together, and the association known as Christian Outreach Centre was formed, primarily in Queensland and New South Wales, including a large congregation of several thousand at Mansfield, possibly the largest congregation in the country. Then in 1990, Taylor was accused of sexual immorality and removed from all leadership positions. Neil Miers was selected to head the fellowship, and he has continued as the international president since that time.

The church affirms a mainline Pentecostal doctrinal position, with an emphasis on the gifts of the Spirit and the freedom and joy that the Holy Spirit brings to the life of the believer. Unlike many Charismatic groups, the Centre has a centralized government, with all the local church property held in the name of the whole body by a Property Commission. A committee of pastors oversees denominational matters, including the ordination, appointments, and discipline of the ministers.

In the 1980s, the Christian Outreach Centre began work in the Solomons and other islands of the South Pacific, and as the new century begins, work in the United States has been launched in Denver, Colorado. There are approximately twenty-five thousand members.

Address:

Christian Outreach Centre
P.O. Box 2111
Mansfield 4122, Victoria
Australia
<http://www.coc.org.au>

Source:

- Humphries, R. A., and R. S. Ward, eds. *Religious Bodies in Australia: A Comprehensive Guide*. Wantirna, Australia: New Melbourne Press, 1995.

Christian Protestant Church in Indonesia (GKPI)

The Christian Protestant Church in Indonesia (Gereja Kristen Protestan Indonesia [GKPI]) grew out of several attempts at revival and reform by members of the PROTESTANT

CHRISTIAN BATAK CHURCH (HKBP), one of the larger churches in Indonesia, with the majority of its two million members residing in northern Sumatra. When the church did not respond positively to the concerns of the reformers in the early 1960s, several of the movements for reform made common cause in a Coordinating Body for Reformation within the HKBP. That organization proved the proto-organization of the Christian Protestant Church, which was formed in 1964. The new church existed in a state of tension with its parent body for a decade before a reconciliation (but not a reunion) occurred.

The church is headed by its general synod, which meets every five years, and its bishop. Its congregations are organized into circuits and the circuits into districts. The pastors choose the bishop, whose election is then ratified by the synod. The synod also elects an executive committee, which administers the church's affairs between synod meetings.

Doctrinally, the church follows the Lutheran perspective of its parent body. It has an expansive evangelical program that has carried it across Sumatra into Java. By the end of the 1980s more than 220,000 people had joined the new church. It joined the LUTHERAN WORLD FEDERATION in 1975 and established a similar relationship with the United Evangelical Mission that its parent body enjoyed. The church has also joined the WORLD COUNCIL OF CHURCHES.

Address:

Christian Protestant Church in Indonesia
 Jalan Kapt. M. H. Sitorus 13
 P.O. Box 36
 Pematangsiatar 21115 Sumatera
 Indonesia

Christian Reformed Church in North America

The Christian Reformed Church in North America dates to the 1830s and the Succession of members of the NETHERLANDS REFORMED CHURCH who rejected the attempt of the Dutch monarchy to bring the church under state control. In 1834, the Reverend Hendrik de Cock (1801–1842) was suspended from the ministry, and his congregation in Ulrum subsequently withdrew from the state church. Within two years a number of other pastors had also withdrawn, and more than a hundred independent congregations had emerged. They became known informally as the Christelijke Afscheiden Gemeenten. In 1869, many of these independent congregations organized as the Christian Reformed Church.

In 1846, encouraged by the failure of the potato crop, de Cock and associated pastors Henrik Scholte and Albertus C. van Raalte led a migration of church members who had supported the Succession to the United States. They finally settled in the state of Michigan and in 1848 organized the

Classis (synod) Holland. They found existing in the United States a church with common roots, the REFORMED CHURCH IN AMERICA, and in 1850 affiliated with it. At the time of affiliation, it was agreed that should the interests of Classis Holland and the church ever come into significant conflict, the Classis could withdraw.

The Classis Holland found a happy home within the Reformed Church in America, but a minority of its members began to dissent in the mid-1850s. Specifically, Gysbert Haan charged the Reformed Church in America with practicing open communion, using a collection of hymns that included some that were not altogether sound, and neglecting catechism preaching. He further accused the church of aligning itself with the state church in the Netherlands and claiming that the Succession was illegitimate. The Classis as a whole did not agree with Haan, but beginning in 1857, individual congregations began to disaffiliate with the Reformed Church in America.

The several congregations affiliated in 1859 as the Dutch Reformed Church, assuming its present name, the Christian Reformed Church in North America, in 1904. The church grew primarily through the continued emigration from the Netherlands. It assumed a conservative Reformed doctrinal position based on the Belgic Confession, the Heidelberg Confession, and the Canons of the Synod of Dort. Rejecting the hymnology of the Reformed Church in America, the new church relied on a selection of hymns derived from the biblical Book of Psalms, though it has more recently expanded its hymnology considerably. It stresses the teachings of the catechism to its youthful members.

The Christian Reformed Church of North America is organized presbyterially. The general assembly is the highest legislative body in the church. The church supports an active mission program, which includes two seminaries, four colleges, and several hospitals and homes. In 1995 the church reported 295,000 members, of whom 84,000 resided in Canada.

The church began an expansive mission program during the twentieth century. As of 1998, it had more than 200 missionaries serving in twenty-three countries. Many of these missionaries were working to support national churches that had developed from older missionary activity, either by the Christian Reformed Church or the REFORMED CHURCHES IN THE NETHERLANDS and the DUTCH REFORMED CHURCH in South Africa, with which it is closely affiliated. The Christian Reformed Church took the lead in creating the REFORMED ECUMENICAL COUNCIL, through which it unites many conservative Reformed churches throughout the world.

Address:

Christian Reformed Church in North America
 2850 Kalamazoo Ave., SE
 Grand Rapids, MI 49560
<http://www.crcna.org/cr/crwb/index.htm>

Source:

One Hundred Years in the New World. Grand Rapids, MI:
Centennial Committee of the Christian Reformed Church,
1957.

Christian Science

See Church of Christ, Scientist

Christian Service Society

The Christian Service Society (formerly the Bengal Orissa Bihar Baptist Convention) began as a missionary thrust of American Free Will Baptists. The first missionaries arrived in the late nineteenth century in the area where the states of Bengal, Orissa, and Bihar come together. Besides English, four other languages are spoken, Bengali, Hindi, Oriya, and Santali, as well as some Telegu. By 1911 the missionaries had founded twenty-three churches with 1,600 members. In that year, in America, the Free Will Baptists in the northern United States merged into the Northern Baptist Convention (now the AMERICAN BAP-

TIST CHURCHES IN THE U.S.A.), and they brought the Indian mission with them.

The mission grew slowly during the twentieth century, hindered to some extent by the multilingual nature of the work, which has made the development of leadership difficult. The largest growth has been among the Santali-speaking people. The primary projects supported by the church are the Balasore Industrial School and several secondary schools at Balasore and Bhimpore.

In the 1990s the church reported 8,000 members in sixty-nine churches. It is a member of the WORLD COUNCIL OF CHURCHES.

Address:

Christian Service Society
Sepoy Bazatr
Midnapore
West Bengal, 721 101
India

Source:

Wardin, Albert W., ed. *Baptists around the World*. Nashville, TN:
Broadman and Holman Publishers, 1995.

CHRISTIANITY

Christianity, which claims the allegiance of some 30 percent of the world's population, traces its origins to the ministry of Jesus, a Jewish teacher who lived in Palestine at the beginning of the Common Era. He built a small following during his brief ministry, but in the context of the Roman occupation of Judea ran afoul of the authorities and was put to death around 30 C.E. Shortly after his death and burial, a number of his followers had an intense experience of Jesus, and they claimed he had been resurrected physically. Some also claimed to have been present when Jesus was seen ascending into the clouds and disappearing in the heavens. Those who were his close associates in his earthly ministry and who professed to have seen him in his resurrected state became known as apostles (from the Greek *apostolos*, delegate, one sent by another, in this case Jesus, to represent him).

The apostles assumed leadership of the discouraged followers. Following a time of internal prayer and consultation, the apostles, now headquartered in Jerusalem, made a profession of their faith in Jesus and in his resurrection. They identified him as the expected Anointed One, the Messiah in the Jewish tradition, termed in Greek the Christ. The launching of their public ministry during the Jewish festival of Pentecost was accompanied by an extraordinary manifestation of what they believed to be the Holy Spirit: When the apostles taught, many who did not speak Aramaic (the apostles' common tongue) heard them speaking in their own language.

The church (in Greek, the common language of the Eastern Roman Empire, *ecclesia*), as the collectivity of Jesus's followers has been called in English, grew quickly in Jerusalem and then in other nearby towns. In Antioch, in what is now Syria, they were first termed Christians, followers of the Christ.

The growth of the Christian Church was marked by several turning points. The first occurred when the Apostle Peter convinced his fellow apostles and the members, all of whom were Jews, that following the Jewish law should not be a requirement of membership in the church and that the Christians should admit Gentiles to their fellowship. Following on that decision came the conversion of Saul, a Jewish leader who had actively joined the efforts to suppress the movement. Following a dramatic visionary experience around 41 C.E., he took a new name, Paul, and became the most prominent advocate of the faith he had previously persecuted. His experience included a vision of Jesus, and thus it became the basis of his apostolic authority. Though he had never met Jesus prior to his death, based upon his encounter with the resurrected Christ, Paul now termed himself an apostle "out of season."

Paul, who was born and raised in Tarsus (in present-day Turkey), traveled on three missionary journeys from Jerusalem and Syria across the Mediterranean to Greece (where he introduced Christianity to Europe) and on to Rome. Legends suggest he may have also traveled to Spain, though he is believed to have been executed in Rome around 65 C.E. He nurtured the people and congregations he had called to faith with a set of letters, or epistles, now a part of the Christian scriptures.

No writings are attributed to Jesus directly, but soon after the church began, collections of sayings attributed to him were collected, and commemorations of the events of the last week of Jesus's life constructed. Jesus was remembered for his compassion, his healing of those who came to him, including some with leprosy, and his proclamation of the imminent arrival of the kingdom of God. Many of his teachings were delivered in pithy statements, oth-

ers as parables. The major events at the end of his earthly existence, which occurred during the annual Jewish Passover festival, were named and commemorated with ritual, beginning with Palm Sunday (when Jesus arrived in Jerusalem), Good Friday (when he was executed by being nailed to a cross), and Easter (when he was believed to have risen from the dead). The collections of sayings and stories would later be collected in chronicles of Jesus' life called gospels (from Old English *god spel*, good news, from the Greek word of the same meaning, *euangelion*).

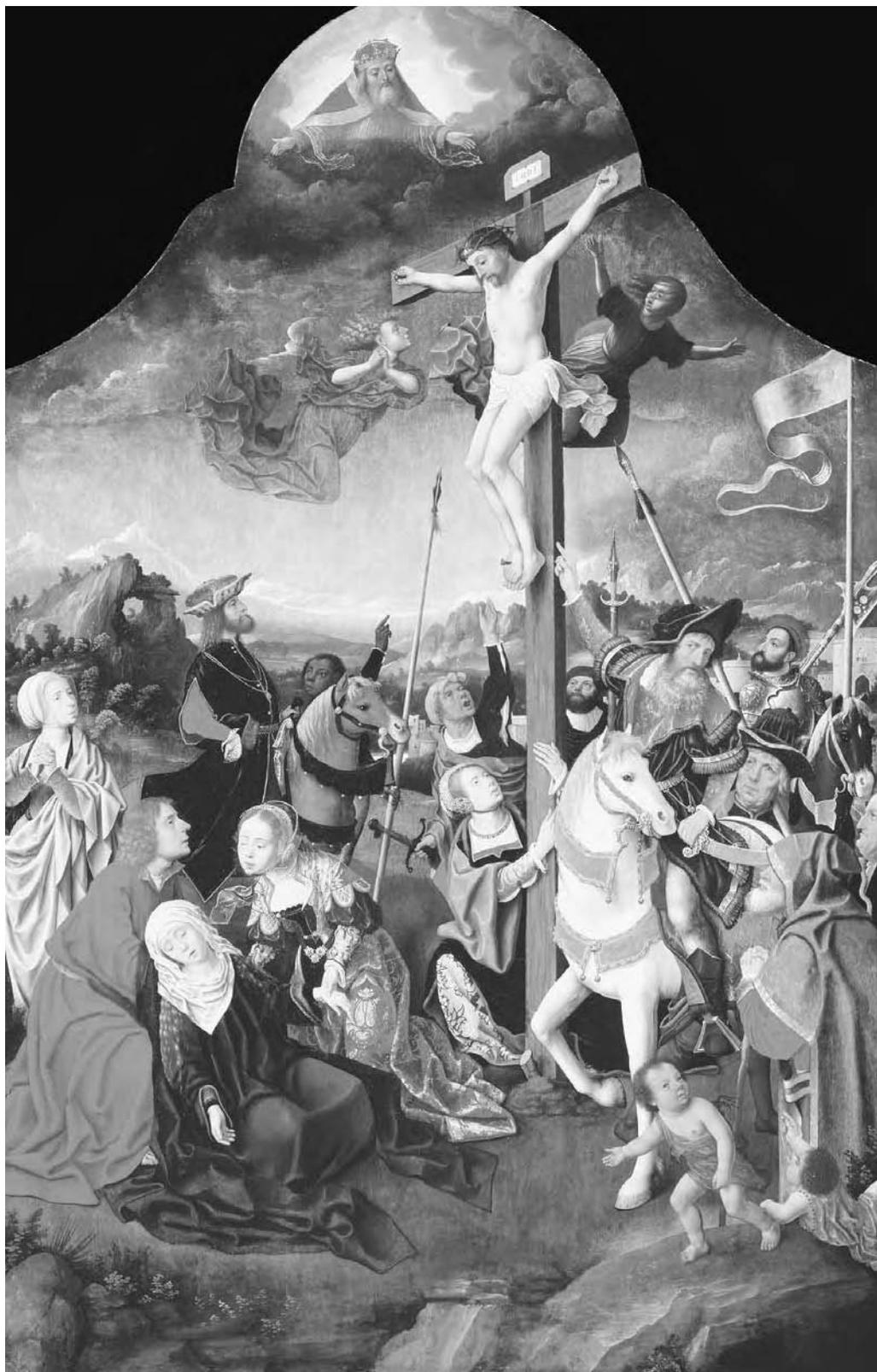
Through the first century, Christianity gradually separated itself from its rootedness in the Jewish community. That separation was spurred both by the spread of the church across the Roman Empire, which involved its penetration of Gentile society, and the destruction of the Jewish temple in Jerusalem in 70 C.E. Roman persecutions of the Christian community served to further distinguish it from the Jews. Anti-Jewish statements made as the church became a distinctive community were used in later centuries by Christian rulers to legitimize actions against Jews.

Through the first several centuries a large spectrum of Christian writings appeared, including a number of gospels and documents offering instructions on the managing of church life. Already in the second century, the question of which writings were authoritative came to the fore. The importance of choosing the correct writings to guide the church was accentuated by the rise of Christian Gnosticism, a teaching that challenged the worldview of the older Christian writings but appealed to many in the context of the time. Over the next centuries, those books determined to have been written by Paul, the original apostles, and their honored colleagues (such as the physician Luke) were brought together to constitute the Christian New Testament, which, placed together with the Jewish Bible (called the Old Testament by the Christians), constituted the Christian scriptures. In this process, a variety of writings, including those written from the Gnostic perspective as well as some popular Christian writings deemed non-Apostolic, were rejected.

Christianity operated as one among many minority religions in the Roman Empire, and on several occasions experienced widespread persecution, especially under the emperors Nero (r. 54–68), Decius (r. 249–251), and Diocletian (r. 248–305). However, the situation changed radically under the emperor Constantine (r. 306–337), who in 313 issued the Edict of Milan, which made Christianity a legitimate religion in the empire. He later gave strong support to the Christians, and through the fourth century Christianity was increasingly identified with the empire, now headquartered in Constantinople (previously Byzantium, now Istanbul), as the state religion.

While Christianity spread around the Mediterranean Basin, it also moved eastward from Jerusalem and Antioch into Mesopotamia and Persia. Edessa (modern Urfa, Turkey), the first center of Christianity outside of the Roman Empire, became the point from which Christianity found its way into the Persian Empire and beyond. Very early in the Christian era, the town was associated with Thomas, one of the apostles, and Thaddeus (or Addai), an early Christian also mentioned in the Bible (Luke 10:1). According to legend, Addai came to Edessa and became the instrument of the healing of the ruler, King Abgar, leading to the conversion of the tiny kingdom of Osrhoene. Addai is revered as the founder of the Church of the East, and his disciples Addai and Mari with the further expansion of the church among the Armenians and Persians as far east as India.

Vying with Edessa in the East was Arbela, capital of another small kingdom, Adiabene, whose ruler had in the first century of the Common Era converted to Judaism. In the second decade of the second century, the bishop of Arbela, Semsoun, is said to have become a martyr to his faith. It is also near Arbela that Tatian the Assyrian (c. 110–180) opened a school.



His most lasting contribution was a translation of the four Gospels that had emerged as authoritative in the West into a single harmonized gospel, the Diatessaron. The Diatessaron was used for several centuries as the gospel section of the New Testament for the Eastern church. Tatian also impressed upon the Eastern church his own asceticism, which became an early impetus to monasticism.

By the end of the second century, the Christian community had spread eastward as far as Bactria, in what is now Afghanistan. It had gained strength throughout the Persian Empire. One of the oldest traditions within this community also spoke of the Apostle Thomas continuing his mission to the East by traveling to the Malabar coast of India and there establishing Christianity in what undoubtedly became its easternmost outpost. Landing around 50, he is said to have founded seven churches and to have eventually been martyred. The legendary origins of the Indian church underlay the more firmly historical accounts of the arrival of the theologian Pantenus (d. c. 200) from Alexandria on a missionary journey toward the end of the second century. By the end of the fourth century regular communications between the Indian Christians and the Church of the East indicate a developing relationship, one that continues to the present through the SYRIAC ORTHODOX PATRIARCHATE OF ANTIOCH AND ALL THE EAST.

Doctrinal Development. The rise of Christianity as an international movement also coincided with the church's development of a maturing theological outlook, as it turned its attention to the issuance of a consensus statement of Christian belief. As the church spread around the Mediterranean Basin and moved eastward through Persia to India and Central Asia, various movements had challenged the central tradition, including the very popular Gnostic movement and the third-century Montanist movement championed by Tertullian, one of the early church's intellectual leaders. Then, at the beginning of the fourth century, a controversy arose concerning the nature of Christ, whom the church termed the son of God and worshipped as divine. This controversy flowered in the aftermath of the legalization of Christianity throughout the Roman Empire.

Arius (c. 260–336), an Egyptian Christian priest, challenged the generally held belief in Christ's divinity. He argued that such a belief contradicted monotheism. He suggested instead that Christ was a superior creation of God, properly called the son of God but not God. To resolve the controversy caused by the popular spread of Arian ideas, Constantine called a church council to meet at Nicaea (in what is now Turkey). The Council of Nicaea (325 C.E.) condemned Arius and issued a creedal statement that became the most widely accepted summary of the orthodox Christian belief in the Triune God. The Nicene Creed found its way into the liturgies of the church, both East and West. The orthodox position, generally associated with Athanasius (c. 300–373), the bishop of Alexandria, defined God as one, yet manifesting as Father, Son, and Holy Spirit, and Jesus Christ as both fully God and fully human.

The Nicene Creed set the direction for the church as a whole, but did not solve all of its problems. Arianism gathered strength as a movement, especially among the people who lived on the northern edge of the Roman Empire. It peaked in 410, when Germanic Arian Christians (seen by the Romans as barbarians) invaded Italy from the north and sacked Rome. The fall of Rome was the beginning of the end of the empire in the Western Mediterranean. Meanwhile, in the surviving Eastern Byzantine Empire, church leaders were concerned with the theological debates that grew out of the decisions at Nicaea. Subsequent councils were called in 381 (Constantinople) and 431 (Ephesus). The Council of Ephesus condemned the opinions of Bishop Nestorius (c. 381–451), who was accused of dividing the human and divine natures of Christ, thus destroying the unity of his personhood. He had also attacked the use of the term *theotokos* (Greek; Mother of God) to describe Mary, the

mother of Jesus. He feared the increasing veneration of Mary as a semidivine figure in Christian mythology. A fourth council gathered at Chalcedon in 451, which accepted a further definition of the Trinity and branded a new heresy, Monophysitism (from the Greek *monophysis*, one nature; the belief that Christ's nature remained altogether divine, even though he assumed a human body).

The decisions promulgated by the councils of Ephesus and especially Chalcedon were accepted neither by the dioceses that lay beyond the Roman Empire to the east, whose bishops had been unable to attend, nor by the church in Egypt, the primary loser at Chalcedon. As a result, a number of churches separated from the main body of Christians within the Roman Empire, including the ARMENIAN APOSTOLIC CHURCH, the APOSTOLIC CATHOLIC ASSYRIAN CHURCH, and the COPTIC ORTHODOX CHURCH. Although these churches have traditionally been condemned by the Roman Catholic Church and the Eastern Orthodox churches as heretical bodies (Nestorian and Monophysite), in recent years their leaders have argued that they were not opposed to Chalcedon and that the heresies there condemned falsely characterized their actual position. In the twentieth century, these non-Chalcedonian churches were fully admitted into the larger ecumenical world.

The Church of the Early Middle Ages. Although the councils at Nicaea, Constantinople, Ephesus, and Chalcedon were the most important in shaping the Christian theological perspective, they were by no means the only ones. Three additional councils (two in Constantinople, 553 and 680–81, and a second one in Nicaea, 787) convened to further refine Trinitarian belief, and the promulgations of these Seven Ecumenical Councils were accepted by the main body of the church in both the East and the West, which had not yet split into the Roman Catholic and Eastern Orthodox churches. Meanwhile, the synods of Hippo Regius (393) and Carthage (397) completed the process of assembling the Christian New Testament and canonizing twenty-seven writings as a body of Apostolic and authoritative literature.

With the setting of the canon of the Christian New Testament and the definition of Christian orthodoxy, the church was set to continue its expansion for the next several centuries. In the West, that expansion was resisted by the indigenous leadership of the traditional pagan religions of Europe, but over the remaining centuries of the first millennium C.E. it became the dominant religious force throughout Europe, from Constantinople to Spain, Ireland, and Scandinavia. Five leading centers of the faith emerged, at Rome, Alexandria, Jerusalem, Antioch, and Constantinople. To the east and south, however, that dominance was checked by the sudden rise of Islam.

Islam was established in Arabia by the time of Muhammad's death in 632. Under his successors, the four caliphs, expansion began. Syria, Egypt, and Iraq fell relatively quickly. During the Umayyad dynasty (661–750), the Arab Muslim kingdom was extended across North Africa and moved into Spain. Its expansion was finally turned back north of the Pyrenees. Eastward, it crossed Persia and moved into central Asia and what is today Pakistan. While not, at least initially, moving against the religion of the Christian communities it conquered, Islam effectively blocked further Christian expansion in Africa and the Middle East for the time being. Under Islam, the Christian community survived, and those churches that had dissented from the ruling of Chalcedon, though heavily taxed, fared much better than they had within the Byzantine Empire.

Three of the ancient Christian centers (Antioch, Jerusalem, and Alexandria) fell into Muslim hands, leaving the Patriarchate at Constantinople the unquestioned leading voice of Christianity in the Byzantine Empire, where Greek was still the common language. The effective leadership of Constantinople extended into the Balkans and then to the northern

Slavic lands, and then to Russia (by the end of the first millennium C.E.). As the territory brought under the bishop of Constantinople grew, the bishop faced constant rivalry with the leader of the Western church (in which Latin was the common language), the bishop of Rome.

The rise of the Roman Church occurred in many stages, but was punctuated by a variety of events. The fall of the Western Roman Empire, generally dated at 476, left the church as the most important international organization, its authority built on its assumption of many civic functions formerly performed by officials of the empire, its acquisition of lands, and its claims to primacy through the apostles Peter and Paul. Seen as the heir of Peter and Paul, the bishop of Rome began to be referred to as *the pope* (from *papa*, as bishops were traditionally called). The authority of the Roman Church and its head were more firmly established during the reign of Pope Gregory I (c. 540–604), known as Gregory the Great, who reformed the church both organizationally and financially during his pontificate (590–604). Over the next four hundred years, as the church extended its control over Europe, allegiance to Christ and his church went hand in hand with an acknowledgment of papal hegemony.

The rivalry between the Eastern and Western churches was marked by the cultural distinctions between the then Latin-speaking West and the Greek-speaking East; however, it was fueled by mutually exclusive claims of primacy by Jerusalem (where the church began), Rome (where Peter and Paul ministered), and Constantinople (the seat of power in the continuing Roman Empire). Pope Leo I (440–461) asserted Rome's primacy. In the East, a collegiality of authority was claimed for the five Patriarchies (Alexandria, Jerusalem, Antioch, Constantinople, and Rome). However, the relationship between the Patriarchies shifted significantly after Alexandria, Antioch, and Jerusalem were incorporated into the Arab Muslim Empire. Real power was left in the hands of Rome and Constantinople.

The very different situations of Rome and Constantinople also began to be reflected in their approach to church-state relations. The church remaining under the jurisdiction of the bishop in Constantinople operated essentially in one political realm, in a land with a strong secular ruler, while other Eastern communities survived as minorities in a hostile Muslim environment. In both cases, their situation tended to blunt their assertiveness relative to the state. On the other hand, the Roman Church emerged as a strong political force, regularly asserting its prerogatives and autonomy in the many kingdoms, princedoms, principalities, and city-states of the West.

Over the centuries numerous distinctions, each in itself relatively minor, accumulated to give the Western and Eastern churches a somewhat different flavor. Differences were reflected in theological concerns, liturgical variations, and the relative emphasis on mysticism (stronger in the East). Monasticism also grew in both East and West, but the monasticism of the East placed more emphasis on asceticism and mysticism, whereas Benedict (c. 480–547), traditionally considered the father of Western monasticism, emphasized a balance between activity and contemplation. One visible difference was the use of statues of the saints in Western churches and the use of icons (two-dimensional pictures of the saints) in Eastern churches. The accumulating differences culminated in a break between the two churches in 1054 over a seeming minor theological conflict, focused on a discrepancy in wording of the Nicene Creed. In the West, the phrase “and the Son” (*filioque* in Latin) was inserted into the creed to indicate a belief that the Holy Spirit, the third person of the Trinity, proceeds from the Father “and the Son.” That phrase was not present in the Eastern text of the creed.

The adoption of the *filioque* clause by the Western church included an assertion of the power to make the change; the Eastern church claimed that only an Ecumenical Council could make such a decision. The ensuing controversy resulted in a hostile break in 1054,

with each side issuing anathemas and excommunications against the other. This critical break in Christian unity created in fact what had largely already existed in substance. The ROMAN CATHOLIC CHURCH now emerged as the single religious institution of note in the West. In the East, four separate churches representative of Eastern Orthodoxy appeared—the Patriarchate of Constantinople (generally referred to as the ECUMENICAL PATRIARCHATE), the GREEK ORTHODOX PATRIARCHATE OF ALEXANDRIA AND ALL AFRICA, the GREEK ORTHODOX PATRIARCHATE OF JERUSALEM, and the GREEK ORTHODOX PATRIARCHATE OF ANTIOCH AND ALL THE EAST.

As the Roman and Byzantine churches assumed control of Europe, the non-Chalcedonian churches existing in Muslim lands were largely stymied in any further attempts to expand. One notable exception occurred in the seventh century, when Alopen, a Christian missionary from the Nestorian Church of the East, arrived in China around 635 and presented the Christian message to the Emperor T'ai-tsung (of the Tang dynasty). Three years later, T'ai-tsung, in what was a reversal of the policy of the former emperor, issued an edict granting universal toleration for religions, specifically mentioning the Way (Christianity). He had previously ordered a Chinese translation of the Christian scriptures be prepared. The Christian mission seems to have flourished in the eighth century, but at some point in the tenth century, for reasons not altogether understood, the first establishment of Christianity in China disappeared.

The Later Middle Ages. In the centuries immediately following the split between the Eastern and Western churches, much of the energy of both bodies was spent upon the creation of a Christian culture in the lands over which they had religious hegemony. In the West, a number of universities emerged, and theology flourished. The work of building the church (including the stamping out of pockets of heresy) fell to the DOMINICANS and FRANCISCANS, the first of the preaching orders (as opposed to the cloistered monastic orders inspired by Benedict), whose activity served to strengthen the church immeasurably.

The stability of the Western church allowed it to turn some of its attention to Islam. In 1095, Pope Urban II (r. 1088–1099) proclaimed a Crusade against Islam, aimed specifically at reclaiming prominent Christian sites in Palestine from the then rulers. The goal was accomplished in 1099. Unfortunately, in the process, a Jewish community in Germany along the route chosen by some of the would-be crusaders became victims of a massacre. Over the next centuries, as conflict continued and subsequent Crusades led additional armies into the region, the focus of the original Crusade was lost. In 1204, for example, the crusaders were diverted to Constantinople, which they sacked. Previously, in 1187, Saladin (or Salah ad-Din, 1138–1193) had recaptured Jerusalem, an early signal of a new period of expansion for Islam.

The Crusades had one positive effect in the West. They served to introduce scholars to a number of lost texts, including Aristotle's philosophical writings and other Greek texts that had not survived the fall of Rome in the West. Also, the Crusaders returned with a number of writings by Arab scholars, most notably Avicenna (980–1073) and Averroes (1126–1198). These new materials stimulated further philosophical and theological work in the West, culminating in the monumental system created by Thomas Aquinas (c. 1224–1274). Aquinas, a Dominican monk, used his new knowledge of Aristotle to create a synthesis of classical and Christian thought that came to dominance within the Roman Catholic Church and has retained some degree of popularity to the present day.

During this same period, the Eastern church was enjoying a great expansion. Around 988, Prince Vladimir of Kiev (r. 980–1015) converted to Christianity, in its Eastern Orthodox form. This expansion of Christianity into Russian territory coincided with a favorable polit-

ical alliance with Constantinople. That alliance unfortunately did not deter the Mongol invasion of the region in the thirteenth century. When the Russians were finally able to throw off the Mongol rule in 1449, Moscow replaced Kiev as the center of a modern Russian state, just in time to develop their independency in the face of a greatly weakened Patriarchate in Constantinople.

After pushing the crusaders out of Jerusalem, the Islamic kingdom had put increased pressure on the Byzantine Empire, centered in Constantinople. Finally, in 1453, the Muslims overran Constantinople and thus finally and completely ended the old Roman Empire. The fall of Constantinople began a period of transition in European society and Christianity, which in the next century remade the structure of the whole Christian world. The immediate effect of the capture of Constantinople was the movement of Islam north and west along the Danube River. Bulgaria, Romania, the Balkan lands, and Hungary were incorporated into the Ottoman Empire. Early in the sixteenth century, Muslim armies were sitting at the gates of Vienna. The Russian Church, far outside the Muslim borders, proclaimed Moscow the new Rome.

But first, across the continent on the Iberian Peninsula, ruled by Muslims for many centuries, Christian forces converged to push the Muslims out of Spain and Portugal; the completion of the process was signaled by the fall of Granada in 1492. That year proved a significant year, also marked not only by the discovery of the Americas by Columbus (who had been backed by Spain) but by the expulsion of the Jews from the country.

Events in Spain did not deter Muslim forces in their drive into central Europe. In the 1520s they moved to the gates of Vienna, but failed to capture it in 1529. The attention given to the Islamic threat distracted Catholic attention from the new threat coming from Germany.

The Drive for Reform. Almost as soon as the Roman Catholic Church constructed the organizational, liturgical, and theological system through which it exercised its spiritual authority throughout Western Europe, problems began to manifest. Although the church dominated society in many ways, one could hardly speak of its having created a holy or spiritual community. The church, having grown wealthy, had also developed signs of corruption. One symbol of its corruption was its failure in the face of the rising power of France, which all but controlled the papacy in the fourteenth century. Clement V (r. 1305–1314) was the first of seven popes who resided at Avignon in France rather than Rome. Only in 1377 did Gregory XI (r. 1370–1378), himself a Frenchman, find the strength to return to Rome. However, two years later, two contenders for the papal office emerged. The lineages of these two competing popes continued for a generation, as different countries lined up behind each. The problem was only solved in 1414 when a broadly based council gathered at Constance (in present-day Germany). By this time even a third pope had appeared. The council declared its right to act, saw to the disposal of the three contenders, and elected a new pope.

However, even though the council returned organizational unity to the church, it was unable to still the calls for reform. In fact, it called one of the leading voices of reform, John Hus (c. 1373–1415), to present his case. After hearing him, the council condemned his views, revoked his safe passage, and saw to his execution at the stake. Hus, however, was just one of a series of voices of reform with whom the church had to contend, ranging from Englander John Wycliffe (c. 1329–1384) to the Florentine Girolamo Savonarola (1452–1498).

To understand the cry for reform, it is somewhat helpful to understand the organization and belief system out of which the church operated. Europe was divided into a set of geographical parishes, each parish having a church whose priest(s) served the people residing in the parish. Parishes were grouped into dioceses, each diocese headed by a bishop; the older

and more prominent dioceses were designated archdioceses headed by archbishops. Only men could enter the priesthood, and both priests and bishops were expected to lead celibate lives. Within his own diocese, the bishop was the ultimate authority, but he himself owed authority to the pope, the bishop of Rome. The ultimate authority in the church was a church council, consisting of all the bishops meeting in assembly, but such assemblies were rarely held.

The church had evolved around a sacramental system in which worship centered on a series of ceremonies that were believed to make available the grace of God to those who participated in them. The sacraments were designed to meet the needs of each individual from birth to death. Soon after birth, infants were baptized and welcomed into the realm of God's fellowship, the church. As they entered their teen years, individuals were confirmed in the faith. Along the way, they were introduced to the practice of confession of sins and penance (making restitution for sin) and the reception of the Eucharist.

In the Eucharist, the Last Supper of Christ with his disciples was reenacted daily. In that supper, Jesus had likened the bread and wine that he shared with those present to his body and blood. The reenactment of the meal was meant to recall his death and resurrection. Through the centuries, the church had come to believe that Christ was somehow present in the elements of bread and wine. Drawing a philosophical distinction between the essence and the appearance of different substances, the Roman Catholic Church had articulated a belief in transubstantiation: As the words of consecration were pronounced in the Eucharistic ceremony, the substance (though not the appearance) of the bread and wine was transformed (transubstantiated) into the body and blood of Christ.

Ideally, each person was to regularly confess all sins to a priest, receive forgiveness of sins, and do the penance required, after which the person would attend the Eucharist. The regular reception of the Eucharist was seen as leading to the increasing holiness of the individual.

During one's life, one usually also went through at least one additional sacrament. Those who wanted to establish a family participated in the sacrament of marriage. Those who entered the priesthood participated in the sacrament of ordination, also called taking holy orders. Those women who entered a religious order went through a ceremony in which they were symbolically married to Christ.

At the end of one's life, the sacrament of final unction offered forgiveness of as yet unconfessed sins, thus preparing one for the next life. Following death, the church would oversee the funeral and burial of one's body in consecrated ground. At death, it was believed that one passed to one of three realms. Those who refused the grace mediated through the church went to eternal damnation in hell. Those who died in a state of holiness went to heaven. The great majority, however, were seen as moving to an intermediate state, purgatory, where any remaining penance for sins was completed prior to entering heaven.

Given the structure of the church, corruption had a tendency to assume some predictable forms. Charges of simony, the buying and selling of church offices, were widespread. Many priests found ways to avoid their vows of celibacy, and those in religious orders also subverted their vows of poverty. However, by the 1520s, the belief that the church, thanks to the merits of the saints, possessed a storehouse of grace that it could at will dispense to believers and thus reduce their time (or that of their loved ones) in purgatory became the object of widespread criticism. Typically, a believer could receive an indulgence, a dispensation from the storehouse of grace, by the performance of some act of piety such as a pilgrimage or the repetition of a number of prayers. However, increasingly the church began to exchange indulgences for gifts of money, a practice that soon allowed the development of fund-raising

projects through the systematic selling of indulgences. What became known as the Protestant Reformation was occasioned by such a fund-raising project.

The Protestant Reformation. In the second decade of the sixteenth century, the pope took up the idea of building St. Peter's Cathedral in the Vatican. In 1517, a Dominican friar, Johann Tetzel (c. 1465–1519), arrived in Saxony (Germany) to raise funds for the project by selling indulgences. A professor of theology at the University of Wittenberg objected to Tetzel's activity and in reaction posted a set of theses (debating points) on the door of the local castle's chapel. His action set off a series of events. Many church leaders looked with favor on Luther's perspectives, which were widely debated. Finally, in 1521, he was summoned to present his ideas before the Diet of Worms, an assembly of secular and church officials who advised Charles V (r. 1519–1559), the emperor of the loosely organized Holy Roman Empire.

By the early 1520s, Luther's perspective had matured into a broad attack on church authority. He challenged the church traditions that had created the sacramental system in the name of the Bible, which he saw as the highest authority, taking precedence over the authority of the pope, the church councils, and church tradition. He attacked the sacrament of penance, for example, with an assertion of the priesthood of all believers. He undermined the role of the church in human salvation by his assertion of salvation by grace through faith alone.

The Diet rejected Luther's teachings. He was outlawed by the secular authorities and excommunicated by the church. However, he had found many allies, including the ruler of Saxony, who disapproved, among other things, of Saxon money flowing out of Germany to Rome. This ruler's initial protection of Luther allowed his ideas to spread in the face of religious and secular authorities distracted by the immediate threat of Muslim forces on the Danube. Over the next twenty years, Luther's initial challenge to Roman authority divided the church into five competing communities.

Luther's own teachings came to dominate in Germany and flow northward into Scandinavia. In German-speaking Switzerland, Ulrich Zwingli (1484–1531) emerged as the leader of a Reformation effort that offered further challenges to the sacramental system. Zwingli's effort was cut short by his untimely death in 1531. However, his cause was then taken up in Geneva (in French-speaking Switzerland) by John Calvin (1509–1564) whose *Institutes of the Christian Religion* (1536) was the first systematic presentation of the Protestant faith and the bedrock of the Reformed Church. The Reformed Church became the dominant form of Protestantism in Switzerland and Holland, and (as Presbyterianism) in Scotland. Although never the majority faith, it gained significant followings in a number of countries such as France and Hungary, and exerted considerable influence in some of the German states.

The Reformation reached England by a very different route. At the time that Luther emerged, England and its king, Henry VIII (r. 1509–1547), were firmly in the Catholic camp. However, Henry ran into several problems, including the need to fill government coffers emptied by war and the desire to perpetuate his line with a male heir. The latter became the occasion of the break with Rome, when the pope refused to sanction Henry's attempt to set aside Catherine of Aragon as his wife (which would have been an insult to the Spanish crown). Henry forced Parliament to pass an act declaring him the supreme head of the church in England in 1534, and then moved against the monasteries, whose property he confiscated to bolster the treasury. As he began to take steps to alter church practices (such as changing the language of the church's liturgy from Latin to English), Protestant forces gained strength, though only after Henry's death did they gain ascendancy.

During the reign of Henry's son, the youthful and sickly Edward VI (r. 1547–1553), Protestants emerged and attempted to bring the church into the Reformed camp. During her brief reign, Edward's sister Mary (r. 1553–1558) tried to return the church to Catholicism. Then, during the lengthy reign of his other sister, Elizabeth I (r. 1558–1603), a new form of the faith, a *via media* that attempted to mediate between Roman Catholic and Protestant demands, was articulated. The new CHURCH OF ENGLAND was intended to remain the only form of British Christianity, and it became the source of what has come to be known as the Anglican tradition.

The Lutheran, Reformed, and Anglican churches did not challenge the Roman Catholic tradition in one respect. Each continued to view itself as an established church with close ties to the secular government, and understood itself to be, at least officially, the church of all the citizenry, with responsibility for the religious needs of the entire population. However, a much smaller group of people challenged the very idea of an established church. Generally referred to collectively as the Radical Reformation, a spectrum of individual leaders called for a church consisting only of those adults who professed the Christian faith and agreed to try to live the Christian life.

This more radical call for reforming the church lost much support, due to several violent incidents when followers attempted to revolt against the state's authority. Quite apart from the violence, however, the radical reformers found themselves opposed by the Lutherans, the churches of the REFORMED/PRESBYTERIAN TRADITION, and the Catholics alike. They experienced severe repression and survived only in small pockets in the lands of a few tolerant rulers. The primary group assembled in Holland, where their cause was championed by a former Catholic priest, Menno Simons (1496–1559), whose community became known as MENNONITES.

The Roman Catholic Church initially opposed the spread of Protestantism with the power of the state. Charles V took the lead, and war broke out in Germany, a war that continued with neither side winning. Eventually, the peace of Augsburg of 1555 took the first step in establishing an important principle that was to operate in Europe for the next several centuries, the right of the ruler of each of the German states to choose the faith, Lutheran or Catholic, that would be observed within his realm. Although the peace of Augsburg established the right of LUTHERANISM to exist, wars between Protestants and Catholics continued to break out intermittently for the next century. The most devastating conflict was the Thirty Years' War (1616–1648), which left large sections of the continent devastated, though the Peace of Westphalia (1648) would establish the legal rights of the Reformed Church.

The Catholic Church also responded to the theological challenge posed by Protestantism. In 1545 it called a general church council that met in several sessions at Trent (Italy). The council laid out the church's teachings over against the Protestants, including its position on the value of tradition, the authority of the popes, the sacramental life, worship in Latin, and clerical celibacy. The action of the council coincided with a revival of Catholic church life (whence the name given to the whole movement—Counter-Reformation), signaled by attempts to root out the corruption in the priesthood and hierarchy, by the establishment of new religious orders, and by the development of a expansive evangelistic effort.

The most important of the new orders was undeniably the Society of Jesus. Founded by Ignatius Loyola (1515–1582), the JESUITS took a special oath of allegiance to the pope and dedicated themselves to reversing the gains of the Reformation with their evangelistic and educational efforts. They also took the lead, along with the Franciscans, in what became a new world missionary expansion of Catholicism.

The Age of Exploration. At the time of the Reformation, Christianity was primarily a European enterprise. Although Christian communities were to be found in the Middle East and at several places in southern Asia, the growth of the Christian community had been largely blocked by the rise of Islam. However, with the discovery of the Americas and the possibilities it offered, a burst of exploratory activity began to occur, with Portugal and Spain taking the lead. Portuguese sailors headed southward along the African coast, and the Spanish directed their efforts across the Atlantic. So significant was this effort and so loaded with the possibility of conflict, that the pope took upon himself the task of dividing the worlds yet to be discovered. In 1493 he drew a line in the middle of the Atlantic Ocean (moved westward in the next year) and declared that all lands discovered east of the line belonged to Spain and all to the west to Portugal.

The pope's line, confirmed in the 1494 Treaty of Tordesillas, led to the extensive exploration of the Americas by Spanish conquistadors, with the resultant spread of the Roman Catholic Church as an adjunct to that exploration. The result was the establishment of Roman Catholicism in Spanish colonies in Central and South America and many of the Caribbean islands.

The line finally agreed to in 1494 left the shore of Brazil in the region assigned to Portugal. However, the majority of Portuguese efforts were made to the south. Eventually Portuguese sailors rounded the Cape of Good Hope (South Africa) and made their way into the Indian Ocean. The subsequent invasion of various African and Asian lands by the Portuguese opened the way for Catholicism to gain its initial footholds in east Africa and southern Asia from India to Indonesia. Francis Xavier (1552–1610) and Matteo Ricci (1552–1610), two Jesuits, are most remembered for their initial efforts to spread Christianity in Asia and adapt Christian thought to the Asian context. Although the Portuguese led the way, the Spanish soon followed the Portuguese in the lucrative trade with the lands found along the coasts of the Indian and Pacific oceans.

Much of the work accomplished by Christian missions was negated by the establishment of the slave trade, through which Spanish and Portuguese dealers transported hundreds of thousands of Africans to the Americas in the seventeenth and eighteenth centuries. Christianity has been severely criticized in recent centuries for its seeming cooperation with the slave trade and the slowness of its response to the abolitionist cause. The church placed its emphasis on ameliorating the condition of the slaves and converting them to Christianity rather than working toward the destruction of the institution itself.

France, somewhat late, joined in the exploration effort and initially established colonies in Canada, the Caribbean, and the South Pacific. Even later, Great Britain entered the European effort to establish global empires. The British colonized the eastern coast of North America and eventually drove the French from Canada. Conflict with Spain led them to the Caribbean, and then the search for trade led them to Africa, the Middle East, southern Asia, and the South Pacific. Globally, the British built the most expansive network of colonies. To a lesser extent the Dutch and, in the nineteenth century, the Germans, attempted to also build colonial empires.

Protestant Expansion. The effect of Portuguese, Spanish, and French expansion, especially in the seventeenth and eighteenth centuries, transformed the Catholic Church into a global religious organization. Protestant expansion beyond Europe began almost simultaneously with the expansion of Catholicism, but in the first centuries was for the most part limited to the movement of Dutch, Swedish, and British Protestants to colonies their governments established, primarily in the Americas.

A change began, however, in the eighteenth century, when members of the Moravian Church launched a mission among the African Americans who had been brought to the

Caribbean to work plantations. At the same time, German pietists, similar in faith and practice to the Moravians, began the original Protestant mission in Asia, their representatives reaching India in 1706. Then at the beginning of the nineteenth century, the British took the lead in what became a massive movement that transformed Protestantism into a global faith.

In the decades after the establishment of the *via media* of the Anglican Church, a process that emphasized the politics of ecclesiology at the highest level, many felt that the process of reformation should continue, and others felt that the spiritual life of the British people had been neglected. There arose in England, even before the end of Elizabeth's reign, a call for further purification of the church. Some Puritans called for a renewed emphasis on the spiritual life of the laity, some wanted to rid the church of bishops, some wanted to create a church of purely dedicated professing Christians that would be separated from the government. Those who wanted to see a Protestant church modeled somewhat on the Reformed model (with direct reference to the Presbyterian church that had emerged in Scotland) helped to defeat Charles I in the English Civil War (1642–1648), but after the execution of the king in 1649 the various sects of Puritans had a hard time agreeing on anything. Oliver Cromwell (1599–1658), who had led the victorious army, took control of the new Commonwealth as Lord Protector in 1653, and tried to establish a reformed but moderate and relatively tolerant state church. Following the end of the Commonwealth, England returned to the monarchy in 1660, and Anglicanism has since been the established church in England, but never with the old power to enforce uniformity.

Following the Restoration, those groups dissenting from Anglicanism did not go away but formed a spectrum of tolerated sectarian bodies, or dissenters, each with its distinctive emphasis. Included were the Presbyterians, the CONGREGATIONALISTS, the BAPTISTS, and the FRIENDS. They were joined in the eighteenth century by METHODISM, the spearhead of the Evangelical Awakening that touched every segment of British life.

The British missionary thrust began with the felt need to serve British citizens in the American colonies. That need led to the formation of the SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS (1699) and the Society for Promoting Christian Knowledge, which between them recruited Anglican ministers to serve American parishes and nurtured them with books and literature. As the colonial empire developed, Anglican chaplains were recruited to accompany the initial settlers and keep the Church of England alive in their hearts.

By the end of the eighteenth century, however, some consciousness of the larger world community, limited as it was, was present in British society, and the leaders in the dissenting churches began to organize structures for world evangelism. This effort is usually traced to a sermon preached by William Carey (1761–1834) in 1792 to a group of Baptists in Nottingham. Following the sermon, twelve ministers who were present met and organized what became the Baptist Missionary Society. As their first endeavor, they commissioned Carey to begin work in India. Over the next few years Congregationalists formed the LONDON MISSIONARY SOCIETY (1795), and Anglicans founded a second missionary organization, the CHURCH MISSIONARY SOCIETY (1799). The Methodists organized in 1813, and the Presbyterians of the CHURCH OF SCOTLAND in 1823. During the nineteenth century, the work initiated in England also inspired the formation of like organizations on the European continent (possibly the first being the Netherlands Missionary Society, in 1797) and in North America. As the colonial empires expanded, typically missionaries from the country that had established the colony arrived and initiated evangelistic activities among the indigenous population. If colonial territories changed hands,

it was common for missionary agencies to turn their work over to a doctrinally aligned society from the new ruling country.

Through the nineteenth century European missionary agencies succeeded in establishing Christian churches in almost every country of the world, the great majority of those countries either becoming dominantly Christian in religious affiliation or becoming home to a significant Christian minority. Through the twentieth century, Catholic and Protestant missions combined to change the world's Christian population from approximately 20 percent to some 35 percent, most of that growth being at the expense of the many indigenous ethnically based religions.

The Twentieth Century. While Christianity was experiencing a remarkable world growth, back home in Europe and North America, the church was being rent by various developments in the modern world, the work of forces collectively grouped under the labels secularization and modernity. Protestantism, especially the thought that grew from the direction laid out by John Calvin, had already developed a much more mundane and less mystical and supernatural view of the world than that perpetuated by medieval Catholicism. This trend was pushed forward by the French Enlightenment and the rise of science and technology, which saw the world much more in terms of natural law than of God working in nature. The subsequent rise of the social sciences served to push God further aside as an active force in history and the individual.

One product of the new worldview was the rise of biblical criticism, with its questioning of both miracles in general and the miracles recorded in the Bible in particular. Work in geology and archaeology called the creation stories of the biblical Book of Genesis into question, at least as literal events. Scrutiny of the biblical texts led to a much more complicated view of the assembling of the various books of the Bible and their compilation into the Jewish Bible and the Christian New Testament.



A group of children receives first communion at St. Bernard's Church in New York. (Helene Rogers/TRIP)

Although many clung to traditional affirmations, by the end of the nineteenth century voices on both sides of the Atlantic were calling for a transformation of Christian thought that would acknowledge the new information that was coming out of the centers of learning across the Christian world. The Christian community began to be split between those who began to be called traditionalists or fundamentalists and those who were termed modernists. Although they lived together for some decades in an uneasy tension, during the twentieth century, disagreements on how to approach the Bible, the faith, and the world divided the Protestant world into two camps, today grouped around the WORLD COUNCIL OF CHURCHES (whose member bodies have tended to follow the modernist approach) and the WORLD EVANGELICAL ALLIANCE (whose members tend toward the conservative Bible-oriented camp). Meanwhile, deep fractures within the Roman Catholic Church between modernists and traditionalists have appeared, though the church has largely been held together by its very flexible organization, which has shown a remarkable ability to be inclusive of a range of opinions.

By the beginning of the twentieth century, as a result of the global missionary endeavor, a relatively small number of churches and missionary agencies had established missions in countries around the world. The larger Protestant bodies existed as international bodies, whose membership overseas in many cases already outnumbered its membership in its home country. Through the twentieth century, that situation dramatically changed. First, in most countries, these churches became the objects of independency movements, as the people who had become Christians in missionary situations broke with the sending church and established new churches that they believed better served the members in their own country, be it China or India or Kenya. Second, as the missionary churches developed their own leadership, they were released from their organizational ties to the church from which they originated and became autonomous bodies. That latter trend became most noticeable in the last half of the twentieth century, as European countries largely divested themselves of their colonies.

Early in the twentieth century, the missionary movement had been the major impetus for another movement, ecumenism. Lone voices had, through the nineteenth century, decried the fragmentation of Protestantism, a process that has continued to the present. However, missionaries became the most vocal about keeping the issues that had so divided the European and North American churches into numerous competing denominations away from the mission field, where they distracted from the primary work of evangelism. During the nineteenth century, the various churches had tried to handle the situation by dividing the vast missionary territory between missionary agencies. However, as missions grew, they inevitably moved into each other's areas.

The growing demands for ending the competition and finding some way to get around the sectarian differences among the larger churches led to the call for the development of cooperative councils and even the merger of churches in Africa and Asia. Several notable mergers across denominational lines occurred in India (CHURCH OF NORTH INDIA, CHURCH OF SOUTH INDIA) and Pakistan (CHURCH OF PAKISTAN), while governmental pressure forced mergers in Japan, China, and the Congo. In the older countries, notable mergers across denominational lines occurred in Canada (UNITED CHURCH OF CANADA) and Australia (UNITING CHURCH IN AUSTRALIA). Numerous additional mergers also occurred, but they tended to bring together churches of the same denominational tradition (with the least doctrinal differences to resolve), such as the five churches in the Wesleyan tradition that merged in several steps to form the UNITED METHODIST CHURCH in 1968.

The ecumenical movement peaked in the 1950s and was subsequently given new life in the era of good feeling between Protestants and Roman Catholics that began with the



Holy Night by Antonio Allegri da Correggio (Corel)

Second Vatican Council in the 1960s. Ultimately, it was unable to halt the process of setting up new Christian denominations, the number of new churches still growing decade by decade. However, it has succeeded in bringing most of the larger denominations into a working relationship with each other through local and regional church councils and the international fellowships of the churches of the same denominational traditions (such as the WORLD ALLIANCE OF REFORMED CHURCHES and the LUTHERAN WORLD FEDERATION). Most importantly, it has succeeded somewhat in lessening the animosity that developed in the sixteenth through the eighteenth centuries, when the establishment of new denominations was accompanied by intense polemics and in many cases the attempts of governments to suppress the newer bodies.

The Future of Christianity. In spite of predictions to the contrary, Christianity continued to grow through the twentieth century, but most of that growth has followed population trends, and unlike the nineteenth century, there has been little growth in the percentage of Christians relative to the world's population. Real growth in places such as Africa has been balanced by losses in Europe and those countries that fell under Marxist rule (though there is every reason to believe that significant growth in post-Marxist societies will occur in the twenty-first century). Many churches that have shown a notable growth have gained their members from other Christian bodies rather than converting non-Christians.

In the meantime, the church in dominantly Christian lands continues to be affected by renewal and revival movements that periodically inject new life into the larger community. Among the more noticeable such movements in the twentieth century have been the Marian movement in the Roman Catholic Church and PENTECOSTALISM and the CHARISMATIC MOVEMENT within the larger Protestant world. Marian devotion, punctuated by claims of apparitions of the Blessed Virgin made by hundreds of individuals around the world, has become an integral part of the life of the Catholic Church, involving every parish and affecting the church's hierarchy all the way to the papal office (see MARIAN DEVOTION, WORLD NETWORK OF). Beginning in a small Bible school in Topeka, Kansas, the Pentecostal/Charismatic movement has brought the religious life to literally millions of people around the world.

Primary challenges for Christianity in the next century include the retention of its intellectual leadership and the development of a rapport with the world's other religious communities without losing its evangelical mandate. Christianity has in every generation produced a cadre of outstanding philosophers and theologians who have been able speak not just as church leaders but as spokespersons amid the world's intellectuals. To maintain Christianity's place in the future, such voices will continually have to arise. Their chief task will be to restate the Christian perspective in terms appropriate to a globalized and pluralistic world. The imperative to relate to other believers became vividly manifest following the death of six million Jews in the Holocaust. That event not only focused the tragedy of centuries of bad relations between the two communities, for which many Christian leaders have subsequently acknowledged the church's guilt, but also forced remembrance of the suffering and deaths that had been caused over the centuries by the conflict between competing religions. Thus it was that Pope John Paul II opened the new century with a series of public statements calling the Christian community to admit sins relative to the church's work in the past, and asking forgiveness for that history as a foundation for its future efforts.

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Christmas Island

Christmas Island, since 1958 a dependency of Australia, is located in the Indian Ocean south of Java. Like Malaysia and Indonesia, it has a very mixed population, the largest number being Chi and Euro-Australians. The island existed for many years as part of the British colony of Singapore, but in 1958, as Singapore moved toward independence, the island was transferred to Australia. The major industry on the island is phosphate mining.

Buddhism, in its Chinese incarnation, is the primary religion on Christmas Island and is largely confined to the Chinese community. The Malaysians, approximately 20 percent of the population, are primarily Sunni Muslims of the SHAFIITE SCHOOL.

Christianity is the faith of less than 20 percent of the population. The CHURCH OF ENGLAND work, established in 1888, is now within the jurisdiction of the Diocese of Perth of the ANGLICAN CHURCH OF AUSTRALIA. The ROMAN CATHOLIC CHURCH also has work, including a substantial presence in the Chinese and Malaysian community. It is attached to the Archdiocese of Singapore. Less formally organized groups of Methodists, Congregationalists, and Presbyterians can also be found.

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Church in the Province of Kenya

Evangelical members of the CHURCH OF ENGLAND pioneered Anglican presence in Kenya. The CHURCH MISSIONARY SOCIETY began work in Mombasa in 1844 and built an extensive ministry and educational system over the next century. Work was strongest among the Kikuyu, Luo, and Luhya peoples. The church moved very early to build indigenous leadership, and the first African priests were ordained in 1885. In 1931, the Bible Churchman's Missionary Society added its strength.

The Church in the Province of Kenya developed under the jurisdiction of the archbishop of Canterbury. The initial Diocese of Mombasa was established in 1926. The first two African bishops for Kenya were consecrated in 1955, just five years before the several dioceses were set apart as the Province of East Africa (including the churches in neighboring Tanzania). The work in Tanzania was separated in 1970 and the present Province of Kenya emerged at that time.

The church is led by its archbishop, currently Mt. Rev. David Gitan. Churches are divided into twenty-seven dioceses. As the new century began, the church reported 1.5 million members. It is a member of the worldwide AN-

Status of religions in Christmas Island, 2000-2050

Followers	2000			2025	2050
	total	%	rate		
Chinese folk-religionists	1,000	29.8	2.73	1,200	1,400
Buddhists	690	20.2	2.15	820	940
Nonreligious	580	16.8	2.04	740	1,000
Muslims	550	16.0	1.99	650	800
Christians	530	15.4	0.53	600	700
Roman Catholics	250	7.3	1.76	260	310
Protestants	120	3.5	0.87	130	140
Anglicans	70	2.1	0.28	90	100
Hindus	30	1.0	5.14	40	50
Neoreligionists	30	0.8	2.66	50	70
Total population	3,400	100.0	1.96	4,100	5,000

GLICAN COMMUNION and the WORLD COUNCIL OF CHURCHES.

In 1999, the province made history as the first Anglican province to appoint a female to the office of provincial secretary, the office responsible for all of the administrative work of the province.

Address:

Church in the Province of Kenya
 P.O. Box 40502
 Nairobi
 Kenya

Sources:

The Church of England Yearbook. London: Church Publishing House, published annually.
 Van der Bent, Ans J., ed. *Handbook/Member Churches/World Council of Churches*. Geneva: World Council of Churches, 1985.

Church in the Province of Melanesia

Protestant work in the Solomon Islands dates to the establishment of New Zealand as a separate Anglican province in 1858. George A Selwyn (1809–1878), the first New Zealand bishop, established a Melanesian Mission and made several personal trips through the Solomons and other nearby islands. In 1861 John C. Patterson (1827–1871) was consecrated as a missionary bishop to oversee the development of the work throughout Melanesia. He carried out his duties until he was killed in 1871 by residents of the Santa Cruz islands. He was succeeded by Bishop Selwyn's son, John Richardson Selwyn, who continued Patterson's program for developing indigenous leadership.

The mission developed for more than a century as part of what is now the ANGLICAN CHURCH IN AOTEAROA, NEW ZEALAND, AND POLYNESIA, eventually growing to become the sixth diocese in that church. Although the diocese was centered on the Solomons, its boundaries changed over the years as work was shifted from one jurisdiction to another. The strongest work was developed on the eastern islands, Santa Isabel, Malaita, Guadalcanal, and San Cristóbal. Here the church developed an extensive primary and secondary

school system (mostly now secularized) and a teacher training college.

Extensive discussions concerning the independence of the Solomons were held in the 1970s and culminated in independence being granted in 1978. It was in this atmosphere that the Diocese of Melanesia was set apart in 1975 as the independent Church in the Province of Melanesia. It continues as one in faith and practice with its parent body.

The church is led by its archbishop and now includes five dioceses, one of which comprises the Anglican work in neighboring Vanuatu. Ministers are trained at the Bishop Patteson Theological Centre in Honiara.

The church is a member of the WORLD COUNCIL OF CHURCHES.

Address:

Church in the Province of Melanesia
P.O. Box 19
Honiara
Solomon Islands

Sources:

The Church of England Yearbook. London: Church Publishing House, published annually.
Forman, Charles H. *The Island Churches of the South Pacific: Emergence in the Twentieth Century*. Maryknoll, NY: Orbis, 1982.
Van der Bent, Ans J., ed. *Handbook/Member Churches/World Council of Churches*. Geneva: World Council of Churches, 1985.

Church in the Province of Nigeria

Anglican work in Nigeria began with the migration of former slaves from Sierra Leone; shortly thereafter, in 1845, Henry Townsend (1815–1886) of the CHURCH MISSIONARY SOCIETY opened the first station among the Yoruba people. The work progressed quickly, and additional stations were soon opened in Abeokuta (1846), Lagos (1852), and Thadam (1853). The first African bishop for an Anglican church, Samuel Crowther (1808–1891), was consecrated in 1864 and gave yeoman service for almost three decades.

The Diocese of Lagos, which for many years operated directly under the jurisdiction of the archbishop of Canterbury, was among the five dioceses that after World War II petitioned the archbishop for status as an autonomous church. In 1951, the CHURCH IN THE PROVINCE OF WEST AFRICA was declared to be in existence, and the next decade was spent making it a reality; the synod had its first meeting in 1957, and the constitution was published in 1962. The constitution was accepted and went into effect in 1963.

In 1952, the Diocese of Lagos was divided into four dioceses. Through the 1960s and 1970s, further dioceses were carved out of the still growing church. This development of

the episcopacy culminated in 1979, when the work in Nigeria was set apart as a new province, the Church in the Province of Nigeria.

The church is headed by its archbishop, currently Mt. Rev. J. A. Omoyajowo. At the beginning of the twenty-first century, it reported 5,000,000 members. It supports three theological schools, Immanuel College (Ibadan), Trinity College (Umuahia), and Vining College (Zana). The province is a member of the WORLD COUNCIL OF CHURCHES and the worldwide ANGLICAN COMMUNION.

Address:

Church in the Province of Nigeria
29 Marina
P.O. Box 13
Lagos
Nigeria
<http://www.nigeria.anglican.org>

Sources:

The Church of England Yearbook. London: Church Publishing House, published annually.
Van der Bent, Ans J., ed. *Handbook/Member Churches/World Council of Churches*. Geneva: World Council of Churches, 1985.
Wingate, Andrew, et al., eds. *Anglicanism: A Global Communion*. London: Moberly, 1998.

Church in the Province of Rwanda

Anglican work in Rwanda was launched in 1926 by the Rwanda General and Medical Mission, a group representing the most theologically conservative wing of the CHURCH MISSIONARY SOCIETY. Its early growth was spurred by a revival that swept through Rwanda in the later 1920s, and growth was remarkable through the 1930s, continuing for several decades. In 1968, the church reported 85,000 members.

The church also stepped into a unique situation relative to the indigenous population. The population was divided between two groups, the Tutsi (Watusi) and the Hutu, the latter constituting approximately 85 percent of the population. Though a distinct minority, the Tutsi were the ruling elite and remained so after colonization. In 1963, a year after the country gained its independence, a civil war broke out. Some 160,000 Tutsi were expelled, most relocating to Burundi. Relative peace followed for the next three decades, but in 1994, the president of Rwanda (a Hutu) died under mysterious circumstance in a plane crash. Subsequently, death squads were released throughout the country, and hundreds of thousands, the majority of the Tutsi, were killed. When a Tutsi army countered and took control of the government, some 200,000 Hutu fled the country.

Through the 1950s, the work of the church in Rwanda was under the direct jurisdiction of the archbishop of

Canterbury. In 1961, he led in the formation of the Church of the Province of Uganda, Rwanda, and Burundi. The first bishop for Rwanda was appointed in 1965. In 1980, the Province of Uganda was set apart as an independent jurisdiction, and the new Church of the Province of Burundi, Rwanda, and Zaire constructed. This province was divided into three new provinces in 1992, and the present Church in the Province of Rwanda emerged.

The Church of Rwanda is headed by its archbishop. That post, then held by Most Rev. Augustin Nshamihogo, was vacated in 1994, and remained vacant until 2000, when the present archbishop, Mt. Rev. Emmanuel Mbona-Kolini, was selected to assume the post. As the new century begins, the church reports oversight of 1,275,000 members in its eight dioceses. It is a member of the worldwide ANGLICAN COMMUNION and the WORLD COUNCIL OF CHURCHES. Since 1994, the church has reoriented its program to deal with the trauma of 1994 and the poverty into which the country has been plunged. It supports eight primary schools, Stanley Smith College, and United Theological College of Butare.

Address:

Church in the Province of Rwanda
P.B. 2487
Kigali
Rwanda

Sources:

The Church of England Yearbook. London: Church Publishing House, published annually.
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Church in the Province of South Africa

Anglican presence is traced to the establishment of British hegemony in Cape Town in 1806. During the ensuing years, the group of members of the CHURCH OF ENGLAND in the Cape met for worship in the building that had been erected by the members of the NETHERLANDS REFORMED CHURCH. The first missionaries of the SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS arrived in 1821 and of the CHURCH MISSIONARY SOCIETY shortly thereafter. The initial growth phase is dated from the consecration of a bishop, Robert Gray, in 1847, one of the first Anglican bishops appointed for work outside of the British Isles. During his first two years he promoted the training of clergy, ordained, tripled the number of functioning priests, and saw to the erection of twenty churches.

During the nineteenth century, the South African church tended to have a preference for High-Church Anglicanism, and in 1870 a group of Low-Church Evangelicals separated and has continued to the present as the Church of England in South Africa. In spite of the schism, the church contin-

ued to grow, and by the beginning of World War I had churches across the Union of South Africa. Its jurisdiction has also extended into neighboring Botswana, Mozambique, Lesotho, and Namibia. Its present jurisdiction also includes the islands of St. Helena, Ascension, and Tristan da Cunha.

The church is headed by its primate, Archbishop Winston Hugh Njongonkulu Ndungane. As the new century began, the church reported 2,400,000 members. There are twenty-three dioceses, including two in Mozambique, one in Namibia, and an archdeaconry in Angola. The church is a member of the worldwide ANGLICAN COMMUNION and the WORLD COUNCIL OF CHURCHES.

The Anglican Church made history in 1986 when it elected Rev. Desmond Tutu (b. 1931) as its new primate and archbishop of Cape Town. After completing his studies in London, Tutu returned to his native South Africa as a lecturer at the Universities of Botswana, Lesotho, and Swaziland. His subsequent rise was due both to his scholarly abilities and to the oratorical skills that manifested as the Anglican Church decided to confront the government on apartheid. In 1975 the church appointed him the Anglican dean of Johannesburg, the first native African to hold that position. The following year he became bishop of Lesotho. He then became the general secretary of the South African Council of Churches (1978–1985). In 1984 he was named the Nobel Peace Prize laureate. He was appointed bishop of Johannesburg in 1985, then archbishop of Cape Town in 1986. In this latter post he became a global spokesperson, not only for the people of his own country, but for suffering people worldwide, and attained a status in South Africa similar to that held by Martin Luther King in the United States.

Address:

Church in the Province of South Africa
16–20 Bishopscourt Dr.
Claremont, Cape 7700
South Africa
<http://www.cpsa.org.za/>

Sources:

Kruger, J. S. *Along Edges. Religion in South Africa: Bushman, Christian, Buddhist*. Pretoria: Unisa Press, 1995.
Prozesky, Martin, and John De Gruchy. *Living Faiths in South Africa*. New York: St. Martin's Press, 1995.

Church in the Province of Sudan

The CHURCH MISSIONARY SOCIETY of the CHURCH OF ENGLAND opened its first station in Sudan in 1899 at Omdurman, which became the launching point of an extensive mission work through the southern part of the country. A growth phase began in 1916 that led to the establishment of strong churches among six different Sudanese peoples.

In 1920, the work in the Sudan, which had grown up under the jurisdiction of the Anglican bishop in Jerusalem, was separated, along with that in Egypt, in a new Diocese of Egypt and Sudan. Through the next decades the work in the Sudan continued to grow, while that in Egypt was stifled. In 1945, Sudan was set apart as a separate diocese. It was again attached to Jerusalem in 1957, at which time the Jerusalem diocese became an archdiocese. In 1964, the Muslim government expelled all foreign missionaries. At the time there were two Sudanese bishops and forty-four priests.

In 1974, however, the Diocese of the Sudan, with more than one hundred thousand communicants, was separated from Jerusalem and placed under the direct authority of the archbishop of Canterbury. That change was in preparation for the establishment of the Church in the Province of Sudan and the designation of four new dioceses. The new independent province was inaugurated in October 1976. (That same year the EPISCOPAL CHURCH IN JERUSALEM AND THE MIDDLE EAST was given provincial status.)

The province (also known as the Episcopal Church of Sudan) is headed by its archbishop, Mt. Rev. Joseph Marona. There are currently twenty-three dioceses. As the new century begins, the church reports 390,000 members. The church supports the Bishop Gwynne College in Juba. In 1998 it passed a resolution favoring the ordination of women. It is a member of the worldwide ANGLICAN COMMUNION and the WORLD COUNCIL OF CHURCHES.

Address:

Church in the Province of Sudan
Bishop's House
P.O. Box 110
Juba
Sudan

Sources:

The Church of England Yearbook. London: Church Publishing House, published annually.
Wingate, Andrew, et al., eds. *Anglicanism: A Global Communion*. London: Moberly, 1998.

Church in the Province of Tanzania

Anglicanism came to Tanzania when the Universities Mission to Central Africa (UMCA) initiated work in Zanzibar in 1864. The UMCA had been formed at Cambridge University in response to a sermon preached by David Livingstone in 1858. It drew its support primarily from High-Church members of the CHURCH OF ENGLAND. The mission was supplemented by the arrival of representatives of the SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS (another High-Church sending agency) in 1875. Then in 1878, Low-Church Evangelicals within the Church of England established work through the CHURCH MISSIONARY SOCIETY, drawing additional support from

Australia and New Zealand. Finally, the Bible Churchman's Missionary Society (now known as Crosslinks), an Evangelical sending agency founded in 1922, began work.

In 1960 all of these efforts were incorporated into the Church of the Province of East Africa, which also included the Anglican missions in neighboring Kenya. In 1969, the government nationalized the extensive educational system that had been developed by the church. The following year, the work in Kenya and Tanzania was divided and the present Province of Tanzania emerged.

The Church in Tanzania is headed by its archbishop, currently Mt. Rev. Donald L. Mtetemela. Congregations are divided into sixteen dioceses. As the new century begins, the church reports 1,000,000 members and is the third largest Christian body in the country. The church is a member of the worldwide ANGLICAN COMMUNION and the WORLD COUNCIL OF CHURCHES.

Address:

Church in the Province of Tanzania
P.O. Box 899
Doduma
Tanzania

Sources:

The Church of England Yearbook. London: Church Publishing House, published annually.
Van der Bent, Ans J., ed. *Handbook/Member Churches/World Council of Churches*. Geneva: World Council of Churches, 1985.

Church in the Province of the West Indies

The Church in the Province of the West Indies includes Anglicans from around the Caribbean basin. It includes a number of island nations, one Central American country, and three South American countries. Anglicans came into the Caribbean in the sixteenth century as Britain began to challenge Spanish hegemony in the region. Through the next century, they successively established themselves in Bermuda (1609), Barbados (1626), Antigua (1634), Jamaica (1655), and the Bahamas (1670s). From these islands, the church spread through the region. It reached such places as Trinidad and Tobago rather late (in 1797), and came to Belize in the nineteenth century along with Africans from Jamaica. Work on the coast of Guyana was begun by the SOCIETY FOR THE PROPAGATION OF THE GOSPEL in 1807 and moved on to Georgetown three years later. It is now the second largest church in the country.

In the nineteenth century, as part of the CHURCH OF ENGLAND, the Anglican West Indies was centered on Jamaica and Barbados, where the first bishops were appointed in 1824. The work grew through the next century under the protective umbrella provided by the colonial government. It was also one of the first parts of the Church of England that

was set apart as an independent province, in 1883. It remained the established church until colonial rule was ended and the various nations became independent.

The province is headquartered at the residence of the provincial archbishop, who resides in Nassau, in the Bahamas. The headquarters has moved periodically, depending on the residence of the person who is elected archbishop (the previous archbishop residing on Antigua). The province includes the Dioceses of Belize, Guyana (which includes work in Surinam and French Guinea), Jamaica, Barbados, the Bahamas, the northeast Caribbean and Aruba, Trinidad and Tobago, and the Windward Islands. For a short period, Venemela was a ninth diocese, but in 1982 it left the province to affiliate with the EPISCOPAL CHURCH, based in the United States. Not included in the province are the Episcopal Church of Cuba and the Anglican Church of Bermuda, both of which currently exist as extraprovincial dioceses directly related to the archbishop of Canterbury.

The province supports two seminaries, Codrington College in Barbados, and United Theological Seminary of the West Indies in Jamaica. It is a member of the worldwide ANGLICAN COMMUNION and the WORLD COUNCIL OF CHURCHES.

Address:

Church in the Province of the West Indies
Church House
East St. and Sands Rd.
P.O. Box N1707
Nassau, N.P.
Bahamas

Source:

Newman, Las. "The Church as a Source of Identity: Reflections from the Caribbean." In *Anglicanism: A Global Communion*, edited by Andrew Wingate et al. London: Mowbray, 1998.

Church in the Province of West Africa

The Church in the Province of West Africa brings together the Anglicans of Ghana, Sierra Leone, Gambia, and Guinea. Anglican presence in the area began as early as 1752 but was confined to the Cape Coast, a Ghanaian coastal settlement. Work began in Sierra Leone in 1804, but was primarily focused upon Freetown and the community of freed slaves there. Work in Gambia began as a chaplaincy for British troops stationed there in 1816.

The church in Ghana grew during the nineteenth century, missionary personnel being primarily supplied by the CHURCH MISSIONARY SOCIETY (CMS) and later by the SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS. Work in Sierra Leone prospered through the nineteenth century, but growth stagnated during the twentieth. Progress in Gambia was stopped by the growth of Islam as

the majority religion. It was not until the twentieth century that CMS missionaries entered Guinea, a French colony. Work in the small mission was slowed for a time when in 1967 the government expelled all foreign missionaries.

Through the twentieth century, the work in West Africa was organized into five dioceses. (The Diocese of Gambia and Rio Pongas included the work in Guinea, the minuscule Anglican community in Guinea-Bissau, and the single congregation in the Senegal that serves Anglican expatriates in the country.) These dioceses were under the direct supervision of the archbishop of Canterbury. In 1951, the archbishop began the process of creating a new province for West Africa, the synod of which met for the first time in 1957. The constitution was promulgated in 1962 and came into effect the following year.

As originally formed, the Diocese of Nigeria was part of the province, but in 1979 it was set apart in a separate CHURCH IN THE PROVINCE OF NIGERIA. In 1982, the Diocese of Liberia was accepted into the Province of West Africa. It had a separate origin, being the product of the world of the EPISCOPAL CHURCH of the United States, which had started numerous schools among various Liberian peoples.

Over the years, the province has designated new dioceses, there being eleven at present. It is led by the its archbishop, currently the Most Reverend Robert Okine. The church supports Trinity College (Ghana), Cuttington University College (Liberia), and St. Nicolas Anglican Theological College (Ghana). As the new century began, the church reported 132,00 members. The province is a member of the worldwide ANGLICAN COMMUNION and the WORLD COUNCIL OF CHURCHES.

Address:

Church in the Province of West Africa
Bishop's Lodge
P.O. Box 980
Koforidua
Ghana
<http://www.netministries.org/see/churches/ch00609>

Sources:

The Church of England Yearbook. London: Church Publishing House, published annually.
Van der Bent, Ans J., ed. *Handbook/Member Churches/World Council of Churches*. Geneva: World Council of Churches, 1985.

Church in Wales

The Church in Wales dates to the arrival of Christianity in the second century C.E. Real growth did not take place until the sixth century, the time of St. David, the church's patron saint. Little is known of David's life, not even his birth and death dates, but he is known for having founded a

monastery in Pembrokeshire and for having lived a godly life. His feast day, March 1, is a holiday in Wales.

The church was integrated into the ROMAN CATHOLIC CHURCH, and by the twelfth century its four dioceses were part of the province of the archbishop of England. The Church in Wales felt the effect of the Protestant Reformation by way of England, and its dioceses were incorporated into the CHURCH OF ENGLAND following the split with Rome. During Elizabeth I's reign, *The Book of Common Prayer* (1567) and the Bible (1588) were published in Welsh. These two publications are credited with helping to save the Welsh language.

During the nineteenth century, dissenting churches (Methodists, Congregationalists, Baptists) experienced significant growth in Wales, to the point that the Church of England, while still the largest church in Wales, no longer spoke for the majority of its citizens. The dissenting churches petitioned for the disestablishment of Anglicanism in Wales. The act to disestablish passed the British Parliament in 1914, but awaited the end of World War I for implementation. In 1920, the Church in Wales was separated from the Church of England. As a result, its bishops lost their seats in the House of Lords, and the church lost its tax revenues and favored legal status.

The Church in Wales is headed by its primate archbishop, Mt. Rev. Rowan Williams. There are six dioceses, and at the beginning of the new century, the church reported 120,000 members. The first women were ordained to the priesthood in 1997. It is a member of the Worldwide ANGLICAN COMMUNION and the WORLD COUNCIL OF CHURCHES.

Address:

Province of the Church in Wales
39 Cathedral Rd.
Cardiff CF1 1 9XF
United Kingdom
<http://www.churchinwales.org.uk/>

Sources:

The Church of England Yearbook. London: Church Publishing House, published annually.
Van der Bent, Ans J., ed. *Handbook/Member Churches/World Council of Churches*. Geneva: World Council of Churches, 1985.

Church Missionary Society

The CHURCH MISSIONARY SOCIETY (CMS) is one of the two major Anglican missionary societies that were important in the spread of the CHURCH OF ENGLAND globally during the nineteenth century. The society grew out of the Evangelical Awakening, a national revival in Great Britain, of which the METHODIST CHURCH was the primary organizational product. However, many affected by the revival and its emphasis on a personal relationship with God chose to remain

in the established church. Among the products of the revival was a new interest in Christian evangelization of the world.

The beginning of the CMS is usually traced to the posing of a question by John Venn, a Church of England minister at Chapham: "What methods can we use more effectively to promote the knowledge of the gospel among the heathen?" The result of the discussion of that question was the founding of the Society for Missions in Africa and the East in 1799. That organization became the Church Missionary Society in 1812. There was already an Anglican missionary society, the SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS, but it was identified with High-Church Anglicanism. The support for the CMS was decidedly Low Church. However, in many fields, the two societies worked side by side, and the CMS served as a bridge between missionaries from various Protestant and FREE CHURCHES and the larger Anglican community.

Early successful work was established in Canada and China, but soon spread worldwide, primarily in areas where the British were establishing their hegemony—most importantly in Africa and India. By the end of the nineteenth century, efforts were well under way to train indigenous leadership. A symbol of desires in this direction was the commissioning of an African, Samuel Adjai Crowther (1808–1891), with the responsibility of opening the CMS mission in Niger. Crowther went on to become the first Anglican bishop of African background to be consecrated.

Early in the twentieth century, the CMS began to place great emphasis upon education and medical care for women in the lands where their missions were located. In this endeavor it came into close association with the Zenana Missionary Society of the Church of England. The two organizations eventually merged in 1957. At this same time the CMS had to adjust to the maturation of the missions and their transformation into dioceses and, especially after World War II, into independent Anglican churches (called provinces). In this new setting, the work of the society has been refocused upon numerous social service projects in cooperation with the new churches that have been established in the old missionary fields.

The CMS was a leading force in the development of cooperation and coordination among Protestant missionaries around the world. It supported the formation of the various united churches in which Anglicans merged with Methodists, Presbyterians, Congregationalists, and other churches to form new bodies such as the CHURCH OF SOUTH INDIA and the CHURCH OF SRI LANKA.

Address:

Church Mission Society Partnership House
157 Waterloo Rd.
London SE1 8UU
United Kingdom
<http://www.cms-uk.org/>

Source:

Ward, Kevin, and Brian Stanley. *The Church Missionary Society and World Christianity, 1799–1999*. Richmond, Surrey, UK: Curzon Press, 2000.

Church of Bangladesh

The Church of Bangladesh continues the history of the movement of Protestants into India early in the nineteenth century. The Protestant community in what is now Bangladesh has been dominated by the Baptists, but the CHURCH OF ENGLAND and the Presbyterians were also active. In 1947, Bangladesh became the eastern province of the bifurcated nation of Pakistan, but in 1972 it officially separated as an independent nation.

In 1970, the Presbyterians and Anglicans in Bangladesh united (as part of the general union of Christians in Pakistan) to form the Diocese of Dhaka of the CHURCH OF PAKISTAN. The creation of Bangladesh involved a civil war and the development of harsh relations between the two countries. Although officially continuing as a diocese of the Church of Pakistan for some years, the church in Bangladesh began almost immediately to function as an autonomous organization, which gradually emerged as the independent Church of Bangladesh.

The church is led by Most Rev. Barnabas Dwijen Mondal, the bishop of Dhaka. Recently the church designated a second diocese (Kushtia). The church has approximately 12,000 members. It is a member of the WORLD COUNCIL OF CHURCHES, and functions as part of the larger worldwide ANGLICAN COMMUNION.

Address:

Church of Bangladesh
St. Thomas Church
54 Johnson Rd.
Dhaka 1100
Bangladesh

Source:

The Church of England Yearbook. London: Church Publishing House, published annually.

Church of Central Africa Presbyterian (General Synod)

In 1875 the Free Church of Scotland established a mission in northern Malawi with its headquarters at Khondowe. The following year the CHURCH OF SCOTLAND began work in the southern part of the country with headquarters at Blantyre. The Cape synod of the Dutch Reformed Church in South Africa opened a third mission in 1889 with headquarters in Mvera (later moved to

Nkhoma). As these missions grew, they worked to combat the slavery business that had first attracted the world's attention to the region, and as one of their tactics they cooperated in the building of alternative forms of business that would undermine slavery's economic base. In the early twentieth century, their critique was turned on the government and British businessmen, whom they had come to see as exploiting the native population. The missions also opened Western-style medical facilities and schools.

In 1924 the two Scottish missions, both of which had been organized with a synodal structure, merged to form the Church of Central Africa Presbyterian. The Dutch synod joined two years later. In 1956, three years after Malawi (then known as Nyasaland) had been merged with Rhodesia into the Federation of Rhodesia and Nyasaland, the church organized the General Synod. Since then, the Presbyterian Synod of Harere (Zimbabwe) has joined the General Synod, as has the Synod of Zambia.

The General Synod is a loose organization that allows a great deal of autonomy to the five synods that constitute it. In Malawi, three different liturgies and catechisms and three church school curricula are being used. The General Synod does manage Zomba Theological College and Seminary. Ecumenically, the synod has observer status with the WORLD COUNCIL OF CHURCHES. It is a member of the WORLD ALLIANCE OF REFORMED CHURCHES, and the former Dutch synod is also a member of the REFORMED ECUMENICAL COUNCIL.

During the years of the Federation of Rhodesia and Nyasaland, Presbyterian ministers were vocal critics of the political situation and a number were detained by the authorities. However, the federation came to an end in the early 1960s when Nyasaland was separated from Rhodesia and became a self-governing country and then the independent republic of Malawi.

The General Synod worked with the Malawi Congress Party, the ruling party in the country during the first generation of Malawi's independence. Through the 1970s and 1980s, however, the government was frequently cited for human rights violations. At one point the president, a Presbyterian, outlawed the JEHOVAH'S WITNESSES organization. Finally in 1992, the General Synod, along with the World Alliance of Reformed Churches, presented a letter to the president calling for the establishment of a commission that would make recommendations to reform the single-party system of governance. A referendum in 1993 and elections in 1994 spelled the end of the era of the Congress Party, and a democratic government came to the country.

In the 1990s the General Synod reported 770,000 members in 503 congregations. There are an additional 20,000 members in Zambia and 12,000 in Zimbabwe.

Address:

General Synod
P.O. Box 30398
Capital City, Lilongwe 3
Malawi

Source:

Bauswein, Jean-Jacques, and Lukas Vischer, eds. *The Reformed Family Worldwide: A Survey of Reformed Churches, Theological Schools, and International Organizations*. Grand Rapids, MI: William B. Eerdmans Publishing Company, 1999.

Church of Christ in Thailand

The Church of Christ in Thailand began in the attempts of Protestants to establish missions in Siam (as Thailand was called at the time). The first mission, initiated by the LONDON MISSIONARY SOCIETY, was started in 1828. American Presbyterians arrived three years later. Over the next several decades, most of the groups that had originally come to Thailand abandoned the field, and the Presbyterians came to dominate the Protestant scene. They expanded throughout the country and followed a pattern of creating schools and hospitals with each of their churches. One of their missionaries, Daniel McGilvary (1828–1911), assumed the task of translating the Bible into Thai.

The Presbyterians were joined by other churches in the twentieth century. The Churches of Christ, the British church inspired by the CHRISTIAN CHURCH (DISCIPLES OF CHRIST), arrived in 1903. Baptists began to form congregations, which became the Thailand Baptist Fellowship. Representatives of the Marburger Mission came from Germany. In the early 1930s the Presbyterians invited the other Protestant groups in the country to create a national Protestant Church. The Baptist mission in Bangkok was the first to accept. Then other Baptist congregations and members from the work of the Marburger Mission agreed. In 1934 they constituted the Church of Christ in Thailand. In 1951 the Christian Church (Disciples of Christ) took over the work of the Churches of Christ. In 1962 they merged into the Church of Christ in Thailand.

In the 1950s the local leadership that had been generated by the church expressed their desire to have an autonomous church under Thai management. That wish was granted. Then in 1957 the Presbyterians placed all their mission work under the authority of the Church of Christ in Thailand, and when the Disciples merged into the Church of Christ they followed suit.

The church is organized on a presbyterial system with a General Assembly as the highest legislative body. The church has expanded to include various language groups other than Thai, including the Karen- and Lahu-speaking peoples. Continued growth through the last half of the

twentieth century was assisted by the support of missionaries from various churches around the world.

In the 1990s the church reported 69,000 members in 480 congregations. It supports the McGilvary Faculty of Theology at Payup University and the Chiang-Mai and Bangkok Institute of Theology. It is a member of the WORLD ALLIANCE OF REFORMED CHURCHES and the WORLD COUNCIL OF CHURCHES.

Address:

Church of Christ in Thailand
14 Pramuan Rd.
Bangkok 10500
Thailand
<http://netra.payap.ac.th/cct/cct.html>

Church of Christ in the Congo—Baptist Community of the Congo River

In the 1870s, just as the king of Belgium was asserting hegemony over the Congo, the Baptist Missionary Society (BMS) in England started two efforts. One, launched by the independent Livingstone Inland Mission, founded by a member of the BMS committee, led to what is today known as the Church of Christ in the Congo—Baptist Community of the Zaire River. The other began with a gift of £1000 to the BMS, which in turn used the money to send Thomas J. Comber (1852–1887) and George Grenfell (1849–1906) on an exploratory trip up the Congo River to Sao Salvador. In 1880, Grenfell opened a station at Musuki.

Since navigation on the river is blocked one hundred miles inland by rapids, the BMS sent a steam-powered boat to Grenfell, which was carried in pieces to Stanley Pool and reassembled. With this boat, named *The Peace*, Grenfell explored more than 3,400 miles of the Upper Congo River system (for which he was honored by the Royal Geographical Society). In 1886, the BMS began founding mission stations on the upper river. The early work focused upon the establishment of elementary schools. Since government money for schools only went to Roman Catholics, the BMS had to raise the funds to support the Baptist schools. The first medical facility opened at Bolobo in 1921.

The first Bible translation in a local language, Kikongo, was published in 1893. Works in eleven other languages followed over the next twenty-five years. The mission presented a conservative Christian perspective and asked believers to follow a strict discipline, which included refraining from alcohol, polygamy, and sexual promiscuity.

The Congo became independent in 1960. The BMS transferred its mission to three new Baptist bodies, the Baptist Church of the Lower River, the Baptist Church of the Middle River, and the Baptist Church of the Upper River. However, soon afterwards, the government decreed that all

Protestants groups, in order to receive state recognition, had to join in one organization, the Church of Christ in the Congo. The three Baptist churches united as the Baptist Community of the Zaire River (Communauté Baptiste du Fleuve Zaire) and then affiliated with the Church of Christ, whose organizers had worked out a means by which the member organizations could retain their separate existence. Those missionaries that remained in the Congo (then known as Zaire) were now responsible to the community rather than the BMS.

The community has survived the regime of Mobutu Sese Seko, the successful revolution in the 1990s, and the establishment of the present Republic of the Congo. In the mid-1990s, it reported 252,000 members. It is a member of the BAPTIST WORLD ALLIANCE.

Address:

Church of Christ in the Congo—Baptist Community of the Congo River
 B.P. 205
 Kinshasa 1
 Democratic Republic of the Congo

Source:

Stanley, Brian. *The History of the Baptist Missionary Society, 1792–1992*. Edinburgh: T. & T. Clark, 1992.

Church of Christ in the Congo—Baptist Community of the Western Congo

The king of Belgium asserting hegemony over the Congo alerted Baptists in England of the possibility of opening missionary work in this then relatively unknown area of the world. The Baptist Missionary Society (BMS) started a work there that grew into what is known today as the CHURCH OF CHRIST IN THE CONGO—BAPTIST COMMUNITY OF THE CONGO RIVER. Almost simultaneously, however, Alfred Tilly (1825–1899), a Baptist minister from Wales and a member of the committee guiding the BMS, founded the independent Livingstone Inland Mission. Believing that the BMS effort would be limited to the coastal region, Tilly directed the mission’s efforts upriver. Cooperating with the East London Institute for Home and Foreign Missions, Tilly recruited fifty missionaries and sent them to establish stations along the hundreds of miles of the riverfront.

Beginning in 1878, seven stations had been established within the first five years. Then in 1884 the work was turned over to the American Baptist Missionary Union (ABMU; now an integral part of the AMERICAN BAPTIST CHURCHES IN THE U.S.A.) As it turned out, the BMS did focus its mission along the same riverfront; however, the territory was so large that a situation of potential competition became one of cooperation. The ABMU work received

its first breakthrough in 1886 when a revival broke out at their station at Banza Mantেকে. Over a thousand people converted.

Horrified at the practices of the traditional religions of the peoples among whom they worked, the ABMU missionaries, like the BMS missionaries, insisted that their converts make a strong break with their past. Members were taught to refrain from drunkenness, polygamy, what was considered pagan dancing, witchcraft, and any other practices that the missionaries saw as remnants of their religious past. Like the BMS mission, the ABMU effort founded a number of elementary schools. They also discovered that people would often associate with the mission for many years before making the decision to formally convert to Christianity, a decision symbolized by their being baptized.

The ABMU mission took a major step in 1947 with the formation of the Convention of Baptist Churches. When the Belgian Congo gained its independence, the convention became the Association des Églises Baptistes du Congo Ouest, and a formal separation from the mission occurred. In 1966, the ABMU formally gave the association all of its assets in the Congo. When the government decreed that all Protestants groups, in order to receive state recognition, had to join in one organization, the Church of Christ in the Congo, the association became a charter member of the new church. It was structured in such a way that its members were able to keep their denominational identity. The former association became known as the Church of Christ in the Congo—Baptist Community of Western Zaire.

In 1909, the two missions cooperated in the formation of the Kimpese Evangelical Training Institution to provide training in evangelism and the Bible. The institution is known today as the Evangelical Center of Cooperation and operates a number of schools throughout the country. The mission also opened several hospitals and a leprosy camp. In the post-independency era, medical work developed a focus on preventive health care.

In the 1990s, a successful revolution ended the long regime of Mobutu Sese Seko, and with the new government the country’s name was changed to the Republic of the Congo. Church names were adjusted accordingly.

In the mid-1990s the Church of Christ in the Congo—Baptist Community of the Western Congo reported 252,000 members in 600 churches. It is a member of the BAPTIST WORLD ALLIANCE and the WORLD COUNCIL OF CHURCHES.

Address:

Church of Christ in the Congo—Baptist Community of the Western Congo
 Avenue de l’Avenir 537
 B.P. 4728
 Kinshasa 2
 Democratic Republic of the Congo

Sources:

Stanley, Brian. *The History of the Baptist Missionary Society, 1792–1992*. Edinburgh: T. & T. Clark, 1992.

Torbet, Robert. *Venture of Faith*. Philadelphia: Judson Press, 1955.

Van der Bent, Ans J., ed. *Handbook/Member Churches/World Council of Churches*. Geneva: World Council of Churches, 1985.

Church of Christ in the Congo—Community of Baptist Churches in the Eastern Congo

The Conservative Baptist Foreign Mission Society (CBFMS; now Conservative Baptist International), associated with the Conservative Baptist Association of America, began work in the Congo in 1946 by assuming control of the mission previously established by Unevangelized Africa Mission. In 1928 Paul Hurlburt Sr. (b. 1927) had begun the work in Kivu province in the eastern part of the country. By the 1940s he had gathered some 2,600 missions and established several hundred schools and a clinic for people suffering from Hansen's disease (leprosy). Once the CBFMS took over the work, they opened secondary schools, expanded the evangelism program, and distributed literature. In 1948 the missionaries founded Rwan-guba Bible Institute, from which several regional Bible schools were opened. The mission was organized as the Association of Baptist Churches of Kivu for purposes of seeking government recognition.

The progress of the mission was interrupted several times in the 1960s due to the warlike conditions in that part of the Congo. On at least four occasions the missionaries withdrew and returned. In the midst of this unrest, the church suffered a schism over the continuing role of the missionaries. The greater number of church members no longer wished to cooperate with the missionaries and left to found the Baptist Community in Kivu. The group continuing to work with the Conservative Baptist missionaries continued as the Association of Baptist Churches.

In 1970 the government granted recognition to the association. It also demanded that all Protestant and FREE CHURCH groups come together in a new government-sponsored structure, the Church of Christ of Zaire (now the Community of Christ of the Congo). In 1973 the association changed its name to the Community of Baptist Churches in Kivu and affiliated with the Church of Christ. The Baptist Community in Kivu also affiliated.

In the 1990s, the Community of Baptist Churches in Kivu, more recently known as the Community of Baptist Churches in the Eastern Congo, reported 53,000 members in 196 churches. The Baptist Community in Kivu is a member of the BAPTIST WORLD ALLIANCE. In the 1990s it had 94,00 members in 274 churches.

Address:

Church of Christ in the Congo—Community of Baptist Churches in the Eastern Congo
B.P. 485
Goma
Democratic Republic of the Congo

Sources:

Founded on the Word: Focused on the World. Wheaton, IL: CBFMS, 1978.

Nelson, Jack E. *Christian Missionizing and Social Transformation*. New York: Praeger, 1992.

Church of Christ in the Congo—Community of Disciples of Christ

In 1884 the Foreign Christian Missionary Society, the missionary arm of what later came to be known as the CHRISTIAN CHURCH (DISCIPLES OF CHRIST), considered the possibility of opening an African mission. After commissioning an exploratory visit, the society sent Ellsworth Faris and Harry N. Biddle to establish the work. Unable to obtain the Belgian government's approval, they were blocked until the American Baptists abandoned some of their work in the central Congo and turned it over to Faris (Biddle having died, unable to cope with the climate). Initial work was established at Bolenge. The formal transfer of property was made in 1899, with the Disciples reimbursing the Baptists for part of the money that had been put into the facilities.

The original station expanded to six by 1925, at which time there were sixty-four self-supporting churches and almost 8,000 native workers. Expansion was assisted by the construction of several large boats to navigate the Ruki River system. As the mission grew, its headquarters was moved to Coquilhatville, now known as Mbandaka.

The church in the United States very early adopted as its goal the building of an indigenous church, and soon saw that in terms of the mission becoming self-supporting and self-governing. Leadership began to be trained soon after a congregation was formed, and from early on the number of native workers far outnumbered the missionaries, and many were ordained as ministers. The church was granted autonomy in 1964, though it has continued to receive support both from the Christian Church and from Germany through the United Evangelical Mission.

In 1971, following the rise to power of Mobutu Sese Seko and the change of the country's name to Zaire, the Disciples of Christ merged into the Church of Christ in Zaire as the Community of Disciples of Christ. The Disciples of Christ had grown into one of the largest of the Protestant churches in the Congo, with more than 650,000 members by the mid-1980s.

The Church of Christ in the Congo—Community of Disciples of Christ operates an extensive system of primary and

Church of Christ in the Congo—Community of Light

secondary schools, and a theological school at Bolenge. It has placed great emphasis on assisting people in the development of modern agricultural techniques.

The church is a member of the WORLD COUNCIL OF CHURCHES.

Address:

Church of Christ in the Congo—Community
of Disciples of Christ
B.P. 178
Mbandaka
Democratic Republic of the Congo

Sources:

Survey of Service. St. Louis, MO: Christian Board of Publication, 1928.
Van der Bent, Ans J., ed. *Handbook/Member Churches/World Council of Churches*. Geneva: World Council of Churches, 1985.

Church of Christ in the Congo—Community of Light

The Community of Light was founded in 1931 in the Congo, but it traces its beginning to 1918, when the father of Kayuwa Tshibumbu Wa Kahinga, the present patriarch of the church, gave his life to the service of God. The elder Kayuwa began to preach in the town of Kafinga and to gather a congregation. He taught that Sunday was the holy day instituted by God in the fourth commandment (Exodus 20:8) and that it was the church's duty to preach the Gospel for the liberation of the whole person.

The Community of Light, formally organized in 1931, adopted an orthodox Christian, Bible-based perspective. As it grew it developed a program that was integrated into the life of the society. Wednesday became a day for Bible studies and prayer meetings, and the first Friday of each month was a time for the whole congregation to gather for a special spiritual meeting.

As the church spread, the various congregations organized a general assembly, the highest legislative body. The assembly meets annually. The church is led by its patriarch and the bishops. The bishops gather twice annually. Each parish has a monthly gathering to conduct any immediate business. The church carries on a program of health care for the public and has sponsored programs in agricultural development and cattle breeding.

The church has a strong evangelistic program, which includes organized meetings for women and for youth, vacation Bible schools, and evangelistic campaigns. Churches offer literacy courses for adults.

In the 1980s the church had more than 220,000 members. In the 1970s, as mandated by the government, it joined with the other churches in the Church of Christ in the Congo, but has an ecumenical outlook, indicated by its

membership in the WORLD COUNCIL OF CHURCHES. Additionally, it has a close relationship with the CHRISTIAN CHURCH (DISCIPLES OF CHRIST).

Address:

Church of Christ in the Congo—
Community of Light
B.P. 10498
Kinshasa
Democratic Republic of the Congo

Source:

Van der Bent, Ans J., ed. *Handbook/Member Churches/World Council of Churches*. Geneva: World Council of Churches, 1985.

Church of Christ in the Congo—Community of Presbyterians

The Church of Christ in the Congo—Community of Presbyterians grew out of the missionary thrust of American Presbyterians (now the PRESBYTERIAN CHURCH [U.S.A.]) who opened a station at Luebo in 1891. The church began to move quickly to develop indigenous leadership, and the appointment of teaching evangelists and the ordination of pastors occurred before the organization of local churches. The missionaries pursued a policy of recruiting capable leaders and placing them in charge of areas in which they served as evangelistic arms of the mission endeavor.

More formal congregations began to emerge in the years after World War I, and the more complete presbyterian church order, complete with local church elders and deacons, began to appear. These congregations could also take the more formal step of calling their pastors. Presbyteries were organized, and they in turn came together to constitute a synod. In 1959, the missionaries relinquished control, and the Presbyterian Community became an autonomous body. It received government recognition the following a year.

Presbyterians in the Congo were among the leaders in the ecumenical movement and participated fully in the Protestant Council of the Congo formed in 1924. This council was one of the first formal attempts outside the West of Protestant churches to coordinate their work in missions. It was also one of the first places in which the split between the more liberal socially active churches and the more conservative evangelistically oriented churches began to appear.

The Presbyterians were among the more liberal groups, their stance emphasizing the need for broad ecumenical relationships among the churches. They were among the churches giving their support to the idea of the creation of the Church of Christ in Zaire, soon after the coming to power of Mobutu Sese Seko in 1970. Mobutu forced all of the churches into a single ecclesiastical organization much

more closely tied together than a mere council of churches, though the former denominations were able to keep some denominational identity. As they later saw the attempts of the Mobutu regime to use the new united church for political purposes, church leaders became critics of the arrangement.

The Presbyterian Community has suffered two schisms. First, in 1967, a group in Eastern Kasai withdrew to form the Presbyterian Community of Eastern Kasai. Then, in 1982, the leadership of the Church of Christ in Zaire attempted to impose an episcopal polity on the Presbyterian Community. Although most Presbyterians opposed this proposal, Pastor Jean Bakatushipa liked the idea and was consecrated as a bishop. He was then excommunicated from the Presbyterian Community and with his supporters established the Presbyterian Community in Western Kasai.

Over the years various Presbyterian and Reformed churches established missions apart from the American Presbyterian effort, and several of these grew into independent churches. A number of these formed the Reformed Conference of Zaire (now the Alliance Réformée du Congo-Kinshasa) in 1988.

The Presbyterian Community is the largest Presbyterian body in the Congo and one of the largest non-Catholic churches in the country. In the mid-1990s it reported 1,250,000 members. Its General Assembly is its highest legislative body. It is a member of the WORLD COUNCIL OF CHURCHES and the WORLD ALLIANCE OF REFORMED CHURCHES.

Address:

Church of Christ in the Congo—
Community of Presbyterians
c/o Procure CPZa
B.P. 1799
Kinshasa
Democratic Republic of the Congo

Sources:

Bauswein, Jean-Jacques, and Lukas Vischer, eds. *The Reformed Family Worldwide: A Survey of Reformed Churches, Theological Schools, and International Organizations*. Grand Rapids, MI: William B. Eerdmans Publishing Company, 1999.

Van der Bent, Ans J., ed. *Handbook/Member Churches/World Council of Churches*. Geneva: World Council of Churches, 1985.

Church of Christ in the Congo— Episcopal Baptist Community of Africa

The Episcopal Baptist Community of Africa is a relative new missionary endeavor, founded in 1956 by a Swiss Baptist minister, E. Clemann, assisted by Kabwe-ka-Leza and other Congolese Christians. Though Baptist in belief and maintaining close relationships with Baptist churches in

Europe, it has adopted an episcopal mode of organization. The church grew quickly, and as congregations were formed it developed an extensive educational program of primary and secondary schools, Bible schools, and maternity schools. It also manages a variety of medical and diaconal facilities. Work is conducted in French, Swahili, and Kiluba.

The church is led by its bishop, three auxiliary bishops, and the general auxiliary conference. The conference meets every five years. There is an episcopal cabinet that carries on the administration of the church on a day-to-day basis. There is also a council for each region of the church. The bishop nominates candidates for auxiliary bishop, and they are approved by the episcopal conference. Candidates for the ministry are approved by the episcopal cabinet. Both male and female candidates are accepted. Ministers must have a thorough education in the Bible and theology, given through the church's Higher Theological Institute. Some also study with the Theological Faculty at the University of Kinshasa or the Theological School in Kananga.

By the mid-1980s the church reported 70,000 members. It retains close ties with the European Association of Baptist Churches and with various Baptist unions, especially those in French-speaking countries, from which it receives volunteer workers. It was a founding member of the Church of Christ in the Congo, the united church mandated by the government in 1970. However, the church has an ecumenical outlook and has also joined the WORLD COUNCIL OF CHURCHES.

Address:

Church of Christ in the Congo—
Episcopal Baptist Community of Africa
B.P. 2809
Lubumbashi
Democratic Republic of the Congo

Sources:

Van der Bent, Ans J., ed. *Handbook/Member Churches/World Council of Churches*. Geneva: World Council of Churches, 1985.

Wardin, Albert W., ed. *Baptists around the World*. Nashville: Holman Publishers, 1995.

Church of Christ in the Congo— Evangelical Community

The Evangelical Community in the Congo began in the 1880s with the arrival of missionaries in the then Belgian Congo from the MISSION COVENANT CHURCH OF SWEDEN, which emerged in the nineteenth century from the spread of the Pietist Movement into Scandinavia. The first missionary, Carl Johann Engvall, worked in cooperation with the Livingstone Inland Mission, an interdenominational Protestant mission founded in 1878 by Baptist minister Alfred Tilley (1821–1905). Their initial work in the

Congo was eventually turned over to the American BAPTISTS. As the Swedish work grew, some of the American Baptist work was turned over to the Swedish Mission.

The Swedish Mission became an independent Evangelical Church in 1961, after the Congo became an independent nation as Zaire (now the Democratic Republic of the Congo). Soon afterwards, the government ordered the nation's Protestant groups to join in one organization, the Church of Christ in the Congo, as a prerequisite for receiving state recognition in the new independent state. Each of the member units of the Church of Christ became known as a community.

The church's centers are primarily located in the countryside, where it supports several hospitals and a large medical ministry. The Evangelical Community also maintains close connection with the Evangelical Church of the Congo in the neighboring Republic of the Congo (formerly Middle Congo). It is through that church that it may be reached. In the 1990s, it reported some 115,000 members. It is a member of the WORLD COUNCIL OF CHURCHES and the WORLD ALLIANCE OF REFORMED CHURCHES.

Address:

Church of Christ in the Congo–Evangelical Community
c/o Pastor Alphonse Mbama
B.P. 3205
Brazzaville
Republic du Congo

Sources:

Bauswein, Jean-Jacques, and Lukas Vischer, eds. *The Reformed Family Worldwide: A Survey of Reformed Churches, Theological Schools, and International Organizations*. Grand Rapids, MI: William B. Eerdmans, 1999.
Van der Bent, Ans J., ed. *Handbook/Member Churches/World Council of Churches*. Geneva: World Council of Churches, 1985.

Church of Christ in the Congo–Mennonite Community

The Church of Christ in the Congo–Mennonite Community dates to the arrival of the first Mennonite missionaries in the 1890s. However, in 1912 the Defenseless Mennonite Church (now known as the Evangelical Mennonite Conference) and the Central Illinois Mennonite Conference (now an integral part of the General Conference Mennonite Church), both based in the United States, organized the Congo Inland Mission. The mission assumed hegemony of the Mennonite work that was located southeast of Kinshasa and west of the Kasai River. In 1914, the missionaries supported by the Swedish Baptist Mission merged their work into the Congo Mission. The work grew slowly but steadily for the next half century. A number of Mennonite churches contributed both money and personnel to the Congo Mission.

In February 1960, in anticipation of the forthcoming independence, the mission was turned over to local control, and it emerged as an independent Mennonite church in the Congo, though the missionaries remained in the field to supply continuing support. The action proved fortuitous, as the missionaries were expelled before the end of the year. They returned briefly before being expelled again. In 1970, like other churches in the Congo, the Mennonite Church became a community in the Church of Christ in the Congo and assumed its present name.

The Mennonite Community headquarters are in the city of Tshikapa in West Kasai, but is best contacted through the Mennonite Central Committee in Kinshasa. As the new century begins, it has approximately 85,000 members. It is a member of the WORLD COUNCIL OF CHURCHES.

Address:

Church of Christ in the Congo–Mennonite Community
c/o Mennonite Central Committee
B.P. 4081
Kinshasa
Democratic Republic of the Congo

Sources:

Dyck, Cornelius J. *An Introduction to Mennonite History: A Popular History of the Anabaptists and the Mennonites*. Scottsdale, PA: Herald Press, 1967.
Loewen, Melvin J. *Three Score: The Story of an Emerging Mennonite Church in Central Africa*. Elkhart: Congo Inland Mission, 1972.
Van der Bent, Ans J., ed. *Handbook/Member Churches/World Council of Churches*. Geneva: World Council of Churches, 1985.
Weaver, William B. *Thirty-Five Years in the Congo: A History of the Demonstrations of Divine Power in the Congo*. Chicago: Congo Inland Mission, 1945.

Church of Christ in the Congo–Presbyterian Community of Kinshasa

In 1955 the Presbyterian mission that had been established by the American Presbyterians (now the PRESBYTERIAN CHURCH [U.S.A.]) was shaken by a controversy in Leopoldville (now Kinshasa). Leadership in the area of the capital wanted to redirect its program to meet the needs of what it saw as an emerging urban area and of the growing educated middle class. This controversy led to a break with the mission, and the African leadership established an independent church. The lay membership of the church provided some of the dynamism for which the church became known, and that drive, coupled with the strength of the church because of its location in the major city of the country, gave it a level of influence beyond that which its actual size might suggest.

The church cultivated an emphasis on worship, but it was hurt in the 1960s when a wave of Pentecostalism swept

through the membership; in 1962 some 1,500 members left to form a Charismatic church. On the other hand, the church rebounded under the able leadership of the Rev. Josue Tashimungu in the 1970s. Tashimungu emerged as one of the major architects of the Church of Christ in the Congo, the federation of Protestant churches that was forced upon the country in the 1970s following independence and the emergence of Mobutu Sese Seko as the country's strongman.

The Presbyterian Community of Kinshasa moved from being a leading voice in the formation of the federated church to being one of its strongest critics as the church's leadership began to impose an authoritarian rule on the church and the Mobutu government tried to use the church to manipulate the Protestant community. Among the significant issues it confronted was the 1980s attempt by the government to transform the Church of Christ into an episcopally led organization.

In the 1990s the Presbyterian Community of Kinshasa reported approximately 65,000 members. An ecumenically active body, it has joined the WORLD COUNCIL OF CHURCHES and WORLD ALLIANCE OF REFORMED CHURCHES and has been very active in the Alliance Réformée du Congo-Kinshasa, a cooperative body for churches of the Reformed tradition in the country.

Address

Church of Christ in the Congo—
Presbyterian Community of Kinshasa
B.P. 91
Boulevard Lamumba no. 2860
Limete
Kinshasa
Democratic Republic of the Congo

Source:

Bauswein, Jean-Jacques, and Lukas Vischer, eds. *The Reformed Family Worldwide: A Survey of Reformed Churches, Theological Schools, and International Organizations*. Grand Rapids, MI: William B. Eerdmans, 1999.

Church of Christ in the Congo— Province of the Anglican Church of the Congo

Of all the Anglican provinces, the one serving the Congo had the most unique beginning. In 1895, the chief of Boga invited the two Ugandan Anglican evangelists to preach and to teach his people, who resided in the Semliki River valley. The chief did not like their message, and stopped their support. They returned to Uganda. At that point, Apolo Kivebulaya, a former soldier, offered himself as a catechist (lay instructor). He was subsequently sent to Boga, in 1896. Kivebulaya's opposition to some of the tra-

ditional religious practices hindered his progress for a period, and for a time he was jailed on charges that later proved to be unfounded. His example under pressure proved persuasive to many, including the chief who had originally opposed him.

Then in 1915, the border between Uganda and the Congo was altered, and Boga, formerly in western Uganda, became part of the eastern Congo. By this means, Anglicanism came to the Congo, though the work remained under the jurisdiction of the bishop in Uganda. Kivebulaya lived until 1993 and spent the better part of his life training a new generation of leaders.

In 1969, Theodore Lewis, an American Foreign Service officer, visited Boga, and found approximately a dozen ministers caring for some 25,000 members. He petitioned the CHURCH OF ENGLAND to place a bishop in the Congo. In 1972, with the support of the CHURCH MISSIONARY SOCIETY, Philip Ridsdale, an English missionary, arrived as the first bishop. He was subsequently succeeded by a lineage of African bishops.

In 1970, the government of what was then Zaire demanded that all of the Protestant churches unite into the Church of Christ in Zaire (now the Church of Christ in the Congo). This body succeeded the former Congo Protestant Council (founded in 1924), and the Anglican Church became Church of Christ in Zaire—Anglican Church of Zaire. In 1992, the Anglican Church of Zaire became a province with its own archbishop, Patrice Njojo Byankya. With the overthrow of Zairean leader Mobutu Sese Seko in 1997 and the reorganization of Zaire as the Democratic Republic of the Congo, the present Church of Christ in the Congo—Province of the Anglican Church of the Congo emerged.

The Province of the Congo is headed by its archbishop, Most Rev. Njojo Byankya (B.P. 154, Bunia, Democratic Republic of the Congo). As the new century begins, it has grown substantially and now reports a membership of 300,000. There are five dioceses. The church is supported by the Congo Church Association, based in the United Kingdom, which serves as an advocate for the Congo within the Church of England and maintains an Internet site providing history and other information on the church at <http://www.congchurchassn.org.uk/>. The church is a member of the worldwide ANGLICAN COMMUNION and the WORLD COUNCIL OF CHURCHES.

The church remembers Apolo Kivebulaya as its apostle on the anniversary of his death, May 30.

Address:

Church of Christ in the Congo—
Province of the Anglican Church
of the Congo
P.O. Box 25586
Kampala
Uganda

Sources:

The Church of England Yearbook. London: Church Publishing House, published annually.
 Kane, J. Herbert. *A Global View of Christian Missions*. Grand Rapids, MI: Baker Book House, 1971.

Church of Christ, Scientist

Christian Science is a metaphysical religion with a spiritual healing component based on the revelations of Mary Baker Eddy (1821–1910), revelations received after a fall on the ice in 1866. Eddy, a semi-invalid, had in the past been assisted in her health problems by Phineas Parkhurst Quimby (1902–1866), a mesmerist and spiritual healer in Belfast, Maine. Since he died in 1866, Eddy was confined to bed without his services after her fall. While she was reading the Bible, she received what she saw as a divine healing. After the healing, she got up and walked. Later, perceiving her mission to be divine, she began to explore Scripture and wrote her first major treatise, *Science and Health* (later expanded as *Science and Health with Key to the Scriptures*), in 1875. Her work formed the theological cornerstone for the church and today is believed by Christian Scientists to be a companion volume to the Bible.

Eddy believed that Christian Science had been revealed to her alone and started the Christian Science Association for her students near Boston in 1876. Her religion was a controversial one, frequently called the “Boston Craze” by newspaper writers. She suffered attacks from former Quimby student Julius Dresser (1838–1893), who accused her of pirating the healing work of Quimby without giving him credit. The polemics continued for a number of years, even after the death of Eddy, and the historical repercussions eclipsed the history of New Thought (i.e., those metaphysical churches like the UNITY SCHOOL OF CHRISTIANITY and RELIGIOUS SCIENCE whose history parallels Christian Science) and tainted Christian Science itself until late in this century.

Eddy trained others how to heal in silence using her specific methodology when she formed her first class in 1870. In 1879 she organized the Church of Christ, Scientist, in Lynn, Massachusetts, later, in 1881, moving it to Boston, where she allowed her students to ordain her as the sole pastor. (Church services today are conducted by readers, who follow her precise lessons for each Sunday of the year.) In 1882 she founded the Massachusetts Metaphysical College, where she taught her students to be Christian Science practitioners. It flourished for several years, and then Eddy closed its doors in 1889.

Many of her brightest students, such as Emma Curtis Hopkins (1853–1925), Ursula Gestefeld (1845–1921), and Augusta Stetson (1842–1928), left Christian Science to found other churches or academies for spiritual training. Later these religious entrepreneurs and others like

them became strong influences of the eclectic New Thought movement. Despite Eddy’s attempt to wed Christian Science with Christianity and divorce it from New Thought, it differs from normative Protestantism because of the interpretation of God as monistic, not monotheistic, that is, because God is seen as the one underlying reality of the whole universe, rather than as a Creator separate from his creation. In other words, God is a principle, not a person, and that principle is Life, Truth, Love, Substance, and Intelligence.

Eddy fully reorganized her church in 1892 and developed the *Church Manual* and bylaws, which gave it the organizational configuration that it has today. There is a five-member governing board, which runs the administration by the authority vested in it by the Mother Church. The board charters branch churches, which operate with democratic control within the framework of the *Church Manual*. Perhaps the most well-known component of the church is the Christian Science Publishing Society, which has its own board of directors. Publications include the award-winning newspaper the *Christian Science Monitor*, the *Herald of Christian Science* (published in twelve languages and braille), the *Christian Science Journal* (whose first full-time editor was Emma Curtis Hopkins, who later went on to found organizational New Thought), the *Christian Science Sentinel*, and the *Herald of Christian Science Quarterly*, all published in Boston.

A major controversy hit the church’s leadership in the early 1990s, and some administrators resigned in protest or were fired. Several of the issues concerned the expansive development of television as a promotional device, the spending of church monies in ventures that were considered speculative by some, and most importantly what appeared to be autocratic control by the board of directors.

There are approximately three thousand churches worldwide. Membership is unknown. The complex housing the church headquarters (address given below) has become a mecca for tourists as well as visiting Christian Scientists and features a number of educational and religious exhibits. Mary Baker Eddy as a religious entrepreneur earned the longest entry in *Notable American Women*.

Address:

Church of Christ, Scientist
 Christian Science Church Center
 175 Huntington Ave.
 Boston, MA 02115
<http://www.tfccs.com>

Gail M. Harley

Sources:

Christian Science: A Sourcebook of Contemporary Materials. Boston, MA: Christian Science Publishing Society, 1990.

- Gill, Gillian. *Mary Baker Eddy*. Reading, MA: Perseus Books, 1998.
- Gottschalk, Stephen. *The Emergence of Christian Science in American Religious Life*. Berkeley: University of California Press, 1978.
- Peel, Robert. *Mary Baker Eddy*. 3 vols. New York: Holt, Rinehart and Winston, 1971.

Church of England

The Church of England, the primary religious organization in the United Kingdom, originated with the movement of Christianity to the British Isles during the years of the Roman occupation. Scattered communities of Christians were known by the second century, and the first martyr, Saint Alban, was killed during one of the periods of persecution in the third century. Bishops from London and York participated in the councils held at Arles (314) and Ariminum (359).

The miniscule British church experienced what is considered a new beginning at the end of the sixth century with the arrival of Augustine (d. 604; not to be confused with the North African bishop/theologian of the same name, 354–430), who came to Canterbury at the request of Pope Gregory the Great (c. 540–604). He converted Ethelbert, the local ruler, was named archbishop, and established Canterbury as the center of the British church. Following Gregory's plan for organizing the work in Britain, a second major episcopal see for the north was established in York, the primary Roman city in the north. Augustine began the task of bringing the church as it then existed under the more direct authority of Rome and of evangelizing the mass of the island's inhabitants, who still followed their pagan faith. Through the seventh century, much of the island was evangelized and the subordination to Rome completed. A rich monastic life developed.

The conquest of England by William the Conqueror in the eleventh century brought French Norman influence to the fore in England. Normans succeeded to the major offices in the church. The church was, if anything, made even more Roman, due to the special ties that the Normans had to the pope. William appointed the Norman Lanfranc as the new archbishop of Canterbury in 1070, and Lanfranc set about the reorganization of the church, which included the imposition of clerical celibacy and the separation of the ecclesiastical courts from the secular. The church also took part in the reorganization of the land along feudal lines. Bishops and abbots assumed a new importance as large landowners. It also set up the significant struggles between church and state that led to the assassination of archbishop of Canterbury Thomas à Becket in 1170 and the withdrawal by King Henry I of the demands he had made for the submission of the church.

Although the church experienced many issues and changes in the next five centuries, none were so critical for

its future as its response to the Protestant Reformation in the sixteenth century. Initially, Reformation ideas made little headway in England, as both king and bishops were loyal to Rome. However, for a variety of political and personal reasons, King Henry VIII (r. 1509–1547) began to separate the church from papal authority. The initial crisis came when he decided to divorce Catherine of Aragon (1485–1536), the daughter of the king and queen of Spain. When the pope refused to alienate the Spanish crown by granting a divorce, Henry forced the parliament to enact a series of legislative acts (1534–1535) that changed the allegiance of the British church from the pope to the king. There was no change in doctrine, and no softening of the harsh attitude toward Lutherans in the country. He then moved against the monasteries to claim their land revenues for his own depleted treasury.

Even though Henry flirted with Protestantism, it was not until the reign of his son, Edward VI (r. 1547–1553), that Protestantism made any real progress. During his brief reign, the Protestants who had become his chief counselors and guardians promulgated Protestant belief and practice with a vengeance. However, after five years, the sickly Edward died, to be replaced by his sister Mary (r. 1553–1558), a loyal Roman Catholic. She and her supporters attempted to return the Church of England to its former position within the ROMAN CATHOLIC CHURCH and in the process executed a number of Protestant leaders. So extensive was the persecution that it earned her the lasting hatred of the Protestant community and her popular designation as Bloody Mary.

In 1558, Elizabeth I (1533–1603) inherited a land divided between Catholics and Protestants. Her great accomplishment was the articulation and enforcement of what became known as the *via media*, the middle way, a new path drawing upon both Protestantism and Roman Catholicism that led to the unique Anglican tradition of the modern world. She reinstated the Act of Supremacy that had established her father as head of the British church and assumed the title of supreme governor of the church. She also authorized a new Protestant edition of the Prayer Book, the primary liturgical document for the church. In 1559, the Roman Catholic bishops resigned, and new bishops loyal to Elizabeth were installed in their place. Pope Leo XIII declared the orders of the new bishops invalid. In 1570, Elizabeth was excommunicated from the Roman Catholic Church.

In the meantime, Calvinist Protestantism gained a foothold in Scotland, and in 1580 the CHURCH OF SCOTLAND became officially Presbyterian in belief and worship. In England, some Protestants proposed various programs for further purifying the Church of England (whence their popular name of Puritans), most of which involved the replacement of bishops with an alternate form of church authority. The largest grouping among the Puritans were the

Presbyterians. In the 1640s, they came to the fore in England and became the dominant force in Parliament, which entered into the open conflict with King Charles I (r. 1625–1649) known as the English Civil War, which ended in the overthrow and execution of the king. In 1645, Parliament forbade the Prayer Book and outlawed Anglicanism. In 1647, an assembly of Presbyterian leaders issued the Westminster Confession of Faith and the Westminster Catechism, the primary statements of British Presbyterianism.

Anglicanism reached its lowest ebb during the years of the Commonwealth under Protestant Oliver Cromwell (r. 1649–1658). However, his successor proved inept, and a new king restored the monarchy. Charles II (r. 1660–1685) reestablished Anglicanism in 1662. The Church of England has remained the official church of the land since that time. The Puritans now faced official disapproval, and they went through a period of persecution and discrimination until the Act of Toleration of 1689 established a system by which dissent from the established church could be institutionalized in different churches as long as they basically accepted the Anglican statement of faith as embodied in the Thirty-nine Articles, drawn up under Elizabeth I. These articles present a set of orthodox Christian affirmations concerning God and Christ, affirm two sacraments (baptism and the Lord's Supper), make no mention of bishops, and specifically deny a variety of Roman Catholic beliefs, most notably transubstantiation and the veneration of the Virgin Mary.

The reestablishment of Anglicanism, the continued outlawing of Roman Catholicism, and the period of official disapproval of Protestantism led many to come into the reestablished Anglican Church while retaining their Roman Catholic and Protestant tendencies. This led to the development of three recognizable groupings within the church and its leadership. Those favoring Protestantism formed a Low-Church wing. They enjoyed a period of prominence in the eighteenth century during the Evangelical Awakening associated with the rise of METHODISM. Those who favored an emphasis on ritual that brought them closer to Roman Catholic practice formed the High-Church or Anglo-Catholic wing. They experienced a period of marked revival in the nineteenth century. In the middle were the latitudinarians who attempted to mediate between the two extremes. These three groupings continue in strength to the present in both the Church of England and the worldwide Anglican movement

Soon after their reestablishment in power, Anglican leaders became aware of the significant number of British citizens who now resided outside of the country, especially in the newly discovered lands of the Americas. The large number of Anglicans who had settled in the American colonies were especially in need of leadership. Following a period of work in the American colonies in the 1690s, Dr. Thomas Bray (1656–1730) returned to England and led in the founding of two organizations to assist in the development

of the church and clergy outside of England, the Society for the Promotion of Christian Knowledge and the SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS (SPG). The former set itself the task of producing inexpensive Christian literature for mass circulation. The latter began the recruitment of Anglican ministers for service abroad, especially in America.

The establishment of Anglican parishes abroad was initially seen as simply an extension of the church at home, and foreign churches were attached to British dioceses. No bishops were consecrated for service overseas until 1787, when Charles Ingalls became the bishop of Halifax, Nova Scotia. Prior to his taking office, however, the American Revolution had swept the Anglicans in the new United States into a very different situation. They reorganized as the Protestant Episcopal Church (now the EPISCOPAL CHURCH), the first Anglican church independent of the administrative authority of the Church of England.

The American Revolution and the loss of its work in the American colonies, coupled with the development of the British Empire, led to the reorientation of the SPG and the founding of two additional organizations focused upon building the church worldwide, the CHURCH MISSIONARY SOCIETY (1799) and the British and Foreign Bible Society. The SPG having become identified with the High-Church wing of the church, the Church Missionary Society channeled the energies of the Low-Church wing and became the single most important agency of the church in establishing the Church of England throughout the colonies.

The nineteenth century became the era of the great spread of the Church of England internationally. With the appointment of a bishop for Australia (in 1835), New Zealand (1841), and South Africa (1947), the changing global nature of the church became evident to all. This change was further signaled by the meeting in 1867 of the first Lambeth Conference, calling together the whole Anglican episcopate. That conference has continued to meet at ten-year intervals. In 1888, the bishops issued an important statement concerning the basis of the Anglican tradition in four principles: (1) the Holy Scriptures, (2) the Apostles' and Nicene Creed, (3) the two sacraments of baptism and the Lord's Supper, and (4) the historic episcopate.

The Lambeth Quadrilateral (as it came to be known), as articulated in 1888, became the basis from which the Church of England has in the twentieth century become a leader in the ecumenical movement. The church participated (on many occasions as host) in the conferences that led to the creation of the WORLD COUNCIL OF CHURCHES in 1948. It has also moved to establish special relationships with the Moravian Church, the Old Catholic Church, and the several Orthodox churches. It has also carried on a long-standing dialogue with the Roman Catholic Church, in the hopes of healing the rift brought on by the Reformation.

Although still the state church and the largest church in England, the Church of England has been stung by the widely reported findings of the steady erosion of public support for the church indicated by low attendance and the steady decline in the percentage of babies baptized and youth confirmed in the church. Nevertheless, the archbishop of Canterbury remains one of the more important world Christian leaders. In 1968, the Lambeth Conference recommended that the various Anglican bodies, including the Church of England, consider the ordination of females to the offices of deacon and priest. Subsequently, in 1994, the Church of England ordained the first female to the priesthood. To date it has not selected a female for the office of bishop.

The Church of England has 43 dioceses, which include some 13,000 congregations across England, the Isle of Man, the Channel Islands, the Isles of Scilly, and a small part of Wales. An additional diocese in Europe includes 260 congregations across Europe, Morocco, Turkey, and the Asian countries of the former Soviet Union. An estimated 25 million people currently residing in the United Kingdom (approximately half the residents) have been baptized in the Church of England. Active membership, as measured by reception of Holy Communion on Easter Day, is far lower. In 1997, 1,172,000 people received communion.

At the beginning of the twentieth century, the Church of England was a global body, with branches throughout the British colonial empire. Since World War II, that empire has been dismantled, and in keeping with the changes in missions throughout Christendom, the church granted autonomy to its affiliated branches in different countries and reorganized the whole of the world ANGLICAN COMMUNION as a fellowship of like-minded bishops and churches. In a somewhat different status are the Anglican parishes throughout continental Europe. These parishes, usually one or two per country, serving primarily expatriates, have been organized into the Diocese of Europe, whose headquarters is in London.

Address:

General Synod of the Church of England
Church House
Great Smith St.
London SW1P 3NZ
United Kingdom
<http://www.england.anglican.org/>

Source:

Wakeman, Henry Offley. *An Introduction to the History of the Church of England*. London: Rivingtons, 1947.

Church of God (Anderson, Indiana)

The Church of God (Anderson, Indiana), one of the leading representatives of the nineteenth-century HOLINESS

MOVEMENT, was founded in 1880 by Daniel Warner (1842–1925), formerly a minister of the Church of God, General Council. The Holiness movement had emerged among the several Methodist churches in the middle of the century and emphasized the belief that God could impart sanctification (holiness) to Christian believers as a special work of the Holy Spirit. Within Holiness churches, the experience of sanctification has been seen as the common experience of the Christian life.

Because of his belief in sanctification, Warner was expelled from the Church of God, General Council. He organized the new Church of God with a congregational polity. The highest legislative body for the church is the General Assembly, which meets annually. The assembly oversees the various agencies and schools established by the church. The church did not adopt a creed, but generally follows Holiness teachings and places a central emphasis upon evangelism and missionary endeavors. It celebrates three ordinances, all seen as symbolic acts of obedience: baptism, the Lord's Supper, and the washing of feet. Baptism is by immersion, the Lord's Supper is open to all Christians, and foot washing occurs annually on Maundy Thursday (during the week preceding Easter).

The church quickly developed an expansive missionary program and currently sponsors missionaries in 87 countries, the majority in Central and South America and the Caribbean Islands. It is one of the few Protestant churches sponsoring work in Egypt.

The church has 2,297 congregations in the United States (2000) and 50 congregations in Canada, with approximately 230,000 members. The church is affiliated with the CHRISTIAN HOLINESS PARTNERSHIP and the National Association of Evangelicals, through which it is additionally related to the WORLD EVANGELICAL ALLIANCE.

Address:

Church of God
P.O. Box 2420
Anderson, IN 46018
<http://www.chog.org>

Sources:

Callen, Barry L., ed. *The First Century*. 2 vols. Anderson, IN: Warner Press, 1979.
Miller, Milburn H. *Unto the Church of God*. Anderson, IN: Warner Press, 1968.
Stern, R. Eugene. *We Reach Our Hands in Fellowship*. Anderson, IN: Warner Press, 1960.

Church of God (Cleveland, Tennessee)

The Church of God traces its origin to August 19, 1886, when Missionary Baptist ministers Richard Green Spurling (1857–1935) and his father, Richard Spurling (1810–1891), organized the Christian Union in Monroe County, Tennessee. Reacting to the exclusivism of the Landmark Baptist

movement, the Spurlings called for Christian unity based on a testimony of Jesus Christ as savior and a covenant to take the New Testament as the basis of doctrine and practice.

Over the next few years R. G. Spurling founded several congregations in eastern Tennessee. In 1902 he organized the Holiness Church at Camp Creek, North Carolina, in the home of William F. Bryant (1863–1949). This congregation conserved the results of a 1896 revival that had introduced the doctrine of sanctification as a second definite work of grace and located the group in the American Holiness movement and its growing use of Pentecostal language (i.e., baptism of the Holy Spirit) to describe the sanctification experience. Following this revival, many people testified of speaking in tongues and of experiences of divine healing. When Indiana-born Ambrose J. Tomlinson (1865–1943) joined the group in 1903, he was immediately selected as pastor and served as leader of the denomination until his ouster in 1923, amidst controversy over polity and financial management. Activities moved to Cleveland, Tennessee, in 1904 when Tomlinson relocated there. Reflecting a belief that it was restoring the New Testament Church of God as addressed by Paul in the Scriptures, the Assembly chose the name Church of God in 1907, and the denomination became firmly established in the Pentecostal movement following the Spirit baptism experience of Tomlinson in 1908. Publication of the *Church of God Evangel* began in 1910. A list of Teachings was published in 1910, and a Declaration of Faith was approved in 1948, following debate over the nature of sanctification.

International efforts began in late 1909 and early 1910, when a missionary team composed of Edmond and Rebecca Barr and R. M. and Ida Evans, along with Carl M. Padgett, took the Pentecostal message to the Bahamas. Over the years the movement supported various missionaries and finally established a standing missions board in 1926. The last half of the twentieth century saw the development of amalgamation agreements with several indigenous Pentecostal organizations, including the Full Gospel Church of God in Southern Africa (1951) and Gereja Bethel Indonesia (Indonesian Bethel Church of God) (1970). These national organizations assent to Church of God doctrine and practice with some minor variations. In 2000 the Church of God had 31,560 congregations in 159 countries and claimed 5,766,680 members worldwide.

Although continuing many practices of Appalachian Baptists, such as believer's baptism, shouting, and foot washing, Tomlinson developed a modified episcopal form of church polity, which combines an assembly composed of all members who wish to attend and an episcopal system of appointments. The general overseer and many other officials are elected biennially at the International General Assembly. Field directors, superintendents, and state and national overseers supervise in various geographical divisions.

Address:

Church of God (Cleveland, Tennessee)
Keith and 25th Sts.
P.O. Box 2430
Cleveland, TN 37320–2430
<http://www.churchofgod.cc>

David G. Roebuck

Sources:

- Conn, Charles W. *Like a Mighty Army: A History of the Church of God, Definitive Edition, 1886–1995*. Cleveland, TN: Pathway Press, 1996.
- Minutes of the 68th General Assembly of the Church of God*. Cleveland, TN: Pathway Press, 2000.
- Roebuck, David G. "Restorationism and a Vision for World Harvest: A Brief History of the Church of God (Cleveland, Tennessee)." *Cyberjournal for Pentecostal-Charismatic Research*, volume 5: <http://www.pctii.org/cyberj/index.html>.

Church of God in Christ

The Church of God in Christ ranks among a rare cadre of African American Christian denominations that have congregations on six continents. With over six million members worldwide, the membership of the Church of God in Christ (or COGIC) consists of myriad nationalities in some sixty countries. COGIC has become a global church through the ministry of its missionaries, nationals, and U.S. military families serving around the world.

The Church of God in Christ began as a Holiness fellowship among African American Baptists in Mississippi in 1896. In 1897 its first independent congregation was established as a Holiness church, and the Church of God in Christ has identified 1897 as its founding date. This was also the year that the name Church of God in Christ was given to Charles Harrison Mason (1861–1961), one of the leaders of the fellowship. The fellowship grew throughout the mid-South region of the United States, in addition to establishing a mission in Liberia. During this time, the fellowship became interdenominational, attracting Methodist as well as Baptist congregations into its organization. Theological controversies, however, over the compatibility of Baptist doctrine and Holiness teaching led the African American Baptist state conventions in Mississippi and Arkansas to disfellowship leading Holiness Baptist clergy such as Mason and Charles Price Jones (1865–1949).

In 1907 Mason and two other clergy from the fellowship attended the Azusa Street Revival in Los Angeles. All three clergy received the Pentecostal experience. Mason returned to the South and introduced the Pentecostal message to his Holiness fellowship. Only a minority of the clergy embraced the message; the majority requested that the Pentecostal faction withdraw. Mason retained the name Church of God in Christ and began the process of transforming his

faction of the fellowship into a Holiness-Pentecostal denomination. During the next decade (1907–1917), COGIC functioned as an interracial network of Black and White fellowships. One of the White fellowships served as the core faction in organizing the ASSEMBLIES OF GOD in 1914. Even though COGIC has remained a predominantly African American denomination, it has always had white and Latino members within its American congregations; during various periods of its history, especially the pre–civil rights era, COGIC included white and Latino congregations within its American membership.

Since its reorganization in 1907, COGIC has been led by six leaders, with sixty-six years being divided between two leaders: Mason for forty-four years and J. O. Patterson (1912–1989) for twenty-two years. The current presiding bishop, Gilbert Earl Patterson (b. 1939), was elected in November 2000. Within COGIC ranks have been pioneers and leaders of the gospel music movement in the United States and Great Britain. COGIC has expressed an ecumenical impulse in its earlier involvement in the Fraternal Council of Negro Churches and its present membership in the Congress of National Black Churches. Since 1970, the denomination has sponsored Charles Harrison Mason Theological Seminary, the first accredited Pentecostal seminary in the world. The seminary is a member of the Interdenominational Theological Center, an ecumenical consortium of seminaries affiliated to Presbyterian, Baptist, and Methodist denominations.

COGIC as a Holiness-Pentecostal denomination began to expand beyond the United States during the 1920s, the decade that it established a presence in some of the anchoring countries within its global orbit. By the mid-1920s, it had already been introduced into various countries: Mexico, Jamaica, Panama, the Turks Islands, and Trinidad. In 1924 Alfred B. Cunningham, a Jamaican, returned to Jamaica in order to introduce COGIC to the island. By 1925 Hall, a Turks Islander, returned to the Turks Islands to introduce COGIC there as well as in some other islands in the area. Also in 1925 Mattie McCauley [McCauley], an African American, became the first nonnational commissioned by COGIC; she served in Trinidad.

In 1928 COGIC commissioned Joseph Paulceus, a Haitian, as a missionary to Haiti; he established a congregation on the island in 1929. Paulceus had served as a COGIC elder in Connecticut. In 1929 COGIC entered Canada. C. L. Morton Sr., a Black Canadian, established a congregation in Windsor, Ontario, after serving as a COGIC clergyman in Detroit, Michigan.

Within the Caribbean, Haiti came to take the lead, with currently over 150 congregations, 42 primary and secondary schools, and an orphanage. Dorothy Webster Exume served as the first COGIC missionary to Haiti. In 1947 she opened the first COGIC school, the C. H. Mason School. COGIC personnel later established a presence in other

Caribbean islands, including the Bahamas, Bermuda, the Virgin Islands, Cuba, and the Dominican Republic.

In the 1920s Ms. January, a COGIC member, went to Liberia as a faith missionary without denominational support; in 1930 she was joined by Elizabeth White. Liberia remained the focus of COGIC's African missions until the post–World War II era, when, in 1952, the denomination was introduced to South Africa. It would move into Ghana and Nigeria in the 1960s, and by the 1990s it was present in eighteen African countries. Currently, COGIC's ministry in Africa is led by African nationals.

Among Central and South American countries, COGIC first established a presence in Panama and Mexico. Alfred B. Cunningham of Jamaica opened work in Panama in 1924, and the next year E. L. Strait started work at Las Cruces, Mexico. The ministry in Mexico was assisted by Latino COGIC congregations in Colorado. During the late 1920s, Mattie McCauley shifted her focus to Costa Rica. In 1956/1957 Rev. Richard Fidler introduced the church to Cuba. Through his contacts on the island, 40 congregations joined or were established. During the early 1970s, work expanded to Belize, Guatemala, Panama, Colombia, Guyana, Brazil, Argentina, and Chile.

COGIC spread to Asia through the ministry of Archie Buchanan, a soldier stationed in Japan in the 1950s. During the 1960s, COGIC worked in India with an affiliated Pentecostal movement, the INDIAN PENTECOSTAL CHURCH OF GOD, led by K. E. Abraham. With over 110 congregations in India, India has the largest COGIC presence in Asia; these congregations joined COGIC after the affiliated relationship with the Indian Pentecostal Church changed. The COGIC presence in the Philippines, begun in the 1960s, was strengthened through the activities of COGIC military personnel at U.S. bases in the Philippines. Then Buchanan, along with Paul K. Hong, introduced the ministry to South Korea in 1970. Work later spread to Thailand, Sri Lanka, and New Guinea. The COGIC presence in Australia originated from South African congregations.

COGIC entered Europe in 1948 through a COGIC family, the McLachlans, from Jamaica, who immigrated to England. In subsequent years COGIC expanded within the Afro-Caribbean immigrant community. It spread to Germany among military personnel, and then to Italy and Bulgaria.

Currently, the nationality of COGIC membership varies significantly from country to country. In Africa, the Caribbean, Latin America, India, and Sri Lanka, its members are all nationals. In Japan, South Korea, Germany, and Italy, members tend to be African American expatriates or military families. Afro-Caribbeans and their British-born descendents make up the majority in Great Britain. COGIC finds its largest concentration of congregations outside of the United States in Haiti, India, Liberia, South Africa, Nigeria, and Mexico.

Address:

Church of God in Christ
938 Masoin St.
Memphis, TN 38126
<http://www.cogic.org/main.htm>

Sources:

Clemmons, Ithiel C. *Bishop C. H. Mason and the Roots of the Church of God in Christ*. Bakersfield, CA: Pneuma Life Publishers, 1996.
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**Church of God, International
(plus Churches of God Outreach
Ministries, Intercontinental
Church of God)**

The Church of God, International (CGI), was founded in 1978 by Garner Ted Armstrong (b. 1930) after he was ousted from the WORLDWIDE CHURCH OF GOD by his father, Herbert W. Armstrong (1892–1986). The church is Sabbatarian and millenarian.

During most of the 1970s Garner Ted had effectively run the Worldwide Church of God, including making most of the *World Tomorrow* radio and TV broadcasts, while his aged father traveled the world on publicity trips meeting princes, prime ministers, and presidents in what Garner Ted was later to call “the world’s most expensive autograph hunt.” But this was also a decade of turmoil and scandal. After revelation of his extramarital affairs, Garner Ted was suspended from all his church duties in 1974; when church income plummeted, he was reinstated to his preaching on the broadcasts after making a confession of his misbehavior. To ministers who complained that his immoral behavior made him unsuitable to be a minister, it was said that as one doing God’s work, he was exempt from biblical strictures on morality.

However, father and son frequently clashed, and Herbert W. Armstrong would often overturn decisions made by his son. Although still very conservative in the world’s eyes, Garner Ted took a more liberal view than his father of some of the church’s doctrines, and was involved in an internal review of doctrines, the Systematic Theology Project, which his father later repudiated. But in a church characterized by an authoritarian and ambitious leadership, some of Herbert W. Armstrong’s closest advisors, according to Garner Ted, were telling his elderly father lies about him. In 1978 Herbert W. Armstrong said that his son “has accused his father of senility” and that “his sole effort has been to destroy

his father and God’s Church.” Garner Ted was banished, and went on to found the Church of God, International, headquartered in Tyler, Texas, which eventually grew to perhaps three thousand members worldwide. This church and its offshoots are at the liberal end of the spectrum in comparison with most of the other Worldwide offshoots.

In 1995 Garner Ted Armstrong was again embroiled in sexual scandal. A masseuse released a videotape to the media, showing him in a compromising situation. She pressed charges of sexual assault. Many of the ministers of CGI asked Armstrong to step down as church president. When he refused, around two-thirds of them left in early 1996; in May 1997 they formed a loose confederation of independent churches that were each individually known as “Church of God (location)”; the umbrella group is called Churches of God Outreach Ministries (CGOM).

Armstrong continued with CGI until the end of 1997, when the Council of CGI unanimously voted him out of all positions in his church. He then withdrew from CGI, founded the Garner Ted Armstrong Evangelistic Association, and shortly after that set up the Intercontinental Church of God (ICG). A charismatic preacher, Garner Ted Armstrong attracts a strong personal following whatever his checkered history. CGI, which he had founded, continues to be much smaller without him.

The Church of God, International, has an estimated one thousand members as the new century begins. It may be contacted at the address given below; it is most easily approached through its Web site. It also sponsors a radio and television broadcast, *Armor of God*, through which it is also easily approached. The Church of God Outreach Ministries may be contacted at P.O. Box 54621, Tulsa, OK 74155–0621. It supports a website at <http://www.cgom.org>, through which it offers its periodicals, *New Horizons* and *Fountain of Life*, as well as other publications. The Intercontinental Church of God may be contacted at P.O. Box 1117, Tyler, TX 75710. Garner Ted Armstrong puts out two periodicals, the *Intercontinental News* and *Twenty-First Century Watch*, and appears on a radio show that bears his name. The ICG and Garner Ted’s evangelistic association both have Web sites—<http://www.coginterlink.org> and <http://www.gtaea.org>. It has an estimated fifteen hundred members.

Address:

The Church of God, International
P.O. Box 2525
Tyler, TX 75710
<http://www.cgi.org>

David V. Barrett

Sources:

Armstrong, Garner Ted. *The Origin and History of the Church of God, International*. Tyler, TX: Church of God, International, 1992.

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Church of God of Prophecy

The Church of God of Prophecy (the name since 1952) often claims to share the early years of the CHURCH OF GOD (CLEVELAND, TENNESSEE). As a result of numerous sociological, theological, historical, and personal factors, the Church of God of Prophecy (CGP) came into existence in 1923–1924. It is an orthodox Christian body in the Holiness Pentecostal tradition.

A. J. Tomlinson (1865–1943) served as general overseer of the church until his death, at which time his youngest son, Milton A. Tomlinson (1906–1995), was chosen for the position. Tomlinson remained the head of the 424,777-member (as of 1998) international church (with a presence in 105 countries) until retiring in 1990. Tomlinson oversaw international departments that directed prayer groups, organized missions, worked with young people, utilized modern media, sought out military personnel, and encouraged Bible study and evangelism. CGP still maintains the multi-million-dollar, 216-acre biblical theme park in western North Carolina known as the Fields of the Wood.

Under the Tomlinsons, the term *Atheocracy* was employed to describe an ecclesiastical government that proclaimed the annual general assembly to be the highest tribunal, while at the same time the entire ecclesiastical structure collapsed on the office of the general overseer. All of the general assembly resolutions, which were considered to be unanimous decisions of all males who attended the assembly, were predicated on Holiness Pentecostal thought, like the prohibition of multiple marriages of adulterous persons and affirming immanence-oriented eschatologies. The Holiness influence was keenly felt in matters of clothes and recreation, while the restorationist impulse was manifested in an exclusive body ecclesiology. The latter influenced the fact that the CGP has had a high percentage of female pastors and may be the most racially inclusive Pentecostal church at the leadership level in the United States.

Billy D. Murray was chosen to fill the position of general overseer when M. A. Tomlinson resigned in 1990. The church subsequently experienced rapid changes like the closing of Tomlinson College, financial restructuring with an emphasis on local churches, plurality of office of general overseer, and relaxing of some previous taboos. CGP is active in the Pentecostal Charismatic Churches of North America (PCCNA), the PENTECOSTAL WORLD FELLOW-

SHIP, and the North American Renewal Service Committee (NARSC). Women ministers may now administer sacraments but are excluded from the elevated rank of presbyter.

Address:

Church of God of Prophecy International Offices
P.O. Box 2910
Cleveland, TN 37312
<http://www.cogop.org>

Harold D. Hunter

Sources:

Cyclopedic Index of Assembly Minutes and Important Business Acts of the Church of God of Prophecy: 1906 to 1974. Cleveland: White Wing Publishing House and Press, 1975.

Davidson, C. T. *Upon This Rock*. 3 vols. Cleveland, TN: White Wing Publishing House and Press, 1974–1976.

Church of Ireland

The Church of Ireland, the representative of the ANGLICAN COMMUNION in both the Republic of Ireland and Northern Ireland, traces its history to the earliest entrance of Christianity into Ireland and especially to the work of St. Patrick in the fourth century. In this regard, until the sixteenth century, it shares its history with that of the ROMAN CATHOLIC CHURCH in Ireland. In the sixteenth century, the Protestant Reformation spread to Ireland from England, and in 1637, the king of England (Henry VIII) was declared head of the Church of Ireland. Under Elizabeth I (r. 1558–1603), the Anglican way (discussed under CHURCH OF ENGLAND) was imposed on the church, though it did not win the hearts of the people.

In the eighteenth century, immigration to northern Ireland was encouraged by the British government. Through the nineteenth century the Anglican cause suffered, as Catholicism became identified with the fight for Irish independence. An important step came in 1829 with the granting of legal status to the Roman Catholic Church. In 1867, the Church of Ireland was formally disestablished as the state church of Ireland and became administratively independent of the Church of England. The great majority of the former members of the Church of Ireland reverted to Roman Catholicism.

In 1921, what became the present Republic of Ireland emerged as the Irish Free State, but six counties in the northern part of the island remain part of the United Kingdom. The Church of Ireland retains most of its strength in Northern Ireland. The subsequent decades of war and terrorism have given the church, with members in both parts of Ireland, its primary agenda item through the later decades of the twentieth century to the present. In 1995, it passed a statement concerning the ongoing peace process and the role that various church bodies have played in the

past: "We are all called, without exception, to be peacemakers and agents of healing. The involvement of each and every Christian in peacemaking is essential to ensure that the cyclical nature of sectarian violence, which has been exploited for political purposes and has dominated this island's history, is broken once and for all."

The Church of Ireland is headed by its primate, presently Mt. Rev. Robert Henry Alexander Eames. There are two provinces in the church. The primate also serves as the archbishop of the Province of Armagh that includes the seven dioceses in the northern half of the island. The Province of Dublin includes five dioceses in the southern half of Ireland. As the new century begins, the church reports 410,000 members. It is a member of the WORLD COUNCIL OF CHURCHES and the worldwide Anglican Communion.

Through the 1980s and 1990s, the church engaged in a lengthy process through which women were admitted to the ordained ministry. Legislation to admit women to the diaconate was initially passed by the General Synod in 1984. The first woman to be made a deacon, Katharine Poulton, was ordained in 1987. After further legislation was passed, the first women priests, Irene Templeton and Kathleen Young, were ordained in 1990. Thus, the Church of Ireland became the first Anglican Church in Europe to ordain women as priests.

Address:

Church of Ireland
 Church of Ireland House
 Upper Ratbmines
 IRDublin 6
 Republic of Ireland
<http://www.ireland.anglican.org>

Source:

Van der Bent, Ans J., ed. *Handbook/Member Churches/World Council of Churches*. Geneva: World Council of Churches, 1985.

Church of Jesus Christ in Madagascar

The Church of Jesus Christ in Madagascar began with the protection given by King Radama I to missionaries from the LONDON MISSIONARY SOCIETY (LMS) who arrived in 1818. David Jones and Thomas Bevean established their initial missionary station at Toamasina on the island's eastern coast. Their school soon attracted many youth from the country's leading families. As additional missionary personnel arrived, the Malagasy language was reduced to writing, and a translation of the Bible was finally published in 1835. Unfortunately, however, Radama died in 1828 and was succeeded by his widow, Queen Rannavola I. She disliked the missionaries and turned on them. Finally in 1835 she banished the missionaries and killed many who had

converted. This period forced the indigenous leadership to take over and created a memory of a generation of persecution, a generation that only ended with Rannavola's death in 1861.

Rannavola's son invited the missionaries to return, and in 1869 his wife, Rannavola II, converted to Reformed Christianity. However, now a new force entered the picture, the government of France, which was asserting its hegemony in the region. As that government favored the ROMAN CATHOLIC CHURCH, the LMS moved to protect its mission by inviting the PARIS MISSION (of the REFORMED CHURCH OF FRANCE) to begin work in 1895. The following year, Madagascar's status as a French colony became official.

In spite of Roman Catholic dominance, both the LMS's work and the Paris Society's mission prospered. In the meantime, the FRIENDS had formed a small mission. During the 1950s these three entities constituted themselves as independent churches, the Church of Christ of Madagascar, the Evangelical Church in Madagascar, and the Malagasy Friends Church. During the 1960s, these three groups saw themselves as essentially one in doctrine and entered into merger talks. In 1968, as part of a celebration of the 150th anniversary of the original LMS mission, the three churches formally created the new Church of Jesus Christ in Madagascar.

The new church immediately ran into problems with the French authorities. The problem concerned a minor clause in the constitution eliminating any manifestation of the state's authority in the church's buildings. The primary manifestation of the state under question was the flying of the state flag during visits by state officials to the church during various celebratory occasions. Only after the change in the government that brought a new socialist regime was the church allowed registration. In 1972, the church turned over all its schools to the state. That same year it moved to become self-sufficient by no longer employing non-Malagasy personnel, though it still received considerable foreign financial support.

In 1980, following the establishment of the National Council of Christian Churches in Madagascar, the church participated in conversations to clear up a nagging problem, the need of a common spelling of Jesus Christ in the Malagasy language. In Malagasy, the Church of Jesus Christ's name became Fiangonan'I Jesoa Kristy Eto Madagasikara.

In 1991, the church participated in the overthrow of the government (not an altogether peaceful process) and in the writing of a more democratic constitution for the new government.

In the 1990s the church reported 2,500,000 members. It supports three theological schools and the graduate Faculty of Theology at Antananarivo. It is a member of the WORLD ALLIANCE OF REFORMED CHURCHES and the WORLD COUNCIL OF CHURCHES.

Address:

Church of Jesus Christ in Madagascar
 P.O. Box 623
 Lot II B 18
 Tohatohabato Ranavalona I
 Trano
 Anakaly 101 Antananarivo
 Madagascar

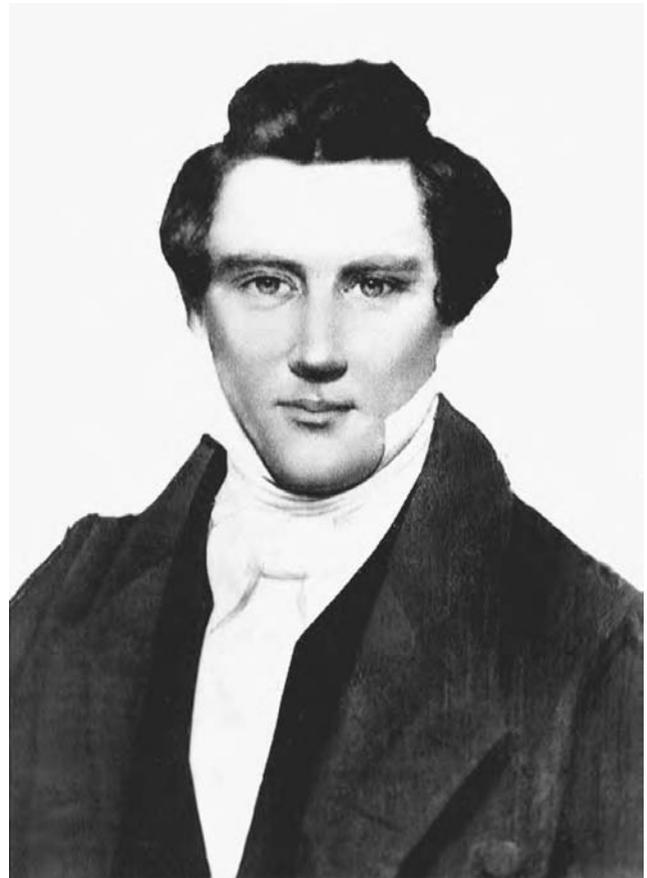
Source:

Bauswein, Jean-Jacques, and Lukas Vischer, eds. *The Reformed Family Worldwide: A Survey of Reformed Churches, Theological Schools, and International Organizations*. Grand Rapids, MI: William B. Eerdmans Publishing Company, 1999.

Church of Jesus Christ of Latter-day Saints

Joseph Smith Jr. (1805–1844) founded the religion that became known as the Church of Jesus Christ of Latter-day Saints (LDS) on April 6, 1830, in the area of western New York referred to as the Burned-Over District, from the fires of revivalist enthusiasm that had swept through the region in the previous decades. Following a vision of God and Jesus Christ, according to Smith an angel directed him to translate Golden Plates, an ancient religious history explaining the Hebraic origins of the American Indians and their important role in the Second Coming. Published as the Book of Mormon, the scripture gave Smith's religion its popular name of Mormonism and established him as a "prophet, seer and revelator" to his followers. In order to escape persecution and his reputation as a money digger, Smith moved to Kirtland, Ohio, where missionaries achieved great success recruiting followers from what later became the CHRISTIAN CHURCH (DISCIPLES OF CHRIST), founded by Alexander Campbell. Smith's "new and eternal covenant" made his followers the modern Israel, God's chosen people. He laid plans to build a communal society and temple to welcome Christ's return in Independence, Missouri, site of the Garden of Eden. Financial reverses encouraged Smith's departure from Ohio, and political conflict and persecutions in Missouri ultimately resulted in the expulsion of all Mormons from the state in 1839.

Smith rallied to a new "gathering place" at Nauvoo on the Mississippi River and implemented revolutionary extensions of his theology. He developed the doctrine of eternal progression based on a "multiplicity of gods" and an evolving deity. Revelations directed Smith to "do the works of Abraham," and polygamy became required of those who sought the highest levels of salvation. The Mormon prophet in 1844 was ordained king of the Kingdom of God, the political organization he created to rule the earth following Christ's return. Smith was running for president of the United States when he was killed by a mob on June 27, 1844. His enemies accused him of being an imposter, but his followers claimed that Smith had "done more, save Jesus



Joseph Smith, founder of the Mormon Church (Library of Congress)

only, for the salvation of men in this world than any other man." Today Smith is widely viewed as a genius who some believe defined a religious tradition as different from Christianity as Christianity was different from Judaism.

Several candidates contested for Smith's legacy, but Brigham Young (1801–1877) consolidated his power as head of the Twelve Apostles and assumed control of the main LDS church shortly after Smith's murder. Although several dozen "Restoration" churches claim Smith as their founder, the branch led by Young became today's largest LDS Church. Young directed the completion of the Nauvoo temple, where thousands of members received Masonic-style "endowments"—which had been revealed by Smith before his death—prior to the movement west. Young personally directed the initial migration and established a new gathering place at Great Salt Lake City (as Salt Lake City was first called) in the Great Basin. For two decades Young was one of the most powerful men in the western United States and insisted that polygamy—which Smith had initiated but had kept secret—be acknowledged.

Young served as governor of Utah Territory from 1850 to 1857, ruling a frontier theocracy that combined the powers of church and state. His defiance of federal authority and



A photo of the Temple and Temple Square in Salt Lake City, Utah (B. Turner/TRIP)

abuse of appointed officials ultimately persuaded President James Buchanan to send one-third of the U.S. Army to Utah to insure Young's acceptance of his non-Mormon replacement. In spite of the government's blocking of his overall plan, by his death in 1877 Young had established Mormonism as the region's dominant cultural force. His successors battled the American authorities over polygamy until the manifesto issued by President Wilford Woodruff (1807–1898) declared in 1890 that the church would discontinue the practice. The hard work of bringing Mormonism into the mainstream of American society and making it a viable world religion fell to the church presidents of the twentieth century.

The Mormons faced new political problems related to polygamy when church officials Brigham H. Roberts (1857–1933) and Reed Smoot (1862–1941) were elected to the United States Congress. In response, in 1904, the church issued a second manifesto to finally restrict practice of plural marriage throughout the world, although the actual revelation that Smith relied on to justify the practice remains part of Mormon scripture. Between 1900 and 1950, the

church shed its controversial heritage as a radical sect to become a powerful religious community under astute conservative leaders such as Heber J. Grant (1856–1945) and David O. McKay (1873–1970). Grant, the last polygamist to lead the church, systematically unchurched those who practiced polygamy and elevated the proscription of alcohol, tobacco, and “hot drinks” in the “Word of Wisdom” from advice to commandment. In the second half of the twentieth century the LDS Church rapidly gained wealth and members, with notable success in Central and South America, enlisting by century's end more than ten million souls. More than 85 percent of the membership is concentrated on the American continents.

As the millennium ended, the LDS Church built temples at an increasing rate, establishing one hundred by the year 2000. The temple endowment's purpose, creating eternal families, is unique to Mormonism. The ceremony is closed to outsiders, and even members lacking “temple recommends” cannot attend their children's temple marriages. Beginning with Brigham Young, the church refused to ordain black males to the priesthood or allow black members to participate in the temple endowment. President Spencer Kimball terminated this policy in 1978.

The LDS Church has played a significant role in conservative American politics and was instrumental in defeating the Equal Rights Amendment. It actively opposes the gay and lesbian rights movement, gambling, liquor sales, abortion rights, and commercial activities on Sunday. It has also excommunicated intellectuals who have published works critical of church leaders or have presented views of history inconsistent with the church's own interpretation.

The current leadership has struggled to win acceptance as a mainstream religion. It has deemphasized the doctrine of eternal progression expressed in the epigram, “As man now is, God once was; as God now is, man may be,” and has called polygamy evil. As it works to overcome its controversial past, the church promotes traditional families and conservative moral values in sophisticated public relations campaigns. It considers itself as different from Protestantism and Catholicism as Christianity was from Judaism. Some sociologists and historians and other unofficial spokespersons for the church have claimed that this uniquely American faith will be the world's next great religion.

The church teaches that baptism by immersion for persons eight years and older is required for church membership. Belief in the divinity of Jesus Christ, the prophetic calling of Joseph Smith, and the Book of Mormon is central to conversion. The church's canon of scripture includes not only the Bible and Book of Mormon but also additional revelations given to Joseph Smith and his successors contained in the Doctrine and Covenants and the Pearl of Great Price. The church also believes in an open canon and

proclaims that the teachings of the church prophet are binding on the members. Blessings to heal the sick or infirm are often given by Priesthood holders to the general church membership. The sacrament of the Lord's Supper is administered each week in local wards (congregations). Bread and water are blessed and administered in remembrance of Christ. Members are encouraged to pay a full tithing, and no members are permitted to enter church temples unless they confirm that they have complied with this, and other church commandments, on a yearly basis. Members are endowed and married in the temple for time and eternity.

The church is governed by a First Presidency, which consists of the president-prophet and his two counselors; twelve apostles; various Quorums of Seventies (who direct the missions of the church); and a Presiding Bishopric (which governs the temporal affairs of the church). These leaders are collectively referred to as General Authorities. When the prophet dies the senior apostle is ordained as his successor.

Missionaries, who represent the church for two years during full-time missions, present a series of gospel lessons to investigators. Their primary objective is to baptize converts into the worldwide church, but some missionaries are also called to provide assistance on a more temporal level. In 2000, the church reported eleven million members worldwide, of which approximately five million resided in the United States. The church is active in more than two hundred countries and publishes literature in more than 175 languages.

Address:

Church of Jesus Christ of Latter-day Saints
Church Office Building
50 East North Temple St.
Salt Lake City, UT 84150
<http://www.lds.org>

Michael W. Homer and Will Bagley

Sources:

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Church of Moshoeshoe (Lesotho)

The Moshoeshoe Berean Bible Readers' Church, commonly shortened to Kerekeng ea Moshoeshoe, or the Church of Moshoeshoe, is named after King Moshoeshoe (1786–1870), the highly revered first chief of the Lesotho nation. King Moshoeshoe was to the peoples and history of the region what Moses was to the Israelites in pre-Davidic times. The Church of Moshoeshoe was founded by a man from the Berea District named Walter Matitta (1885–1935). It is not clear whether Matitta, born Matitta Phakoa, was raised as a Methodist or as a "heathen." At approximately the age of twenty-five, he began to experience powerful visions. One vision in particular, in which Matitta "died" and went to heaven where he witnessed God and Satan arguing over to whom Matitta belonged, seems to have been formative in his decision to become an evangelist under the PARIS MISSION (PEMS). In 1922 Matitta formed the Moshoeshoe Berean Bible Readers' Church in response to the more charismatic style of worship that his followers preferred and in response to the theological discrepancies he discovered between what he read in the Bible and what the missionaries had been teaching.

Although the Bible appears in a place of prominence in the church's title, and although it is read or recited with ritualistic prominence in worship services, members of the Church of Moshoeshoe do not appear to be more biblically literate than the average member of an African Initiated Church (AIC). Due to a lack of historical perspective, the Gospel story, that is, the particular story of Jesus Christ, is to a great extent lost within the larger biblical story. Heavy emphasis is placed on the role of law, especially on the laws from the Old Testament. The Ten Commandments, which are seen to be consistent with the traditional African worldview and its emphasis on social order, are read at each worship service. The trinitarian formula may be readily affirmed by members of the Church of Moshoeshoe, but in reality the church functions with a binitarian understanding, relating primarily to God and the Holy Spirit. Members are generally unclear about the incarnation and are not concerned with having a personal relationship with Jesus Christ. However, unlike many AICs in Botswana, the Church of Moshoeshoe strongly discourages the practice of performing animal sacrifices, believing that Jesus's death negates the need to perform sacrifices today. Attraction to the Church of Moshoeshoe can be attributed largely to its healing ministry, thanks to which it draws members from mission churches and traditional religions alike. The church acknowledges the traditional African understanding of spiritual causation, recognizing fears of defilement associated with contacting certain objects and the fear of sorcery, and responding with methods of purification and protection.

In 1982 the membership of the Church of Moshoeshoe in Lesotho was estimated to be 2,200, with 5,500 affiliates,

in fifteen congregations. There have been at least five major schisms in the church. The Church of Moshoeshoe has spread to the Orange Free State of the Republic of South Africa, with eight pastors in ten congregations in 1982. Membership in the church is primarily made up of the Sotho people, with a few Zulu and Pedi congregations as well. An interdenominational and international body known as the Mokhatto oa Banazari was established to encourage Bible study, memorization of Bible passages, prayer, and healing in AICs in Lesotho, Orange Free State, and the Transvaal. This body, however, operates predominantly within the Church of Moshoeshoe. The Church of Moshoeshoe also has had connections with the SPIRITUAL HEALING CHURCH OF BOTSWANA since the prophet Harry Morolong visited Matsiloje, Botswana, in 1923. Matitta is still considered a great prophet in the Spiritual Healing Church today.

Andy Brubacher Kaether

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Church of North India

The Church of North India, formed in 1970, was the product of more than four decades of merger negotiations among various churches that had grown out of nineteenth-century Protestant Christian missions. The CHURCH OF ENGLAND entered India through the CHURCH MISSIONARY SOCIETY in 1813 and within a few decades had thriving work in such places as Benares, Lucknow, Meerut, and Allahabad. Its work was supplemented by the efforts of the SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS. British Methodists entered in 1819, after beginning work in Sri Lanka prior to their being allowed into India proper. Although their work was concentrated in the south, it eventually moved into Bengal, Benares, and Lucknow.

The Baptists initiated their world missionary enterprise in India with the formation of the Baptist Missionary Society in London in 1792. William Carey (1761–1834) and John Thompson landed in Bengal the next year and established their headquarters at Serampore. The work expanded greatly in the 1820s, after a college to train Indian national leadership had been established in 1818. One of the larger bodies to grow out of the original mission was the Council of Baptist Churches in North India.

The AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS (supported by American Congregational-

ists) sent missionaries to Sri Lanka in 1818. The first to transfer to India was Dr. John Scudder (1793–1855), who arrived in Madura in 1835. From there, the work spread across India to include a variety of educational and social service institutions, the most notable in the north being a medical college at Ludhiana. Ludhiana had been the site of the original mission station established by the Presbyterians from the United States in 1834. Subsequent stations were opened in Allahabad (1836), Mussoorie (1847), Lucknow (1870), and Vengurla (1900). In 1924, the Presbyterian and Congregational missions merged their efforts and formed the United Church of North India.

The Moravians did not intend to initiate work in India, but the Moravian German office directed missionaries to Western Tibet in the 1850s. However, because of the problems involved in entering Tibet, they made Kyelang, India, their original headquarters, and worked among the Tibetan-speaking residents on the Indian side of the border. Work continued among the Ladakh people in the area of the China-Tibet border, though few converts were made. World War I proved a crisis for the German missionaries, and after the war steps were made to develop indigenous leadership. In 1953, the congregation at Leh, the capital of Ladakh, affiliated with the United Church of North India.

Wilbur Stover (1866–1930), Mary Stover (1871–1960), and Bertha Ryan (1871–1953) launched the CHURCH OF THE BRETHREN mission at Bulsar in 1895. Their work was quickly supplemented with additional personnel, who expanded the number of stations throughout the Gujarati-speaking region in northwest India. Early in the twentieth century, a number of stations were created in the Marathi-speaking area along the coast north of Bombay. Eventually some twenty-five congregations and twenty evangelistic stations were organized.

The CHRISTIAN CHURCH (DISCIPLES OF CHRIST) began its work in India at Harda (northeast of Bombay) in 1882. From the initial station, missionaries established additional centers of activity across a vast area in the central part of the country.

As in South India, negotiations looking to a union of Protestant and Free Church missions in North India began early in the twentieth century. They were spurred by the formation of the CHURCH OF SOUTH INDIA, but had additional theological and organizational problems to surmount. Finally, in 1970, the Plan of Union was completed and approved by six bodies—the Council of Baptist Churches in North India, the Church of the Brethren, the Disciples of Christ, the Methodist Church, the United Church of Northern India, and the Church of India, Pakistan, Burma, and Ceylon. The latter body, a very large multinational Anglican body, was while pursuing merger in India also dividing along national lines. The merger that produced the CHURCH OF PAKISTAN occurred almost simultaneously with the formation of the Church of North

India. The Anglican CHURCH OF THE PROVINCE OF MYANMAR and what is now the CHURCH OF SRI LANKA were also established in 1970.

The new church adopted an episcopal polity, and in 1988 it was accepted as a full member of the worldwide ANGLICAN COMMUNION. The church also retains membership in the WORLD METHODIST COUNCIL and the WORLD ALLIANCE OF REFORMED CHURCHES and cooperates with the Council on World Ministries, reflecting the continued recognition of its Methodist, Congregational, and Presbyterian heritage. The church developed its own ecumenical statement of faith, which was included in the Basis of Union document promulgated in 1970. Its commitment to ecumenicity led it in 1978 into full communion with the Church of South India and the MAR THOMA SYRIAN CHURCH OF MALABAR. The three churches accept the validity of each other's sacraments and ministerial credentials.

As the new century begins, the Church of North India reports 1.25 million members. Churches are organized into twenty-six dioceses. The General Synod, the highest legislative body, meets every three years.

Address:

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New Delhi 110 001
India
<http://www.cnisynod.org>

Sources:

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Church of Norway

The life of the Church of Norway, the state church of the country, was shaped by two important events, the coming of Christianity to the northernmost reaches of Scandinavia and the Protestant Reformation of the sixteenth century. Christianity came to Norway from England, where Viking raiders had established a foothold in the tenth century. Christian missionaries had slow success at first, but King Olaf Haraldsson (d. 1030) accepted the faith for his people early in the next century. He was later canonized as the country's first saint and spiritual patron. Olaf's successors served as heads of the Norwegian Church and along with his nobles, who built and kept up most of the church buildings, largely controlled its development.

In 1104, Denmark incorporated the Church of Norway into the province of Lund (Sweden). Finally in 1152, however, the Diocese of Nidaros (now Trondheim, Norway's major seaport), whose bishop was responsible directly to Rome, was erected. The diocese included Greenland, the Faeroes, and Iceland. Norway was still under Danish control when, early in the sixteenth century, the Reformation, in the form of LUTHERANISM, spread northward. In 1537, the Danish government passed the Danish Church Ordinance making the EVANGELICAL LUTHERAN CHURCH IN DENMARK official. The Norwegian diets meeting in Oslo and Bergen accepted the ordinance two years later. That action effectively ended the ROMAN CATHOLIC CHURCH's control of Scandinavia.

The Catholic bishops of the Church of Norway were replaced by superintendents. They later assumed the title of bishop, but they had lost any claim to apostolic succession. Danish hymnals and Bibles were in common use, and Danish was the language of worship and instruction in the faith. The integration of the new faith into the hearts of the people, however, is credited to the Pietist movement of the eighteenth century, expressed in Norway in the popular explanation of Luther's Small Catechism written by Erik Pontoppidan, as well as in the ministry of popular evangelist Hans Nielsen Hauge (1771–1824).

The nineteenth century launched a period of struggle for Norway's independence, the major steps being the ceding of Norway to Sweden by Denmark in 1814 and the establishment of a constitutional monarchy under Haakon VII (1872–1957, r. 1905–1957). At that time, the parliament and the king were assigned a number of powers in the administration of church affairs. Two years after the Swedes took control, the Norwegian Bible Society was created, and work began on a Norwegian Bible. The Old Testament appeared in 1891 and the New Testament in 1904.

The Church of Norway extended its influence internationally through a set of missionary organizations, many lay-inspired, that began to form in the 1840s. The Norwegian Missionary Society, formed in 1842, launched the church's cooperation with the worldwide spread of Protestantism. The first missionaries were sent to South Africa, and work later expanded to Madagascar, Cameroon, and Ethiopia. A secondary emphasis on the Orient led Norwegians to China, Taiwan, and Hong Kong. As late as the 1970s, new work was launched in Thailand and Brazil. Early interest in the Jews also led to the founding of the Norwegian Mission to Israel (1844), now known as the Norwegian Church Ministry to Israel. Christian Hebrew congregations were formed in Hungary and Romania, which later moved to Palestine/Israel. The Norwegian Seaman's Mission created chapels in ports around the world frequented by Norwegian sailors. The Norwegian Santal Mission launched work in India in 1867, which led to the formation of a Lutheran presence that still remains in Bengal and Bangladesh. The Norwegian Lutheran Mission (founded 1891)

began work in China, Ethiopia, Tanzania, Japan, and Hong Kong. Work in China was extended through the Christian Mission to Buddhists founded in 1922. Most recently, the Norwegian Christian Mission to Muslims, founded in 1940, began work in India, Pakistan, and Indonesia.

Today, the Church of Norway is divided into a set of dioceses, each led by a bishop and a diocesan council. The bishops form the bishops' conference, led by the church's primate, the bishop of Oslo. There is also a national church council. In 1984, parliament established a national church synod, and the church council now serves as the synod's executive body. Pastors are trained at the Free Theological Faculty and at the University of Norway. Most missionaries are trained at the School of Mission and Theology at Stavanger. Through its Council on Foreign Relations, the church is related to the WORLD COUNCIL OF CHURCHES, the LUTHERAN WORLD FEDERATION, and other ecumenical structures.

At the end of the 1990s, the church claimed a membership in excess of 3,800,000, the great majority of Norway's citizens. Although more than 90 percent of the population are baptized members, ongoing support, as indicated by church attendance, is much lower. The church remains in a cooperative relationship with the state and is supported with public funds. The church is an inclusive body, accommodating both liberal Protestant theologians and conservative Pietist lay organizations.

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Majorstua
0308 Oslo
Norway
<http://www.kirken.no/> (in Norwegian)
<http://www.kirken.no/engelsk/engelsk.html> (in English)

Sources:

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Church of Pakistan

The Church of Pakistan was formed in 1970 by the merger of mission churches previously initiated by the Presbyterians, Anglicans, Lutherans, and Methodists.

Protestant Christian missionaries had pushed into what is now Pakistan in the 1830s from the Punjab. The first appears to have been John C. Lowrie (1808–1900), who moved to Lahore in 1834, though he soon had to retire. Then in 1849 Charles W. Forman opened the first permanent missionary station and went on to develop the impres-

sive educational program that led to the founding of a string of elementary and secondary schools, several colleges, and a seminary. Forman led in the founding of the Lahore Church Council. In 1904 the Lahore Church Council joined the United Church of Northern India (a union of Congregational and Presbyterian missions that later became part of the CHURCH OF NORTH INDIA).

A second missionary thrust began in the Sialkot in 1855 under Andrew Gordon (1828–1887). This work grew to become the Presbytery of Sialkot, organized in 1859. In 1893, the presbytery was incorporated as one presbytery in the Synod of the Punjab, affiliated with the United Presbyterian Church in the U.S.A. (now a part of the PRESBYTERIAN CHURCH [U.S.A.]). That synod became independent in 1961 as the United Presbyterian Church of Pakistan.

A third Presbyterian effort began in 1856, when missionaries of the CHURCH OF SCOTLAND settled in. In 1953, the Sialkot Presbytery was eventually incorporated into the United Presbyterian Church of North India and Pakistan.

The CHURCH OF ENGLAND initiated work through the CHURCH MISSIONARY SOCIETY, which opened its initial station at Karachi in 1850. The initial Diocese of Lahore was erected in 1877. The Anglicans in New Zealand and Australia added their strength to the missionary effort. Those Anglicans leading the work in Pakistan became known as among the most conservative in the world Anglican community.

METHODISM began in Karachi in 1874 among British troops stationed in the city who responded to the preaching of lay evangelist William Taylor (1821–1902). Daniel O. Fox (1835–1909) arrived as a missionary from the Methodist Episcopal Church and secured Taylor's initial works and before the year was out had built the first church. He also soon attracted a following among the Pakistanis. The work was attached to the center in Bombay. The work grew slowly until the first mass conversion of Hindus into the church. The work was organized into the Indus River Conference in 1988.

Methodist work was shattered by the partition of India that set up the nation of Pakistan. Most of the leadership of the Indus River Conference chose to remain in India, and the Pakistan work had to quickly rebuild. Work centered in Karachi and Lahore and along the railroad line that connected them. In 1956, a second conference, the Karachi Provisional Annual Conference, was established, and in 1960 the two conferences were tied together through the Central Provisional Conference of the Methodist Church in Pakistan. Meanwhile in the United States, in 1968, Methodists took a further step toward union with the creation of the UNITED METHODIST CHURCH. That church's General Conference passed legislation allowing Pakistani Methodists to enter the Church of Pakistan merger.

In 1903, Maria Hoist, a Lutheran physician serving with the Danish Pathan Mission, began working among the fe-

males of the Pathan people around Peshawar. From her initial work, an indigenous movement among the Pathan people (formerly Muslim) developed. The first Pathan minister was ordained as a Lutheran minister in 1937. The Norwegians added their assistance in 1940. The World Mission and Prayer League, an interdenominational society composed mostly of American Lutherans of Scandinavian descent, also started work. In 1955, the Lutherans formed the Pakistani Lutheran Church and elected pioneer missionary Jan Christensen as their first bishop.

In 1970, the Pakistani members of the Anglican, Methodist, and Lutheran churches and the United Presbyterian Church of North India and Pakistan joined in creating the Church of Pakistan. (The Presbyterians associated with the Lahore Church Council and the United Presbyterian Church of Pakistan did not join in the merger. These two bodies later merged in 1993 to form the PRESBYTERIAN CHURCH OF PAKISTAN.) By this time the Anglican work had been organized in what was known as the Church of India, Pakistan, Burma, and Ceylon. That same year, the remaining work in India was incorporated into the Church of North India. Like the other united churches carved out on the Indian subcontinent, the Church of Pakistan accepted an episcopal polity as the Anglicans had demanded. It originally had four dioceses. There are now eight.

In the late 1990s, the church reported 1,500,000 members. It is a member of the WORLD COUNCIL OF CHURCHES, the WORLD METHODIST COUNCIL, the WORLD ALLIANCE OF REFORMED CHURCHES, and the ANGLICAN COMMUNION.

Address:

Church of Pakistan
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Lahore 3
Pakistan

Sources:

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Church of Pentecost

A Pentecostal church, initiated by James McKeown (1900–1989), a British Pentecostal missionary from the APOSTOLIC CHURCH who went to the Gold Coast (now Ghana) in 1937 after being invited by an African preacher, Peter Anim (1890–1978). Anim had been associated with the Faith Tabernacle, a non-Pentecostal healing church

based in the United States. He left the Apostolic Church in 1939 because of McKeown's use of medicines (instead of relying on God for healing), and established the CHRIST APOSTOLIC CHURCH in Ghana, in association with the Nigerian church of the same name. McKeown continued as a missionary with the Apostolic Church until 1953, when he was dismissed for refusing to abide by the church's constitution. With the support of most of the African preachers, McKeown seceded and established the Gold Coast Apostolic Church that year, to be renamed the Ghana Apostolic Church after independence in 1957. A dispute with the Apostolic Church over the name led, with President Nkrumah's intervention, to the church being renamed the Church of Pentecost in 1962.

The church grew rapidly, through both the efficient administration of the church and the work of Ghanaian pastors and evangelists. Through the mediation of McKeown, it formed a cooperative agreement with the British ELIM PENTECOSTAL CHURCH, an agreement that continues today. McKeown continued to lead the church until 1982, when, in his eighties, he retired in favor of F. S. Safo, a Ghanaian. McKeown was an unusual figure: a European missionary working for three decades for an African church.

Membership in 2000 was estimated at over 700,000, which makes this possibly the largest church in Ghana. Because of its long association with British Pentecostals, the church may be considered a classical Pentecostal church in theological orientation, but it has nevertheless become an African church with its own distinctive features. Branches of the church are now found in many other parts of West Africa, as well as in Europe and North America, where the members are mainly Ghanaian migrants.

Address:

Church of Pentecost
P.O. Box 2194
Accra
Ghana

Allan H. Anderson

Sources:

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Church of Satan

The Church of Satan was largely responsible for the development of modern SATANISM in the 1960s. Its founder,

Anton Szandor LaVey (1930–1997), gladly told the media flamboyant details about his life, all of which went unchallenged until the 1990s, when *New Yorker* investigative journalist Larry Wright proved that most of the claims were totally false. LaVey's real name was Howard Stanton Levey. There is no evidence, contrary to what he later claimed, that he was born with a tail, and had traveled extensively throughout Europe as a teenager. According to Wright, stories told by LaVey about having been a lion-tamer in a circus, a photographer for the San Francisco Police Department, and the lover (if only for a short time) of Marilyn Monroe (1926–1962), as well as the official organist for the city of San Francisco, are all apocryphal tales. It is true that in the 1950s he did play the organ for a living in San Francisco nightclubs and carnivals, as well as for occasional city events, and had made enough money by 1956 to be able to buy the later famous (or infamous) "Black House" at 6114 California Street in the same city. In 1960, he divorced his first wife, Carole Lansing, and took seventeen-year-old Diane Hegarty as his live-in girlfriend (the union lasted until 1984).

In 1951, LaVey became interested in the ideas of Aleister Crowley (1875–1947), and joined a Berkeley group of the Ordo Templi Orientis (OTO) connected to the Pasadena Agapé Lodge established by Wilfred Talbot Smith (1885–1957) and Jack Parsons (1914–1952). In subsequent years, LaVey became somewhat disillusioned with Crowley and the OTO, although it was this milieu that brought him into contact with Hollywood underground director Kenneth Anger (pseudonym of Kenneth William Anglemeyer, b. 1927). In 1961, LaVey and Anger founded an organization known as the Magic Circle, which gradually evolved into the Church of Satan, formally established on April 30, 1966.

In the tolerant 1960s, Satanism became somewhat fashionable in California (one of LaVey's early converts was actress Jayne Mansfield, 1933–1967), and he received surprisingly sympathetic treatment from the local media. LaVey was even hired as a consultant for Roman Polanski's 1968 movie *Rosemary's Baby*, based on Ira Levin's novel, which added to his fame. In fact, as clarified by the publication of LaVey's *The Satanic Bible* in 1969, the Church of Satan did not promote evil, nor did it literally believe in the existence of the Devil. It was more an idiosyncratic and militantly anti-Christian human potential movement, devoted to the exaltation of human beings, who, having been freed from religious superstitions and the false Christian notion of sin, would eventually become empowered to be happy, enjoy life, and flourish. LaVey was deeply influenced by procapitalist writer Ayn Rand (pseudonym of Alice Rosenbaum, 1905–1982), and (largely based on her writings) concluded that selfishness, rather than altruism, is at the root of both personal and social happiness. LaVey's rituals honored Satan in a purely symbolic way, although *The Satanic Ritu-*

als published in paperback form in 1972 underwent considerable editing, whereby certain references to practices of sexual magic in the Crowley tradition (included in the confidential private versions) were omitted.

In 1968, LaVey met Michael Aquino, an officer and intelligence specialist in the U.S. Army with an academic education. Aquino gradually became the main organizer of the Church of Satan, which he structured into local chapters known as grottos, thus recruiting some two or three hundred active participants (with many more limiting their activity to the payment of a yearly membership fee and to receiving information by mail). During the early 1970s, however, a conflict developed between LaVey and Aquino. Ideologically, Aquino believed in the real, physical existence of a character known as Set, or Satan, an entity also believed to communicate in mystical ways with selected devotees, and he became increasingly disillusioned with LaVey's "rationalist" Satanism. Organizationally, Aquino was a firm believer in the system of the grottos, while LaVey was not particularly interested in running a church-like organization, even less so after some local grotto leaders found themselves in trouble with law enforcement agencies for a number of offenses. In 1975, Aquino and several important grotto leaders left LaVey, and went their separate way into the newly established Temple of Set (P.O. Box 470307, San Francisco, CA 94147; Web site: <http://www.xeper.org>). With its "occult" Satanism, the temple may be the largest international Satanist organization still active today.

Despite Aquino's grim prophecies, however, the Church of Satan did not disintegrate. Although it is true that it remained a largely mail order organization for several years, the disappearance of local chapters actually helped LaVey to keep a low profile, as the media began to take a less tolerant attitude toward Satanism in the aftermath of the Charles Manson trial (1971) and with the increased activities both of a Christian countercult movement, and of secular anticult organizations. In the 1980s, when anti-Satanism became somewhat disreputable because of its tall tales and gross exaggerations, LaVey was able to stage a comeback. Crucial in this revival was Blanche Barton, who had become LaVey's new companion after he left Diane in 1984. LaVey's daughters, Karla (b. 1952) and Zeena (b. 1964), although very different in character, also cooperated in reestablishing the Church of Satan as a national presence in the 1980s. In 1990, however, Zeena publicly denounced both the Church of Satan and what she called her "un-father"; after several short-lived occult ventures with her husband, Nikolas Schreck, she eventually joined Aquino's Temple of Set and became one of its high priestesses.

In the same year, 1990, LaVey suffered a heart attack, which very much reduced his activities. Once again, it seemed that the Church of Satan was about to collapse. It was kept alive, albeit with difficulty, by Blanche Barton and by one of LaVey's closest disciples, Peter Gilmore. It is

currently a largely mail order organization, but ritual activities are going on in a limited number of U.S. cities, where a grotto system has been put into operation once again. It maintains a Web site at the address given below. The Web site <http://www.churchofsatan.org>, on the other hand, does not belong to LaVey's original organization, but to a splinter group, known as the First Church of Satan, led by Daemon Egan (pseudonym of John Dewey Allee) and headquartered at PMB 172, 203 Washington St., Salem, MA 01970. Critics have described the First Church of Satan as a commercial organization, mostly engaged in selling Satanic paraphernalia via the Internet, although Egan maintains that he is keeping LaVey's original spirit alive.

Karla LaVey originally cooperated with Blanche Barton, but eventually they parted company, based inter alia on a legal dispute about LaVey's inheritance, and in 1999 Karla established her own First Satanic Church (P.O. Box 475177, San Francisco, CA 94147; Web site: <http://www.satanic-church.com>). The dispute over the inheritance also involved Zeena, and Barton represented (in addition to herself) her son, Xerxes LaVey, born in 1993, who, according to his father, would one day inherit his Satanic leadership mantle; it was later settled. In addition to the Church of Satan, the Temple of Set, the First Church of Satan, and the First Satanic Church, several dozen minor splinter or independent Satanist groups, all tracing their origins to the original 1966 foundation event, still operate throughout the world. Most of these organizations are quite small, however, and the current combined active membership of all branches probably reaches no more than one thousand, even though many more nonactive members have joined by mail (or, most recently, by completing a form on the Internet), and thus remain on the mailing lists of the various groups.

Address:

Church of Satan
P.O. Box 499
Radio City Station
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<http://www.churchofsatan.com>

Massimo Introvigne

Sources:

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Church of Scientology

Scientology is a religious and therapeutic system of ideas and ritual practices developed, starting in the early 1950s, by American writer, adventurer, and philosopher L. Ron Hubbard (1911–1986). The first church was founded in Los Angeles, California, in 1954. At the beginning of the new century Scientology is represented on all continents, in 145 countries. The church estimates that 8 million people worldwide are, in some way, using Hubbard's life-improvement techniques, but not all of these people are devoted members. Most of them are buying books and taking courses in the church facilities on a regular basis without considering themselves devotees.

Scientology was reorganized in the beginning of the 1980s, and today the organizational structure is divided into two major units. The first is the Church of Scientology International, founded in 1991, with its headquarters in Los Angeles. This unit oversees public relations, legal affairs, organizational expansion, and other practical affairs. The second unit, Religious Technology Center, appeared in 1982. This unit owns all trademarks and service marks of the religion and controls the licensing of these items worldwide. Together these two units control all Scientological activities, from field activities to missions and churches and advanced churches, in order to secure what are considered the unique teachings of Hubbard.

In the 1960s a religious order of dedicated Scientologists, the Sea Organization, was founded, and in the 1980s its members assumed control of the church internationally. All executives and most of the staff of the Church of Scientology International, the Religious Technology Center, and those facilities that deliver the more advanced training for Scientology leaders and facilitate access to what are considered the higher levels of Scientology teachings are Sea Organization members. Members of the Sea Organization take vows of commitment to the faith similar to those expected of members of ordered communities in other religions.

During the late 1930s and 1940s Hubbard developed his do-it-yourself therapy, Dianetics, according to which every human being is suffering from severe mental and psychosomatic traumas because of the functions of what Hubbard calls the reactive mind. In the memory bank of this mind are stored the engrams, that is, all the pieces of a person's memory involving mental or physical pain. In the book *Dianetics: The Modern Science of Mental Health*, published in May 1950, and still figuring on bestseller lists, Hubbard presented his ideas on how one can eliminate the engrams through dianetic therapy, called auditing.



Founder of the Church of Scientology, L. Ron Hubbard, December 22, 1952 (Bettmann/CORBIS)

From 1951 Hubbard carried his ideas further and began the transformation of the therapy to a fully developed religious soteriological system by including metaphysical ideas and axioms about the individual and the universe in his representations. In 1954 Hubbard announced the full transformation into a religion. The new religion got the name Scientology (from Latin *scio*, to know, and from Greek *logos*, word or thought), knowing about knowing.

The basic idea in Scientology is the idea that the human being, a composite of body, mind, and spirit, is a spiritual, individual being (called a Thetan). Each individual, or Thetan, has existed through an endless number of incarnations on this and other planets through hundreds of millions of years. Scientology's mythological texts tell, for instance, how the Thetans in a remote past made the mistake of identifying themselves with a physical universe and physical bodies and how the different states of existence and mytho-evolutionary history have influences on the present condition of the individual. For each incarnation, the Thetan is suffering a series of karmic experiences hidden on what is called the timetrack. Through the ritual practices of Scientology one can get insight into these matters, confront one's mythological past on

one's individual timetrack, and thereby improve one's happiness, relationships, and general well-being, as well as find one's individual path to ultimate truth.

Scientology, inspired by, to name a few, Buddhism, Hinduism, Western Esotericism, science fiction, and psychotherapy, offers an individual salvation to its practitioners through a number of ideas and related practices by means of which individuals can recognize and change various existential conditions of their lives. The salvational path to ultimate spiritual salvation, called the Bridge to Total Freedom, represents an extensive soteriological hierarchy of ritual steps to which each individual is gradually initiated in a codified prescribed sequence. Through these initiations one can move oneself into higher and higher states of awareness and orders of existence, toward an ultimate recognition of oneself as a spiritual being and of the universe.

As the new century begins, Scientology is probably the new religion most exposed to the controversy among anti-cultists and most discussed in the media in the Western world. The organization has been accused of controlling its parishioners, financially and mentally, as well as of having an opaque organizational structure and using shady financial transactions between the different organizational units. These accusations prompted a prolonged and thorough examination of the church's financial and organizational practices in the United States by the Internal Revenue Service (IRS). When that examination was completed, in the mid-1990s, the IRS concluded that Scientology is, as it claims, a religion that works for charitable purposes, that the income is used for these purposes, and that the organization does not operate in order to damage public policy or society. Although the conclusion reached by the IRS was clear, it does not seem to have influenced the church's reputation in many countries of Europe. In most European countries Scientology is not recognized as a religion, although the church continuously strives to win recognition, and has done so in such places as Italy, Sweden, and South Africa. In several countries, among them France, Germany, and Russia, not only the organization but individual Scientologists are exposed to different kinds of more or less sophisticated restrictions and discrimination.

The Church of Scientology International supports the official Internet site given below, and there are numerous additional sites concerning the church sponsored by the church, its members, and its critics. Congregations and missions of the church are now located in more than 120 countries.

Address:

Church of Scientology International
6331 Hollywood Blvd., Ste. 1200
Los Angeles, CA 90028-6329
<http://www.scientology.org/home.html>

Dorthe Refslund Christensen

Sources:

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Church of Scotland

The Church of Scotland traces its heritage back to the initial evangelization of Scotland by the Celtic church and through its pre-Reformation history, but dates its present form from the Scottish Reformation of 1560. John Knox (c. 1514–1572), a disciple of John Calvin (1509–1564) and Theodore Beza (1519–1605), led the initial Reformation in the face of opposition from the Queen Regent of Scotland, Mary of Guise, and subsequently from Mary Queen of Scots (1542–1587), who was a passionate defender of the ROMAN CATHOLIC CHURCH. Over the course of a further generation, the recognizably presbyterian form of church government was developed, particularly by the church leaders who gathered around Andrew Melville (1545–1622). The principal accommodation of church and state was made in 1592, which may conveniently be regarded as the point at which the Protestant system of the Church of Scotland was established.

The seventeenth century was characterized in Scottish history as the era of tension between the emergent presbyterian church and the episcopal polity (like that of the CHURCH OF ENGLAND) preferred by the Scottish king, James VI (later James I as king of both Scotland and England), and by his immediate successors, the Stuart kings of Scotland and England. The Wars of the Covenant of the 1640s and 1650s can be regarded as both a struggle over church government and a conflict for sovereignty between church and crown. With the Restoration of 1690, the struggle resolved in favor of Presbyterianism in Scotland.

The eighteenth and nineteenth centuries witnessed a modified version of the conflict, in the disputes over the

system of patronage that allowed secular authorities, especially major landowners, to appoint parish ministers. At the peaks of this argument three significant ruptures took place: The two lesser ones are called the First and Second Secessions of the Eighteenth Century, and the most celebrated is known as the Disruption of 1843, when about one third of the church's congregations removed themselves from the Establishment. Most of the secessionists returned through a process of reunion that culminated in the Union of 1929, which created the modern Church of Scotland. Though no longer established in a legal sense, the church retains a carefully defined relationship with the state, being simultaneously national and free, with responsibilities to the whole nation but with an independent spiritual jurisdiction under church law.

Church government is by a conciliar hierarchy of three courts: The Kirk Session is the body of ruling elders in the local congregation; the Presbytery is the local grouping of congregations and consists of equal numbers of ministers and elders, plus members of the diaconal ministry; the General Assembly is the annual national meeting, again made up of equal numbers of ministers and elders, and including deacons. Each court fulfils primary functions, and the superior courts exercise both judicial and appellate functions. As oversight (a translation of the Greek *episkopé*) is exercised by courts, not individuals, there is no great emphasis on a leading figure; the strength of the system lies rather in ordered government, largely through the committees and agencies of the courts of the church.

The principal doctrinal standard of the Church of Scotland is the scriptures of the Old and New Testaments, not including the Apocrypha, and the subordinate standard is the Westminster Confession of Faith (1647), subject to a degree of liberty of interpretation. Worship follows the REFORMED/PRESBYTERIAN TRADITION, with a variety of styles, each reflecting the theological opinions, attitude toward progressive development, and preferences of the local minister.

The influence of the Church of Scotland is recognized in the many denominations that now constitute the WORLD ALLIANCE OF REFORMED CHURCHES, where the founding initiative is often traced to Scottish missions during the British colonial era. Therefore ties are particularly strong with churches in Commonwealth countries, though the Church of Scotland has a presence at the congregational level in about fifteen countries, mainly in continental Europe and Israel. The church's commitment to ecumenical dialogue and cooperation is demonstrated in its membership in the WORLD COUNCIL OF CHURCHES, the Council of Churches in Britain and Ireland, and the Scottish Churches Council.

In 1988 the church reported approximately 660,000 adult communicant members. The inclusion of baptized persons not having proceeded to adult profession of faith would increase this number beyond one million, making the denomination the largest numerically in Scotland.

Address:

General Assembly of the Church of Scotland
121 George St.
Edinburgh EH2 4YN
Scotland
<http://www.cofs.org.uk/>

Marjory A. MacLean

Sources:

- Burleigh, J. H. S. *A Church History of Scotland*. Oxford: Oxford University Press, 1960.
The Church of Scotland Yearbook. Edinburgh: Church of Scotland Board of Communication, issued annually.
Common Order. Edinburgh: Saint Andrew Press, 1994.
Weatherhead, James. *The Constitution and Laws of the Church of Scotland*. Edinburgh: Board of Practice and Procedure, 1997.

Church of South India

The Church of South India (CSI), founded in 1947 by the merger of Anglican, Methodist, Congregationalist, and Presbyterian churches operating in the southern half of the Indian subcontinent, continues the traditions of Indian Protestant missions that began early in the nineteenth century.

As the global missionary impulse grew among Protestant groups at the end of eighteenth century, India was among its early targets. As a matter of fact, India was the site of a singular effort by two Danish graduates of the University of Halle (the seat of continental Pietism) who came to India in 1706 and began a mission among the Tamil-speaking people on India's east coast. Their work was later supported by the early Anglican organizations, the SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS and the Society for Promoting Christian Knowledge. However, a new beginning came with the arrival of Baptist minister William Carey (1761–1834) in 1795. He settled at the Danish settlement at Serampore, some fifteen miles inland from Calcutta.

The beginning of what became the Church of South India came only three years after Carey began his work, with the arrival of Nathaniel Forsyth, the first missionary sent to India by the newly formed and Congregational Church-based LONDON MISSIONARY SOCIETY (LMS). He settled in Calcutta and worked alone until the arrival of additional missionaries, who settled in Madras (1814) and Travancore (1818).

Anglicans came to India through the CHURCH MISSIONARY SOCIETY (CMS), which had earlier begun a mission in the Middle East. Abdul Masih, a convert from that mission, arrived in 1913 to begin his labors in the United Province (immediately south and west of Nepal). As with previous efforts, the CMS concentrated its initial activities in centers where Europeans had already settled—Calcutta, Travancore, Cochin, and so on. The church tried to work with the

indigenous SYRIAN ORTHODOX CHURCH OF MALABAR, but they soon parted ways.

India was at this time under the control of the East India Company, which was somewhat hostile to interference in its operation from clergymen; in 1813, however, Parliament had forced the company to open the land to missionaries. The coming of the CMS and the expansion of the LMS to Madras had been based upon that decision.

The Methodists also took advantage of the change of policy. Thomas Coke (1747–1814), who had taken the lead in building Methodist support for foreign missions, had given the last of his financial resources to support a mission to India. After Parliament's action he won the support of his brethren, and in December he sailed for India with a group of missionaries. The group arrived in Sri Lanka a few months later, but unfortunately Coke died during the voyage. After METHODISM was established among the Ceylonese, one of their number, James Lynch, moved on to Madras in 1817, where he found a small group of Methodists who had been brought together by an expatriate merchant.

Missionaries from the Scottish Missionary Society (Presbyterians affiliated with the CHURCH OF SCOTLAND) arrived in 1823. They settled in Bombay. Among the prominent leaders was Alexander Duff (1806–1878), who developed an outreach program to the upper classes of Indian society. Although he made few converts, through the schools he founded he was able to bring Western education to Maharashtra and influence a generation of Indian leadership.

In 1833, the East India Company opened its territory to non-British missionaries. American Presbyterians and Congregationalists were the first to take advantage of the new opportunity. Missionaries supported by the AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS had opened work in Sri Lanka in 1819. The leader of the work, John Scudder (1793–1855), moved on to Madura in 1835 and then on to Madras, where he opened a mission station in 1836. American Presbyterians came to India, their first foreign mission enterprise, in 1934. They settled at Ludhiana. A mission was opened in Allahabad two years later.

The British and American Congregationalist, the Scottish and American Presbyterian, and the Methodist and Anglican missions grew side by side through the nineteenth century. Each began work among expatriates, but soon turned their eyes toward the masses of the Indian people. Occasionally, their activity was rewarded by what became known as a “mass movement,” the sudden movement of a large number of Hindus into the Christian church. It has been estimated that as much as 80 percent of the members of all the Christian churches by the end of the nineteenth century were to be accounted for by such mass movements. Many of them were large-scale defections by the members of the lower castes and the untouchables from a religion that put them in so bad a situation that they had little to lose.

The churches were also affected by negative events. The Presbyterians were particularly hurt by the Sepoy Rebellion, and many of the missionaries lost their lives, caught in the middle of an attempt to overthrow foreign rule.

At the beginning of the twentieth century, the missions moved to reduce the duplication of effort and competition among them. In 1901, the American and Scottish Presbyterian missions merged to form the South India United Church, and four years later, the British and American Congregationalists united to form the Congregational General Union of South India. These two churches united in 1924 as the United Church of South India. By this time negotiations were under way for a broader union that would include the Anglican and Methodist churches. Prominent issues to be resolved included the nature of the polity of the new church and the resolving of ministerial orders; the Anglican church differed from the others because of its belief that its bishops held special authority because they could trace their lineage back to Christ's twelve apostles, in what is known as the apostolic succession.

In the end, the Anglicans emerged as the dominant body. The Church of South India that emerged in 1947 had an episcopal polity; that is, the church was led by bishops and organized into dioceses. A means of accepting those ministers not ordained by bishops in the apostolic succession was finally agreed on, and the church emerged as a model for Christian cooperation throughout the Protestant world. The basis of the union was the Lambeth Quadrilateral, the historic statement of the bases of Anglican belief (discussed in the entry on the CHURCH OF ENGLAND), which includes acknowledgment of the ancient Christian creeds.

In 2000, the Church of South India reported 3,800,000 members in 14,000 congregations. The congregations are divided among sixteen dioceses (with one diocese reaching into Sri Lanka). The synod is the highest legislative body. It meets biennially, at which time a presiding bishop is designated. The church supports a number of educational and medical facilities, and in the 1960s initiated a vast program of rural development across India.

The church was a model for similar union attempts around the world, and it has remained a staunch supporter of the ecumenical movement. It is a member of the WORLD COUNCIL OF CHURCHES, the ANGLICAN COMMUNION, the WORLD ALLIANCE OF REFORMED CHURCHES, and the WORLD METHODIST COUNCIL. Initially, many Anglicans outside of India had expressed concern over the provisions of the church's constitution, but in 1971, the Anglican Consultative Council called upon all Anglican churches worldwide to reexamine the Church of South India with a view to entering into full communion with it. In 1972, the Church of England's General Synod voted full communion. The problem for Anglicans had been the many ministers who had not been re-ordained by a bishop in the apostolic succession. That problem had been taken care of over time by

the ordination of all new ministers since 1947 by the church's bishops.

A number of the CSI members have moved to the United States. At first they worshipped in Indian Orthodox parishes, but then began to form informal Protestant groups, which gradually formed into churches. In 1981, the Diocese of Kerala recognized the existence of these parishes and began to include them in their pastoral concern. In 1988, the CSI Synod placed all of the parishes of the church outside of the country directly under the presiding bishop.

Address:

Church of South India
CSI Centre
No. 5 Whites Rd.
P.O. Box 688
Royapettah, Madras 600 014
India
<http://www.csichurch.com>

Sources:

- The Church of England Yearbook.* London: Church Publishing House, published annually.
Van der Bent, Ans J., ed. *Handbook/Member Churches/World Council of Churches.* Geneva: World Council of Churches, 1985.
Wingate, Andrew, et al, eds. *Anglicanism: A Global Communion.* London: Mowbray, 1998.

Church of Sri Lanka

The Church of Sri Lanka continues the initial attempts of representatives of the Church of England to establish Anglicanism on the island of Ceylon. Several years after the Dutch ceded power over the island to the British, the CHURCH MISSIONARY SOCIETY began work in Candy (1818). Many formerly affiliated with the Dutch Reformed mission affiliated with the Anglicans. Stations were subsequently opened among the Sinhalese (who were Buddhists) at Baddegama (1819), Kotte (1822), and Kurunegala (1880), and among the Tamil (who were Hindus) at Jaffna (1818) and Colombo (1850). Education was an early and persistent concern, and the mission supported four men's colleges, two women's colleges, and two women's middle schools. A teacher training school was opened for both the Tamils and the Sinhalese.

In 1930, the work separated from the Church of England and was incorporated into the new independent Church of India, Burma and Ceylon. Then in 1947, the Anglican diocese in southern India became part of the new CHURCH OF SOUTH INDIA. Two of the Ceylonese dioceses (Colombo and Kurunegala) did not join the new united church, preferring instead to concentrate on the effort to unite with the other churches in Sri Lanka that were members of the National Christian Council (Methodists, Baptists). In 1947,

the Jaffna diocese (serving Sri Lankan Tamils) did affiliate with the Church of South India.

Various conversations aimed at uniting the Church of Sri Lanka, the METHODIST CHURCH, SRI LANKA, the Baptists in Sri Lanka, and the Jaffna Diocese of the Church of South India have proceeded, but a plan for a united church acceptable to all parties has yet to mature. The continuing violence in the country has contributed to the failure of union attempts.

With slightly more than fifty thousand members, the church is second only to the ROMAN CATHOLIC CHURCH in the Sri Lankan Christian community. The church is a member of the WORLD COUNCIL OF CHURCHES and the worldwide ANGLICAN COMMUNION.

Address:

Church of Sri Lanka
Bishop's Office
358/2 Bauddhaloka Mawatha
Colombo
Sri Lanka

Sources:

- The Church of England Yearbook*. London: Church Publishing House, published annually.
- Kane, J. Herbert. *A Global View of Christian Missions*. Grand Rapids, MI: Baker Book House, 1971.
- Van der Bent, Ans J., ed. *Handbook/Member Churches/World Council of Churches*. Geneva: World Council of Churches, 1985.

Church of Sweden

The coming of Christianity to Sweden is generally traced to the efforts of St. Ansgar (801–865), the archbishop of Hamburg (Germany), who earned the title of “Apostle to Scandinavia” for his missionary efforts. However, the traditional religion of the northern people was firmly entrenched, and it was not until two hundred years later that Christianity made real progress in gaining a foothold in the country. An early center was established at Uppsala, where the first diocese was erected and later (1477) a university opened. The church was thus still in process of establishing itself within the ROMAN CATHOLIC CHURCH when the Reformation swept through Germany.

Two Swedes who had studied with Martin Luther at the University of Wittenberg, Olavus (1493–1552) and Laurentius Petri (1499–1573), had the ear of King Gustavus Vasa (1496–1560), and the three took the lead in aligning Sweden behind the Reformation. Olavus Petri wrote pro-Reformation books and assumed the task of translating the Bible (1541) and Luther's Small Catechism (1537) into Swedish. Laurentius Petri became the administrative leader as archbishop of Uppsala (1531). The reorientation of the church was secured over the remaining decades of the cen-

ture. In 1593, a convocation of the church firmly established the church in the camp of LUTHERANISM. It adopted the Unaltered Augsburg Confession as its doctrinal standard and decreed that adherents to “foreign” religions were not to be tolerated in the land.

From the reign of Gustavus Adolphus (r. 1594–1632) forward, the fate of the Lutheran Church of Sweden was largely tied to that of the government, especially its spread with the establishment of the present boundaries of the country. Its exclusive rights to operate in Sweden were loosened only slightly by the introduction of an act of toleration in 1781 that granted other Christians the privilege of residing in Sweden. Toleration to Jews was granted the following year.

Secularization of the church began in the nineteenth century. In 1866, the Swedish parliament created the church's synod as a new legislative body and dropped the church's direct representation in the government. At the same time, the Church was hit with a variety of criticisms from pietist and conservative theological perspectives. Many called for a revival of personal spirituality, and others condemned the church for a departure from the faith. A number of dissident groups formally separated from the church. In response, new church leadership arose, articulating the church's position as an instrument offering Christianity to all the people of the country. Outstanding twentieth-century leaders included Einar Billing (1871–1939) and Nathan Söderblom (1866–1931).

The Church of Sweden continues to hold the allegiance of the Swedish people, and some 90 percent are members. It keeps many of the statistical records on the Swedish population (for which taxes are collected and paid to the church), and most people turn to the church for baptism, marriages, and funerals. However, the church does not attract many (less than 10 percent) to regular attendance at worship. Widespread official church membership exists side-by-side with an extreme secularization of the country.

The church has an episcopal polity, its bishops having received apostolic succession from a lineage of bishops considered to be in direct line from Christ's apostles in the sixteenth century. One bishop is chosen as the church's archbishop. The king of Sweden is considered the first member of the church, and the government confirms the appointment of bishops. In 1982, the church was given more independence to make decisions in areas of worship, doctrine, sacraments, evangelism, and world mission activities. The synod formed in the nineteenth century has evolved into the General Assembly, which meets annually. The assembly opened the ministry to ordained female clergy in 1960.

Entrance into the worldwide missionary movement was made formally in 1874 with the establishment of the Church of Sweden Mission, which focused on efforts in Africa, India, and Malaysia. The work of that mission has

led to the formation of a number of now independent churches. Its work is supplemented by that of the Swedish Evangelical Mission and the Swedish Jerusalem Society. It is challenged by the Swedish Mission of Bible True Friends, a movement protesting the dominance of liberal theology in the Swedish church. The Church of Sweden also oversees a number of Swedish-speaking congregations that serve expatriates in various European countries.

At the end of the twentieth century the church reported 7,505,930 members. It is a member of the WORLD COUNCIL OF CHURCHES and the LUTHERAN WORLD FEDERATION.

Address:

Church of Sweden
Sysslomansgatan 4
751 70 Uppsala
Sweden

Sources:

Murray, Robert, ed. *The Church of Sweden: Past and Present*. Malmö, Sweden: Allhem-Malma, 1960.
Waddams, Herbert M. *The Swedish Church*. London: S.P.C.K., 1946.

Church of the Augsburg Confession of Alsace and Lorraine

During the sixteenth century the Protestant Reformation dominated by LUTHERANISM based in Germany spread into adjacent French territories, even though the Reformed Church based in French-speaking Geneva gathered the bulk of the response from Protestants in France. Lutheran congregations appeared especially in the provinces of Alsace and Lorraine and the Montbéliard region further south. Persecuted throughout the century, Lutheranism experienced some reprieve following the issuance of the 1598 Edict of Nantes, which gave Protestants some degree of toleration. Nevertheless, the church continued to suffer some persecution until the French Revolution and the subsequent establishment of a set of regulations under Napoleon that provided for the existence of Protestant churches. The regulations did not, however, allow the Protestants (either Reformed or Lutheran) to develop a national synod.

In 1871, as a result of the Franco-Prussian War, Alsace and Lorraine became German territory. The Lutheran Church continued under the Napoleonic regulations and, apart from the ravages of war, survived with relative ease until the region was returned to France following World War II. There Lutherans, united by their allegiance to the sixteenth-century Augsburg Confession of Faith, were finally able to organize, but chose to remain separate from the other French Lutherans in the Reformed Church of France.

Through the last half of the twentieth century, making use of its strength in the Strasbourg area, the church has committed itself to working with Protestants in the Rhine Valley (including churches in Germany, the Netherlands, and Switzerland). It is an active member of the Conference of Churches along the Rhine and shares its headquarters building with the REFORMED CHURCH OF ALSACE AND LORRAINE, with whom it shares several centuries of history. The church is also a member of the WORLD COUNCIL OF CHURCHES. It has approximately 40,000 members.

Address:

Church of the Augsburg Confession of Alsace and Lorraine
1 quai St. Thomas
67081 Strasbourg Cédex
France

Sources:

Bachmann, E. Theodore, and Mercia Brenne Bachmann. *Lutheran Churches in the World: A Handbook*. Minneapolis, MN: Augsburg Press, 1989.
Van der Bent, Ans J., ed. *Handbook/Member Churches/World Council of Churches*. Geneva: World Council of Churches, 1985.

Church of the Brethren

The Brethren Church dates to the year 1708, when a group of German Lutherans decided to separate themselves from the church. In the process of establishing the new church, they showed some influence from the Anabaptist and FREE CHURCH tradition in their practice of conducting an act of rebaptism. Their leaders had ties to the Mennonites and had read the Mennonite confessions of faith, and critics connected them immediately with their Anabaptist roots.

The Brethren found little support from the more dominant church bodies (the ROMAN CATHOLIC CHURCH, LUTHERANISM, and the churches in the REFORMED/PRESBYTERIAN TRADITION). As hostility turned to active persecution, they sought shelter, as had the Mennonites before them, in Holland. By 1719, the Brethren began considering immigration to the British American colonies, and received with some joy the invitation of William Penn (1644–1718) to take advantage of his experiment in religious freedom in Pennsylvania. Before the year was out, the first group migrated to Pennsylvania and settled in Germantown (now a part of Philadelphia). Over the next fifteen years, most of the Brethren migrated to Pennsylvania. Those few who chose to remain in Europe were absorbed into the MENNONITE CHURCH.

The first Brethren congregation in North America was established on Christmas Day, 1723, in Germantown. It became the mother congregation of the Church of the Brethren. Peter Becker (d. 1758) emerged as the pastor, and he baptized the first American converts and presided over the first love feast, a distinctive feature of Brethren worship.

The love feast (variations of which were later adopted by Moravians and Methodists) is a service that includes foot washing, a group meal, and the Lord's Supper. Neighbors called the Brethren "Dunkers," in reference to another distinctive practice, triune baptism, wherein the believer, on his knees in the water, is immersed three times in the name of the Father, Son, and Holy Spirit.

Like the FRIENDS and the Mennonites, the Brethren shared a commitment to peace and simplicity, sought separation from secular influences (an attitude manifested in the plain clothing they wore), opposed slavery, and refrained from voting, taking oaths, or entering lawsuits. Brethren instituted a strict system of church discipline. Problems from their refusal to bear arms in war began at the time of the American Revolution and periodically reappeared through World War II. As the church spread, the Brethren began to hold an annual meeting for business and worship during the 1740s. Their ministers received no salary and were not expected to have a formal education.

Following the establishment of the church in the United States, the Brethren expanded westward, establishing centers in Kentucky and Ohio in the 1790s, and Indiana, Missouri, and Illinois in the 1810s. Brethren reached the West Coast by mid-century, though the main strength of the church is still found in Pennsylvania, Ohio, and Indiana. The first schism among the Brethren occurred in the 1880s, and the church subsequently lost those members who either rejected any change or who felt that the church was changing too slowly. The Church of the Brethren remains the largest of the several Brethren denominations. In 1996 it reported 142,000 members in 1,100 congregations in the United States.

In the 1890s the Church of the Brethren began mission work in Denmark. They followed with efforts in China, Nigeria, India, and Ecuador. The China work was lost with the changes at mid-century. Nigeria emerged as the most successful mission and has resulted in the present independent CHURCH OF THE BRETHREN IN NIGERIA. Work in India was merged into the CHURCH OF NORTH INDIA (1970), and the work in Ecuador into the United Evangelical Church of Ecuador. The Brethren have become known for their work in relief, rehabilitation, and reconstruction after disaster. They earned special respect from their colleagues in other denominations for their efforts in Europe following World War II. They have an extensive publishing program through Brethren Press, established in the 1890s. The church is ecumenically active and was a founding member of the WORLD COUNCIL OF CHURCHES.

Address:

Church of the Brethren
1451 Dubdee Ave.
Elgin, IL 60121-1694
<http://www.brethren.org>

James R. Lewis

Sources:

- Durnbaugh, Donald F., ed. *The Brethren Encyclopedia*. Philadelphia, PA: Brethren Encyclopedia, 1983.
- Mallot, Floyd E. *Studies in Brethren History*. Elgin, IL: Brethren Publishing House, 1954.
- Sappington, Roger E., ed. *The Brethren in the New Nation*. Elgin, IL: Brethren Publishing House, 1976.

Church of the Brethren in Nigeria

The Church of the Brethren in Nigeria began in 1922 with the arrival of H. Stover Kuip and Albert D. Helser as the first missionaries of the American-based CHURCH OF THE BRETHREN in Africa. The first congregations, which consisted of but four members, were founded at Garkida in 1927. In 1932, a school to train primary school teachers was founded. Through the next generation additional missionary personnel arrived, and in the decades following World War II, an expansion of institutional life aimed at building indigenous leadership. A pastor's school opened in 1950. The first of the Waka schools, to train teachers, church workers, and public officials, opened two years later. An expansive agricultural program was initiated in 1957. Kuip Bible School was opened in 1960 and the Theological School of Northern Nigeria in 1969.

In its second generation, the Church of the Brethren pursued the process of building indigenous leadership. In 1955 the first Nigerian was elected chairperson of the Nigerian synod, and the first Nigerian pastors were ordained. In 1972 the church in Nigeria was recognized as an autonomous sister church to the Church of the Brethren in America. In 1976 it adopted its present name, in the local language, Ekklesia Yanuwa a Nigeria. It continues the faith and practice of the Church of the Brethren.

The Church of the Brethren in Nigeria has approximately 80,000 members. It joined the WORLD COUNCIL OF CHURCHES in 1985.

Address:

Church of the Brethren in Nigeria
P.O. Box 1
Mubi
Adamawa
Nigeria

Sources:

- Durnbaugh, Donald F., ed. *The Brethren Encyclopedia*. Philadelphia, PA: Brethren Encyclopedia, 1983.
- Van der Bent, Ans J., ed. *Handbook/Member Churches/World Council of Churches*. Geneva: World Council of Churches, 1985.

Church of the Disciples of Christ

A missionary affiliated with the Christian Church (Disciples of Christ), Willie Burner, with his family, settled in

Buenos Aires in 1906. The work was expanded by the arrival of additional personnel in 1910. Evangelism concentrated in Buenos Aires and its suburbs and was marked by cooperation with the Methodist Episcopal Church (now an integral part of the UNITED METHODIST CHURCH). In 1918, the two churches founded Colegio Americano and, along with the Waldensians, Union Seminary. Colegio Americano, a school for boys, was supplemented by El Instituto Modelo, a school for girls; the two later merged into the present Colegio Ward. In the 1930s, the church expanded into the province of Chaco, adjacent to the Paraguayan border.

The mission became an autonomous church in 1959, though the church maintains a strong relationship with its parent body. Its strength still lies in its social service work in the capital. It cooperates with other Protestant churches in supporting Aurora Publishing House.

This small church has been on the decline since the last decades of the twentieth century and now has approximately one thousand members. It is a member of the WORLD COUNCIL OF CHURCHES.

Address:

Church of the Disciples of Christ
Terrada 2324
1416 Buenos Aires
Argentina

Source:

Van der Bent, Ans J., ed. *Handbook/Member Churches/World Council of Churches*. Geneva: World Council of Churches, 1985.

Church of the Kingdom of God

In 1916, Charles Taze Russell (1852–1916), the founder of the Bible Student Movement whose main branch later evolved into the JEHOVAH'S WITNESSES, died quite unexpectedly, and a struggle for the succession followed. Although the great majority of the Bible Students eventually followed Judge Joseph F. Rutherford (1869–1942) as Russell's successor (who later went on to establish the Jehovah's Witnesses), a number of other Bible Students leaders created splinter organizations. One of them was the leader of the Bible Students in Switzerland, F. L. Alexander Freytag (1870–1947). Attempts to resolve his differences with Rutherford failed, and in 1920 Freytag published the *Laodicean Messenger*, a book marking the beginning of the separation. Rutherford answered with *The Harp of God*, his first mature doctrinal work.

In 1921, Freytag established the independent Church of the Kingdom of God (also known in certain countries as the Philanthropic Association of the Friends of Man). The organization has been quite successful in Switzerland, with several thousand members, and expanded to a number of other countries, including the United States and Italy, where, thanks to the efforts of Sebastiano Chiardola

(1914–1993), it also enjoyed a membership of several thousands. In subsequent years, Freytag not only denounced what he regarded as Rutherford's innovations, but also reinterpreted most of Russell's peculiar doctrines, so that his movement has been regarded by some scholars as Russellism evolving toward Fundamentalist Evangelical Protestantism.

The Monitor of the Kingdom of Justice, the movement's magazine, is published in several languages.

Address:

Church of the Kingdom of God
Le Château
1236 Cartigny
Switzerland

Massimo Introvigne and PierLuigi Zoccatelli

Sources:

Freytag, F. L. Alexander. *The Divine Revelation*. Geneva, Switzerland: Disciples of Christ, 1922.
———. *Eternal Life*. Geneva, Switzerland: Messenger of the Lord, 1933.
———. *The New Earth*. Geneva, Switzerland: Bible and Tract House, 1922.

Church of the Lamb of God

The Church of the Lamb of God was a small POLYGAMY-PRACTICING MORMON church, which attained a level of fame because of the violence in which it became involved as a result of some of its members murdering members and leaders of other polygamy-practicing groups. The church was founded in 1970 by Ervil LeBaron (d. 1981), formerly the patriarch of the Church of the First Born of the Fullness of Times. The Church of the First Born grew out of the participation of the large LeBaron family in polygamy, which dated to the 1930s. In the 1950s, they had resided at a colony in Mexico associated with the Apostolic United Brethren, the group led by Rulon C. Allred (d. 1977). In 1955, three LeBaron brothers, Joel (d. 1972), Ross Wesley, and Floren, left the colony and incorporated the Church of the First Born. Eventually Joel claimed to possess the Patriarchal Priesthood through a line of succession in the family that led back to Joseph Smith Jr., the founder of the CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

In 1970, Joel and Ervil parted after Joel accused his brother of taking undue liberties with the women in the church. After establishing the Church of the Lamb of God, Ervil issued a manifesto claiming leadership over all of the polygamy-practicing groups and the authority to execute any who did not acknowledge that authority. Soon afterward a series of attacks, some causing deaths, began to plague the other polygamy groups. In 1972, Joel LeBaron was murdered. A close associate of his, Dean Vest, was killed

in 1975. Then in 1977, several individuals entered the office of Rulon Allred in suburban Salt Lake City, Utah, and killed him. A few days later an attempt to kill Merle Kilgore, another polygamy leader, was foiled. Eventually, all of these deaths were traced to orders given by Ervil LeBaron. In 1980 he was tried and convicted, but died the following year in prison.

The church did not die with Ervil. He was succeeded by his son Aaron LeBaron, and deaths associated with the group continued through the 1980s. The most prominent deaths were of four members of the Chynoweth family in 1988. Aaron LeBaron was eventually convicted (1997) of conspiracy to kill the Chynoweths.

In recent years there have been conflicting reports of the church's disbanding. Its present status is unknown, and it may survive as a small informal organization of devoted followers.

Sources:

Bradlee, Ben, Jr., and Dale Van Atta. *Prophet of Blood: The Untold Story of Ervil LeBaron*. New York: Putnam's, 1981.

Chynoweth, Rena. *The Blood Covenant: The True Story of the Ervil LeBaron Family and its Rampage of Terror and Murder*. Austin, TX: Diamond Books, 1990.

Fessier, Michael, Jr. "Ervil LeBaron, the Man Who Would Be God." *New West* (January 1981): 80–84, 112–117.

LeBaron, Garn, Jr. "Mormon Fundamentalism and Violence: Historical Analysis." Posted at <http://www.exmormon.org/violence.htm>. Accessed November 1, 2001.

LeBaron, Verlan. *The LeBaron Story*. Lubbock, TX: self-published, 1981.

Church of the Lord (Aladura)

A prominent ALADURA CHURCH, founded by Josiah Ositelu in 1930. Ositelu, an Anglican schoolteacher who had thousands of visions, became involved in the prophetic exposure of witchcraft. He was associated with Joseph Shadare (d. 1962), founder of Christ Apostolic Church (Ghana), and Joseph Ayo Babalola during the revival of 1930. Ositelu was known as a powerful healer, and he broke his short affiliation with Faith Tabernacle, an American non-Pentecostal church that emphasized faith healing in its teachings, in the same year, when the other leaders challenged his authority and practices. They objected to his concern with exposing witches, the use of holy names and seals to guarantee miracles, and his acceptance of polygyny. Ositelu then founded the Church of the Lord (Aladura) (CLA) and eventually took seven wives, for which he claimed divine permission.

Ositelu died in 1966, to be succeeded by Apostle Adeleke Adejobi (1921–1991), who had just completed a two-year theological training course at an evangelical Bible college in Glasgow, Scotland, and had established a church among West African immigrants in London in 1964. Adejobi was a man of considerable spiritual and administrative gifts and

one of the most widely traveled Aladura leaders. He built the largest church building of the CLA in Lagos in 1942, planted the CLA in Freetown, Sierra Leone, in 1947 and in Accra, Ghana, in 1953. Adejobi's work in Ghana resulted in one of the most successful of the non-Nigerian CLA churches, and the daughter of the king of Ashanti, Princess Victoria Prempeh, became an avid supporter and eventually a minister.

The CLA was admitted to the WORLD COUNCIL OF CHURCHES in 1975. Adejobi was also involved in the creation of two ecumenical associations for AICs, the Nigeria Association of Aladura Churches and the intercontinental ORGANIZATION OF AFRICAN INSTITUTED CHURCHES (OAIC), created in Cairo in 1978, with offices in Nairobi. Primate Adejobi became the OAIC's first chairman (1978–1982). The CLA was also responsible for the creation of the Aladura Theological Seminary and the Prophets and Prophetesses Training Institute, originally established by Adejobi in 1965. On Adejobi's death in 1991, Ositelu's eldest son, Gabriel Segun Ositelu (1938–1998), an agriculturist and head of an Ibadan research institute, took his place as primate. On his death in 1998, his brother Rufus Ositelu became primate. The CLA seems to have evolved from a charismatic leadership pattern to a hereditary one.

Address:

Church of the Lord (Aladura)
 P.O. Box 71
 Sagamu Remo
 Ogun
 Nigeria
<http://www.aladura.de>

Allan H. Anderson

Sources:

Peel, John D. Y. *Aladura: A Religious Movement among the Yoruba*. Oxford: Oxford University Press, 1968.

Pobee, John S., and Gabriel Ositelu II. *African Initiatives in Christianity: The Growth, Gifts and Diversities of Indigenous African Churches—A Challenge to the Ecumenical Movement*. Geneva: World Council of Churches, 1998.

Turner, Harold W. *History of an African Independent Church*. Vol. 1, *The Church of the Lord (Aladura)*. Oxford: Clarendon, 1967.

Church of the Lord Jesus Christ of the Apostolic Faith

A predominantly black Oneness Pentecostal denomination founded by Sherrod C. Johnson (1897–1961) in 1933, the Church of the Lord Jesus Christ of the Apostolic Faith (CLJCAF) began with the congregation that Johnson established in Philadelphia in 1919. He and his church were originally affiliated with Refuge Churches of Our Lord in New York City, itself a split from the original Oneness organization, the PENTECOSTAL ASSEMBLIES OF THE WORLD.

Johnson was born in North Carolina and began his ministry in 1917 in a predominantly White congregation in Philadelphia. Two years later he founded another congregation, mostly Black, which he pastored until his death.

The growth and oversight of the CLJCAF was largely a result of Johnson's radio ministry, which began in 1935. By the time of his death he was heard weekly over seventy church-owned stations worldwide. As he was reluctant to appoint elders and bishops, his taped messages became an important means of oversight of affiliated congregations. Johnson was a controversial leader and product of the doctrinal and racial tensions within the early Oneness movement. With his fellow Black leaders, he staunchly opposed the divisions that were emerging and fought for a multiracial church.

Many of Johnson's views were inherited from his previous affiliation with Refuge Churches. Notable among them was his strict opposition to ordaining women and remarrying after divorce. He also insisted upon the ordinance of foot washing and the use of wine instead of grape juice in Communion. Other teachings were more radical. Women were required to dress modestly in plain, full-length dresses, wear head coverings in church, and refrain from all forms of jewelry and rings. Johnson condemned the observance of various traditional Christian festivals, especially Christmas and Easter. He rejected all forms of military service and the practice of funeral services.

Johnson held a variant position on the traditional Oneness teaching of the sonship of Christ. He agreed that sonship is temporal, not eternal. But he taught that, since the kingdom of God is spiritual, sonship ceased the moment Jesus died on the cross and his flesh was glorified.

Upon his death, the church's secretary-general, S. McDowell Shelton (d. 1991), succeeded Johnson as apostle and general overseer. His appointment was not well received by the southern elders, and the CLJCAF has witnessed six, mostly small, schisms since 1961. Under Shelton, succession was established according to family lineage. Consequently, his youngest son, Bishop Omega, has been bishop since 1992.

Many of Johnson's teachings and practices continue. Christmas and Easter are not celebrated. The church does not participate in funeral services, but may conduct memorial services. Members are free to hold funerals elsewhere. Women are still encouraged to wear a head covering when they pray, but have more freedom to decide individually the standard for modesty in apparel.

Johnson's historic radio ministry has been downsized to four U.S. cities—Los Angeles, New York, Philadelphia, and Washington, D.C. It is being replaced by a closed-circuit network that simultaneously beams the bishop's weekly message to all seventy churches throughout the United States. Video is soon to be added to the current audio format.

The CLJCAF officially claims a membership of 5,000 and 70 congregations in the United States. Of this number, 2,500 belong to the mother church in Philadelphia. The CLJCAF neither counts members abroad nor holds church property. Its followers and supporters are concentrated in Belize, the Bahamas, Jamaica, Nassau, Ghana, Liberia, Nigeria, South India, and England. The church does not have an Internet presence. The church's quarterly magazine, *The Whole Truth*, has a circulation of 5,000.

Address:

Church of the Lord Jesus Christ of the Apostolic Faith
22nd and Bainbridge Streets
Philadelphia, PA 19146

David A. Reed

Sources:

- French, Talmadge L. *Our God Is One: The Story of the Oneness Pentecostals*. Indianapolis, IN: Voice and Vision Publications, 1999.
- McCoy, L. A. *A True History of the True Church*. Rev. ed., 1977.
- Reed, David A. "Oneness Pentecostalism." In *Dictionary of Pentecostal and Charismatic Movements*, edited by Stanley M. Burgess and Gary B. McGee. Grand Rapids, MI: Zondervan Publishing House, 1988.
- Richardson, James C., Jr. *With Water and Spirit*. Martinsville, VA: self-published, n.d.

Church of the Nazarene

The Church of the Nazarene is one of the leading representatives of the HOLINESS MOVEMENT in American Christianity; during the twentieth century, it became a global church with affiliated churches in more than a hundred countries.

The church was founded in 1895 by Rev. Phineas F. Bresee (1838–1915), a former pastor in the Methodist Episcopal Church (now a constituent part of the UNITED METHODIST CHURCH). Bresee had been a leading minister in the Methodist Episcopal Church in the years following the American Civil War, when the Holiness movement had the support of Methodism's leadership. By the 1890s, however, that support was waning. In 1894, Bresee asked the church to allow him to take charge of an independent mission in downtown Los Angeles, and when they refused his request, he withdrew from the Methodist Church. After a year at the mission, he founded the First Church of the Nazarene in Los Angeles. The aging Bresee, having previously served the Methodist church for three decades, started a second career as the head of a new Holiness movement. The initial congregation grew rapidly, and a second congregation was started in 1897 in northern California at Berkeley. Several other congregations soon followed, and Bresee saw the possibility of developing a Holiness church along America's West Coast.

The first delegated assembly of the associated churches gathered in 1898, at which time Bresee was named superintendent. In 1907, the West Coast group merged with a similar Holiness group on the East Coast, the Association of Pentecostal Churches of America. Their union produced a new national organization, the Pentecostal Church of the Nazarene. By this time, the Church of the Nazarene had already become involved with foreign missions. In 1897, it had sent a team of five workers to open a mission in India.

The twentieth century was a time of steady growth in the United States. That growth was punctuated by a series of mergers, which have brought a number of smaller Holiness bodies into the church. These include the Holiness Church of Christ (1908), the Pentecostal Church of Scotland (1915), the Pentecostal Mission of Nashville (1915), Laymans Holiness Association (1922), the International Holiness Mission (1952), the Calvary Holiness Church (1955), and the Gospel Workers Church of Canada (1958). Most recently, the Church of the Nazarene (Nigeria), an indigenous church that had developed by using the 1944 edition of the church's Manual, came into the larger church (1988). The Pentecostal Church of Scotland, the International Holiness Mission, and the Calvary Holiness Church were all products of the Holiness movement's earlier spread in the United Kingdom.

In 1996, the church reported 608,008 members in the United States, 11,931 members in Canada, and 1,138,504 members worldwide. The church is organized into districts, each headed by a district superintendent. The highest legislative authority is the General Assembly, which elects the general superintendents (who function somewhat like bishops) and the General Board, the primary executive body. Under the General Board are a spectrum of boards and agencies. The church sponsors a number of colleges and seminaries, the majority of which are located outside of the United States. The church is affiliated with the CHRISTIAN HOLINESS PARTNERSHIP and the National Association of Evangelicals, through which it is additionally related to the WORLD EVANGELICAL ALLIANCE.

Address:

The Church of the Nazarene
6402 The Paseo
Kansas City, MO 64131
<http://www.nazarene.org>

Sources:

Purkiser, W. T. *Called unto Holiness, II*. Kansas City, MO: Beacon Hill Press, 1983.
Redford, M. E. *The Rise of the Church of the Nazarene*. Kansas City, MO: Beacon Hill Press, 1948.
Smith, Timothy. *Called unto Holiness*. Kansas City, MO: Nazarene Publishing House, 1962.

Church of the Province of Burundi

Anglican work in Burundi began in 1934 with the arrival of missionaries of the Rwanda General and Medical Mission, the theologically conservative wing of the CHURCH MISSIONARY SOCIETY, which had initiated work in Rwanda in 1926. At this time a notable spiritual revival that had originated in Rwanda was sweeping through the country, and the mission experienced rapid growth among the Tutsi people (the smaller of the two ethnic groups in the country). The mission went on to found three hospitals. In 1961, the work was incorporated into the Church of Uganda, Rwanda, and Burundi.

Like other churches operating in Burundi, the Anglicans were directly affected by the sudden influx of more than 100,000 refugees during the period of disturbances that followed the gaining of independence by Rwanda in 1962. Burundi gained its independence the following year, followed by four more years of violence, which followed the pattern of older conflicts between the Tutsi and Hutu people. Many of the Anglicans were killed in this era.

In 1965, a coup led by strongman Michael Micombero ended the violence temporarily. That same year, the first African bishop was consecrated for Burundi, and the Diocese of Burundi became an independent diocese within the church the next year. In 1971–1972, a Hutu uprising was put down brutally, with more than 300,000 killed. Half of the Anglican clergy and more than a hundred catechists were killed, and the church was forced to rebuild without trained leadership. There were over five hundred parishes to be served by less than twenty ordained priests.

In 1980, the Church of the Province of Uganda was separated, and the new Church of the Province of Burundi, Rwanda, and Zaire erected. This province was divided into three provinces along national boundaries in 1992. The Church of the Province of Burundi is led by its primate, currently the Most Reverend Samuel Sidamuka and has four dioceses. This province is one of the few Anglican bodies that is not a member of the WORLD COUNCIL OF CHURCHES, though it participates fully in the worldwide ANGLICAN COMMUNION. The church, with approximately 50,000 members, is the third largest religious body in Burundi. It sponsors Warner Theological College.

Address:

Church of the Province of Burundi
DS 12
Bujumbura
Burundi

Sources:

The Church of England Yearbook. London: Church Publishing House, published annually.
Van der Bent, Ans J., ed. *Handbook/Member Churches/World Council of Churches*. Geneva: World Council of Churches, 1985.

Church of the Province of Central Africa

The Church of the Province of Central Africa unites Anglican churches in four countries—Botswana, Malawi, Zambia, and Zimbabwe. The beginning of work in Central Africa dates to a sermon by David Livingstone (1813–1873) delivered in 1858 to students of Cambridge University. In response, the Universities' Mission to Central Africa was organized under Bishop Charles MacKenzie (1825–1862). MacKenzie accompanied Livingstone to Africa in 1861 and began work south of Lake Nyasa. However, MacKenzie died in 1863, and the mission withdrew to Zanzibar. A second attempt at the end of the 1870s by the SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS led to a permanent mission being established.

Bishop George W. H. Knight-Bruce (1852–1896), bishop of Bloemfontein (South Africa), journeyed to Zimbabwe in 1888, and three years later became the first bishop of a new Diocese of Rhodesia. His work was somewhat overshadowed by that of one of the African catechists he recruited to assist in building the church, Bernard Mizeki (1861–1896). Assigned to the village of Nhowe, he built a mission complex, learned the local language, and opened a school. Then in 1896, after refusing to flee, he was killed during a local uprising. His death was attributed partly to his having cut down some trees held sacred by followers of the traditional religion. He is remembered to the present on the calendars of the church in Zimbabwe as a martyr. The work in Zimbabwe was eventually put together with the work in Botswana and Mozambique in the Diocese of Southern Rhodesia, which was incorporated into the CHURCH IN THE PROVINCE OF SOUTH AFRICA.

Work in Botswana had begun in 1899 as an extension of the work in South Africa. The Diocese of Botswana was formed in 1972.

In 1910, John Hine, the bishop of Nysaland and Zanzibar, initiated work in Zambia (then known as Northern Rhodesia), the occasion being the fiftieth anniversary of the Universities' Mission to Central Africa. He was assisted by Leonard Kamungu, one of the first Africans in the region to be ordained to the priesthood.

Work in Central Africa developed under the jurisdiction of the Church in South Africa and the archbishop of Canterbury. The Church of the Province of Central Africa was established in 1955, with Edward Paget named as the first archbishop.

The church is led by its archbishop, currently Mt. Rev. Walter P. K. Makhulu. There are twelve dioceses, and as the century began, the church reported 600,000 members. The church supports the National Anglican Theological College of Zimbabwe, Zomba Theological College (Malawi), and St. John's Seminary (Zambia). In 1998, the church voted against the ordination of females. It is a member of the worldwide

ANGLICAN COMMUNION and the WORLD COUNCIL OF CHURCHES.

Address:

Church of the Province of Central Africa
P.O. Box 769
Gaborone
Botswana

Sources:

The Church of England Yearbook. London: Church Publishing House, published annually.
Van der Bent, Ans J., ed. *Handbook/Member Churches/World Council of Churches*. Geneva: World Council of Churches, 1985.

Church of the Province of Myanmar

An Anglican presence in Myanmar (then known as Burma) was initiated in 1825 by chaplains serving British expatriates, but a meaningful mission was not established until 1859, when representatives of the SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS arrived at Moulmein, five years after the British annexed the region. The first bishop was consecrated in 1859 and took his place in Rangoon (Yangon). Work began among the Burmese people, but was later extended to the Karin and Chin people. In 1924, the Bible Churchman's Missionary Society, a Low-Church Evangelical sending agency supported by members of the CHURCH OF ENGLAND, opened work in the northern part of the country and among the Khumi people in western Burma.

The Diocese of Burma grew under the jurisdiction of the archbishop of Canterbury, but was eventually incorporated into the Church of India, Pakistan, Burma, and Ceylon. That church was broken apart by the establishment of the Church of North India and the Church of Pakistan. At the same time, the Church of the Union of Burma was established, which continues as the Church of the Province of Myanmar.

The church is led by its archbishop, currently Mt. Rev. Andrew Mya Han. Congregations are divided into six dioceses. As the new century began, the church reported 42,000 members. The church is a member of the worldwide ANGLICAN COMMUNION and the WORLD COUNCIL OF CHURCHES.

Address:

Church of the Province of Myanmar
140 Pyidaungsu Yeiktha Rd.
Dagon P.O. 11191, Yangon
Myanmar

Sources:

The Church of England Yearbook. London: Church Publishing House, published annually.

Van der Bent, Ans J., ed. *Handbook/Member Churches/World Council of Churches*. Geneva: World Council of Churches, 1985.

Church of the Province of Southeast Asia

Anglicanism arrived in what is now Malaysia following the establishment of the first British settlement in Malaya on Penang, an island off the western coast of the Malay Peninsula, by the British East India Company in 1786. The local magistrate, an active layman in the CHURCH OF ENGLAND named George Caunter, took the leadership as Lay Clerk and Acting Chaplain. Supervision of the fledgling work was assumed by the Diocese of Calcutta. The Church of St. George the Martyr was constructed in 1819. The East India Company secured an Anglican chaplain for Singapore in 1826 and supported the building of its first church, St. Andrew's.

The church operated primarily among British expatriates until 1848, when more formal missionary work was commenced by the SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS (SPG) among the Chinese and Tamil-speaking Indians. Their efforts were boosted by missionaries from the CHURCH MISSIONARY SOCIETY and the Church Missionary Society of Australia. The SPG settled in Singapore in 1856.

In 1855 a Diocese of Singapore, Labuan, and Sarawak was created for better administration of the work. It operated as a missionary diocese of the Archdiocese of Canterbury. The East India Company closed in 1867, and Penang came under direct British rule. At that point, the SPG assumed the active role of procuring chaplains for the church in the region. The diocese was again reorganized into the Diocese of Singapore in 1909.

Malaysia became independent in 1957, and three years later the diocese was renamed the Diocese of Singapore and Malaya, the name selected to give due recognition to the political importance of Malaya. In 1970 the Diocese of West Malaysia was separated from Singapore (which by that time had become an independent country). Subsequently the Dioceses of Sabah and Kuching (Sarawak) in Eastern Malaysia were designated. In 1996, the dioceses of Singapore, West Malaysia, Sabah, and Kuching (previously existing as extraprovincial dioceses) were brought together as the Church of the Province of Southeast Asia. The Diocese of Singapore includes Anglican work in Thailand, Laos, Cambodia, Vietnam, and Indonesia.

The Province of Southeast Asia has emerged as one of the most conservative in the worldwide ANGLICAN COMMUNION. It has been particularly critical of the EPISCOPAL CHURCH (U.S.). The province does not ordain women, and made headlines in March 2000 when Moses Tay (b. 1938), the province's then archbishop, along with Emmanuel Kolini, archbishop of the CHURCH IN THE PROVINCE OF RWANDA, consecrated two U.S. priests, Charles H. "Chuck"

Murphy III and John H. Rodgers, in Singapore for service in the United States. The two subsequently formed the Anglican Mission in America, which superseded two other conservative Episcopal organizations: First Promise Roundtable and the Anglican Association of Congregations on Mission (AACOM). Murphy (for the Province of Rwanda) and Rodgers (for the Province of Southeast Asia) were given the joint charge of planting churches and receiving congregations and clergy who felt unable to remain in the Episcopal Church. Archbishop Tay justified the action as an attempt to halt the exodus of unhappy members from the very liberal American church.

The Church of the Province of Southeast Asia is headed by Most Rev. Datuk Yong Ping Chung, who also serves as bishop of Sabah. The province is not a member of the WORLD COUNCIL OF CHURCHES. The Anglican Mission in America may be reached at P.O. Box 3427, Pawleys Island, SC 29585. It has a Web site at <http://anglicanmissioninamerica.org>.

Address:

Church of the Province of Southeast Asia
c/o Most Rev. Datuk Yong Ping Chung
P.O. Box 10811
88809 Kota Kinabalu, Sabah
East Malaysia

Sources:

- The Church of England Yearbook*. London: Church Publishing House, published annually.
- Hurt, R., L. K. King, and J. Roxborough, eds. *Christianity in Malaysia: A Denominational History*. Selagor Darul Ehsan, Malaysia: Palanduk Publications, 1992.
- Loh Keng Aun. *The Anglican Church in Singapore Island, 1909–1959*. Singapore: University of Singapore, 1960.
- Ong, Eddie. "Anglicanism in West Malaysia." In *Anglicanism: A Global Communion*, edited by Andrew Wingate et al. London: Mowbray, 1998.

Church of the Province of the Indian Ocean

The Church of the Province of the Indian Ocean, formed in 1973, brings together the Anglican churches established in the islands of the westernmost part of the Indian Ocean, including Madagascar, Mauritius, and the Seychelles. These areas had previously been opened to Christianity by French-speaking missionaries of the ROMAN CATHOLIC CHURCH. The first Anglican work began on Mauritius in 1810, just a few years before England gained control following the defeat of Napoleon. It was 1843 before CHURCH OF ENGLAND missionaries arrived in the Seychelles, in spite of England having gained control in the 1790s. For many years, the work in the Seychelles was included in the Diocese of Mauritius, but a separated diocese for the islands was created in 1973.

The Church of England arrived on Madagascar in 1864 through representatives of the SOCIETY FOR THE PROPAGATION OF THE GOSPEL (SPG) and the CHURCH MISSIONARY SOCIETY (CMS). The CMS withdrew in the 1870s and left the field to the SPG. The SPG concentrated its efforts along the east coast, the area around the capital of Antananarivo, and in the far north. In the twentieth century it emerged as the Ekklesia Episkopaly Malagasy with three dioceses. By 1973 it had some 30,000 members.

The church is at one in belief and practice with the churches of the wider ANGLICAN COMMUNION. There are five dioceses, three of which serve Madagascar. There are approximately 80,000 members. It sponsors three theological schools for the training of ministers. The church, especially in Madagascar, serves some of the poorest segments of the population and continues to receive support from other Anglican churches through the Province of the Indian Ocean Support Association. The Church is a member of the WORLD COUNCIL OF CHURCHES.

Address:

Church of the Province of the Indian Ocean
Evâche anglican
Loy VK57/ter
Ambohimano, 101 Antananarivo
Madagascar

Sources:

The Church of England Yearbook. London: Church Publishing House, published annually.
Van der Bent, Ans J., ed. *Handbook/Member Churches/World Council of Churches*. Geneva: World Council of Churches, 1985.
Wingate, Andrew, et al., eds. *Anglicanism: A Global Communion*. London: Mowbray, 1998.

Church of the Province of Uganda

Anglicanism came to Uganda in 1876 in the person of Alexander Mackay (1849–1890), a representative of the CHURCH MISSIONARY SOCIETY, and a party of missionaries, all of whom except Mackay died during the first two years. He carried on until additional missionaries could be sent. The mission made substantial progress under the leadership of Bishop Alfred R. Tucker, who headed the work for more than twenty years (1890–1911), during which time the number of members of the Church of England grew from 200 to 65,000. The work was further supplemented in 1929 when representatives of the Bible Churchmen's Missionary Society, representing the Evangelical wing of the church, opened work among the Karamopong people. Over the years, the tragedy suffered by the original missionaries has been repeated in a more tragic mode. In 1886, for example, the first bishop, James Hannington, and his companions were murdered. More recently, in 1977, Arch-

bishop Janani Luwum was killed by Ugandan president Idi Amin.

In 1961, the Church of Uganda, Rwanda and Burundi was inaugurated by the archbishop of Canterbury. At the time, there were ten dioceses in Uganda. In 1980, the church became the province of Uganda, Rwanda, and Burundi. In 1994, that province was divided into three units, and the present Church of the Province of Uganda emerged.

The Church of Uganda is headed by its primate, currently Rt. Rev. Livingstone Mpalanyi-Nkoyoyo. The church consists of twenty-seven dioceses. As the new century began, it reported a membership of 2,200,000. The church supports Bishop Theological College, founded in 1923, and Uganda Christian University, founded in 1997.

Address:

Church of the Province of Uganda
P.O. Box 14123
Kampala
Uganda

Sources:

The Church of England Yearbook. London: Church Publishing House, published annually.
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Church of the White Eagle Lodge

The Church of the White Eagle Lodge grew out of the work of Ivan Cooke (d. 1981) and Grace Cooke (d. 1979), two Spiritualist mediums. From the beginning of her career as a medium, Grace Cooke, known to church members as Minestra, was associated with the Spiritualist Church of England and the Stead Borderland Library in London. In 1930, she was contacted by a French member of the Polaire Brotherhood who informed her that a recently deceased author, well known in Spiritualist circles, Arthur Conan Doyle (1859–1930) (known to the rest of the world as the author of the Sherlock Holmes stories), had chosen her as his instrument to speak to the living from his spirit existence. The result of this contact was later published as a book, *The Return of Arthur Conan Doyle* (1956).

As a medium, Cooke had been guided by a spirit being named White Eagle, a spirit identified as a Native American. White Eagle is believed to be the symbol of St. John the Divine (one of the twelve apostles who were the main disciples of Jesus Christ) and a sign of a coming age of brotherhood. Minestra channeled numerous messages from White Eagle, which became the basis of the work and teachings at the Church of the White Eagle, founded in 1934. At the time of her contact with the Polaire Brotherhood she was

also given a six-pointed star, described as the Christ star of balance, which became the church's symbol. She was also asked to train men and women to work in the light of Christ and to aid the world in the "years of fire" that were approaching.

The church conveys the teachings of what is called the Great White Brotherhood, a group of evolved beings who reside on a higher plane and who guide the development of the human race. They offer the hope of a coming golden age, when intuition will arise as a greater force in human affairs. The church affirms belief in God as Father and Mother, the Cosmic Christ, and the five cosmic laws of reincarnation, cause and effect (karma), opportunity, correspondences, and compensation. The church also affirms that every person has a spark of divine light, the spirit of Divine Love, within. These teachings place the church firmly within the Western esoteric tradition.

The Church of the White Eagle has its headquarters in the United Kingdom. Soon after World War II, the church spread to North America, and centers opened in the United States and Canada. Additional centers appeared across Europe and in the lands of the British Commonwealth (including Australia and South Africa). The international work is led by ministers ordained by the church in England. Worldwide membership is in excess of fifteen thousand.

Address:

Church of the White Eagle
New Lands Lodge
Brewells Lane, LISS
Hampshire GU33 7HY
United Kingdom
<http://www.whiteaglelodge.org>

Sources:

Cooke, Grace. *Minestra's Vision*. Liss, Hampshire, UK: White Eagle Publishing Trust, 1992.
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Church of Tuvalu

Christianity in Tuvalu, a group of islands in the western Pacific formerly known as the Ellice Islands, began in 1861 with the landing of nine people who had been shipwrecked and drifting in the ocean for eight weeks. One, a deacon in the church on the Cook Islands named Elekama, received permission from the island chief to evangelize. After four months' work, he seized the opportunity to go to Samoa, where the LONDON MISSIONARY SOCIETY (LMS) had built a very successful missionary work, to receive more formal training. He returned with other Samoans to the Ellice Is-

lands. They were joined by J. S. White, a missionary with the LMS, in 1870.

Previously, in the 1850s, the AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, the American equivalent of the LMS, had developed a mission in the Gilbert Islands. In 1917, they turned that work over to the LMS, and afterward the mission in the Gilbert and Ellice Islands operated as a single unit. Among the primary contributions of the missionaries was the translation of the Bible into the Tuvaluan language (closely related to the languages of Samoa and Kiribati).

The mission became independent as the Church of Tuvalu in 1969. It has a congregational polity and has written its own Tuvalu Church Creed, which places it squarely in the Reformed theological tradition.

The church, also known as the Tuvalu Christian Church, publishes a periodical, *Te Lawa* (in Tuvaluan). It is a member of the WORLD COUNCIL OF CHURCHES and the WORLD ALLIANCE OF REFORMED CHURCHES. It claims some 97 percent of the islands' 10,000 residents as members.

Address:

Church of Tuvalu
P.O. Box 2
Funafuti
Tuvalu

Sources:

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Church Universal and Triumphant

Founded in 1958 by Mark L. Prophet (1819–1973), the Church Universal and Triumphant began as Summit Lighthouse. The Summit Lighthouse traces its roots to the I AM RELIGIOUS ACTIVITY of Guy (1878–1939) and Edna (1886–1971) Ballard. Guy claimed that he had encountered the Ascended Master St. Germain on Mt. Shasta in northern California in 1929. The latter instructed him to give out various teachings that resemble those of Theosophy—for example, that a hierarchy of advanced entities called Ascended Masters guides the evolution of life on earth—and New Thought—that affirming healing and other realities verbally makes them so, thought influencing the material world. After Guy Ballard's death in 1939, various splinter factions arose. One, the Bridge to Freedom, led by Geraldine Innocente (d. 1961), included a young World War II veteran from Wisconsin named Mark L. Prophet (1918–1973). His messages, or dictations, given to him by As-

cended Masters, were published in the magazine of another I AM splinter group, Lighthouse of Freedom.

In 1958 Mark began his own movement, the Summit Lighthouse, in Washington, D.C. In 1961 he married Elizabeth Clare Wulf (b. 1940), and in 1962 they moved to Fairfax, Virginia, and expanded their publishing activities, their most important publication being a periodical, *The Pearls of Wisdom*, in which were published the dictations Mark received from Ascended Masters, especially El Morya, one of the Ascended Masters who guided Helena P. Blavatsky of the THEOSOPHICAL SOCIETY. In 1962 they established the Keepers of the Flame, an inner circle of followers seen as serving as volunteers for the work of God on planet Earth millions of years ago in previous incarnations. In 1966 they moved their organization's headquarters to Colorado Springs. In 1970 they established a Montessori preschool in order to educate the children of Keepers of the Flame. They began Summit University in Santa Barbara, California, in 1971 as a series of training workshops for followers who completed basic lessons in the organization's beliefs.

In the late 1960s and early 1970s, the Prophets and some of their staff visited India, the Middle East, Africa, and Europe to expand their teachings and organization. They incorporated ideas from Asian religions and various New Age beliefs. Unlike the NEW AGE MOVEMENT, however, the Summit Lighthouse organization developed a structured and complex belief system that did not allow for the New Age's individualistic and eclectic doctrinal experimentation. Mark died suddenly in 1973, suffering a fatal stroke and leaving the movement in Elizabeth's hands. In 1974 the Summit Lighthouse became the Church Universal and Triumphant, with Elizabeth as the messenger, in retrospect appointed jointly with Mark, and Mark now elevated to Ascended Master status and given a new name, Lanello. In 1972, shortly before Mark's death, the Prophets coauthored *Climb the Highest Mountain*, the first exposition in book form of their cosmology. Subsequent books contained dictations and teachings from both Elizabeth and Mark/Lanello. Under Elizabeth's leadership the church grew significantly in numbers, reaching 25,000 by 1980. She moved headquarters to Santa Barbara, later Pasadena, and then Malibu, where their headquarters complex, called Camelot, remained until 1986, when they made their final move to the headquarters' present location, the Royal Teton Ranch, near Corwin Springs, Montana.

During the years that followed, the organization experienced a major controversy sometimes called the "shelter cycle." The Prophets taught that evil, fallen entities work against the Ascended Masters and enlist souls lagging behind in their evolution from Maldek, a planet that rebelled against God and was destroyed, and whose pieces are now the asteroid belt between Mars and Jupiter. The corrupted entities, Luciferians, and their minions, the Nephilim, or "soulless ones," work to deprive humanity of its rightful

evolution toward God. Elizabeth found evidence of the evil ones' work in the current state of affairs in the world, especially the advance of communism. In some of the dictations given to her, she warned of the nuclear threat posed by the Soviet Union, leading some members to conclude that they should arm themselves for a post-nuclear holocaust world and dig shelters on the church's Montana property to protect themselves from nuclear attack. This activity resulted in the events of 1989, when two high-ranking church officials were arrested for illegally purchasing arms. Elizabeth meanwhile predicted that a surprise nuclear attack could occur in 1990. Two thousand of the church's faithful sold their possessions and moved to Montana, renting space in the shelters for the possible day of disaster. But nothing occurred during the period that Elizabeth had said was most likely for an attack. Some church members left the organization disillusioned. The controversy dragged the church's name through lurid media stories about harmful cults.

In the aftermath, several high-ranking officials resigned their offices in 1995, and Gilbert Cleirbaut, a Belgian managerial consultant, assumed the presidency. Elizabeth retired from active administrative leadership but retained her role as messenger of the Ascended Masters. Cleirbaut overhauled the organization's structure and finances, made it more accountable to the general public as well as to the membership at large, and led in the establishment of new subunits within the organizational chart dedicated to strengthening local centers and their ministries. Recently Cleirbaut stepped down, and organizational change continues, but the church seems to have regained its momentum after the difficult period in the late 1980s and early 1990s. Elizabeth was recently diagnosed with Alzheimer's disease but remains the messenger of the movement and the Guru Ma, their beloved maternal leader.

The organization currently has over 200 centers in forty countries. They boast offices in Argentina, Australia, Belgium, Brazil, Canada, England, Finland, the Philippines, South Africa, Spain, and other countries, but their world headquarters remains in Corwin Springs.

The Church Universal and Triumphant teaches that human beings are sparks of the light given off by the Great Central Sun, the hub of the universe, which is God, also called the Father/Mother God, because God combines both masculine and feminine energies perfectly and expects the individual to balance them in his/her life as well. These individualized sparks of divine light are the I AM Presences, which endure numerous incarnations. Each human being is also composed of four lower bodies: emotional, physical, mental, and etheric frequencies of spirit and matter surrounding a core, the soul. In each lifetime, the soul achieves progress by strengthening the Christ Self or Real Self, energy vibrations that are purified in the light of the I AM Presence. At death, the four bodies disperse and the individualized I AM Presence continues. The ultimate objective of human

life is for the I AM Presence to reunite with God, fortified and matured through its journey in various incarnations.

Millions of years ago, a number of sparks from God were earmarked to exist in several lifewaves, or root races, on earth. The first three existed in near perfection and harmony, but the fourth, on the ancient continent of Lemuria, rebelled against God and introduced evil and corruption into human history. This corruption serves as astral substance or negative karma weighing down the individual, who must overcome these negative effects through ethical living and spiritual disciplines. Ascended Masters, collectively called the Great White Brotherhood, are advanced entities from other planets who have volunteered to guide humanity's lifewaves through their evolutions. They have achieved coordination of karma and attuned their own I AM Presences to the light of God to such a degree that they are no longer bound by the limits of time and space. After the rebellion of the fourth root race, the Lemurians, an Ascended Master from Venus named Sanat Kumara volunteered to come to earth with many helpers to salvage earth's sorry state. The Prophets are among those original volunteers, who have subsequently been through many incarnations.

St. Germain, the Ascended Master who communicated with Guy Ballard, is also important in the church's beliefs. He determined more than a hundred years ago that humanity needed democracy, because this political arrangement would be most conducive to individualized I AM Presences achieving spiritual advance. St. Germain supported the American Revolution and insists that the United States will continue to play a crucial role in humanity's spiritual evolution because it preserves the teachings of democracy in its governmental system. Therefore, like the I AM movement, the Church Universal and Triumphant fosters patriotism.

St. Germain and other Ascended Masters maintain centers, or retreats, in the etheric plane above earth, from which they guide humanity and to which various advanced human beings can travel in dreams or meditation for further instruction. Those members of humanity who advance the most will someday become Ascended Masters in their own right, as exemplified by Mark Prophet. As followers increase in spiritual and moral purity, so they also increase the vibrational strength of light and sound from God and help the earth to overcome the deleterious effects of earlier evil ones. They can achieve this growth by charging the seven chakra centers of energy, located along the spine from spinal base to the crown of the head, each corresponding to a particular ray emitted from the Great Central Sun. These energy foci in the human etheric body cycle divine energy in such a way as to render the devotee more attuned to cosmic reality. The seat of all spiritual activity in the human being is the heart, midway along the chakra stack, containing the threefold flame of power, wisdom, and love.

Elizabeth Prophet teaches that all human beings can potentially achieve Christlike status. Christ himself was but one of many Ascended Masters, but because of his particularly insightful teachings and crucial place in cosmic history, his words and example continue to be especially formative for church members. Church rituals include hearing Elizabeth deliver dictations from the Masters, either in person or via satellite linkup. Members also "decree," a form of prayer in which thoughts are expressed intentionally to alter existing states in order to effect healing and world peace, among other worthy goals. These rituals incorporate various elements of Christian liturgy as well as meditative practices reminiscent of Buddhism and Hinduism. Liturgical objects include statuary of Jesus and figures from other world religions. The church structure is hierarchical, with some of the Keepers of the Flame of the rank of Communicants, the most committed members. From this group, the inner core of church leaders and members of the headquarters' staff are chosen.

Address:

Church Universal and Triumphant
P.O. Box 5000
Corwin Springs, MT 59030
<http://www.tsl.org>

W. Michael Ashcraft and Leah Shaw

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Churches of Christ (Non-Instrumental)

The Churches of Christ (Non-Instrumental) is one of four large international church bodies to emerge from the revival work of three former Presbyterian ministers on the American frontier. Thomas Campbell (1763–1854) and his son Alexander Campbell (1788–1866) were Irishmen trained in Scotland and heavily influenced by the FREE CHURCH tradition in Scottish Presbyterianism. Thomas Campbell came to America in 1807 and, after a very brief association with the Presbyterians, founded the Christian Association of Washington (Pennsylvania). He was soon

joined by his son, and they led their followers into an association with the Red Stone Baptist Association. A lengthy affiliation with the Baptists assisted in grounding them in democratic Free Church perspectives.

Barton Stone (1772–1844) was a Presbyterian minister who in the frontier atmosphere found the Presbyterian structure too confining. In 1809 he left the Presbyterians and began to found local churches that were simply called Christian churches. Authority was vested in the local church, and any association between congregations was for fellowship and edification only. The Campbells left the Baptists in 1830 and consummated a merger with Stone's group in 1832. The churches associated with Stone and the Campbells adopted an anticreedal Bible-based perspective. Thomas Campbell summed up their position: "Where the Scriptures speak, we will speak; where the Scriptures are silent, we are silent." They were antiauthoritarian and distrusted any authority apart from the local church. They also protested the many divisions of Christianity, which they attributed to creeds and unbiblical forms of church organization (episcopal and presbyterial). They refused to adopt what they considered sectarian denominational names (Methodist, Baptist, Presbyterian) and began to give themselves non-sectarian names, such as the Christian Church, Churches of Christ, or Disciples of Christ.

The movement spread during the nineteenth century. It saw itself as restoring primitive Christianity, and is often designated the Restoration movement. The movement was served by numerous schools, publishing concerns, and missionary agencies. As there was no denominational structure, each institution was formed and sponsored by a small group of the churches' leaders or by a single local congregation. The different periodicals that appeared represented the spectrum of opinion within the churches. Important differences of opinion developed over the use of instrumental music and the development of centralized boards and agencies carrying out the evangelistic, missionary, and charitable work of the churches.

In the late nineteenth century, the movement began to divide into three groupings. The Churches of Christ (Non-Instrumental) represented the most conservative wing of the Restoration movement. Concentrated in the American South, the leaders of the Churches of Christ opposed the introduction of organs (as well as other musical instruments) into worship services. They were also the wing most opposed to any attempts to organize congregations into conferences and associations, even the rather limited associations that had appeared among the Baptists. Although the Churches of Christ had been differentiating themselves through the last decades of the twentieth century, 1906 is usually taken as the date when the separation of the Churches of Christ from the rest of the Restoration movement, primarily the CHRISTIAN CHURCH (DISCIPLES OF CHRIST), was formalized.

In the years after the Civil War, David Lipscomb (1831–1917), the editor of the *Christian Advocate* in Nashville, Tennessee, emerged as the leading spokesperson of the conservative branch of the Restoration movement in the last half of the nineteenth century. Lipscomb opposed many trends he saw developing, primarily among the brethren in the North, including the installation of organs in church sanctuaries, the larger role given to women in worship and church leadership, the use of historical critical methods in Bible interpretation, and the acceptance of liberal theological beliefs. Lipscomb also emphasized the uniqueness of the Churches of Christ, which as the true church required converts who had previously been baptized in another church to be rebaptized. Through the twentieth century, the Churches of Christ became the focus of a series of controversies, both with other branches of the Restoration movement and internally. The internal controversies over premillennial eschatology, Sunday schools, and the use of individual communion cups in the Lord's Supper led to divisions within the Churches of Christ in the United States.

The Churches of Christ particularly opposed the development of the American Christian Missionary Society, which coordinated the work of a number of missionary evangelism and charitable activities supported by those Restoration congregations that chose to gather at its annual convention. The society became the focus of an expanding number of shared activities, which led in the twentieth century to the emergence of its supporting congregations as the Christian Church (Disciples of Christ). Between the two stands the third large Restoration group, the CHRISTIAN CHURCHES AND CHURCHES OF CHRIST.

The Churches of Christ are decentralized, and have no headquarters or denominational executives. There are a variety of representative institutions. The *Gospel Advocate* (Box 150, Nashville, TN 37202) and *Firm Foundation* (PO Box 690102, Houston, TX 77269) are leading periodicals. David Lipscomb University in Nashville, Tennessee, and Harding University in Searcy, Arkansas, are among thirteen institutions of higher learning identified with the movement in the United States.

In the later nineteenth century, like other conservative Free Church groups, the Churches of Christ became interested in world missions. Without a denominational structure, the founding of missions became the responsibility of individuals with a missionary calling who were willing to found individual missionary societies and gain the support of individual congregations. That effort has born fruit, and Churches of Christ congregations are now found around the world.

In 1990, the Churches of Christ reported 1,300,000 members in the United States and 747,000 members in other countries.

Sources:

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Circle Sanctuary

Circle Sanctuary, also known as Circle, is an international WICCAN church with a worldwide Ecospirituality ministry that includes publishing and providing contacts and other networking support to contemporary Pagans of many paths, as well as to practitioners of Nature Spirituality paths rooted in Celtic Christianity, Unitarian Universalism, and other religious traditions. Founded in 1974 by senior minister Selena Fox and others, Circle Sanctuary is one of the first Wiccan churches and Pagan centers in the United States to become legally established and develop as a religious institution with full-time ministers and other professional staff. Through its Lady Liberty League, Circle Sanctuary has emphasized religious freedom endeavors on behalf of many forms of the Wiccan religion, contemporary Paganism, and Nature religions. Throughout its history, Circle Sanctuary has been active in international interfaith work. It has participated in projects, networks, and conferences, including those sponsored by the WORLD COUNCIL OF CHURCHES, the UNITED RELIGIONS INITIATIVE, and the COUNCIL FOR A PARLIAMENT OF THE WORLD'S RELIGIONS. In 1999, Rev. Selena Fox became the first head of a Wiccan denomination to become part of the Assembly of Religious and Spiritual Leaders associated with the Parliament of the World's Religions.

Circle Sanctuary also engages in academic research across a variety of disciplines and nurtures the Nature Religions Scholars Network associated with the American Academy of Religion. Circle Sanctuary consists of both the Circle Sanctuary Community, which convenes at events and assists with ministry services, and Circle Network, consisting of thousands of practitioners and groups throughout the United States and more than thirty other countries around the world. The Sanctuary is headquartered on a 200-acre sacred nature preserve in the forested hills in south central Wisconsin.

The spiritual foundation of Circle Sanctuary is the Circle Craft tradition, a Wiccan denomination that is a blend of old European Pagan folkways, multicultural shamanism, and transpersonal psychology. Combining scientific and spiritual practices, it is engaged in prairie restoration, forest and wetland preservation, and other environmental work. Spiritual education services of Circle Sanctuary include

producing a variety of spiritual publications and recordings, maintaining a family of Web sites, and sponsoring workshops, courses, leadership institutes, and other training throughout the year. Circle Sanctuary publishes a variety of periodicals, including two that are among the oldest and largest serving Pagans worldwide: the quarterly *CIRCLE Magazine*, and the annual sourcebook, *Circle Guide to Pagan Groups*. Seasonal celebrations, rites of passage, Full and New Moon circles, Nature meditations, study groups, and other activities are held at Circle Sanctuary Nature Preserve, and at other locations throughout the year.

Circle Sanctuary festivals include Samhain (late October), Yule (mid-December), Imbolc (early February), Spring Equinox (mid-March), Earth Day (mid-April), Beltane (early May), Summer Solstice (June), Lughnassad (early August), and Fall Equinox (mid-September). Circle Sanctuary's annual conference and international grand gathering is the Pagan Spirit Gathering, held during Summer Solstice week at a campground in southeastern Ohio. Circle Sanctuary ministries also include spiritual healing and counseling and maintaining one of America's most extensive library and archives of Wiccan and Pagan materials.

Address:

Circle Sanctuary
P.O. Box 219
Mt. Horeb, WI 53572
<http://www.circlesanctuary.org>

Selena Fox

Sources:

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The Clan of Ausrans (Poland)

The Clan of Ausrans constitutes a form of revived pre-Christian paganism. The Clan was formed in 1954 in Lodz,

Poland, among the founders being the present leader, Ryszard Ignacy Danka, a linguist. The name of the group comes from Ausra, or “dawn.” The Clan members see themselves as trying to restore the spiritual heritage of their Indo-European forefathers. They feel obliged to know both themselves and their ancestors, as “he who for genetic or cultural reasons sees himself as an Indoeuropean has the Being’s given right and obligation to take from and give thanks to the sources which used to feed his ancestors.” In accordance with its statute, since 1960, the Clan has used a reconstruction of the Indo-European language, which appears in its printed calendars and poetry, as well as in the religious songs (as many as 200 so-called *mentlas*) that they sing during ritual meetings. Worship is directed toward the Powers of the World conceived as gods. Among the worshipped deities are Dieus, Sawelijos, Worynos, and Pussan. The religious life is considered to be one of the ways of the soul toward higher perfection.

The worship (*deiwovolia*) consists of recitation and singing of *mentlas* and other religious formulae, sacrifices, and sometimes teachings in parables about gods or classes on morality or philosophy. The priests obtain their own patron deities. Priests (*deiwovolts*) and believers (*peristants*) are allowed to take part in religious ceremonies of other religions. However, they should abstain from participation in actions spreading intolerance or destruction. Christianity is considered either a punishment for bloody pagan sacrifices or an attempt, as valid as the pagan ones, at describing the Absolute.

Both priests and laymen can improve themselves through an ascetic life, which should be based on the Indo-European culture and nutrition. There are 200–500 members of the whole Clan. However, only a small minority of them (15–30) accept the religious character of the group.

Leslaw Borowski

Source:

Beznic, Szymon. “Przegląd nowych ruchów religijnych w Polsce-wybor.” In Eileen Barker, *Nowe Ruchy Religijne*. Krakow: Zakład Wydawniczy “Nomos,” 1997.

Cocos Islands

The Cocos Islands, sometimes called the Keeling Islands, are two coral atolls in the Indian Ocean that are now an external territory of Australia. They were discovered in 1609 by William Keeling of the East India Company. They remained uninhabited until 1827, when settled by the Clunies-Ross family, headed by John Clunies-Ross (1786–1854), the founder of the Clunies Ross Company. The riches afforded by the islands were their coconut groves. In 1857, the British assumed control over the islands, but then

Status of religions in Cocos (Keeling) Islands, 2000-2050

Followers	2000			2025	2050
	total	%	rate		
Muslims	480	66.7	2.21	570	700
Christians	170	23.1	0.49	180	210
Anglicans	80	11.4	0.37	80	100
Roman Catholics	40	5.5	0.00	40	60
Protestants	0	0.0	0.00	0	0
Nonreligious	40	5.5	1.34	60	90
Baha'is	30	3.7	3.05	50	80
Chinese folk-religionists	10	1.0	3.42	10	20
Total population	730	100.0	1.77	870	1,000

granted them in perpetuity to the family. Australia purchased the islands in 1978, but the company retained control of the production from the coconut trees. In 1984, residents voted in favor of annexation to Australia.

In the nineteenth century, the company brought in laborers from Malaysia to work the coconut trees. These were Muslims, primarily of the SHAFIITE SCHOOL. They constitute more than half of the present residents, approximately 650 people. The remainder of the population are primarily Australians, and the largest group are adherents either of the ANGLICAN CHURCH OF AUSTRALIA or the ROMAN CATHOLIC CHURCH. For Roman Catholics, a priest from the Archdiocese of Perth occasionally visits the islands to say Mass.

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Colombia

Like other South American countries, Colombia was originally inhabited by a variety of Native peoples, of which the Chichas, who inhabited the northern part of the region along the Caribbean Sea, were the first to encounter the European invaders in the sixteenth century. Today, some 450,000 Native peoples representing more than eighty ethnic groups have survived. Most inhabit the upper reaches of the Amazon. Gonzalo Jiménez de Quesada (1499–1579) led the Spanish forces that subdued Colombia in the 1540s and founded the city of Santa Fe de Bogotá in the country’s interior. The Colombian people, unwilling to fit into the Spanish plans for exploiting the land, were soon joined by many Africans brought in to work the plantations.

In 1718 the Viceroyalty of New Granada was organized with Venezuela, Panama, and Ecuador, and Colombia as its center. By the end of the century, Colombia had become a

land struggling to leave its colonial life behind. Civil war waxed and waned for the decade prior to Simon Bolívar's marching on Bogotá in 1816. His victory led to the establishment of the Republic of Greater Colombia. Venezuela and Ecuador became independent countries in 1830, and the Republic of New Granada emerged. Colombia adopted its present name in 1886.

The changes of territorial boundaries and name were a sign of the general instability that plagued the country during the nineteenth and twentieth century. The 1960s saw the emergence of various private armies, including liberation movements and forces to protect the interests of the wealthy. The country has become well known for its underground economy, based on the sale of drugs. As recently as 1991, a new constitution that extended human rights guarantees and offered equality to women was adopted.

Especially in the more remote regions of the country, the Native groups have been able to resist the influx of Christianity and have kept their traditional religion. The Guajiros are the largest group. They and their fellow Colombians have been targeted by Evangelical Christians in recent decades.

The ROMAN CATHOLIC CHURCH entered Colombia with the Spanish, and the first diocese was established in 1534. The church grew steadily through the eighteenth century, but ran into trouble with the new government following independence. Independence cut the flow of money from Spain, and the new government had troubled relationships with the papacy. In 1853 church and state separated, and in 1861 the government appropriated all church property. It was not until 1887 that a new concordat was established with Rome. The period of the conflict between church and state provided the opening that allowed Protestantism to enter the country.

The Catholic Church was able to weather the stormy period of Colombian anticlericalism because of its hold on the hearts of the majority of the people. In the twentieth century it has emerged as the guardian of conservative values and the protector of the people against what are considered harmful ideas and practices, from pornography to communism. It has also, especially since the 1960s, become



Status of religions in Colombia, 2000-2050

Followers	2000			2025	2050
	total	%	rate		
Christians	40,943,000	96.7	1.90	57,714,000	68,588,000
Roman Catholics	40,670,000	96.1	1.92	56,172,000	65,826,000
Protestants	1,100,000	2.6	4.04	2,500,000	3,500,000
Independents	535,000	1.3	2.33	900,000	1,400,000
Nonreligious	490,000	1.2	2.71	900,000	1,600,000
Spiritists	407,000	1.0	2.94	600,000	720,000
Ethnoreligionists	256,000	0.6	2.74	250,000	250,000
Atheists	85,000	0.2	2.56	105,000	130,000
Baha'is	64,800	0.2	3.04	100,000	150,000
Muslims	48,400	0.1	1.92	60,000	70,000
Jews	10,300	0.0	1.64	8,000	7,000
Hindus	10,200	0.0	2.51	12,500	20,000
Chinese folk-religionists	2,100	0.0	2.36	3,000	5,000
Buddhists	1,700	0.0	2.64	2,500	4,000
other religionists	2,900	0.0	3.11	3,500	6,000
Total population	42,321,000	100.0	1.93	59,758,000	71,550,000

an advocate for the liberation of people and the end to government and economic oppression. Colombia became a center of the more radical approaches of liberation theology (a Christian theology that attempts a positive appropriation of Marxism), which found strong support among priests working with the poorest elements of society. Not until 1973 was a priest ordained from among the Native peoples.

James Thompson (d. 1850), the agent of the British and Foreign Bible Society, who introduced Protestantism in several other South American countries, was also active in Colombia in 1825. However, it was not until 1856 that the first permanent missionary settled in the country, a representative of the Presbyterian Church in the U.S.A. (now a constituent part of the PRESBYTERIAN CHURCH [U.S.A.]).

It was the only Protestant church for many years, and it succeeded through its creation of a school system and the opening of medical facilities. However, it attracted relatively few members.

Evangelical Protestants entered Colombia in 1906 and 1908, respectively, in the form of the Evangelical Alliance Mission and the Gospel Missionary Union, two independent missionary organizations based in the United States. The CHRISTIAN AND MISSIONARY ALLIANCE opened a mission in 1923 and became the major disseminator of Protestant and Free Church literature in the country through the century. They were soon joined by the CUMBERLAND PRESBYTERIAN CHURCH, the SALVATION ARMY, and the SEVENTH-DAY ADVENTIST CHURCH.

The United Pentecostal Church, an Apostolic Pentecostal group, entered Colombia in 1936 and soon became the largest non-Catholic body in the country. However, in 1970 more than 90 percent of the members dropped their tie to the American international headquarters and created an independent United Pentecostal Church of Colombia.

The Protestant situation was markedly improved by the coming to power of the Liberal Party government in 1930, but suffered greatly during the civil war that divided the country in 1948–1952. The Gospel Missionary Union lost the majority of its church buildings, and many Protestant schools were closed. The situation has eased in the last generation, and the number of both Protestant adherents and groups have multiplied. Evangelicals have especially attempted to extend work among all the Native peoples.

An extension of the spectrum of religious life in Colombia was led by the JEHOVAH'S WITNESSES (1895) and the CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS (1967). However, since World War II, a much more diverse religious situation has developed, with the arrival of a small community of Chinese Buddhists and as many as 50,000 Muslims from the Middle East. The very diverse Jewish community, which numbered some 12,000 in the 1970s, had shrunk to around 10,000 by the end of the century, in part due to migration to Israel and elsewhere. The majority reside in Bogotá, where the Centro Comunitario Israelita de Bogotá is located. The BAHÁ'Í FAITH spread rapidly in the 1970s, a development partially occasioned by a mass movement into the group by some Gaujiro people. The Western esoteric tradition became visible with the emergence of the ANCIENT AND MYSTICAL ORDER ROSAE CRUCIS.

Colombia was among the first countries in Latin America to receive the new religions that spread across Europe and North America in the 1960s. Both the Divine Light Mission (now ELAN VITAL) and the INTERNATIONAL SOCIETY FOR KRISHNA CONSCIOUSNESS (ISKCON) enjoyed early success, and one of the larger groups to grow out of ISKCON, VRINDA, has its international headquarters in Bogotá.

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Communauté Évangélique d'Action Apostolique

See Paris Mission

Comoros

Officially known as the Federal Islamic Republic of the Comoros (République Fédérale et Islamique des Comoros), Comoros comprises an island group in the Indian Ocean north of Madagascar and off the coast of Mozambique. The islands were originally settled in the fifth century C.E. by Indonesians. They lived a rather isolated existence until they were joined by Muslims in the twelfth century. By the fourteenth century the Zandj culture of East Africa (and Islam) had been established. The Comoros remained a prosperous trading center, though briefly seized by the Portuguese in the sixteenth century. Through the centuries since the Portuguese first arrived, a number of Africans, mostly Bantu, came to the islands as workers.

The French occupied the island of Mayotte, a first step to taking control of the entire Comoros. They remained in control until 1975. Even before the results of the 1974 plebiscite, in which the overwhelming majority of the people voted for independence, were announced, the local government proclaimed independence. The French decided to

Status of religions in the Comoros, 2000-2050

Followers	2000			2025	2050
	total	%	rate		
Muslims	581,000	98.1	2.81	970,000	1,206,000
Christians	7,200	1.2	4.13	14,800	20,800
Roman Catholics	5,800	1.0	4.23	11,600	16,000
Protestants	900	0.2	3.47	2,000	3,000
Independents	400	0.1	4.81	900	1,400
Ethnoreligionists	2,900	0.5	0.16	4,000	4,500
Nonreligious	760	0.1	6.61	800	1,500
Baha'is	520	0.1	1.70	800	1,500
Total population	593,000	100.0	2.81	990,000	1,234,000

Congo (Brazzaville), Republic of the

separate Mayotte, on which they had air and naval bases, from the rest of the Comoros, and the status of that island remains in dispute.

Sunni Islam of the SHAFI-ITE SCHOOL dominates the life of the Comoros. There is a mosque for every 500 inhabitants.

Christianity was introduced by the Portuguese in 1517 and reintroduced by the French. There are, however, only a few thousand members in a population of more than half a million. The Africa Inland Mission, an Evangelical missionary organization, initiated work in 1975, but its missionaries were expelled by the government in 1978. In the same way, work begun by the SEVENTH-DAY ADVENTIST CHURCH was terminated.

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Congo (Brazzaville), Republic of the

The present Republic of the Congo is located north of the Congo River (as opposed to the Democratic Republic of the Congo, formerly Zaire, located south and east of the river); it was originally settled by the San people (often referred to as Bushmen) and Pygmies, who were pushed aside by Bantu people, who easily came into control of the region in the first millennium C.E. By the fourteenth century there were a variety of Bantu states in central Africa, the Luango ruling over the Congo and much of neighboring Gabon. The Luango state was subservient to and paid tribute to the Manicongo state, centered farther south in what is now Angola and the Democratic Republic of the Congo.

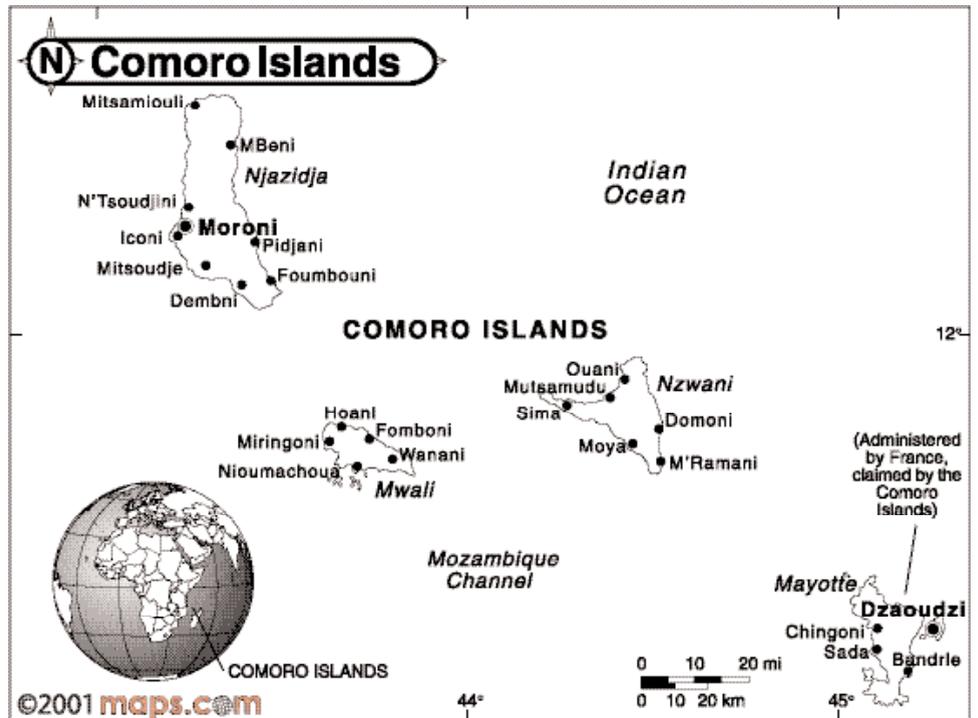
The Portuguese visited the Atlantic coast in the 1490s and early in the next century established a profitable slave trade. Meanwhile, in the sixteenth century, the Luango state

rose in strength and became increasingly autonomous. Eventually it replaced the Manicongo as the dominant nation in the region. As the Portuguese worked to establish their power in Angola, the Luango resisted any attempt at colonization north of the Congo River, although they continued to cooperate with the slave traders.

Late in the nineteenth century, rubber and palm oil became the main export items from the Congo, and the French, desiring control of the market, moved in and set up a colony. Over the next generation, two-thirds of the Native population were killed in the attempt to pacify the country. The brutality of the French regime led to a series of religious independence movements in the decades prior to World War II.

After World War II, socialism came to the fore. Three years after independence (achieved in 1960), a socialist government came into power and created a single-party system. A series of governments have followed. In 1992, a new constitution was adopted that called for a president and a bicameral legislature. The new government was overthrown in 1997 by former Marxist ruler Denis Sassou Nguesso in a military coup. At the beginning of the new century, Nguesso remains president, and a democratic rule has not returned.

Christianity was introduced into the Congo in 1491, when a Portuguese missionary expedition began an attempt to reach the people of the Congo River valley. Although highly successful to the south, the mission had little success in the area of the present-day Republic of the Congo. However, with the coming of the French, the Holy Ghost Fathers launched a new mission in 1883, which was designated a vicariate in 1886. Work was extended to the upper Congo in

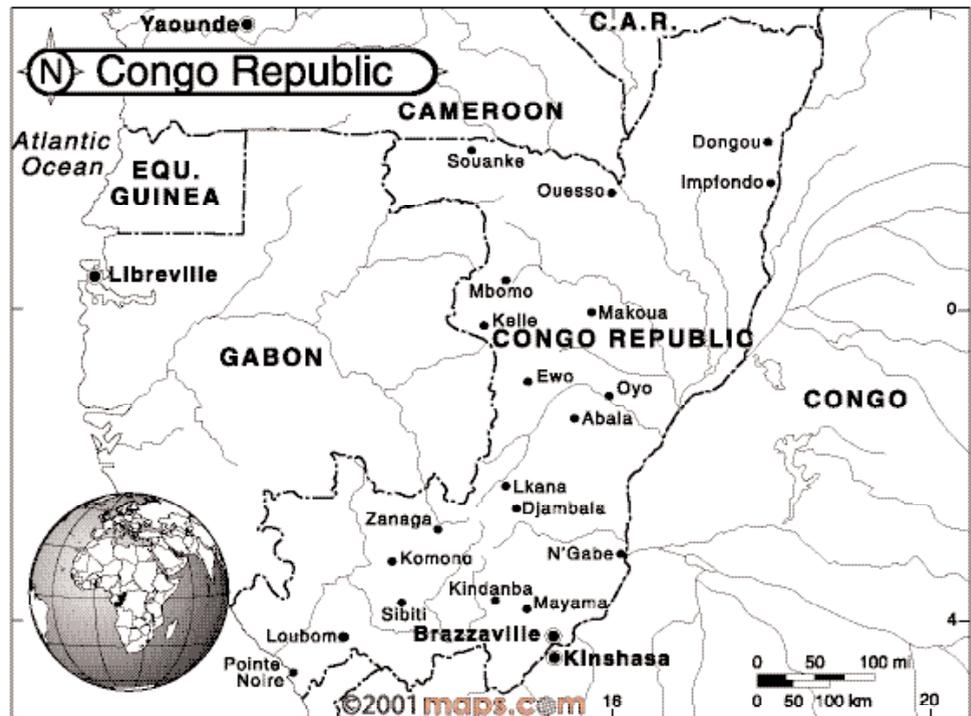


1889, and a second vicariate erected the following year. The first Congolese priest was ordained in 1895. The church experienced a period of growth in the years after World War II, and in 1955 the Archdiocese of Brazzaville was created. The first Congolese bishop was consecrated in 1961. The ROMAN CATHOLIC CHURCH, with almost a million and a half members, is now the largest church in the country.

In 1909, the Swedish Evangelical Mission (of the MISSION COVENANT CHURCH OF SWEDEN) expanded their work from the Belgian Congo (now the Democratic Republic of the Congo) northward. The church grew in spurts over the next decades; its membership fluctuated, first with the growth of the independent church founded by Simon Kimbangu (1889–1951) and then influenced by a popular movement into the SALVATION ARMY, which had arrived in 1935. The KIMBANGUIST CHURCH, from neighboring Belgian territory, has been one of the most successful of the AFRICAN INITIATED CHURCHES in the region and was the first to be admitted to the WORLD COUNCIL OF CHURCHES (WCC). The Salvation Army in the Congo developed a strong emphasis on congregation building, which gave it an early leadership position in the Protestant community. The EVANGELICAL CHURCH OF THE CONGO, created in 1961 when the Swedish mission became autonomous, is the only Congo-based church in the WCC.

Beginning in the late twentieth century, Pentecostalism has attracted a large following. The ASSEMBLIES OF GOD began work in the 1960s, but have been eclipsed by the independent Église Charismatique de Brazzaville and Assemblées du Dieu de Pentecost. There are several interesting new church groups, such as the Movement Crois-Koma (founded by former Roman Catholics) and the Église Matsouaniste, a messianic political movement founded in the 1930s. There is also a fairly large Eastern Orthodox community under the GREEK ORTHODOX PATRIARCHATE OF ALEXANDRIA AND ALL AFRICA.

The traditional religions of the several native peoples of the Congo have almost disappeared, with over 90 percent of the population professing Christianity. The Bakwili and Ngwilli have been most loyal to their traditional religious life. More evident is the admixture of traditional elements of belief and practice in the life of professing Christians.



Status of religions in Congo-Brazzaville, 2000-2050

Followers	2000			2025	2050
	total	%	rate		
Christians	2,683,000	91.1	2.85	5,160,000	7,668,000
Roman Catholics	1,451,000	49.3	3.00	3,000,000	4,700,000
Protestants	500,000	17.0	3.25	1,050,000	1,650,000
Independents	370,000	12.6	3.39	800,000	900,000
Ethnoreligionists	142,000	4.8	2.23	188,000	189,000
Nonreligious	58,700	2.0	3.91	186,000	450,000
Muslims	37,100	1.3	4.02	95,000	160,000
Baha'is	12,900	0.4	3.69	40,000	100,000
Neoreligionists	4,700	0.2	6.51	10,000	15,000
Atheists	2,200	0.1	3.39	4,000	7,000
Chinese folk-religionists	210	0.0	1.94	400	800
Buddhists	130	0.0	2.42	250	500
other religionists	2,700	0.1	5.44	5,000	7,000
Total population	2,943,000	100.0	2.86	5,689,000	8,597,000

A Bantu-based religion had been alive in most of the Congo's peoples. It professed a belief in an all-powerful creator deity (Nzama or Nzambi) who is manifest in two aspects, the beneficent and the malevolent, God's nature explaining the alternating aspects of human experience. Integral to the worldview are the spirits of the ancestors, who are divided into those who reside in the abode of the dead and wandering spirits (Bakuyu) who have not been admitted to their proper home in the spirit world, and who thus wander around the countryside causing all manner of mischief. The Christian traditionalist movement known as Nzambi ya Bougie (God of the Candle), begun by prophet Zepherin Lassy in 1953, once claimed 8.7 percent of the population of the Congo, though it has declined significantly in more recent years.

Islam has yet to make a significant impact in the Congo, though there is a small community, primarily of followers

of the Sunni MALIKITE school who reside in the Congo as expatriates. They have been organized under the Muslim Committee of the Congo. The Congo has become one of the few places in Africa that host one of the Japanese new religions. In 1966, TENRIKYO, a Shinto-based new religion, founded a center in Brazzaville and today has several hundred followers. It supports a dispensary as part of its larger emphasis upon health.

In the fluctuating political climate of the Congo, the churches have been in a somewhat precarious position. In 1965, for example, the government nationalized all of the schools that had been founded by the Catholic Church, the Salvation Army, and the Evangelical Church (except for several professional training schools). More than half of the primary school pupils in the country attended these schools. In 1978, the government banned all but seven religious bodies (the Roman Catholic Church, the Evangelical Church, the Salvation Army, the Muslim Committee, the Kimbanguist Church, the Nzambi ya Bougie, and TENRIKYO). All religious youth organizations were banned, and all religious instruction to the young forbidden. Groups such as the BAHÁ'Í FAITH, the SEVENTH-DAY ADVENTIST CHURCH, and the JEHOVAH'S WITNESSES were particularly affected by this ruling. The religious situation has changed for the better since the adoption of a new constitution in 1992 that guarantees religious freedom.

The Ecumenical Council of Christian Churches of Congo (which includes the Salvation Army, the Evangelical Church, and the Kimbanguist Church) is affiliated with the World Council of Churches.

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Congo (Zaire), Democratic Republic of the

The Democratic Republic of the Congo is a large country in West Central Africa that brings together the traditional lands of more than 200 ethnic and language groups who lived along the Congo River and its tributaries. Most of these peoples are of Bantu origin, though there are other important groups such as the Nilo-Hamites in the far eastern part. During the modern era, a variety of Bantu kingdoms had come and gone.

The history of the region had a new beginning in the 1840s when Scottish missionary and doctor David Livingstone (1813–1873) began to make Europeans aware of its existence. Then in 1876 King Leopold of Belgium financed the explorations of Henry M. Stanley (1841–1904). While

in the area he signed hundreds of trade agreements with African leaders. Subsequently, Belgium established trading posts along the mouth of the river, and the king began to treat the Congo Basin as his personal property. In 1897 it became a Belgian colony, and troops of the Belgian Army arrived to prevent any opposition, especially in the area of a prosperous copper mining operation in the province of Katanga.

Belgium liberalized its policies in 1957, and three years later the Belgian Congo became an independent nation. A period of civil war and political instability followed until 1965, when Sese Seko Mobutu (1930–1997) came to power in an Army coup. He changed the name of the country to Zaire and his own name to Mobutu Sese Seko. Mobutu ruled as a dictator, and the government became increasingly corrupt and repressive. Through the 1980s, opposition grew, and Mobutu responded with more repressive measures. He was finally overthrown in 1997 by Laurent Kabila (b. c. 1940), who changed the name of the country to the Democratic Republic of the Congo. However, hopes for a new democratic government have not been realized. A rebel army opposed to the Kabila regime still holds part of the country in the east, near the border of Uganda and Rwanda.

A variety of traditional religions remain strong in the Congo, especially in the more rural areas. As Christianity entered and European rule was imposed, traditionalists responded with a variety of new movements that promoted religion but decried the practice of malevolent magic (i.e., witchcraft). The first such movement, called Kiyoka (or Burning), swept through the southern part of the country along the Angola border in the late nineteenth century. Similar movements have appeared sporadically throughout the twentieth century. Also, new traditionalist movements emphasizing spirit possession have arisen.

The ROMAN CATHOLIC CHURCH was the original Christian church introduced into the Congo. In 1482 a Portuguese explorer discovered the Congo River, and in 1491 a number of priests came, mostly DOMINICANS, FRANCISCANS, and Canons of St. John. They made their way to the king of the nation of M'banza Congo, whose capital was in what is today northern Angola. He was eventually baptized, and a large stone church was constructed. Afonso I (r. 1506–1545) came to the throne in 1506. He sent his son to Europe for education, and the son was ordained and became the first modern African bishop. The capital, now renamed San Salvador, became the headquarters for the church in the region.

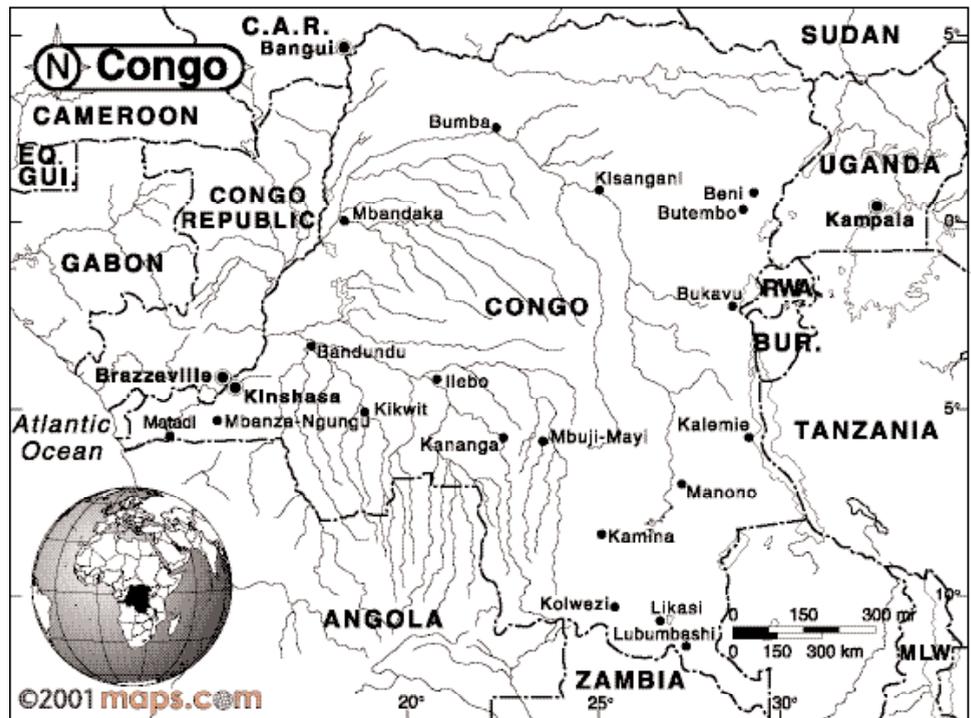
The Roman Catholics suffered as the slave trade grew, and only a remnant was left when a new wave of Catholic missionaries arrived in 1865. Their work was supported by the Belgian king, who assigned missionaries (both Catholic and Protestant) to specific areas, granted land, and gave concessions for education and medical work. Leopold II (1835–1909) negotiated an agreement with the Vatican that

limited Roman missionaries to Belgian nationals and those orders headquartered in Belgium. In the 1950s, the church finally began official opposition to the injustices it saw perpetrated by the government, and in 1956 it published a long list of grievances. Siding with the laboring classes cost the church support among the elite, and during the period of civil war and instability in the 1960–1965 period, more than two hundred Catholic priests and religious were killed. In spite of Mobutu's attempts to subvert the church, it retained popular support and today counts approximately half of the population as adherents.

British Baptists took the lead among Protestants for Zaire. Beginning in 1878 they built mission stations along the Congo River. They were soon joined by American Baptists, who worked along the Lower Congo River. Presbyterians from the Presbyterian Church in the U.S.A. (the main Presbyterian body in the southern United States, now an integral part of the PRESBYTERIAN CHURCH [U.S.A.]) arrived in 1891 and centered their work along the Kasai River, with headquarters at Kananga. The CHRISTIAN CHURCH (DISCIPLES OF CHRIST) came just before the turn of the century and took control of a former Baptist station at Bolenge. The CHURCH OF ENGLAND did not have the presence in the Congo that it had in British-controlled areas, but the work initiated by the Anglican CHURCH MISSIONARY SOCIETY in 1895 has grown into the CHURCH OF CHRIST IN THE CONGO—PROVINCE OF THE ANGLICAN CHURCH OF THE CONGO.

Newly appointed missionary bishop William Taylor (1821–1902) surveyed the Congo River in 1885, which led to the Methodist Episcopal Church establishing several stations along the river between the ocean and Kinshasa. However, much of this work died out as missionaries succumbed to the land's climate and rigors. In 1911 a couple previously assigned to Rhodesia, Helen and John Rasmussen, pioneered a mission at Lukoshi in the Lunda country (north of the Zambian border). The Methodist mission did not really take off, however, until the Congo Mission was organized in 1915 and eventually grew to become the South Congo Annual Conference.

Meanwhile, the Methodist Episcopal Church, South, established work in the Kasai and Kivi provinces, which in-



Status of religions in Congo-Zaire, 2000–2050

Followers	2000			2025	2050
	total	%	rate		
Christians	49,256,000	95.4	3.36	100,936,000	154,855,000
Roman Catholics	26,300,000	50.9	3.44	55,000,000	88,000,000
Independents	12,050,000	23.3	3.41	27,000,000	45,000,000
Protestants	10,485,000	20.3	3.03	18,862,000	27,000,000
Ethnoreligionists	1,261,000	2.4	0.93	1,500,000	1,000,000
Muslims	569,000	1.1	2.72	900,000	1,300,000
Nonreligious	226,000	0.4	5.29	750,000	2,000,000
Baha'is	225,000	0.4	2.82	450,000	700,000
Hindus	93,000	0.2	3.81	200,000	400,000
Atheists	16,400	0.0	4.05	35,000	70,000
Buddhists	3,300	0.0	4.77	7,000	15,000
Jews	460	0.0	0.98	300	300
other religionists	5,000	0.0	5.28	10,000	20,000
Total population	51,654,000	100.0	3.29	104,788,000	160,360,000

cluded the land of the large Otatela people. In 1939 the two Methodist churches in the United States merged, and in 1964 the two Congo conferences received their first African bishop, Wesley Shingu. They continue as part of the UNITED METHODIST CHURCH formed in 1968.

The independent African Inland Mission began their large and important work in 1912. Their first station was at Kasengu, from which they moved inland and built a considerable following throughout the northeast part of the country between the Congo River and Uganda. This church is a sister to the AFRICA INLAND CHURCH in Kenya.

Pentecostals penetrated the country in 1915, the first coming from Great Britain and supported by the Congo Evangelistic Mission. The ASSEMBLIES OF GOD IN GREAT BRITAIN AND IRELAND opened work three years later, and the ASSEMBLIES OF GOD from the United States, which had

only formed in 1914, sent people to the Congo in one of its first missionary enterprises.

The large country attracted a number of Protestant and FREE CHURCH groups through the twentieth century, among the larger churches being those developed by the CHRISTIAN BROTHERS, the MENNONITES (through the Congo Inland Mission), and the SEVENTH-DAY ADVENTIST CHURCH. Equally important, a number of indigenous churches developed, beginning with the KIMBANGUIST CHURCH, by far the largest independent church in Zaire, and the second largest Christian body in the country. The church began with the preaching activity of Simon Kimbangu in 1921. The success of his work led the Belgian authorities to arrest him. He spent the last part of his life in prison, but his church persisted, spread across the Congo and throughout central Africa, and became the first indigenous African church welcomed into the WORLD COUNCIL OF CHURCHES.

In the half century after Kimbangu launched his work, more than 500 independent denominations appeared, and that number has continued to grow, both from schisms of the larger mission churches and from the influx of AFRICAN INITIATED CHURCHES found in neighboring countries. Among the latter are the AFRICAN APOSTOLIC CHURCH OF JOHANE MARANGE, the LEGION OF MARY, and the Église Lumpa. Many of the newer indigenous churches have developed unique approaches to Christianity or have blended Christianity with elements of traditional religions in such a manner as to distance them from the older mission churches.

In 1970, five years after Mobutu took control, the government demanded that all of the Protestant churches unite into the Église du Christ au Zaire (now the Église du Christ au Congo, or Church of Christ in the Congo). This body succeeded the former Congo Protestant Council (founded in 1924), but came to be an association including churches of the most diverse theological perspectives. Eight churches that attempted to withdraw and found an alternate body in 1971 were refused recognition by the government and had to return to the state-mandated church. In addition to the Protestant church, the government recognized three other bodies: the Roman Catholic Church, the Church of Christ on Earth through the prophet Simon Kimbangu, and the Greek Orthodox Church (a branch of the GREEK ORTHODOX PATRIARCHATE OF ALEXANDRIA AND ALL AFRICA, which has been present in the country since 1958).

Churches that joined the Church of Christ in the Congo became known as communities. Those church bodies that affiliated with the new church added the name to their former name. Thus the former Church of Light became the CHURCH OF CHRIST IN THE CONGO—COMMUNITY OF LIGHT. In many ways they continued to operate as distinct denominations within the new structure. Several of the groups are members of the World Council of Churches and

other ecumenical bodies. Churches that did not join the Church of Christ in the Congo were not granted government recognition and either went out of business or operated unofficially. Many groups, including the JEHOVAH'S WITNESSES, have operated apart from official recognition. Many have survived because of the government's lack of resources to enforce the law. The government stopped attempts to build an Evangelical alliance that would have been affiliated with the WORLD EVANGELICAL ALLIANCE and an attempt to form an association of independent AFRICAN INITIATED CHURCHES.

The Congo, because of the unrest there, has not been a magnet drawing new or Eastern religions. However, two European new religions have established work in Kinshasa, the GRAIL MOVEMENT and UNIVERSAL LIFE. During the Belgian years, there was a Jewish community that grew to some 2,500 members, most residing at Lubumbashi. Since 1960, however, most have left the country. Of the 460 that remain, 300 live in Kinshasa and remain in contact with the chief rabbi in Brussels, Belgium.

Islam is present; missionaries arrived in the northern part of the country in the nineteenth century. Most are found in the northeast, where the Congo shares a border with the Sudan. Most Muslims are of the Sunni SHAFIITE SCHOOL, but there is a small community of Indian and Pakistani expatriates who are Ismailis. Two Sufi Brotherhoods, the TIANIYYA and the QADIRIYYA, are also present among the estimated 200,000 Muslims. Several movements that include roots in Islam as also present, including the AHMADIYYA MOVEMENT IN ISLAM, SUBUD, and the BAHÁ'Í FAITH. IN 1963 there was a mass movement that brought 20,000 Congolese into the Baha'i movement.

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Congregational Christian Church in Samoa

The Congregational Christian Church in Samoa dates to the arrival of a team of Tahitian and Cook Islander Christian teachers and British missionary John Williams (1796–1839) in Samoa in 1830. Williams, a representative of the LONDON MISSIONARY SOCIETY (LMS), stationed the members of the team throughout the archipelago and then left the work in their care. Their work grew slowly for the first five years, and only some 2,000 were converted. However, by the end of the decade the overwhelming majority of the population had become Christians. In the

meantime, the officials from the Methodist church and the LMS met in Tonga and agreed to divide labors in the South Pacific in order to avoid competition. Work in Samoa was to be assumed by the LMS.

At the time of this decision, the Methodists had a thriving work led by a European, Peter Turner (d. 1873). He withdrew, but most members of the Methodist movement refused to join the LMS mission and continued to operate as a Methodist church apart from the work on the other islands. However, the Methodist work stopped growing, while the LMS work spread throughout the whole archipelago. It remained a single mission even after the eastern islands were set apart as American Samoa in 1899.

The Samoan mission remained under the guidance of the LMS until 1962, the same year that Samoa became an independent nation. That year the mission was reorganized on a congregational model as the Congregational Christian Church in Samoa. Shortly after it became autonomous, it was accepted as a member of the WORLD COUNCIL OF CHURCHES. In 1980 the churches in American Samoa separated as the Church of Tutuila and Manua (now the CONGREGATIONAL CHRISTIAN CHURCH OF AMERICAN SAMOA). Efforts to reunite the two bodies have been unsuccessful to date.

With some 70,000 members, the Congregational Christian Church in Samoa is the largest religious body in Samoa, and the leading member of the Samoa Council of Churches.

Address:

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Samoa

Sources:

- Bauswein, Jean-Jacques, and Lukas Vischer, eds. *The Reformed Family Worldwide: A Survey of Reformed Churches, Theological Schools, and International Organizations*. Grand Rapids, MI: William B. Eerdmans, 1999.
- Sopoaga, E. M. "The Church in the New Testament as the Basis of the Church Today: With Special Reference to the Congregational Christian Church in American Samoa." B.D. thesis, Pacific Theological College, 1986.

Congregational Christian Church of American Samoa

The Congregational Christian Church of American Samoa shares a history with the CONGREGATIONAL CHRISTIAN CHURCH IN SAMOA until 1980. At that time American Samoa had existed as a distinct entity for more than eight decades, during which time Samoa had become an independent country (1962). In 1980 the congregational churches of American Samoa voted to become independent

and reorganized as the Church of Tutuila and Manua. It soon assumed its present name. The new church remains similar to the parent body, as there were no theological or polity issues in the division. In the 1990s the two churches pursued attempts to reunite, but were unsuccessful.

The Congregational Christian Church is the largest religious body in American Samoa, with approximately 50 percent of the population related to it. It is a member of the WORLD COUNCIL OF CHURCHES.

Address:

Congregational Christian Church of American Samoa
P.O. Box 1537
Pago Pago
American Samoa

Sources:

- Bauswein, Jean-Jacques, and Lukas Vischer, eds. *The Reformed Family Worldwide: A Survey of Reformed Churches, Theological Schools, and International Organizations*. Grand Rapids, MI: William B. Eerdmans, 1999.
- Sopoaga, E. M. "The Church in the New Testament as the Basis of the Church Today: With Special Reference to the Congregational Christian Church in American Samoa." B.D. thesis, Pacific Theological College, 1986.
- Van der Bent, Ans J., ed. *Handbook/Member Churches/World Council of Churches*. Geneva: World Council of Churches, 1985.

Congregationalism

The Congregationalists emerged in the seventeenth century as one branch of the Puritan movement, that movement that wished to further purify the Church of England, then based in the Anglican tradition as it had emerged during the reign of Queen Elizabeth I (1558–1603). The Anglican tradition drew upon both the Roman Catholic tradition (especially in maintaining an episcopal hierarchy) and continental Protestant traditions (in the latter case, primarily on the Reformed tradition as developed in Switzerland by John Calvin).

It was the desire of many Puritans that the Church of England become a Protestant church in the Reformed tradition. In addition, the Congregationalists believed that the local congregations of the church should operate administratively as autonomous units, though they should keep their intimate connection with the state and maintain fellowship with each other through geographically based associations. They differed from the Presbyterians (who wanted to establish the leadership of lay and clergy elders, or presbyters, and not allow independence to local congregations) and the Baptists (who wished to end the church's connection to the government).

Congregationalism was first established in the American colonies, especially Massachusetts, and then later developed

in the British Isles after the failure of the Presbyterians to retain their favored place following the restoration of the monarchy in 1660. American Congregationalists experienced several mergers in the twentieth century, which led to the formation of the UNITED CHURCH OF CHRIST. The main branch of British Congregationalists merged into the UNITED REFORMED CHURCH, though several groups such as the Scottish Congregational Church and the UNION OF WELSH INDEPENDENTS still exist.

Congregationalists became an important part of the massive Protestant missionary movement through their two missionary organizations, the AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS and the LONDON MISSIONARY SOCIETY. The work of their missionaries led to the formation of Congregational churches around the world, many of which are now tied together through the Council on World Missions. Most Congregational churches have joined the WORLD ALLIANCE OF REFORMED CHURCHES, reflecting the Reformed theological heritage they share with Presbyterians and other Reformed churches. Some of the more conservative Congregational churches have formed the INTERNATIONAL CONGREGATIONAL FELLOWSHIP.

Sources:

Bauswein, Jean-Jacques, and Lukas Vischer, eds. *The Reformed Family Worldwide: A Survey of Reformed Churches, Theological Schools, and International Organizations*. Grand Rapids, MI: William B. Eerdmans, 1999.

Von Rohr, John. *The Shaping of American Congregationalism, 1620–1957*. New York: Pilgrim Press, 1994.

Walker, Williston, ed. *Creeds and Platforms of Congregationalism*. New York: Pilgrim Press, 1991.

Conservative Judaism

Conservative Judaism arose in the nineteenth century in Germany as a mediating position between traditional ORTHODOX JUDAISM and the more radical program of REFORM JUDAISM. It resembled Reform in that it espoused a more positive attitude toward modern culture and accepted the critical secular scholarship that had transformed the understanding of the historicity of the texts of the Jewish Bible (especially the Torah, the five books traditionally believed to have been written by Moses). However, it was committed to the observance of Jewish law and ceremony.

Largely in reaction to the growth of Reform Judaism in America, Rabbis Sabato Morais, Marcus Jastrow, and Henry Pereira Mendes took the lead in founding the Jewish Theological Seminary as a more traditional school, but found little support until 1902, when they invited Rabbi Solomon Schechter (1848–1915), then a lecturer at Cambridge University, to become the school’s president. He gathered a

strong faculty and made it the center for the Conservative, or Historicist (the German name), movement.

After Schechter succeeded in attracting an outstanding group of scholars to teach, the Jewish Theological Seminary became a recognized center of Jewish learning. As a staunch traditionalist, Schechter attacked the problem of change in response to modernity. Changes could not be introduced arbitrarily or deliberately. He suggested that change has been a constant in Jewish practice and articulated a principle by which further change could occur, namely, that decisions on Jewish law can be made by reference to the practices of the whole of the observant Jewish community. Schechter’s approach to legal decisions necessitated changes in what is termed the Halachic process (the system of legal reasoning and interpretation) as regards the Torah. The changes in the Halachic process constitute the primary distinction between Conservative and Orthodox Judaism.

In 1913 Solomon Schechter took the lead in founding the United Synagogue of America (now the United Synagogue of Conservative Judaism) as an association for Conservative synagogues. Cyrus Adler (1863–1940) became the first president of the United Synagogue and in 1915 succeeded Schechter as head of the seminary.

Through the twentieth century, Conservative Judaism spread across the United States and at the beginning of the new century reported some 800 synagogues and 1.5 million members. Rabbis associate professionally in the Rabbinical Assembly. It has found some response in Europe, the Conservative position having originally been developed in Germany in the middle of the nineteenth century by Rabbi Zacharias Frankel (1805–1875). There it is usually called Masorti, except in Hungary where the term Neolog is used. The Neolog movement originated independently of Conservative Judaism in the rest of Europe but took its inspiration from Frankel. The European and North American phase of the movement have come together in the World Council of Conservative/Masorti Synagogues, recently renamed Masorti Olami.

Conservative congregations became an important part of the faith community in Israel in the 1970s, though the first Israeli Conservative synagogue, Congregation Emet Ve’emuna, dates to 1936. Conservative Judaism began in a community of German Jews who were students of Frankel’s historicist position. As the number multiplied, a United Synagogue of Israel was organized to provide them with some associated structure and rabbis affiliated in a Rabbinical Assembly. These two structures merged in 1979 to form the Masorti Movement in Israel, which is also a part of Masorti Olami.

The headquarters of the United Synagogue of Conservative Judaism is in New York. An integral part of the United Synagogue is MERCAZ USA, the American Zionist Organization for the Conservative Movement. It nurtures Zionism within U.S. Conservative Jewry, and represents its interests

in both the World Zionist Organization and the Jewish Agency for Israel. The Association of European Masorti Communities includes congregations in France, Germany, Spain, and Sweden; in the United Kingdom, the Assembly of Masorti Synagogues is headquartered at 1097 Finchley Rd., London, NW11 0PU. The Assembly's Internet site is at <http://www.masorti.org.uk>. The Masorti Movement in Israel may be contacted at P.O. Box 7559 Jerusalem 91074, Israel. Its Internet site is at <http://www.masorti.org/mason/index.asp>. In 2001 it reported some 50 affiliated congregations. There are several Conservative synagogues in various Latin American countries, including Mexico, Brazil, and Argentina.

Address:

United Synagogue of Conservative Judaism
155 Fifth Ave.
New York, NY 10010
<http://www.uscj.org>

Sources:

David, Moshe. *The Emergence of Conservative Judaism*. Philadelphia: Jewish Publication Society of America, 1963.
Karp, Abraham J. *A History of the United Synagogue of America, 1913–1963*. New York: United Synagogue of America, 1964.
Schechter, Solomon. *Studies in Judaism*. Philadelphia: Jewish Publication Society of America, 1938.
Sklare, Marshal. *Conservative Judaism*. Glencoe, IL: Free Press, 1955.

Convention Baptiste de' Haiti

Baptist work in Haiti can be traced to 1823, when the Massachusetts Baptist Missionary Society, one of the older Baptist state conventions in the United States, sent Thomas Paul to the island nation. He preached and distributed Bibles, but after six months returned to Massachusetts. It was not until 1853 that the Triennial Convention (now an integral part of the AMERICAN BAPTIST CHURCHES IN THE U.S.A.) sent an African American preacher, William C. Monroe, to Port-au-Prince. He formed the first church, but also decided in 1837 to return to the United States.

More permanent work began with the American Baptist Free Mission Society, an abolitionist organization that had arisen in the context of the slavery debates among American Baptists, debates that eventually split them into two factions. The society sent William M. Jones, who arrived in Port-au-Prince in January 1845. He was soon joined by William L. Judd and his wife, and in 1890 they were succeeded by one of their converts, Lucius Hippolite. During this period, British and Jamaican Baptists had also worked on creating a mission. The Jamaican work centered on the town of Jacmel, and then spread to St. Marc and Cap Haitien.

Following World War I, in 1923, the American Baptist Home Mission Society sent A. Garves Wood to Haiti. He

was able to find more than a thousand Baptists in the country. He gained the support of two pastors he located, Elie Marc and Nosirel L'Herrison. Traveling around the country, he trained Haitian pastors and created a national movement. Real growth came after World War II, signaled by the establishment of a seminary (1947), a hospital (1953), and an eye clinic (1989).

The Convention Baptiste de' Haiti was founded in 1964. It currently supports more than eighty-five schools. It has taken the lead in training people in modern agricultural techniques and in creating safe drinking water in rural communities.

In the 1990s the convention reported 83,000 members in 104 churches. It is a member of the BAPTIST WORLD ALLIANCE. It maintains a close working relationship with the Board of International Ministries of the American Baptist churches.

Even though the Convention Baptiste de' Haiti is the largest Baptist group in Haiti, it is by no means the only one. Several Baptist groups from the United States have begun missions, and a sending agency then known as Worldteam, now World Team, found their motivation to enter Haiti from converts in Cuba in the 1930s. The World Team effort, now known as the Evangelical Baptist Mission of South Haiti, has some 60,000 adherents.

Address:

Convention Baptiste de' Haiti
Angle Rue 15 et Rue de Quai
Cap Haitien, P.O. Box 2101
Haiti

Sources:

Russell, Horace O. *The Baptist Witness*. El Paso, TX: Carib Baptist Publications, 1983.
Wardin, Albert W., ed. *Baptists around the World*. Nashville, TN: Broadman and Holman Publishers, 1995.

Convention of Philippine Baptist Churches

Baptists affiliated with the American Baptist Missionary Union (ABMU) (now a constituent part of the AMERICAN BAPTIST CHURCHES IN THE U.S.A.) entered the Philippines immediately after the Spanish-American War opened the country to non-Catholic work. Eric Lund (1852–1933), a Swede who had worked with the ABMU in Spain, and Braulio Manikan, a Philippine national, opened a mission in Jaro on the island of Panay. It became the first Baptist church in the Philippines the next year. Lund, an accomplished linguist, soon translated the Bible into the local language, the Panayan dialect of Visayan. In 1905, the church organized a school, which later grew to become the Central Philippines University.

The educational work of the church expanded during the first decade, and membership expanded through the central Philippines. In 1935, the Convention of Philippine Baptist Churches was founded. All the work came to a sudden halt when the Japanese invaded the islands during World War II. Much of the convention's property was destroyed and many of the leaders interned. In December 1943, the Japanese executed twelve of the missionary personnel discovered hiding on Panay.

After the war, the work revived, and in the 1950s the convention entered a growth phase. In 1969, the convention launched its own foreign mission program and has subsequently sponsored missionaries in Indonesia, Japan, Laos, Thailand, Germany, and the United States. The expansion of the missionary effort led to the organization of a Commission on Overseas Mission and Evangelism. The missionary thrust is done in cooperation with the Board of International Ministries of the American Baptist Churches and the Australian Baptist Missionary Society, with which the convention has a close working relationship.

The convention was invited to join the merger that led to the formation of the United Church of Christ in the Philippines, but declined. It did however join the National Council of Churches in the Philippines, the only one of the several Philippine Baptist groups affiliated with the council. The convention is also a member of the BAPTIST WORLD ALLIANCE.

In the mid-1990s the convention reported 89,000 members in 677 churches.

Address:

Convention of Philippine Baptist Churches
P.O. Box 263
Iloilo City, 5000
Philippines

Source:

Wardin, Albert W., ed. *Baptists around the World*. Nashville, TN: Broadman and Holman Publishers, 1995.

Cook Islands

The Cook Islands consist of a set of islands settled by Polynesians in the prehistoric past. Most of the population are Maori and share a natural kinship with the original inhabitants of New Zealand. European knowledge of the islands began in 1779, following the visit of British explorer Captain James Cook (1728–1779). Missionaries from the LONDON MISSIONARY SOCIETY (an interdenominational organization, but primarily based in CONGREGATIONALISM) arrived in 1823. Over the next half century the mission campaigned against the indigenous faith and virtually eradicated it. Organized as the COOK ISLANDS CHRISTIAN CHURCH, it was unopposed until the end of the century

Status of religions in the Cook Islands, 2000-2050

Followers	2000			2025	2050
	total	%	rate		
Christians	19,100	97.8	0.61	22,800	26,500
Protestants	14,200	72.7	0.43	16,200	18,500
Roman Catholics	3,600	18.7	1.32	4,800	6,400
Marginal Christians	1,600	8.5	2.03	2,200	2,300
Nonreligious	270	1.4	2.66	600	1,100
Baha'is	160	0.8	2.16	350	700
Total population	19,500	100.0	0.63	23,700	28,300

and beginning in the 1870s began to send missionaries to other islands, especially Papua.

The islands became a British protectorate, and the country was incorporated as part of New Zealand in 1901. For a few years it was administered jointly with Niue, but that administration was divided in 1904. In the 1890s two new Christian groups arrived, the SEVENTH-DAY ADVENTIST CHURCH (1892) and the ROMAN CATHOLIC CHURCH (1894). The SDA Cook Islands Mission was formally organized in 1923 and exists today as part of the Central Union Pacific Mission. Roman Catholics established a prefecture in 1922. A bishop resides on Rarotonga, the largest of the islands, and serves as suffragan to the archbishop of Suva (Fiji Islands). Pentecostalism was introduced in 1963 by representatives of the ASSEMBLIES OF GOD.

There is only one indigenous church in the islands, the Amuri Free Church, founded at the beginning of the 1940s by former members of the Cook Islands Christian Church. It remains small. There is also a small Anglican community, consisting primarily of expatriates and existing as part of the Church of the Province of New Zealand. There is no formal ecumenical structure on the Cook Islands, but the Cook Islands Christian Church is a member of the National Council of Churches in New Zealand.

The overwhelming majority of the Cook Islanders are members of one of the more traditional Christian churches. In 1952, however, the CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS launched an aggressive mission and has now become the second largest church in the islands. There is also a small community of the BAHAI FAITH.

In a plebiscite in 1965, the Cook Islands voted against independence, and the country continues as a New Zealand dependency.

Sources:

- Barrett, David. *The Encyclopedia of World Christianity*. 2d edition. New York: Oxford University Press, 2001.
- Bissio, Roberto Remo, et al. *Third World Guide 93/94*. Montevideo, Uruguay: Instituto del Tercer Mundo, 1992.
- Makirere, T. "Worship in the Culture and Church of the Cook Islands, with Special Reference to the Needs of the Cook Islands Christian Church Today." B.D. thesis, Pacific Theological College, 1971.
- Maratu. *Cannibals and Converts: Radical Change in the Cook Islands*. Translated and edited by M. T. Crocombe. Suva, Fiji:

Institute of Pacific Studies, University of the South Pacific, 1983.

Cook Islands Christian Church

The Cook Islands Christian Church owes its beginning to the South Pacific work of the LONDON MISSIONARY SOCIETY (LMS) and the efforts of its famous pioneer missionary John Williams (1796–1839). Williams had advanced the use of native workers and in 1821 facilitated the arrival in the Cook Islands of Papeiha, a Tahitian Christian. Papeiha began work on Aitutaki with successful results. Williams and his associated missionaries pursued Bible translation (completed in 1890). Meanwhile the LMS established the Tacamoa Theological College at Rarotonga (the capital of the Cook Islands). Graduates not only served in the Cook Islands but became missionaries in various island nations across the Pacific.

The LMS mission became an independent church in 1963. Through the twentieth century, the mission (like the Cook Islands as a whole) had developed a strong relationship with the LMS-related churches in New Zealand, and there are two congregations of the church in New Zealand. The church was especially affected by the 1970 merger of some of the churches of the Congregational Union of New Zealand into the PRESBYTERIAN CHURCH OF AOTEAROA NEW ZEALAND. The Cook Island mission adopted a presbyterian form of church government.

Festivals form an important part of the celebrative life of the church. October 26 is Gospel Day, a public holiday in the islands commemorating the coming of Christianity to the islands.

In the 1990s the church reported 11,000 members out of a population of approximately 20,000. It sponsors both a radio and a television show. It is a member of the WORLD COUNCIL OF CHURCHES.

Address:

Cook Islands Christian Church
Box 780
Rarotonga
Cook Islands

Sources:

- Bauswein, Jean-Jacques, and Lukas Vischer, eds. *The Reformed Family Worldwide: A Survey of Reformed Churches, Theological Schools, and International Organizations*. Grand Rapids, MI: William B. Eerdmans, 1999.
- Makirere, T. "Worship in the Culture and Church of the Cook Islands, with Special Reference to the Needs of the Cook Islands Christian Church Today." B.D. thesis, Pacific Theological College, 1971.

Cooperative Baptist Fellowship

The Cooperative Baptist Fellowship (CBF) is an association formed in the aftermath of a major conflict within the

SOUTHERN BAPTIST CONVENTION (SBC). After a decade of struggle between an older "moderate" leadership group and an insurgent fundamentalist movement, SBC moderates had, by 1990, lost every presidential election in the denomination since 1979; and by virtue of that, they had lost substantial ability to influence the Southern Baptist Convention's various theological schools and program agencies. In the summer of 1990, a call went out for "concerned Baptists" to gather in Atlanta. The two thousand persons who responded created a rudimentary financial structure and an ad hoc interim steering committee. In May, 1991, the organization was officially chartered as the Cooperative Baptist Fellowship.

Almost all the founding delegates belonged to churches that were still part of the Southern Baptist Convention. However, over the following decade, an increasing number of those churches decreased or cut off their giving to the parent body, and many officially cut their ties. A few were ousted for their progressive practices, primarily related to women in ministry and the acceptance of homosexuality (both of which the SBC strongly condemned). Those who formed the fellowship were disproportionately the best educated, most urban, and most progressive of the SBC's churches. Before the denomination's conflict, they were among its most generous contributors. Although still conservative and evangelical relative to the mainstream of American Protestantism, these Southern Baptists were much less likely than those who remained within the SBC to believe the Bible to be inerrant, and they were virtually unanimous in their support for women's leadership, including many women pastors.

Early in its history, the CBF became a mission-sending organization, placing career missionaries and short-term volunteers around the world. The focus was on "unreached people groups" (such as the Romany or the Kurds), rather than on nations, and many of the missionaries were assigned to immigrant (and native-born) communities in the United States. By 2000, the mission force had grown to 140.

Other organizational functions were largely accomplished through a network of related, but independent, agencies. In the early 1990s, a wide variety of new organizations were founded to service the growing number of churches no longer seeking resources from the SBC. From a press agency to an ethics center to an educational publishing house to several institutions for theological education, CBF became a hub and clearinghouse for a growing network of disaffected Southern Baptists.

Both churches and individuals can join the fellowship, and governance is by a Coordinating Council, elected by those who attend the annual CBF meeting. Elected presidents have been both clergy and laity and both men and women. A professional staff of more than a dozen (along with numerous support staff), located in Atlanta, is led by a chief executive who is called a coordinator. In addition,

twenty state and regional organizations exist throughout the United States. Ten years into its history, a budget of \$17 million was supported by approximately 1,800 contributing churches, placing it within the thirty largest religious bodies in the United States.

Its increasing distance from the SBC and its increasingly comprehensive range of activity mean that CBF is often treated as a new denomination. By the late 1990s, for instance, the U.S. military had recognized the CBF as an official endorsing body for chaplains. Although many of its member churches remain tied to the SBC, its national and regional structures are, in fact, a separate and rather comprehensive religious organizational system.

Address:

Cooperative Baptist Fellowship
P.O. Box 450329
Atlanta, GA 31145-0329
<http://www.cbfonline.org>

Nancy T. Ammerman

Sources:

- Ammerman, Nancy T. "SBC Moderates and the Making of a Post-Modern Denomination." *Christian Century* 110, 26 (1993): 896-899.
- Lolley, W. Randall, ed. *FINDINGS: A Report of the Special Study Commission to Study the Question: "Should the Cooperative Baptist Fellowship Become a Separate Denomination?"* Atlanta, GA: Cooperative Baptist Fellowship, 1996.

Coptic Catholic Church

The Coptic Catholic Church, a church in full communion with the ROMAN CATHOLIC CHURCH, dates to the conversion in 1741 of a bishop of the Coptic Orthodox Church to Roman Catholicism, but has its roots in Roman Catholic attempts to establish missions in Egypt during the medieval period. In the fifth century, the majority of the Christians in Egypt were separated from the larger body of the Christian community (represented by the Eastern Orthodox churches and the Roman Catholic Church) by their refusal to affirm the promulgations of the Council of Chalcedon (451) concerning the nature of Christ. The orthodox Christian formulation taught that the divine and human natures were present in the one person of Christ. Egyptian Christians tended to follow a position called Monophysitism, which affirmed that Christ had only the divine nature. In the eyes of the rest of Christianity, the members of the Coptic church were heretics.

Representatives of the Coptic Orthodox Church attended the council of Florence in 1442 and signed a document of reconciliation with Rome, but upon their return found that their action was not supported by the church's leadership. Then in the 1600s, Roman Catholic missionaries began to

work in Egypt, but a breakthrough only came in 1741 with the conversion of a Coptic bishop, who was subsequently appointed vicar apostolic of a Coptic Catholic Church. The church adopted Catholic doctrine but continued to use the Coptic liturgy with some minor changes.

In 1824, Pope Leo XIII established an Egyptian patriarchate, but it remained inoperative until 1899, when Cyril Makarios was named patriarch of Alexandria of the Copts. He retained the office until 1908, when he resigned. The office was again vacant until 1947, when a new patriarch was named. By the end of the 1990s, the church had approximately 180,000 members, and was far larger than the Latin Rite Catholic Church in Egypt. Parishes are also found in neighboring Libya.

Membership in the church is divided into nine dioceses. The church supports six religious orders, an extensive parochial school system, a set of medical facilities, and St. Leo's Theological Seminary in Maadi (a Cairo suburb). There is no official Internet site, but an unofficial site at <http://www.opuslibani.org.lb/copticmenufr.html> provides valuable information. The church is an active member of the Middle East Council of Churches.

Address:

Coptic Catholic Church
B.P. 69
Rue Ibn Sandar
Pont de Koubbeh, Cairo
Egypt

Sources:

- Liesel, Nikolaus. *The Eastern Catholic Liturgies: A Study in Words and Pictures*. Westminster, MD: Newman Press, 1960.
- Roberson, Ronald G. *The Eastern Christian Churches—A Brief Survey*. 5th ed. Rome: Edizioni Orientalia Christiana, Pontificio Istituto Orientale, 1995.

Coptic Orthodox Church

The Coptic Orthodox Church traces its history to two important foundational events. According to the Bible, Jesus's parents fled to Egypt to keep him safe from the slaughter of Hebrew babies ordered by King Herod (Matthew 2:14). Then, following Jesus's death and resurrection, tradition attributes the founding of the Christian church in Egypt to the preaching of St. Mark, the author of the Gospel that bears his name. It is known that Christianity spread through Egypt during the first century C.E. More recently, a fragment of the Gospel of Mark in the Coptic language dated to the second century has been discovered.

Through the fourth century, Egypt was among the more important parts of the larger Christian community, and the city of Alexandria an important center of Christian learning. Athanasius, the major defender of what became ortho-



A Coptic Christian prays in Aswan, Egypt. (L. Jackson/TRIP)

dox Christian theology, was the bishop of Alexandria for almost half a century. However, in the fifth century, the Egyptian church was accused of holding the Monophysite position concerning the nature of Christ (that is, of holding that Christ's nature is only divine, not both divine and human), after its refusal to affirm the documents promulgated by the Council of Ephesus in 431 and the later Council at Chalcedon. The Coptic church became somewhat isolated from the rest of Christendom from that time forward.

The Coptic church's isolation was increased by the move of Islam into Egypt in the seventh century. The Christian community has since existed as a minority community in a Muslim nation. The Egyptian church enjoyed a special status, due in part to the special place that Egypt had in the experience of Muhammad (who married a maiden sent to him by Coptic Christian ruler Muqawqis), but nevertheless frequently through the centuries became the object of persecution. The Copts were a semiautonomous community, but each member was required to pay a special tax. Those who did so were regarded as *dhimmis*, or protected ones. Individuals who were unable to pay were faced with the choice of converting to Islam or losing their status as *dhimmis*. Thus, although they have had periods of prosperity, they

have continually lived under the threat of the government turning on them.

The position of the Copts improved during the nineteenth century under the stability and tolerance of Muhammad Ali's dynasty. The Coptic community ceased to be regarded by the state as an administrative unit and by 1855 the *Gezya* tax, the main mark of Copts' inferiority, was lifted, and shortly thereafter Copts started to serve in the Egyptian army. The 1919 revolution in Egypt, the first grassroots display of Egyptian identity in centuries, stands as a witness to the homogeneity of Egypt's modern society as including both its Muslim and Coptic sects. Today, this homogeneity is what keeps Egyptian society united against the religious intolerance of extremist groups, who occasionally subject the Copts to persecution.

The Christian monastic movement started in Egypt toward the end of the third century and from there spread to Asia Minor through the efforts of St. Basil and to Europe by way of St. Jerome and later St. Benedict. Like many Eastern Orthodox Churches, the Coptic Church draws its episcopal leadership from its monastic ranks.

Doctrinally, the church adheres to the Nicene Creed, and insists that it has never adhered to the Monophysite

position. It attributes the break with the remainder of Christendom in the fifth century to both politics (a desire to eliminate the independent Egyptian patriarch) and a linguistic misunderstanding. Coptic theology affirms that Christ the Lord is perfect in His divinity, and He is perfect in His humanity, but His divinity and His humanity were united in one nature, called “the nature of the incarnate word,” a belief that was reiterated by Saint Cyril of Alexandria (376–444). Copts, thus, believe in two natures, human and divine, that are united in one “without mingling, without confusion, and without alteration.” Contemporary church leaders from both Eastern Orthodox and Roman Catholic churches have tended to accept the Coptic Church’s explanation. These more positive relations began in 1971 with the visit of Pope Shenouda to Rome.

Copts observe seven sacraments: baptism, chrismation (or confirmation), the Eucharist, confession, Holy Orders, matrimony, and unction for the ill. Baptism is commonly performed for infants a few weeks after birth, and chrismation immediately thereafter. Weddings may not take place during a fasting season. Polygamy is not allowed, though recognized by the civil law in Egypt. Divorce is eschewed, except in the case of adultery or other extreme circumstances.

The church’s leader, currently Shenouda III, is designated the pope of Alexandria. The church has some 9 million members scattered across Egypt and an additional 1.5 million members across Africa, Europe, North America, Brazil, and Australia. Members are divided into more than forty dioceses, some bishops serving as abbots of monastic communities. There are also dioceses headquartered in Kenya, Israel, Sudan, France, Italy, the United Kingdom, Germany, Ireland, and the United States.

The church is active in both the Middle East Council of Churches and the WORLD COUNCIL OF CHURCHES.

Address:

Coptic Orthodox Church
St. Mark’s Cathedral
222 Ramses St.
Abbassia, Cairo
Egypt
<http://pharos.bu.edu/cnl>

Sources:

- Bediako, Kwame. *Christianity in Africa*. Maryknoll, NY: Orbis, 1995.
- Hastings, Adrian. *African Christianity*. London: Geoffrey Chapman, 1976.
- Isichei, Elizabeth. *A History of Christianity in Africa: From Antiquity to the Present*. Grand Rapids: William B. Eerdmans, 1995.
- St. Mark and the Coptic Orthodox Church*. Cairo, Egypt: Coptic Orthodox Patriarchate, 1968.

Costa Rica

Called the “Switzerland of the Americas,” Costa Rica is located in Central America, between Nicaragua to the north and Panama to the south. This largely mountainous country, about the size of West Virginia, is home to about four million people as the twenty-first century begins, two-thirds of whom live in the fertile Central Valley.

European discovery of Costa Rica was made by Christopher Columbus during his fourth voyage to the Americas in 1502, when he sailed from Honduras to Panama and anchored briefly off the Caribbean coast of a land that was later called the Rich Coast, due to its lush tropical vegetation. However, it was on the Pacific coast that the Spanish conquistadors first explored the territory of Costa Rica: Gáspar de Espinosa, accompanied by Hernán Ponce de León and Juan de Castañeda, in 1519, and Gil González Dávila in 1522. Participating in the later expedition was the Spanish Roman Catholic priest Diego de Agüero, who became the first foreign religious worker to visit present-day Costa Rica and Nicaragua. After exploring the Nicoya Peninsula (extending southeast from the northwestern territory of Costa Rica), the Spaniards established a temporary settlement among the Chorotega people, where the priest claimed to have converted and baptized about 6,000 individuals—although neither the Spaniards nor the Chorotegas understood each other’s language. The first Roman Catholic church in Costa Rica was built in 1544 in the village of Nicoya during the administration of the first governor, Diego Gutiérrez.

In addition to the Chorotegas, Costa Rica was inhabited by several other ethno-linguistical groups: the Huetares in the Central Valley and Caribbean coast, and the Brunecas in the southern region along the Pacific coast. Although scholars disagree about the size of the indigenous population in Costa Rica at the beginning of the Spanish Conquest, some early records (1569) indicate that there were probably no more than 30,000 Chibchan-speaking peoples present in 1502. Many of the Indians later died of disease or warfare at

Status of religions in Costa Rica, 2000–2050

Followers	2000			2025	2050
	total	%	rate		
Christians	3,885,000	96.6	2.81	5,684,000	6,726,000
Roman Catholics	3,660,000	91.0	2.71	5,200,000	6,200,000
Protestants	330,000	8.2	3.24	600,000	900,000
Independents	108,000	2.7	2.67	220,000	300,000
Nonreligious	60,300	1.5	3.38	150,000	340,000
Chinese folk-religionists	46,300	1.2	2.83	55,000	70,000
Baha’is	11,600	0.3	2.10	17,000	27,500
Atheists	9,400	0.2	2.54	13,000	18,500
Jews	4,500	0.1	1.80	5,000	6,200
Spiritists	3,100	0.1	1.07	2,000	2,000
Buddhists	2,300	0.1	1.60	2,500	3,200
Ethnoreligionists	910	0.0	1.34	500	350
Hindus	120	0.0	4.22	500	1,500
Total population	4,023,000	100.0	2.81	5,929,000	7,195,000

the hands of the Spaniards, which led to a decline in the total population. By 1611, the entire population of Costa Rica was reported as 15,000, including Indians, Spaniards, and mestizos. Today, the descendants of these peoples number about 40,000 and are known as Cabécares, Bribris, Guaymí, Borucas, Téribes, Guatusos, and Huértares.

Although the ROMAN CATHOLIC CHURCH is the dominant religion of Costa Rica and the official state religion, the growth of the Protestant movement during the twentieth century—especially since the 1960s—has led to the current religiously pluralistic situation. According to a public opinion poll by CID-Gallup in July 1999, the Catholic population was 74 percent, Protestants 16 percent, other religions 3 percent, and no religion (or no answer) 7 percent. In mid-2001, Protestants were estimated by some to be as high as 18–20 percent of the national population.

The earliest Protestant missionary efforts in Costa Rica took place in the 1880s among English-speaking West Indians (Afro-Caribbean peoples), who came from the British West Indies to work on the construction of a railroad (1870–1890) between the capital city of San José in the Central Valley and Port Limón on the Caribbean coast. Many of these laborers remained on the Caribbean coast to work in railroad maintenance, agriculture (cacao and banana plantations), fishing, and other endeavors, and they brought their own belief systems with them: Myalism (an African adaptation of Christianity), Obeah (witchcraft), and Protestant Christianity. The Jamaican Baptist Missionary Society sent its first worker to Costa Rica in 1887, the British Methodists in 1894, the Anglicans in 1896, the Seventh-day Adventists in 1903, and the Salvation Army in 1907.

The first Protestant worship services were conducted in San José, the nation's capital, in the 1840s among English-speaking foreigners, mainly American, British, and German citizens. The first Protestant chapel, Church of the Good Shepherd, was constructed in San José in 1865 to serve the expatriate community. Although this church was founded as a nondenominational worship center, in 1896 it became part of the Anglican Communion.

The activities of the British and Foreign Bible Society, beginning in 1845, and the American Bible Society

(1890s) in San José and other major cities helped to promote Bible reading among Costa Ricans, and to strengthen the resolve of early Protestants to maintain their faith in an environment of religious intolerance created by Roman Catholics.

The first Protestant mission agency (nondenominational) to work in the Central Valley of Costa Rica was the Central American Mission (now CAM International), founded in Dallas, Texas, by Dr. C. I. Scofield and three friends “to pursue evangelism in Central America” (*The Central American Bulletin*, vol. 1, no. 1, 1891). The first CAM missionary couple was the Rev. and Mrs. William McConnell, who arrived in Port Limón on February 24, 1891, and located in San José with “a vision to evangelize the nation's 280,000 souls.” This work progressed very slowly and with great difficulty.

By 1950, at least 15 Protestant mission agencies had begun work in Costa Rica, including those mentioned previously. Five missionary societies concentrated on the West Indians along the Caribbean coast, and the other societies devoted their efforts to the Spanish-speaking population, largely in the Central Valley. The Methodist Episcopal Church (now an integral part of the UNITED METHODIST CHURCH) arrived in 1917, followed by independent Pentecostal missionaries in 1918 (work now under the INTERNATIONAL PENTECOSTAL HOLINESS CHURCH), the Latin American Evangelization Crusade (now known as the Latin America Mission, founded by Mr. and Mrs. Harry Strachan, Scottish Presbyterians) in 1921, the CHURCH OF GOD (ANDERSON, INDIANA) in 1939, the CHURCH OF GOD (CLEVELAND, TENNESSEE) also in 1939, the SOUTHERN BAPTIST CONVENTION in 1943, the



ASSEMBLIES OF GOD in 1944, the PENTECOSTAL CHURCH OF GOD (from Puerto Rico) in 1945, and the AMERICAN BAPTIST ASSOCIATION in 1946.

Between 1950 and 1985, at least twenty-eight additional Protestant mission agencies started work in Costa Rica, and numerous church bodies came into existence as the result of the nationalization of missionary efforts, as a reaction to missionary domination, or as a result of independent efforts.

The latest survey of Protestant churches in Costa Rica (2000–2001 by PROLADES) reveals at least 210 church associations with 2,367 local congregations distributed as follows: non-Pentecostal groups (908 or 41.5 percent) and Pentecostal (1,459 or 58.5 percent). Total Protestant church membership (over fifteen years of age) was estimated at 235,000, and the total Protestant population at about 800,000. Many of the more conservative Protestant churches are associated together in the Alianza Evangélica Costarricense, which is affiliated with the WORLD EVANGELICAL ALLIANCE. The EVANGELICAL METHODIST CHURCH OF COSTA RICA is the only church headquartered in the country that is a member of the WORLD COUNCIL OF CHURCHES.

About 3 percent of the population belonged to “other religions,” which in the context of Costa Rica includes “marginal” Christian groups (such as the Jehovah’s Witnesses, the CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS, the UNITY SCHOOL OF CHRISTIANITY, MITA CONGREGATION, Voice of the Chief Cornerstone, LIGHT OF THE WORLD CHURCH, God is Love Church, UNIVERSAL CHURCH OF THE KINGDOM OF GOD, and others) and non-Christian religions (about 80 distinct groups), including the following: various Native religions (7), the BAHÁ’Í FAITH (3), Islam (2), Buddhism (5), Hinduism (at least 25 groups), Chinese religions (10), and Western Esoteric groups (more than 20). The small Jewish community (4,500) is centered on San José. In addition, Obeah and Myalism are still practiced among some of the West Indians on the Caribbean coast.

A recent public opinion poll conducted by IDESPO, a research institute of the National University, showed that between 1995 and 2001 about 8 percent of the population of the San José metropolitan area (population 1.1 million) had changed their religion: Catholics declining and Protestants increasing, as well those with “No Religion” (10.8 percent).

The total population of Costa Rica (3,824,593 in June 2000) is composed of the following ethnic groups: Spanish-speaking Costa Ricans, 77.7 percent; Spanish-speaking Nicaraguans, 13.8 percent; other Spanish-speakers (Central and South Americans, Cubans, and Puerto Ricans), 2.8 percent; Native Americans, 1.1 percent; Asians (Chinese and Koreans), 1.0 percent; Afro-Americans (English-speaking), 2.0 percent; and Caucasians (citizens of the United States,

Canadians, Europeans, Jewish), 2.0 percent. The literacy rate is 93 percent.

Clifton L. Holland

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Council for a Parliament of the World's Religions

The Council for a Parliament of the World's Religions grew out of informal discussions in Chicago among scholars and religious leaders who began to discuss appropriate ways to acknowledge and celebrate the centennial of the Parliament of the World's Religions. That initial gathering in 1893 was a watershed in the spread of the major religious communities globally and initiated a century of efforts to create structures through which different religious communities could resolve their differences through dialogue rather than violence and move beyond tolerance to genuine respect and cooperative activity.

The initial conversation led to the founding of the council in 1988 with the single goal of planning the 1993 celebration. Held in Chicago, August 28–September 5, 1993, the Centennial Parliament brought together eight thousand people from around the world and culminated in the mass signing of a document, “Toward a Global Ethic.” Following the event, the council responded to the expressed desire of many attending the 1993 event that the work of that gathering might continue. The council agreed to continue and to convene a similar conference every five years at some place in the world. The second gathering occurred in Cape Town, South Africa, on December 1–8, 1999.

In preparation for the 1999 Parliament, the council called for individuals, organizations, and different faith communities to create gifts of service to the world. These were formally recognized at the Parliament. A summary of the activities of the Parliament was published on the council's Web site, given below.

Centered as it has been in the Chicago metropolitan area, the council has developed a second program especially for people in the Chicago area. Its local and global commitment is to promote understanding and cooperation among

different religious and spiritual communities; to celebrate the diversity of the various religious and spiritual traditions; and to renew the role of these traditions in relation to personal growth and the broad challenges facing humanity.

The council's headquarters continue to be in Chicago. It is led by a board that includes local, national, and international trustees.

Address:

Council for a Parliament of the World's Religions
P.O. Box 1630
Chicago, IL 60690-1630
<http://www.cpwr.org>

Sources:

Barney, Gerald O., et al. *Threshold 2000: Critical Issues and Spiritual Values for a Global Age*. Ada, MI: CoNexus Press, 2000.

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Council for Secular Humanism

The Council for Secular Humanism was formed at the end of the 1970s as the Council for a Democratic and Secular Humanism by Paul Kurtz (b. 1925) and others formerly associated with the American Humanist Association. Kurtz, a professor of philosophy, was also the head of Prometheus Books, a prominent humanist/atheist publishing house. He had gained a high profile for his public attacks on psychic and occult phenomena and his leadership in the establishment of a watchdog group, the Committee for the Scientific Investigation of the Claims of the Paranormal. He had also been a prominent Humanist spokesperson. In 1973 he circulated "Humanist Manifesto II," a document seeking to update the original "Humanist Manifesto" of 1933. Then in 1980, on the heels of the council's founding, he wrote a Secular Humanist Manifesto that sought to define his evolving position.

The term *secular* has been added as a descriptor to Humanism in the last half of the twentieth century as a means of distinguishing it from forms of Humanism that are now seen as religions, albeit nontheistic religions. Secular Humanists are naturalists and as such do not accept the existence of any metanatural laws or principles, that is, laws or principles that transcend the natural realm, or of supernatural entities (gods, spirits, demons, and the like) beyond the material universe. As a corollary, they believe that most events described as miracles or as psychic in origin have a more mundane explanation. More important than any specific conclusions about the universe, however, secularists would hold that the method of arriving at conclusions is all-important. They demand the use of reason, the examination of evidence, and a scientific methodology, which are seen as opposed to faith or mysticism.

Secularists see their philosophical approach to life as the opposite of religion and not to be confused with it. That approach includes a concern for both individuals and humankind, and they search for ways to find fulfillment, growth, and a creative existence. They also search for an ethical existence and discuss among themselves options for leading the ethical life apart from revelation and God-given rules of conduct. They are committed to the democratic ideal and see in the give and take of a free society the best path to human progress. Secular humanists are often united more by what they do not believe (theism) than by what they do believe, there being a wide range of outlooks among those who consider themselves secularists.

The council has helped organize a variety of affiliated organizations. The Academy of Humanism recognizes prominent Humanist thinkers and leaders. The Committee for the Scientific Examination of Religion attempts to focus upon the claims of religions in the light of reason and science. The Biblical Criticism Research Project tries to disseminate the findings of critical Bible research, which it feels will further undermine the claims of both the Jewish and Christian faiths. The Secular Organization for Sobriety provides an atheist alternative to twelve-step programs, which require the acknowledgement of a Higher Power as part of their instructions to those recovering from alcoholism. It sponsors the Center for Inquiry Institute in Amherst, New York.

The council has promoted the formation of local affiliate groups that are associated together in the Alliance of Secular Humanist Societies. There is also a program to meet the special needs of African American members, African Americans for Humanism. The council is in turn a member of the International Humanist and Ethical Union.

The council publishes *Free Inquiry*, a monthly periodical.

Address:

Council for Secular Humanism
P.O. Box 664
Amherst, NY 14226-0664
<http://www.secularhumanism.org>

Sources:

Kurtz, Paul. *In Defense of Secular Humanism*. Buffalo, NY: Prometheus Books, 1983.

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Council for World Missions

See London Missionary Society

Council of Baptist Churches in North East India

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There are more Baptists in India than any country except the United States, and the largest group of Baptists in India belongs to the church associated together in the Council of Baptist Churches in North East India. These churches originated somewhat accidentally, and the initial missionaries who had been sent by the American Baptists in 1836 were in fact headed for Burma. Unable to find their way into the land of the Shan people on the Burma-China border, they turned to the Indian state of Assam and began to evangelize the people. They baptized their first convert in 1841. The first church, with three branch congregations, was formed in 1845. Their first success was among the laborers of the tea gardens in Assam and among the Garos people in the state of Meghalaya.

Toward the end of the century, the work expanded to Nagaland and Manipur, and gradually included more and more of the different peoples, many of whom resided in rather remote hill country. Most of these people did not have a written language, and a considerable amount of time was spent reducing their languages to writing and producing the first pieces of literature, often portions of Scripture, in the language. The mission also opened many elementary and secondary schools, and the graduates went on to become leaders among their people. The educational work took on additional importance in Nagaland, Manipur, and the Garos Hills area, where the mission was given the total educational responsibility by the British colonial authorities.

The area covered by the mission expanded greatly in the decades after World War I and continued to grow during the last half of the twentieth century. An educational center developed at Jorhat, where the Bible school matured into a seminary for the training of pastors. Eventually Bible schools were created for each of the major language areas throughout the five-state region covered by the mission—Assam, Arunachal Pradesh, Manipur, Meghalaya, and Nagaland.

In 1950, prompted in part by the establishment of India as an independent nation, the mission was turned over to a locally controlled body, the Council of Baptist Churches in North East India. The council consisted of five conventions, one in each of the five states. Each convention had a number of associations, many representing a single language group. Over fifty languages are spoken by Baptists in the council, English being the language most shared in common.

The council churches have continued their missionary emphases, and currently have workers in Myanmar and other parts of India. They participate in the United Mission to Nepal, a cooperative Christian agency drawing support from more than thirty denominations, which supplies educational and medical services to a land where evangelism is against the law.

In 1992 the council downgraded its status and the five regional conventions assumed more responsibilities. Among the visible results of this change, the council dropped its membership in the BAPTIST WORLD ALLIANCE. Three of the regional conventions have applied and been accepted as members. Neither the council nor any of its member conventions are members of the WORLD COUNCIL OF CHURCHES, though they cooperate with some World Council projects.

The Baptists had their greatest growth in Nagaland. Of the 550,000 members in the five conventions, 270,000 are in Nagaland, where the Baptists are now the largest religious body. Christians now hold positions of political and economic influence in the state.

Address:

Council of Baptist Churches in North East India
44 Acharya Jagadish Church
Bose Rd.
Calcutta 700 017
India

Sources:

Downs, Frederick S. *The Mighty Works of God: A Brief History of the Council of Baptist Churches in North East India: The Mission Period, 1936–1950*. Gauhati, India: Christian International Centre, 1971.
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A Course in Miracles

A Course in Miracles is designed as a self-study course, intended to span one year, with a lesson for each day. The Course was “channeled” by Helen Schucman (1909–1981), a psychiatrist, from a source identified as Jesus over the course of seven years. The three books that make up the Course, the *Textbook*, the *Workbook*, and the *Teacher’s Manual*, were first published in 1975. Although the Course is designed for self-study, there are study groups that meet once a week to discuss what they’ve read during the week and how the Course is impacting their lives.

As is the case with many metaphysical religions, adherents to *A Course in Miracles* do not consider the Course to offer a theology, nor in fact do they consider the Course to be a religion at all. Rather, the Course is considered to be one path to ultimate reality. Helen Schucman was reportedly an unwilling medium for the message that claimed to come from Jesus Christ. This message was transcribed over time by Bill Thetford, and after seven years was published and distributed by a small group of people who believed the message was important. Much of the message of *A Course in Miracles* is meant to correct orthodox Christian teachings and to inspire a new world-view based in love.

Those who choose to take the Course can find information about it online; there is information about how to purchase the books, about the nearest place one can join a discussion group, and about chat groups. Many congregations affiliated with the Association of Unity Churches offer the Course as a part of their study activities, although they are not officially affiliated with the group that publishes the Course, the Foundation for Inner Peace

Although Schucman finished transcribing the Course in 1975, her involvement with the Course evidently stopped there. The Foundation for Inner Peace has been responsible for the publishing and distributing of *A Course in Miracles*, as well as other materials related to the Course, since the beginning. The foundation maintains an Internet presence at <http://www.acim.org/>. In 1999, the foundation assigned the copyright and trademark to the Foundation for A Course in Miracles (41397 Buecking Drive, Temecula, CA 92590, <http://www.facim.org>).

Although it is difficult to estimate the number of people who have taken the Course, according to the foundation, there are about one and a half million copies of *A Course in Miracles* in circulation worldwide. Translations have been made in Chinese, Dutch, German, Hebrew, Italian, Portuguese, Russian, and Spanish.

The main objective of the Course is to teach universal love and peace, which can be achieved primarily through forgiveness. The Course works at teaching how to overcome fear and guilt through the practice of miracles; a miracle is defined as a “shift in perception from fear to love.” Although the Christian overtones are clear throughout the text, it is considered to be a universal teaching.

The Course makes the fundamental distinction between the real and the unreal: “Nothing real can be threatened. Nothing unreal exists. Herein lies the peace of God.” According to the text, there are two worlds: the world of Truth, which applies to the collective of God’s creation, and the world of perception. Since Reality in the Course only refers to God and the Totality, all else is an illusion. The term “Creator God” is used throughout the text, not to describe the God who created the material universe, but to describe God as the creator of the Totality. The Totality encompasses God and everything that is. This is Reality. The concept that there are two forces in the world, good and evil, is false. The illusion that we must be saved from evil, then, is false as well. The world around us does not exist. Rather than deny the body’s presence in the world, however, adherents of the Course subscribe to the statement in John 15:19: “Be in the world, but not of the world.”

Since the Course maintains that Jesus was the son of God as we ALL are sons and daughters of God, it is believed that we are each part of the divine Totality. All have been caught in the world of perception, and therefore have forgotten their divinity. Miracles, forgiveness, and prayer are corrective measures, meant to replace fear with love and to help

human beings to remember that they are still a part of the Totality. It is believed that as soon as each person in the world realizes that all are living in a world of illusion, the illusion will disintegrate, and all will return to the Totality, which is Reality.

Address:

Foundation for Inner Peace
P.O. Box 598
Mill Valley, CA 94942-0598
<http://www.acim.org>

Dawn L. Hutchinson

Sources:

- A Course in Miracles*. Volume One: *Text*. Volume Two: *Workbook for Students*. Volume Three: *Manual for Teachers*. Tiburon, CA: Foundation for Inner Peace, 1975.
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Covenant of the Goddess

The Covenant of the Goddess (CoG) was founded in 1975 as an umbrella organization of contemporary Pagan Witches in the United States and is incorporated as a California nonprofit religious organization. Its founders deliberately copied the Congregational Church model of autonomous congregations. (According to an internal legend, this choice was based on a remark attributed to the seventeenth-century theologian Cotton Mather, that “the witches were organized like congregational churches.”) The chief reason for CoG’s foundation was to give Witches of different traditions some form of nationally recognized credentials as “clergy” so that they could perform marriages, serve as prison and hospital ministers, and carry out other clerical functions.

Both individuals and covens are accepted as members, with applicants admitted upon testimonial of current members that they are Witches and Goddess-worshippers. Criteria for coven membership require that the coven must “generally focus theology and ritual, etc., around the worship of the Goddess and the Old Gods (or the Goddess alone),” follow a code of ethics compatible with that of the larger organization, and have been in existence at least six months. Since covens frequently dissolve and reform, CoG’s membership rolls tend to be in a state of flux, but a handful of covens have been members for as long as two decades.

Covens in some areas form local councils. As of 2001, local councils existed in the San Francisco Bay Area, Los Angeles (two councils), San Diego, Minneapolis–St. Paul,

and Seattle, as well as state-level councils in Florida, Michigan, Massachusetts, and Ohio. As of 2001, membership totaled about sixty-one covens and nearly a hundred solitary members.

Coven representatives meet each year in a Grand Council, called MerryMeet, where decisions are made through consensus methods based on those of the Society of FRIENDS (Quakers). A first officer, elected annually, heads the organization.

The Covenant of the Goddess maintains an Internet site, as well as publishing a newsletter, the circulation of which is not limited to members.

Address:

Covenant of the Goddess
P.O. Box 1226
Berkeley, CA 94701
<http://www.cog.org>

Chas S. Clifton

Sources:

Adler, Margot. *Drawing Down the Moon*. New York: Penguin, 1997.

Amber, K. *Covencraft: Witchcraft for Three or More*. St. Paul, MN: Llewellyn Publications, 1998.



Status of religions in Croatia, 2000-2050

Followers	2000			2025	2050
	total	%	rate		
Christians	4,259,000	95.2	0.03	4,031,000	3,541,000
Roman Catholics	3,960,000	88.5	0.28	3,775,000	3,331,000
Orthodox	250,000	5.6	-3.23	200,000	150,000
Protestants	26,000	0.6	0.08	26,000	27,000
Muslims	103,000	2.3	-2.34	70,000	60,000
Nonreligious	80,500	1.8	-2.14	75,000	60,000
Atheists	28,700	0.6	-3.27	15,000	10,000
Jews	2,000	0.1	0.06	2,000	2,000
Total population	4,473,000	100.0	-0.10	4,193,000	3,673,000

the beginning of the sixteenth century, Croatia came under Turkish control. Austria drove the Turks out in the seventeenth century, but Croatia was then incorporated into the Austro-Hungarian Empire, where it remained (except for a brief period during the Napoleonic era) until after World War I. In 1918 Croatia became part of the Yugoslavian (southern Slavic) Kingdom, but remained an unwilling member, as Croats were looking for independence. They received instead four years of German occupation and membership in the Federated Republic of Yugoslavia under Marshal Tito's Communist government.

Finally in 1991, with the breakup of the former Yugoslavia, Croatia emerged as an independent nation. Unfortunately, during much of its first decade it was involved in a war with Serbia that slowed its attempt to take its place in the post-Communist world.

Croats, like their neighbors to the north, the Slovenians and Hungarians, are members of the Roman Catholic Church. However, unlike the Slovenians, they had been heavily influenced by Italian Catholicism with its differ-

Croatia

The present Republic of Croatia was established in 1991 when it declared independence from the People's Federated Republic of Yugoslavia. However, the Croatian people had inhabited the territory of the present country since the sixth century of the Common Era. In the seventh century, as they were becoming the ruling force in the region, they were also converted to the ROMAN CATHOLIC CHURCH. Various Croatian tribal groups began to merge into larger units, and a Croatian kingdom appeared in the mid-ninth century. The new kingdom had to defend itself against the growth of the prosperous Venetians across the Adriatic, the Hungarians in the north, and the Byzantines, who were already in control to the south and west.

In the fifteenth century, the Croats joined the Hungarians in an attempt to stave off the Turkish advance, but at

ences from the German/Austrian variety. Also, at the time the first Croatian diocese was established at Nin in the seventh century, the Croats received the right to retain worship in their own language. Their Catholicism differentiated them from the Eastern Orthodox believers to the south. The church today is led by the archbishop of Zagreb and the Croatian Episcopal Conference. It retains the allegiance of the majority of the country's citizens.

Also, in the sixteenth century, an Eastern Rite Catholic church emerged in the Archdiocese of Zagreb as a Roman counterpart of the Serbian Orthodox Church. In 1611 a bishop was appointed and attached to the bishop of Zagreb. From his headquarters at the Marcha monastery, he spearheaded efforts to convert members of the Serbian Church to Roman Catholicism. The Eastern Rite church was given its own diocesan bishop, with his seat at Krizhevci, in 1777. When the twentieth century nation of Yugoslavia was created, the diocese was extended to include all of the country, and drew members from a variety of predominantly Orthodox ethnic groups (Ukrainians, Serbians, Macedonians, Romanians) found in Yugoslavia. It continues as the Byzantine Catholic Church of the Diocese of Krizhevci in the new nations of the former Yugoslavia.

Croatia was on the boundary between the Roman Catholic and Eastern Orthodox world formally created by the split between the two churches in 1054. However, as Croatia was brought into a united Yugoslavia and stayed there through much of the twentieth century, Croatian Catholics found Orthodox believers moving into their region. The SERBIAN ORTHODOX CHURCH has established a significant presence, but there are also lesser communities of the ALBANIAN ORTHODOX AUTOCEPHALOUS CHURCH, the BULGARIAN ORTHODOX CHURCH, the Macedonian Orthodox Church, and the ROMANIAN ORTHODOX CHURCH.

The Protestant movement, in the form of LUTHERANISM, came into Croatia in the sixteenth century. Lutheranism did not, however, have much impact until the eighteenth century, when thousands of Germans moved into the region to assist in the process of rebuilding after the Turkish forces were driven out. Included among the new German residents were some 100,000 Lutherans. They gave the church a decidedly German cast. After World War II, many German people returned to Germany. Through the years of Communist domination of the country, the once vital church went from 130,000 members to less than 5,000. Today, the Evangelical Church in Croatia has some 7,500 members.

The Reformed church in Croatia grew among Hungarian-speaking residents of Croatia and was for many years an integral part of the REFORMED CHURCH OF HUNGARY. In 1993 the church reorganized in light of the establishment of an independent Croatia. It has less than 5,000 members. It cooperates with the Lutheran church in the Protestant Evangelical Council.

Baptists entered Croatia in 1883 when Filip Lotz, who had been converted and baptized in Vienna, returned to his home in Daruvar. A second center developed in 1890 in Zagreb under Ivan Zrinscalk, who like Lotz had been converted while out of the country. A Serbo-Croatian Baptist conference was founded in 1921. The conference cooperated with a Yugoslav Baptist association founded in 1924. The Baptist movement was suppressed during the German occupation in World War II but revived after the war. Following independence in 1991, the Union of Baptist Churches was created by the several thousand Baptists in the new nation.

JEHOVAH'S WITNESSES have been active in Croatia since the 1920s. Suppressed by the Marxists in the last half of the nineteenth century, they revived and entered a growth phase in the 1990s. After a brief attempt to plant the CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS in 1889, the church had to wait for some ninety years for the opportunity to reenter the region. The Yugoslavian government recognized the church in 1975. By this time, there were LDS members residing in Croatia who had been converted while traveling abroad. The most prominent was Kresimir Cosic, a member of the Yugoslavian basketball team in the Olympics. He later became the deputy ambassador to the United States from Croatia.

Numerous Protestant and FREE CHURCHES turned their attention to the country during the war in the 1990s. A variety of new churches emerged, including several Pentecostal bodies. Free churches had come into the country at the turn of the century, the CHRISTIAN BRETHERN had arrived around 1901, and an initial Pentecostal congregation opened in 1910. Many of these were severely suppressed and ceased to exist in the 1940s and 1950s. However, by the end of the 1990s, numerous new independent missions and congregations had emerged. Many of these cooperate with the Protestant Evangelical Council of Croatia, associated with the WORLD EVANGELICAL ALLIANCE.

There had been a Jewish community in Croatia prior to the German occupation; it was almost wiped out during the Holocaust. Today approximately 2,500 Jews remain scattered in nine centers around the country. The Jews of Zagreb have erected a Holocaust memorial in the cemetery of Mitrogoj.

Some Croatians converted to Islam during the years of Turkish rule, though they are a distinct minority, unlike the many in the neighboring countries of Bosnia and Albania. Islamic believers in Croatia follow the Sunni HANAFITE SCHOOL. There is also a small BAHÁ'Í FAITH presence.

In spite of the conflict in the 1990s, a variety of Eastern groups found their way to Croatia, primarily Zagreb. Among the groups that have opened centers are the KWAN UM SCHOOL OF ZEN, the Croatian Shingon Buddhist Association, the ART OF LIVING FOUNDATION, the Gaudiya Vaisnava Association, and the INTERNATIONAL SOCIETY FOR KRISHNA CONSCIOUSNESS. There is also a center of

the UNIFICATION MOVEMENT, and THE FAMILY has conducted an ongoing relief program through the 1990s from their centers in Budapest and Bucharest.

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Cuba

The largest of the Caribbean islands, Cuba was originally inhabited by the Taino and Ciboney people. Their encounter with the Spanish after 1492 was disastrous, and during the sixteenth century they were largely eradicated. Cuba became the staging ground for the conquest of Mexico and Central America and the establishment of a Spanish presence in North America. Sugarcane plantations became the backbone of the economy in the seventeenth century and were one of the reasons for Cuba's being one of the last counties to abolish slavery (1886). The drive for independence from Spain culminated in the 1890s, with intervention by the United States. Following the successful Spanish-American War, the United States remained in Cuba until the new constitution was adopted in 1902.

The twentieth century was marked by the harsh dictatorship of Fulgencio Batista (r. 1934–1958) and the rise of Fidel Castro, who overthrew Batista in 1958 and continues to lead the country. Castro's Marxism has been antireligious, and he promulgated repressive laws, which only began to show signs of being loosened in the 1990s. The country has been strongly affected by the American boycott of Castro, which attempted to isolate him from the rest of the world. That boycott included a ban on travel to Cuba by United States citizens.

The ROMAN CATHOLIC CHURCH came to Cuba in 1512, some twenty years after Columbus first sailed the Caribbean. The first priests were DOMINICANS, but they were soon joined by FRANCISCANS. They served the colonial settlements, as the native population was killed rather than converted. The Diocese of Santiago de Cuba was established in 1522. A conservative Spanish Catholicism



Status of religions in Cuba, 2000-2050

Followers	2000			2025	2050
	total	%	rate		
Christians	4,984,000	44.5	0.47	5,600,000	5,700,000
Roman Catholics	4,368,000	39.0	0.27	4,800,000	4,500,000
Protestants	190,000	1.7	1.12	250,000	400,000
Independents	135,000	1.2	1.18	230,000	370,000
Nonreligious	3,338,000	29.8	0.67	3,158,000	2,516,000
Spiritists	2,008,000	17.9	0.40	2,100,000	2,000,000
Atheists	808,000	7.2	0.60	850,000	770,000
Hindus	23,200	0.2	0.99	35,000	40,000
Chinese folk-religionists	21,400	0.2	0.67	30,000	35,000
Muslims	9,100	0.1	1.27	15,000	22,500
Buddhists	6,100	0.1	0.14	6,000	6,000
Baha'is	1,100	0.0	3.60	2,000	3,200
Jews	820	0.0	-1.93	800	800
other religionists	800	0.0	0.69	1,000	2,000
Total population	11,201,000	100.0	0.53	11,798,000	11,095,000

spread across the island during the nineteenth century. Following the Spanish-American War, when the new government, under American influence, adopted a policy of separation of church and state, the church actually experienced a revival, though its conservatism remained. The archbishop of Havana is also generally named a cardinal.

Following the coming to power of Castro, the church was accorded some approbation because of the Catholic laity and priests who identified with and assisted the revolution. However, Castro took note of the past identification of the church's hierarchy with the Batista regime, and the relations between the church's leaders and the government were hostile through the 1960s. After the church issued some pastoral letters in 1969 that offered a new direction to the Catholic faithful, especially a letter calling for Catholics to work for the development of Cuban society, relationships

began to improve. The church was also helped by the rise of liberation theology, a theology that was based on a Marxist critique of society, and its spread among radical priests in South America.

The Catholic Church is by far the largest religious community in Cuba, though it has experienced a steady decline, directly related to the growth of atheism during the last decades of the twentieth century.

The CHURCH OF ENGLAND began holding services in Cuba in 1741, though they were limited to expatriate Anglicans. In 1871, the Episcopal Church in the United States sent a pastor to reside in Cuba and serve British and American residents. During the last decades of the nineteenth century, many Cubans fled to the United States, and many found the EPISCOPAL CHURCH to be an acceptable substitute for the Catholicism of their youth. Several chose to return to Cuba and preach to their fellow citizens. By 1906, the work had grown to the point that a resident bishop was named. The first Cuban bishop was appointed in 1967. Today, the Episcopal Church of Cuba has an unusual status; it is headed by its bishop, who resides in Havana, and a Metropolitan Council. That council includes the primate of the ANGLICAN CHURCH OF CANADA, the archbishop of the Episcopal Church's Province of the Caribbean, and the archbishop of the CHURCH IN THE PROVINCE OF THE WEST INDIES.

In 1873, ministers of the Methodist Episcopal Church, South (now a constituent part of the UNITED METHODIST CHURCH), began working with Cuban exiles in Florida. In 1883, two Cubans, Enrique B. Someillan and Aurelio Silveira, returned to Cuba and began to preach. As the work grew, the church began to build schools and medical dispensaries in rural areas. The rise of Castro became the occasion of rethinking the church's position, and it was granted independence as the Methodist Church in Cuba in 1964 by the Methodist Church (1939–1968) (since 1968 a part of the United Methodist Church).

As with the Anglicans and Methodists, Baptists found their initial converts working among Cuban exiles in Florida, and in 1883 a Baptist who returned to Cuba as a Bible distributor developed the first Baptist Church in Cuba, which soon aligned itself with the Southern Baptist Convention. At about the same time, missionaries with the American Baptists began work in northern Cuba. These two Baptist groups united to form the Baptist Convention of Cuba, the largest of the non-Catholic churches.

Only a year after Baptist beginnings, a similar beginning was made by a Cuban representing Presbyterianism. In 1898, when the first Presbyterian missionaries arrived, they founded groups that became the core of a set of new congregations. The Congregationalists and the CHRISTIAN CHURCH (DISCIPLES OF CHRIST) also initiated work in Cuba, but abandoned it in 1909 and 1918, respectively. They passed their work to the Presbyterians. The church

became independent in 1967 as the PRESBYTERIAN REFORMED CHURCH IN CUBA.

Numerous churches entered Cuba after religious freedom came to the island in 1898. They ranged from the AFRICAN ORTHODOX CHURCH to the LUTHERAN CHURCH—MISSOURI SYNOD and FRIENDS UNITED MEETING. More than twenty-five different Pentecostal churches arrived from the United States, and new Cuban-based Pentecostal churches emerged. All of the churches suffered in the 1960s, when more than half a million Cubans (including many church leaders) left the country for the United States.

The Cuban Council of Protestant Churches was founded in 1941. In 1977, when it was renamed the Ecumenical Council of Cuba, it had fourteen members, including the Greek Orthodox Church. Today, as the Council of Churches of Cuba, it is an affiliate of the WORLD COUNCIL OF CHURCHES. Of the Cuban-based denominations, only the METHODIST CHURCH OF CUBA and the Reformed Presbyterian Church of Cuba are also members of the World Council.

The new government cited three groups as falling outside of the consideration of the laws guaranteeing religious freedom and the separation of church and state. Those laws could not be absolute, since they were subordinated to the



A black Virgin Mary doll makes up part of a small shrine in a private house in Cuba. (M. Barlow/TRIP)

basic need of building a socialist society. The SEVENTH-DAY ADVENTIST CHURCH, the JEHOVAH'S WITNESSES, and the Bando Evangelistico Gedeón were cited as advocating a counterrevolutionary ideology and working among the poorest of the society. The pronouncement against these three groups led to the disappearance of any public manifestations of their prior efforts.

Although guaranteeing religious freedom, the Castro regime passed a number of laws that had a direct effect upon the various churches. It nationalized all schools in 1961. It banned public religious festivals and demonstrations. It also passed regulations that took much of the churches' property away. Even though there has been sporadic persecution of church leaders, the churches that were in place in 1958 have been allowed to survive, and there is every hope of an improved atmosphere in the foreseeable future.

While Christianity spread across Cuba, an undercurrent of religion grew among the descendents of African laborers. Various forms of Afro-Cuban religion emerged, primarily SANTERÍA, PALO MAYOMBE, Arara, and Nanguismo. These groups operate as semisecret religious communities, and their actual size is difficult to assess.

Jews settled in Cuba in the sixteenth century, having been expelled from Spain in 1492. However, the growth of the community did not begin until the nineteenth century. Most members of the present community of approximately 1,000 reside in Havana.

A variety of different groups have survived from earlier in the century, including the CHURCH OF CHRIST, SCIENTIST (one congregation), the THEOSOPHICAL SOCIETY, and the ANCIENT AND MYSTICAL ORDER ROSAE CRUCIS. Among the newer groups to enter Cuba is SUBUD. There are also a small community of the BAHÁ'Í FAITH and expatriate communities of Muslims, Hindus, and Buddhists (Chinese).

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Cumberland Presbyterian Church

The Cumberland Presbyterian Church grew out of an attempt of Presbyterian ministers on the American frontier early in the nineteenth century, who were reacting to the

fact that only a small percentage of Americans (less than 20 percent) were affiliated with any church or religious organization. In the years after, the Methodists and Baptists experienced some growth through the use of evangelical preaching, and revivals of religions swept thousands into the churches. Most of the Methodists and Baptists also lacked formal theological education.

The revivals, though originating primarily in Baptist and Methodist meetings, quickly became ecumenical affairs involving Presbyterians, Congregationalists, and others. One Presbyterian minister, the Rev. James McGready (c. 1758–1817), became deeply involved in the revivalist culture in Kentucky. He was originally licensed as a minister by the Redstone Presbytery. After 1802, he became associated with the Cumberland Presbytery. As the revivals swept through Kentucky, the Cumberland Presbytery licensed some untrained ministers. Other Presbyterians complained about what the Presbytery was doing and charged that these ministers had also departed from Presbyterian belief, as contained in the Westminster Confession. In 1805, the Kentucky Synod, of which the Cumberland Presbytery was a part, agreed that the Cumberland Presbytery was acting irregularly. It also demanded to examine the untrained ministers on the question of their orthodoxy. When the Cumberland Presbytery refused to submit to the Kentucky Synod's ruling, the synod dissolved the Cumberland Presbytery. The presbytery appealed to the General Assembly of the Presbyterian Church. When that appeal went unheeded, some of the ministers from the presbytery withdrew from the Presbyterian Church. In 1810, Finis Ewing (1773–1841), Samuel King (1775–1842), and Samuel McAdow (1760–1844) constituted a new independent Cumberland Presbytery. Over the next few years, those still at odds with the Kentucky Synod formed two additional synods, and in 1813 the members of the three presbyteries formed the Cumberland Synod.

Continuing to participate in the revivals on the frontier, the Cumberland Synod spread throughout Tennessee and Kentucky and to neighboring states. In 1929, the leaders of the synod gathered to constitute the General Assembly of the Cumberland Presbyterian Church. The church was strongly affected by the Methodists, who rejected traditional Calvinist Presbyterian ideas about predestination and emphasized human ability to respond to the free grace of God. Over the nineteenth century, most Presbyterians tended to make a place for human freedom.

In the last half of the nineteenth century, some Cumberland Presbyterian leaders began to pursue reconciliation with their parent body, the Presbyterian Church in the United States. In 1906, by a slim majority, the Cumberland Presbyterians voted to merge back into the larger Presbyterian body, and today their group constitutes an integral part of the PRESBYTERIAN CHURCH (U.S.A.). However, a significant minority refused to participate in the union and reorganized under

their former name. It is this continuing faction who constitute the present-day Cumberland Presbyterian Church.

In the mid-1990s, the church reported 83,000 members in the United States. There were more than 6,000 members in related congregations in Hong Kong, Colombia, Japan, and Liberia. The church continued a fraternal relationship with the Cumberland Presbyterian Church in America. This church was a result of a mission developed by Cumberland Presbyterian ministers to African Americans in the pre-Civil War South, many of whom were slaves. After the Civil War, these members were assisted in developing presbyteries and synods, and in 1874 these members (a remnant of some 30,000 who had been affiliated with the church prior to the war) organized what was originally called the Second Presbyterian Church. The Cumberland Presbyterian Church in America has its headquarters at 226 Church St., Huntsville, AL 33801.

Address:

Cumberland Presbyterian Church
1978 Union Ave.
Memphis, TN 38104
<http://www.cumberland.org>

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Status of religions in Cyprus, 2000-2050

Followers	2000			2025	2050
	total	%	rate		
Christians	566,000	94.2	1.63	636,000	600,000
Orthodox	525,000	87.5	1.60	582,000	528,000
Roman Catholics	9,800	1.6	2.05	13,000	20,000
Marginal Christians	8,200	1.4	2.04	13,500	18,000
Nonreligious	23,400	3.9	3.07	34,000	48,200
Muslims	5,800	1.0	0.94	8,500	10,500
Atheists	4,700	0.8	1.11	6,000	8,000
Baha'is	830	0.1	1.69	1,500	3,000
Jews	160	0.0	0.77	200	300
Total population	601,000	100.0	1.68	688,000	670,000

thodoxy through subsequent centuries. Cyprus became a jumping-off point for Europeans engaged in the Crusades, one result of which was the coming of members of the ROMAN CATHOLIC CHURCH to the island in significant numbers. In the twelfth century, some 80,000 Maronites (Eastern Rite Roman Catholics from Lebanon) arrived, and a Maronite archdiocese was erected in 1352. Control of the island by Roman Catholics also led to the establishment of a Latin Rite church that enjoyed political favor.

Venice was the last of a succession of European powers to rule Cyprus. The Venetians' rule of almost a century was brought to an end in 1572 by the invasion and conquest of the island by the Ottoman Turks. The Turks favored the Orthodox Church and actively repressed the Roman Catholic dioceses, both Latin and Maronite. Only small communities of each survived, many Maronites returning to the Orthodox Church in the process. The Turks gave the head of the Cypriot church considerable secular power, a fact increasingly resented by the growing number

Cyprus

Cyprus was home to one of the oldest civilizations in the Mediterranean Basin. The island was populated as early as 3,000 B.C.E. It was an early home to Christianity, St. Paul having recorded a visit in his travels in the first century C.E. In the fifth century, the church in Cyprus, formerly attached to the church in Antioch, received autonomous status and has been a small but honored part of Eastern Or-

of Turkish Muslims residing on Cyprus. In 1821, the archbishop (generally called the ethnarch) was executed.

Cypriot history changed again in 1878 when Britain gained control. It formally annexed Cyprus in 1914. That status remained until the independence of the island in 1960. The new nation inherited a major problem, caused by the presence of a significant Muslim minority (some 18 percent of the population). Though the majority of the islanders were Greek and favored an alignment with Greece, the island was but a short distance from the Turkish coast. The new constitution provided a set of guarantees for the Turkish minority. It established two communities, and each citizen had to choose to which community he would belong.

In 1974, the Orthodox archbishop and president of Cyprus, Ethnarch Makarios, was deposed, the culmination of a longstanding feud with other church leaders. As a result, Turkish forces invaded the island and reestablished Makarios in the presidency; the events of the year drove a deep wedge between the Greek/Christian and Turkish/Muslim citizenry, and the Muslims residing in the northern part of the island proclaimed the existence of an autonomous Turkish state. The new government was not recognized by anyone except Turkey, but at the same time, the Cypriot government was unable to organize the support to reestablish their authority over the Turkish community. To this day the unofficial government controls the northern third of the island.

The ORTHODOX CHURCH OF CYPRUS remains the dominant religious force on Cyprus, with approximately 87 percent of the population identifying with it. The church is led by its patriarch His Beatitude Chrysostomos, archbishop of Nea Justiniana and All Cyprus, who is assisted by the five bishops who preside over the five dioceses. The church is at one with the other Orthodox Churches in faith and practice (apart from language). The ROMAN CATHOLIC CHURCH has survived only as a remnant. Its Latin Rite churches are attached to the patriarch of Jerusalem. There is an Eastern Rite diocese and a resident bishop in Nicosia, the capital of Cyprus.

Protestantism was introduced to Cyprus after the British took control. The Anglicans now constitute a diocese in the EPISCOPAL CHURCH IN JERUSALEM AND THE MIDDLE EAST. The Reformed Presbyterian Church initiated work in 1887, but the GREEK EVANGELICAL CHURCH has been the most successful Protestant group.

In the twentieth century, the JEHOVAH'S WITNESSES and the SEVENTH-DAY ADVENTIST CHURCH began missions, part of a spectrum of American-based FREE CHURCHES, such as the CHURCH OF GOD OF PROPHECY and the CHRISTIAN BRETHREN (Open Brethren). Noteworthy among them were the Armenian refugees who came to Cyprus to escape the Turkish massacre of Armenians in 1914–1915. They founded a branch of the UNION OF THE ARMENIAN EVANGELICAL CHURCHES IN THE NEAR EAST.

The Muslim community of Cyprus is dominated by Sunni Muslims of the HANAFITE SCHOOL, the same school that dominates Turkey. Also as in Turkey, there are numerous Sufi brotherhoods, including the MEVLEVI (whirling Dervishes), Fufai (howling Dervishes), BEKTASHIS, and Ticani.

There is a small community of the BAHAI FAITH on Cyprus and an equally small Jewish community. At one time a large Jewish community existed on Cyprus, but in 117 C.E. it revolted against Roman authority and was ruthlessly suppressed. There was a revival of the Jewish culture in the twelfth century, which ended during the years of Venetian rule. As the Muslim rule began, only twenty-five families were left. During the nineteenth century, Cyprus was targeted for the settlement of Jewish agricultural colonies, largely unsuccessful. Today there are some fifty Jewish families on Cyprus.

The newer religions have discovered Cyprus. The CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS organized work within the English-speaking community in Nicosia in 1962 and remains primarily a church of expatriates. The two congregations are attached to the Greece Athens Mission. Among the other new religions are SUBUD. Among the more unique religious groups are the Linobambakoi, a group of Orthodox believers who concealed their true faith through the centuries of Muslim rule by taking Muslim names and visibly participating in keeping Islamic festivals (somewhat like the Marranos, the Christianized Jews of medieval Spain).

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Czech Republic

The dominant religion in the Czech Republic is Christianity, especially Catholicism. The beginnings of Christianization of Slavic tribes in the region can be traced back to the ninth century, when Moravian and Bohemian *duces* (Latin; leaders, or dukes) accepted baptism. Geopolitically, the region, which had formed into what is called the Great Moravian State, was located at the intersection of two powerful forces, the Frankish Empire and the Byzantine Empire. Although the first missions (the so-called Irish-Scottish and Bavarian missions) came from the Frankish Empire, in 863 the great Moravian duke Rostislav invited two Byzantine Christian missionaries, Cyril (d. 869) and Methodius (d. 885), in an effort to strengthen the influence of Byzantium. They stressed the right of Slavic people to their own liturgi-

cal language (Old Slavonic) and culture. In 869, an independent diocese was founded, for the region of Pannonia and Moravia, and Methodius was appointed as its bishop. After his death, however, his disciples and the Slavonic priests were exiled into Bulgaria with the consent of Pope Stephen VI. As a result, the promotion of Latin liturgy followed, and under the rule of Wenceslas I (c. 907–929), the Czech kingdom was increasingly oriented toward the ROMAN CATHOLIC CHURCH. The Holy Roman emperor, Charles IV, who was pronounced the king of Bohemia in 1346, played a prominent role in further developments. He founded an archdiocese in Prague (1344) and the first university in Central Europe (1348).

A short time afterwards, Charles IV's (1316–1378) daughter, Anne (1366–1394), married the English king Richard II, which, among other things, brought the doctrines of John Wycliffe (c. 1330–1384), forerunner of the Protestant Reformation, into Bohemia. Influenced by his teachings, Jan (John) Hus (1372/1373–1415) started his critique of Catholic Church. Although Hus was burned to death as a heretic after the Council of Constance, his teachings inspired a mass reform movement (the Hussite movement) in the fifteenth century. Formal attempts to suppress the movement began in 1420 on the heels of the promulgation of two anti-Hus declarations (bulls) in 1418.

In spite of the Catholic reaction, the Czech Reformation continued. In 1457, a small group of Christians founded a village on the principles of early Christianity, which started the tradition of *Unitas Fratrum* (from the Latin for the unity of brethren; later also known as the Moravian Brethren). Among its most significant representatives was its bishop, Jan Amos Komensky (1592–1670) (usually referred to as Comenius, his Latin name), known also for his works on education. Along with many other Protestants, Comenius was forced into exile in 1628, in a period of increasing strength for the Counter-Reformation. During the following years of rule by the German Hapsburgs, who championed Catholicism, Protestants were persecuted severely. This situation ended only with the Edict of Toleration issued by Joseph II in 1781, which introduced civic and religious equality.



Status of religions in the Czech Republic, 2000-2050

Followers	2000			2025	2050
	total	%	rate		
Christians	6,457,000	63.0	0.33	7,102,000	6,315,000
Roman Catholics	4,136,000	40.4	0.01	4,800,000	4,300,000
Protestants	320,000	3.1	0.00	400,000	500,000
Independents	270,000	2.6	0.77	350,000	450,000
Nonreligious	3,264,000	31.9	-0.40	2,200,000	1,400,000
Atheists	514,000	5.0	-2.32	200,000	100,000
Jews	7,100	0.1	-0.25	6,000	6,000
Muslims	1,300	0.0	4.98	2,000	4,000
Baha'is	950	0.0	1.48	2,000	4,200
Total population	10,244,000	100.0	-0.06	9,512,000	7,829,000

Meanwhile, the Lutheran Protestant tradition, in part inspired by the teachings of Jan Hus, had also come to the Czech countries. The Toleration Edict, however, legalized only two confessions of faith from all Protestant denominations: the Lutheran Augsburg Confession and the Calvinist Helvetic Confession. An actual equality of Protestants with Catholics was reached only after 1848.

These historical events had their influence on the present situation. The most significant religious tradition is Roman Catholicism, but an important role is also played by the Protestant tradition, which had been connected with nationalist efforts to counter the German Catholic influence. The break-up of the Austro-Hungarian Empire in 1918 was then favourable to the Protestants. After the foundation of an independent Czechoslovak Republic, two new churches were established: the Evangelical Church of Czech Brethren in 1918, and the Czechoslovak Church (nowadays, the CZECHOSLOVAK HUSSITE CHURCH) in 1920, churches that evolved into the biggest Protestant churches.

The period of the Communist regime following World War II, in which religious life was deliberately and often violently suppressed, also had a strong impact on the present situation, which is marked by the prevalence of AGNOSTICISM. The census data from the years 1921, 1930, 1950, and 1991 serve to illustrate the decline of church membership. Although in 1921, 92.8 percent of the population declared themselves as belonging to a religious denomination, by the year 1991 this number dropped to a mere 43.9 percent. A similar decrease in membership can be documented within the individual churches: The Roman Catholic Church went from 82 percent (1921) to 78.9 percent (1930) to 76.4 percent (1950) to 39 percent (1991); the CZECHOSLOVAK HUSSITE CHURCH, from 5.2 percent (1921) to 7.3 percent (1930) to 10.6 percent (1950) to 2.5 percent (1991); the EVANGELICAL CHURCH OF THE CZECH BROTHERS, from 4 percent (1921) to 4.7 percent (1930), to 5.7 percent (1950) to 1.8 percent (1991).

After the fall of the Communist regime in 1989, the Czech Republic witnessed the alleviation of obstacles to free religious life. Under the new conditions, a large number of religious forms appeared. The state regulates their activities by means of several fundamental pieces of legislation: by the Charter of Human Rights (Articles 15 and 16), by Act No. 308/1991, concerning the freedom of religious belief and the status of churches and religious societies, and by Act of Czech National Council No. 161/1992, concerning the registration of churches and religious societies. According to this legislation, churches and religious societies registered by the state can, among other things, teach and educate their clergy and laypeople in their own schools and other institutions, as well as in tertiary theological schools and faculties. They also have the right to establish and run health and social-care facilities, or participate in providing services in such institutions established by the state. Entitled persons doing priestly work can further be admitted into public health and social-care facilities, children's homes, army barracks, places of imprisonment, detention, legally imposed therapy, and the like.

The above-mentioned rights are granted only to those societies that are acknowledged by the state as churches or religious communities. To achieve this status, a given religious society must prove that it has collected at least 10,000 signatures of allegiance by adult citizens permanently living in the Czech Republic. If a society is a member of WORLD COUNCIL OF CHURCHES, it is sufficient for it to submit 500 signatures of adult citizens with permanent residence in the Czech Republic. At the beginning of the twenty-first century, twenty-one churches and religious societies were registered. However, nineteen of them were already declared to be registered in the appendix of the Act of 1991, on the basis that they had been operating earlier with state consent.

Among the churches and religious societies acknowledged by the state are the following: Roman Catholic

Church, Evangelical Church of the Czech Brethren, Czechoslovak Hussite Church, SILESIA EVANGELICAL CHURCH OF THE AUGSBURG CONFESSION, ORTHODOX CHURCH IN THE CZECH LANDS, Religious Society of JEHOVAH'S WITNESSES, SEVENTH-DAY ADVENTIST CHURCH, GREEK CATHOLIC CHURCH, Christian Corps, Methodist Evangelical Church in the Czech Republic, Brotherhood Union, APOSTOLIC CHURCH (UK), Federation of Jewish Communities in the Czech Republic, NEW-APOSTOLIC CHURCH, Religious Society of Czech Unitarians, the CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS, Lutheran Evangelical Church of the Augsburg Confession in the Czech Republic, and Old Catholic Church in the Czech Republic. The Evangelical Church of the Czech Brethren, the Czechoslovak Hussite Church, the Orthodox Church in the Czech Lands, and the Evangelical Church of the Augsburg Confession in the Czech Republic are members of the WORLD COUNCIL OF CHURCHES.

Apart from these churches, a whole range of nonregistered religious groups are active in the Czech Republic (Muslims, Buddhists, and so on), as well as a number of new religious movements (the INTERNATIONAL SOCIETY FOR KRISHNA CONSCIOUSNESS, the UNIFICATION MOVEMENT, the CHURCH OF SCIENTOLOGY, the GRAIL MOVEMENT, and the like).

At the present time, a new bill is being prepared by the parliament on the registration of churches and religious movements. It will introduce a two-level registration, which should make possible easier registration for small religious societies (which will be on the first level), while keeping the privileges of the already registered churches and religious societies, which will be on the second level.

Dusan Lužný

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Czechoslovak Hussite Church

The Czechoslovak Hussite Church was formed in 1920 by some former Roman Catholic priests who drew upon the tradition of Czech church reformer Jan (John) Hus (c. 1373–1415). Their action in setting up an independent ecclesiastical body was made possible by the collapse of the Hapsburg Empire and the end of its rule over what is now the separate countries of the Czech Republic and Slovakia. The church saw itself as a progressive Catholic body, whose

establishment followed the pope's rejection of a set of proposals for reform. Among the proposals was one for the Mass in the vernacular rather than Latin. The Hussite Mass was used, which included serving of both bread and wine to all communicants at the Lord's Supper.

The new reformed church continues to have an episcopal polity. One of the bishops is designated as the patriarch. A scholar, Karel Farsky, was elected as the church's first patriarch. Parishes are grouped into dioceses, each led by a bishop and diocesan council. The highest legislative body is the general synod, which meets every ten years.

The church is a member of the World Council of Churches. In 1991 it showed 185,000 members and 317 congregations in the state census. The church supports the

Czechoslovak Theological Faculty in Prague. It introduced the ordination of women in 1947.

Address:

Czechoslovak Hussite Church, Central Council
Wuchterlova 5
P.O. Box 255
166 26 Praha 6 – Dejvice
Czech Republic
<http://www.ccsch.cz> (in Czech)

Source:

Van der Bent, Ans J., ed. *Handbook/Member Churches/World Council of Churches*. Geneva: World Council of Churches, 1985.

DahnHak

DahnHak, a movement that originated in Korea, is based upon the ancient Eastern practice of *qigong*. Although related to ancient traditions, the modern DahnHak movement was founded by Seung-Han Lee, who opened the first center in Seoul, Korea, in 1985. Following an enlightenment experience at Mo Ak mountain in Korea, he took the spiritual name Ilchi (literally, “a finger pointing to the truth”) by which he is now known. Lee had engaged in a process of spiritual seeking and development that led him to explore older approaches to spirituality. He modernized what he had discovered to create DahnHak. The movement has subsequently spread to both North and South America.

The practice of DahnHak centers upon the appropriation and use of *ki* (also known as *chi*) the life force, a common element in various Eastern meditation systems, exercise formats, and martial arts. DahnHak defines *ki* as the cosmic energy that circulates throughout the universe, the energy that is the true essence of every living entity. DahnHak practice follows a five-step program in which *qigong* exercises are introduced successively in order to introduce the individual to *ki* energy, to allow the accumulation of *ki* in the body’s lower energy center (the Dahn-Jon), and the awakening and development of the Middle Dahn-Jon. The result of basic practice is supposed to be a state of habitual joy and peace. At a more advanced stage, the body energy meridians (the same energy paths identified in acupuncture systems) are opened, so that the body is fully aligned to the energy flow of the universe. The goal of DahnHak practice is human perfection, a state in which the illusion of the ego is released and one identified with the True Self, at which point there is a mystic realization of one’s unity with all that exists.

Lee moved to the United States in 1994 and in 1997 established the Sedona Dahn Institute, still located in Sedona, Arizona, but now known as the Healing Society in Action, which has become the center of the movement in the West. There are currently more than three hundred DahnHak centers worldwide, operating in Korea, Japan, the United States, Canada, Brazil, and the United Kingdom. The many centers are headed by DahnHak master teachers trained by Lee.

In 2000, Lee and Neale Donald Walsch, who channeled the popular New Age *Conversations with God* series, established the New Millennium Peace Foundation, dedicated to building a lasting world peace by raising human awareness.

Address:

Healing Society in Action
2450 W. Broadway #108
Sedona, AZ 85202
<http://www.healingsociety.com>

Sources:

Lee, Seung-Heun. *DahnHak: The Way to Perfect Health*. Seoul, Korea: Dahn Publications, 1999.
———. *Healing Society: A Prescription for Global Enlightenment*. Charlottesville, VA: Hampton Road Publishing, 2000.

Damanhur

Damanhur is an esoteric New Age community founded in 1976 in the Valchiusella valley, some thirty miles north of Turin, Italy, by Oberto Airaudi (b. 1950). According to Airaudi, Damanhur is neither a religion nor a movement, but rather a social experiment and a community. In fact, Damanhur has its own constitution, its own government, and even a currency, known as “credit” (largely symbolic). There is little doubt, however, that Damanhur’s “citizens” live together on the basis of a peculiar religious philosophy and worldview. From the original twenty members, Damanhur has expanded to become the largest esoteric New Age communal group in the world, with some five hundred members living in four communities all located in the same valley, and another four hundred in communal houses nearby. Another satellite community has been founded in Berlin, Germany, and there are groups of sympathizers sharing the same worldview spread throughout Europe, the United States, Japan, and Australia. There are four levels of membership (indicated by the letters A, B, C, and D), the letters A and B indicating those living communally in Damanhur.

The central community in Piedmont is located in a series of highly symbolic buildings, including a large open-door temple. The existence of the most important facility, the construction of which was started in 1978, became known to the outside world only in 1992, following the revelations of a disgruntled ex-member. It is the Tempio dell’Uomo (Temple of Humankind), a huge subterranean temple comprising a fantastic collection of richly decorated rooms and galleries. Although Italian authorities originally regarded it as having been built in breach of zoning regulations, Damanhur managed to either win or settle all the ensuing court cases and is now legally allowed both to operate and expand its underground temple. For Damanhur’s citizens, the temple is much more than a means of expressing their artistic creativity; it is a “mystical pole,” at which ritual work

takes place for the benefit of the whole of humanity. A number of different rituals express a worldview based on the sanctity of nature, karma, reincarnation, and the tradition of Western esotericism in general.

Damanhur runs its own kindergarten, primary, and intermediate schools, which have succeeded in developing friendly relations with local school authorities. Relationships with neighbors in the Valchiusella valleys have been more difficult. As has happened historically in the case of similar large communal settlements, some local residents initially welcomed Damanhur in the hope of reviving a struggling local economy. Damanhur has, in fact, become very much of a tourist attraction, receiving more than 50,000 visitors in the year 2001. Other local residents, however, fear that Damanhur's citizens will quickly become the majority of the valley's voters, thus eventually controlling the city councils in several local small towns. The town closest to Damanhur, Vidracco, for instance elected in 1999 a citizen of Damanhur as its mayor. There is also some Roman Catholic opposition to a religious system perceived by Catholic countercultists as magical and Neo-Pagan, as also to the fact that Damanhur celebrates "temporary weddings," which are supposed to last one or two years (although they can be renewed an unlimited number of times, and several Damanhurian couples have actually remained together for decades).

Address:

Damanhur
Via Pramanzo 3
180 Baldissero Canavese
Turin
Italy
<http://www.damanhur.org>

Massimo Introvigne and PierLuigi Zoccatelli

Sources:

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DAOISM

Daoism (or Taoism, as many in the West still call it) is the least understood of all the world's religions, and a considerable misinformation about Daoism exists in the mass culture. To most Westerners (and some Chinese), Daoism suggests an ancient philosophy of spontaneity and naturalness that emphasizes playfulness and going with the flow. That is not an accurate description of Daoism. At the same time, there is much disagreement about what an accurate description of the essence of Daoism would be. Although the basic historical contours, major figures, beliefs, rituals, and so on are not contested, fundamental issues remain a matter of scholarly debate. For example, is Daoism the deep undercurrent of Chinese culture or is it a rare jewel? Did it come from the people or from an elite minority? Has it been a countercultural, revolutionary force, has it aided the political status quo, or is it inherently apolitical? Did Daoism influence popular religion, or did popular religion influence Daoism? These questions raise issues of interpretation and emphasis, of course, and cannot (and should not) be answered definitively. They indicate a continuing quest for deeper understanding in Daoist studies, and reflections upon them will be included in the presentation below.

Daoism (in Chinese, *dao-jiao*) is the indigenous religion of China. A tradition with many subtraditions, Daoism comprises many sects and schools united by a similar cosmology and a shared goal of union with the Dao, which takes the form of a quest for either physical immortality or mystic transcendence, or both. The belief in immortality and transcendence predates Daoism and is found in every aspect of Chinese culture from medical theory to popular literature. But Daoist texts are most explicit not only in defining transcendence but in providing methods of attaining it. Daoism has embraced many diverse practices and ideas, including a wide variety of medical, gymnastic, and alchemical recipes.

Daoist doctrine owes much to Han cosmology and divination, which is based on the idea of the correspondence of all forces under Heaven (in many ways similar to the Western metaphysical tradition of seeing a correspondence between the microcosm, the “small world” of the individual human being, and the macrocosm, the universe as a whole). The single most important term in the Daoist (and Chinese) worldview is *qi* (variously translated as energy, breath, pneuma), which has both physical and spiritual aspects. The first known usage of the word *qi* is in the *Neiye*, a manual of self-cultivation that predates Laozi (also known as Lao Tzu; usually dated to the sixth century B.C.E.), the fabled founder of Daoism.

Zhang Daoling's vision of a deified Laozi in 142 C.E. in Sichuan province is traditionally thought of as the founding event of religious Daoism. (Indeed one sinologist's famous definition of Daoism begins with a recognition of Zhang Daoling and excludes Laozi). Daoists began to identify themselves as Daoists and became self-conscious bearers of a tradition in the fifth century C.E., and they continue to define themselves that way all over the Chinese world.

Hallmarks of Daoism, then and now, include divination through astro-geomantic principles, longevity techniques, rituals performed by clergy on behalf of the community, and a rich pantheon of divinities. The definition of the Daoist community remains one of the difficult questions. Daoism is not a membership religion. On one hand, clergy are easily identifiable; they wear long hair with a topknot and traditional robes. Their congregation, if one

exists, might be a village or neighborhood. In the West, and more and more in China, people with an interest in Daoist philosophy or physical practices may call themselves Daoist.

The sacred books of Daoism are not the ones Westerners are most likely to know, the *Daodejing* (also known as the *Tao Te Ching*), supposedly written by the mythical Laozi, and the *Zhuangzi* (also known as the *Chuang Tzu*), supposedly written by Zhuangzi, the chief speaker in the book, a philosopher of the fourth century C.E. Rather they are the appendices to the *Daozang* (Daoist Canon), which includes 1120 titles in 5,305 volumes (making it one of the largest sacred canons in the world). Those texts include philosophy, scriptures, biographies (hagiographies), and ritual texts. Starting in the Tang dynasty (618–906 C.E.), emperors commissioned this evolving library of Daoist works. The latest extant edition was completed in 1445 and until recently had been preserved in only a few monasteries. It was little known to Western or Asian scholars until the 1930s. Complete editions now exist in libraries in China, Japan, and France.

Most textbooks and reference works begin their entry on Daoism by noting the distinction between religious and philosophical Daoism. This is an artificial division used in China today, based on words that have existed in Chinese (*daojiao* and *daoia*) only since the late nineteenth century. Most scholars have discarded this distinction.

The idea of religious Daoism as superstition derives from the Confucian literati who served as native informants for Protestant missionaries in China, missionaries who in turn became the first interpreters of Chinese religion to the West. They elaborated on the colorful rituals performed by Daoist priests and were surely reminded of Catholicism. Their informants believed that contemporary Daoism was backwards and a degeneration of pure philosophical Daoism, which was represented by two compilations of ancient provenance mentioned above, the *Daodejing* and the *Zhuangzi*. (In fact these books, enormously influential though they are, are not strictly Daoist at all, but only considered such insofar as Daoism is a retrospective bibliographic category.) For most of the twentieth century then, these two books became the only accepted sources of Daoism among scholars, and indeed in society at large.

In the early twentieth century, Chinese intellectuals saw religious Daoism as superstitious and regressive. Communists later adopted this idea, with devastating results for religious Daoism in mainland China. This article (along with related ones in this encyclopedia) emphasizes Daoism as a living religion over Daoism as an abstract philosophy. Still, some basic philosophical terms will be explained.

Dao literally means “way” or “path.” It is a road to follow, or a method, or a principle. By the Zhou dynasty (c. 1050–256 B.C.E.), *Dao* had the connotation of a “correct or natural way of doing something” (as in today’s popular Daoist texts). The Confucians and other philosophical schools used it to mean guide, teaching, doctrine, or moral truth. Only later did *Dao* come to mean the way the whole universe operates, or nature. In its cosmological definition, the *Dao* exists before the creation of the world, and is the origin of all transformation. The *Dao*, too, has come to be seen as an object to be worshipped: the ultimate reality behind or a part of everything. Thus deities and elements are but various manifestations of the *Dao*.

History of Daoism. Although there are some earlier texts now coming to light, the *Daodejing* (literally translated as *Tao Virtue Classic*) remains the most written about of Chinese classics, with 750 commentaries and counting. It has been read as a self-cultivation manual, a metaphysical treatise, a handbook of political rulership, an agrarian polemic, a chapbook of aphorisms, and a journal of quietist philosophy. Due perhaps to its brevity and lack of proper names, it has become the second most translated text in the world, after the Bible, and is considered a classic of world literature.

Laozi (literally The Old Master, or The Old Guy) reputedly wrote the Daodejing in the sixth century B.C.E. For reasons mentioned above, for a long time the Daodejing was considered the sacred book of Daoism, and Laozi its founder. The legends of Laozi include elements found in founders' hagiographies from around the world, including a virgin birth and astrological signs. With Laozi, however, unlike Jesus or Buddha, there is no evidence for his existence at all.

Many scholars think the Daodejing is a compilation of axioms in no particular order, a composite work by many authors over many years. But its consistent philosophical position and penetrating insight have made it the foremost Daoist scripture. Paradox is its hallmark: Humans are limited yet limitless; we can know through not knowing, act by not acting, achieve by letting go (indeed one of the key terms is *wuwei*, which means nonaction).

Recent scholarship has shown that the Daodejing was used for the last two millennia as a sacred text, not just a philosophical one. It was considered revealed scripture and chanted and memorized. Beginning in the Han dynasty, Laozi was deified, as Laojun (Lord Lao), a sovereign god who in one incarnation came down from Heaven to instruct sovereigns and reveal sacred scriptures. Laojun was seen as an emanation of pure Dao, and worshipped along with three other manifestations, as the "Three Pure Ones."

The second text of "Classical Daoism" is the Zhuangzi (the Chuang Tzu), as prolix as the Daodejing is terse, bursting with legends, jokes, and satire. As a literary text, its influence has been unequalled. Its vocabulary impacted Daoist imagery and alchemy, but in general, it has been much less important than Laozi to religious Daoism. Its hallmark is a skepticism directed toward religion, language, logic, and reality itself. In the work, Zhuangzi mentions meditative and gymnastic techniques, which has inspired people to practice these techniques under his name. But the author of the Zhuangzi may have made the references ironically and as a way of making light of those who wished to prolong the physical body.

In the last two centuries B.C.E., Huanglao Daoism became a political movement, named for the culture hero Huangdi (the Yellow Emperor) and Laozi. It competed with the Confucians for imperial sponsorship during the Han dynasty.

Two important early popular movements show how Daoism has long been associated with political uprisings. The Yellow Turbans, also known as the *Tai ping* (Great Peace), was a messianic movement that rose up in what is now Shandong province. It was crushed by the government. The Celestial (or Heavenly) Masters (*Tianshi*) in what is now Sichuan, begun by Zhang Daoling, ran, for several decades, an independent theocratic state. Zhang divided his territory into twenty-four districts, in imitation of Han dynasty bureaucracy. All member families had to contribute five bushels of rice (hence its nickname *Wudoumi*, or "Five Pecks of Rice" Daoism) for which they were provided spiritual and military protection and healing. These were the first regular communities of Daoists. Tianshi Daoism included conventionally moral precepts, not too different from Confucianism, thereby reinterpreting the amorality of Laozi and Zhuangzi.

After being forced to settle in other parts of the country, the Celestial Masters gave rise to other medieval Daoist sects. The Celestial Masters are considered to have had great influence until the tenth century, and even today Orthodox Daoists claim direct descent.

Early Daoist groups were millenarian. They shared much in common with Western religions for which the word millenarian was coined, namely a revealed truth, an imminent eschatology, a cosmological dualism, and the prediction of cataclysm in which only members of the group will survive. Indeed, such tendencies are prominent throughout Chinese history and are observable today in such religious groups as TIAN DAO and FALUN GONG. This

image of Chinese religion runs counter to the gentler picture usually painted in introductory textbooks and reference works.

Around the same time, Ge Hong (288–343 C.E.) wrote the first systematic treatise on alchemy as a means of seeking immortality. This book, called *Baopuzi* (The Master who Embraces Simplicity), was for many years considered in Western scholarship to be the epitome of religious Daoism. In fact, the Southerner Ge Hong was more of a freethinking Confucian interested in reenacting the cosmic processes in the laboratory. Although interested in many aspects of Daoism, he was not known to be affiliated with any organized movement.

Two famous medieval Daoist traditions are Shangqing and Lingbao, both dating from the second half of the fourth century C.E. Shangqing began as a series of revelations to the medium Yang Xi (330–386). It is sometimes inaccurately called “Maoshan” Daoism, because Mount Mao (*shan* means mountain in Chinese), southeast of present-day Nanjing, was one of its main centers.

As studied and translated by Isabelle Robinet and others, these revelations had a high literary quality, engaging in poetic flights of fancy. (The existence of such texts makes Shangqing Daoism different from that of the Celestial Masters, also from contemporary Chinese Buddhism.) Shangqing developed the idea of physical immortality into spiritual salvation. Its texts describing visualization practice of a colorful Daoist pantheon and ecstatic journeys throughout the universe remain an important part of the Daoist Canon.

Lingbao (Numinous Treasure) is the other major school of early medieval Daoism. It borrowed heavily from MAHAYANA BUDDHISM, which by that time had made great inroads in China. Ideas included universal salvation and the liberation of one’s ancestors from the hardships of transmigration. Its precepts were clearly inspired by Buddhist precepts. Lingbao was absorbed into the Shangqing by the mid-sixth century; its liturgy is still an essential part of Daoist ritual, even today.

The Tang dynasty (618–906) was a great period for the Daoist religion, as it was for Chinese culture in general. Daoism became the official state religion. Emperors shared the same surname of Laozi (Li), and considered him as an ancestor. All emperors and their wives took formal Daoist initiation, and thus became great patrons of Daoism. There were no new Daoist revelations or founding of new movements in the Tang, but Daoism became more of a unified tradition. Daoists could be government officials, priests, or hermit poets. (The famous poet Li Po (Li Bai) was an ordained Taoist.)

In the mid-eighth century, the emperor decided that a temple to Laozi was to be erected in both capitals and every prefecture and also published a compendium of all scriptures, known as the *Daozang* (Daoist Canon). The Tang dynasty also saw the rise of internal alchemy (see below).

The Song dynasty (960–1279) is generally seen as a period of decline. It was also a time when local gods became part of the bureaucracy of the Daoist heaven. Most famously, in the late twelfth century, a local god from Sichuan became known as Wenchang, the god of literature, who is still a regular feature in Daoist temples. Over the next several hundred years, Daoism became more regional, integrated into local communities. At the same time, the Zhang family, who claimed direct descent from the first Celestial Master Zhang Daoling, became the authorizing center of many of the new cults, at first unofficially and then through official decrees. They were based not in Sichuan, but in Jiangxi province, on Dragon Tiger Mountain (*Longhushan*). The Emperor recognized them as the ZHENGYI (Orthodox Unity) sect.

The Yuan dynasty (1260–1368) saw China, including its religions, come under the control of Mongols. The rulers, called khans, favored a reformed sect called QUANZHEN DAOISM (Complete Reality).

It has been traditional to see Daoism during the Ming dynasty (1368–1644) as in decline, but in fact popular Daoist associations flourished. Official Daoism was severely restricted by the government, but folk festivals and annual pilgrimages, many of which are still celebrated today, sprang up. One example is the promotion of Mount Wudang as a major center of Daoism, associated with internal arts. One important figure associated with the mountain is Zhang Sanfeng, the legendary founder of internal martial arts, including *taijiquan* (*tai chi chuan*). Zhang's fame spread through the distribution of collections of esoteric works attributed to him. He is still enshrined in many Daoist temples today.

Also in the Ming, scholars compiled another version of the Daoist Canon (Daozang), containing at least 1,500 separate works from all periods of Daoist history. This edition, which is the earliest one that survives, has been called the great encyclopedia of Chinese indigenous culture.

The Qing dynasty (1644–1911), when China was ruled by Manchus who practiced esoteric Buddhism, continued the trends set in the Ming. The government increased control and unified and standardized Daoist schools, even as more lay associations thrived. By the end of the Qing, only two Daoist sects were extant: the Orthodox Unity school (Zhengyi dao), which predominates in Taiwan and parts of Eastern China, and the Complete Reality school (Quanzhen dao), which makes up 80 percent of Daoists in China today and predominates in Hong Kong.

Daoism Today. The twentieth century saw the somatization and secularization of Daoism through the new conceptual frameworks of *qigong* (energy work) and traditional Chinese medicine (TCM). The former is a series of longevity and meditative practices derived from Daoism, which spread throughout China beginning in the mid-1950s. The latter was a standardization of Daoist herbal lore and body energetics. Both approaches the Communists advanced as alternatives to Western (bourgeois) medicine.

The constitution of the People's Republic of China officially guarantees freedom of religion, but it is the government that defines religion. Daoism in China is one of five officially sanctioned religions (Buddhism, Islam, Christianity [Protestantism], and Catholicism) are the other four. Fortune telling, divination, and many other activities of Daoist priests were classified as superstition and therefore made illegal.

Since Deng Xiaoping and his liberalization policies came to power in the late 1970s, Daoism has made a comeback in Mainland China. Monasteries have been reopened, and new clergy have been ordained. Still, recent government statistics show that Daoism is relatively tiny compared to Buddhism. There are 600 Daoist temples in all of China, compared to 9,500 Buddhist ones, and 6,000 Daoist priests and nuns, compared to 170,000 Buddhist clergy. Cities that once had a hundred Daoist temples now have one.

And yet Daoist traditions permeate everyday life in China. Calendars listing auspicious days are readily available once again. New sectarian qigong movements, such as Falun Gong, with followers that sometimes number in the millions, draw much of their teachings from Daoism, as well as Buddhism. Popular literature and film, particularly of the martial arts and ghost story genres, are indebted to Daoism.

Mainland China has also seen the growth of the academic study of Daoism since 1979, the beginning of liberalization. (This also coincides with the refounding of the CHINESE DAOIST ASSOCIATION. In 1980, Daoist studies became a permanent part of the curriculum at Sichuan University in Chengdu and at the Beijing Academy of Social Sciences.

Taiwan and Hong Kong never saw any legal restrictions on Daoist practice. In Taiwan, there is little monastic tradition: Daoist priests (primarily of the Zhengyi tradition) are householders who perform rituals for the community. Hong Kong has many active temples

(most of the Quanzhen tradition), which, since the 1997 handover, have tried to extend their influence over Daoism on the Mainland.

The academic study of Daoism in the West, after years of considering religious Daoism of little interest, is now flourishing. As of 2001, several comprehensive reference works and accurate textbooks by top scholars (Livia Kohn, Kristopher Schipper, Fabrizio Pregadio) have recently appeared.

Daoist Practices. Longevity techniques (*yangsheng*) have always been among the most important concerns within Daoism. Indeed, the earliest Daoist texts extant, those found in the Mawang Dui manuscripts, unearthed from a tomb filled in 168 B.C.E., include not only the *Daodejing* but the *Daoyin Tu* (a gymnastics chart). The techniques may include breathing exercises, sexual hygiene, gymnastics, massage, diet, and herbs, but their aim is always to guide the qi. The ideal of the body functioning in harmony was a moral as well as a physical ideal, and the first stage in the quest for immortality.

Sexual techniques (*fangzhong*: the arts of the bedchamber) have also been known since earliest times. From the Celestial Masters on, formal sexual rites were used to codify marital relations. In the case of celibate practitioners, imaginary union with a divine partner was practiced. Group sex was also practiced: In a ritual called harmonizing the energies (*heqi*), community members joined in formal sexual intercourse.

The notion of Daoist alchemy has become somewhat popular in the West, but it is widely misunderstood. *Jindan* (literally, golden elixir or medicine, but translated as alchemy) refers to a range of esoteric doctrines. There are several streams that have contributed to its development.

Alchemy in China has a two thousand-year history. The earliest practices are called *waidan* (external alchemy), which were the compounding of elixirs through the refining of natural substances: notably, the refining of mercury from cinnabar (both of which were also cosmological symbols) in a search for the pill of immortality. The aim of *waidan* was not only to change the elixir but also the person who achieves it.

The Tang dynasty was the golden age of alchemy. Literati and certain emperors became interested (sometimes with fatal results). The Tang also saw the shift from *waidan* to *neidan* (internal or inner alchemy). (Although as early as the second century C.E., meditation was described in alchemical language—furnace, elixir, and so forth.) The term refers both to the oral and written teachings, the practices derived from the teaching, and the inner state realized through these practices. *Neidan* held that the laboratory for making transformation was in the human body. Through meditation and concentration, the practitioner could crystallize the ingredients from his own energies (qi).

The most controversial and misunderstood aspect of inner alchemy is sexual practice. Some have said that the “arts of the bedroom” were key to the whole process. But references to these were expurgated from the texts and passed on orally. Certainly one of the key principles of internal alchemy is conserving *jing*, which translates as essence and also semen. Avoiding ejaculation during coitus is one way to do that. (This technique is perpetuated by popular Daoist groups in the West such as the HEALING TAO).

In general though, the scholarly consensus seems to be that sexual practices are not central to mainstream alchemical traditions, even though those traditions retain the symbolism of sexual union. Indeed, some have said that redirecting semen into the bladder is a case of reading metaphor literally and that the practice is worthless at best and physically harmful at worst.

Inner alchemical texts listed separate practices for women (called *nudan*). This involved the control of menstrual blood, seen as the source of a woman’s energy, just as seminal fluid

is a source in a man's. Women were taught also give birth to a being of light through the top of the head.

Ritual is a key aspect of Daoism. The Daoist canon contains a huge number of liturgical rituals for all aspects of life, including exorcisms, funerals, and thanksgivings. Early Daoist ritual rejected blood sacrifice and the acceptance of money for ritual services and instead emphasized the burning of writings and scriptures, still an important feature of Daoist ritual. Indeed, priests are seen as cosmic bureaucrats and must prepare all documents in triplicate. In fact, they visualize themselves in the courts of the Daoist gods. Ritual is also said to transform the body of the ritualist, and thus ritual is a form of alchemy (or vice versa).

Divination is not a form of Daoist practice, but rather supports and informs Daoism (like traditional Chinese medicine). Divination is an integral part of all Chinese culture, high or low, Buddhist or Daoist. All Daoist services, especially funerary ones, are performed on proper and auspicious dates. Divinatory methods include technical instruments, spirit possession, and more recently spirit writing. Topics in the Daoist canon that deal with divination include the Yijing (I Ching, also called the Book of Changes), calendrics, astrology, weather predictions, geomancy, and physiognomy.

One popular form of divination includes oracle slips; it involves pulling out a wooden stick with a number on it from a box, which refers one to a slip of paper with advice, sometimes in the form of a poem. This practice is officially outlawed in Mainland China. But it plays an important role among both popular and Daoist practitioners in Taiwan and Hong Kong, as well as in overseas Chinese communities. All temples offer these oracle slips (even now on the mainland).

Elijah Siegler

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Deeper Life Bible Church (Nigeria)

The growth of new Pentecostal and Charismatic churches all over Africa since the 1970s has been most dramatic, but most so in West Africa, especially in Nigeria and Ghana. In these countries, many new churches originated within interdenominational university student groups, most notably the Scripture Union and the Christian Union. These groups later became fellowships, which then grew into full-blown denominations, often led by lecturers and teachers. One of the most remarkable and earliest of these movements in Nigeria is the Deeper Life Bible Church, with branches all over West Africa and intercontinentally, and with over half a million members in Nigeria only ten years after its founding.

William Folorunso Kumuyi (b. 1941) was a former education lecturer at the University of Lagos and an Anglican who became a Pentecostal in the APOSTOLIC FAITH MISSION. He began a weekly interdenominational Bible study group in 1973, which spread to other parts of Nigeria and was called Deeper Christian Life Ministry. The Apostolic Faith Church expelled him in 1975 for preaching without being an ordained minister. Kimuyi began holding retreats at Easter and Christmas, emphasizing healing and miracles and living a holy life. His followers distributed thousands of free tracts, evangelized, and established Bible study groups all over western Nigeria. The first Sunday service held in Lagos in 1982 is regarded as the foundation date of the new church. The following year, Kumuyi sent some of his leading pastors to Yonggi Cho's Full Gospel Central Church (now YOIDO FULL GOSPEL CHURCH) in Seoul, Korea (the largest Christian congregation in the world), and after their visit a system of 5,000 "home caring fellowships" based on the Korean model was instituted.

Unlike more recent new Charismatic churches, which tend to be less prescriptive, Deeper Life emphasizes personal holiness, as evidenced by rejection of the world and the keeping of a strict ethical code—and in this respect it is more like classical Pentecostal churches and some older AFRICAN INITIATED CHURCHES. Kimuyi's own congregation in Lagos was the largest single congregation in Africa. The church prides itself on being a wholly African church, totally independent of Western links, and here again it differs from other newer Pentecostal churches, many of which regularly promote Western Pentecostal media. It has tended to be exclusive in its approach to other churches, but its more recent involvement in ecumenical organizations has tempered this exclusivism somewhat. It considers itself part of the worldwide Pentecostal movement.

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Deima Church [Église Déimatiste]

The Harrist movement, sparked by the ministry of the Liberian prophet William Wade Harris (1860–1929), resulted in the HARRIST CHURCH and many other African churches in the Cote d'Ivoire, including the Church of Boto Adai, the Church of Papa Nouveau, and Crastchotche (originally Christ Church), founded by the Prophet Makoui in 1935. Most significantly, as was characteristic of many other AFRICAN INITIATED CHURCHES (AICs), two of these Ivorian movements were founded by women. Marie Lalou, who claimed to be the true successor to Harris, rejected the "foreign gods" of the missionaries (which had caused the return of evil spirits), and founded the Église Déimatiste (Deima Church) in 1942. This movement, which has instituted women as successive leaders since Lalou's death in 1951, has become the second largest AIC in the Ivory Coast.

Another movement separated from Deima after its female founder, Ble Nahi, had claimed to be Marie Lalou's true successor, changing her name to Jesus Onoi. When Ble Nahi died in 1958, however, two male prophets succeeded her. Both movements deriving from Lalou advocate the celibacy of their women leaders, healing and protection by holy water and ashes, and the rejection of fetishes, witchcraft, and the reading (or even the touching) of the Bible, a magical book. Both women founders received visions after a time of illness or extreme trouble, much in the same way that traditional healers are called to their profession. There were many other schisms in the Harrist movement during this time. Most of these churches have certain rituals in common, following the example of Harris. Harris's baptism, his clothes, his ritual accoutrements (the cross, bowl, and rattle), and the use of holy water for healing and protection, all these liturgical practices are common to most of these groups. It appears, however, that traditional meanings have been given to these symbols, quite different from the meanings intended by Harris.

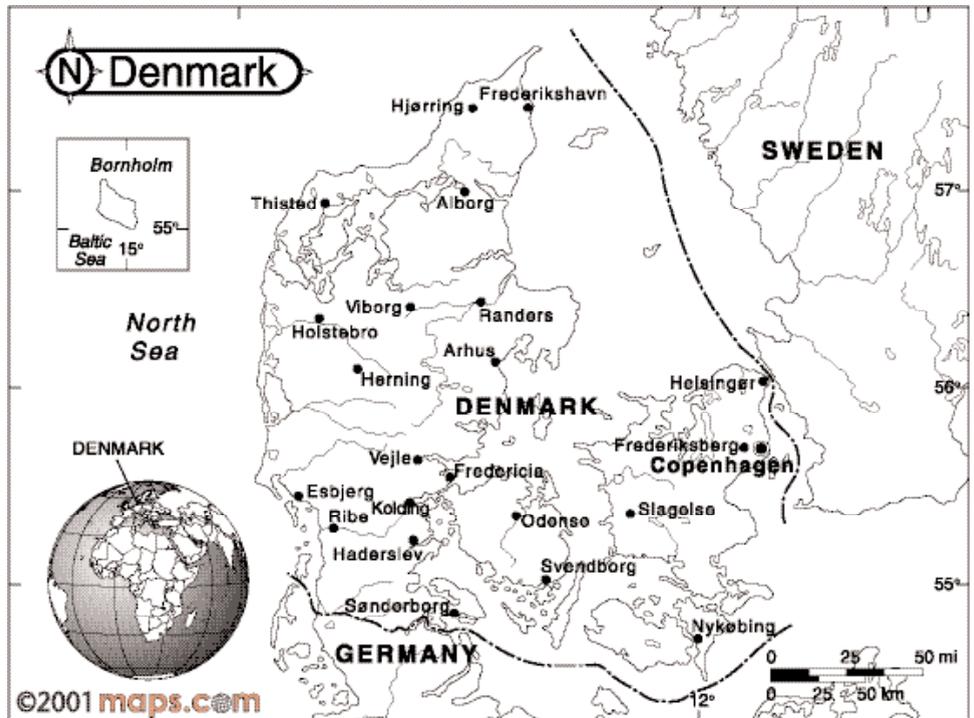
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Denmark

In a prehistoric context, Denmark must be regarded as a part of Northern Europe. We have only scant information about the religions of the first hunter-gatherers and the first agriculturists in paleo- and neolithicum, but the latter left behind a large number of megalithic chamber-graves. The Bronze Age (c. 1800–500 B.C.E.) was dominated by an aristocracy, who in the earlier part of the period were buried in large mounds. Some 20,000 such mounds still exist.

From about the time when iron came to be the main material for tools and weapons (c. 500 B.C.E.), Scandinavia probably came to be inhabited by Germanic peoples, whose religion was described by the Roman author Tacitus in 98 C.E. in his book *Germania*. Tacitus writes that the Germanic peoples believed their ancestor Tuisto was born of the Earth, that he had a son called Mannus (Man) and that Mannus again had three sons, whose names may be reconstructed as Ing, Hermin, and Ist. It is reassuring to find echoes of this mythical information in the mythology of the Vikings, which was preserved in Iceland, but in a language that was spoken all over the Scandinavian area.

The period between Tacitus and the Viking age is characterized by a dearth of sources, but from 793, when Vikings attacked Lindisfarne (off the eastern coast of England; called the Holy Island for its many monasteries) for the first time, more sources become available. Beginning in this period a series of poems, in modern times called the poetic Edda, began to be composed. They describe the mythical world of the Nordic gods, providing our best source for the pre-Christian religion. This is also the time, when Christian missions to Denmark began. In 826 the German monk Ans-

Status of religions in Denmark, 2000-2050

Followers	2000			2025	2050
	total	%	rate		
Christians	4,847,000	91.6	0.20	4,674,000	4,088,000
Protestants	4,640,000	87.7	-0.09	4,407,000	3,777,000
Independents	36,000	0.7	1.84	60,000	75,000
Marginal Christians	36,000	0.7	2.19	65,000	85,000
Nonreligious	287,000	5.4	1.37	363,000	450,000
Atheists	76,900	1.5	0.95	92,000	105,000
Muslims	66,600	1.3	1.92	90,000	125,000
Jews	6,800	0.1	0.10	6,800	7,000
Hindus	3,800	0.1	1.08	5,000	7,000
Baha'is	1,800	0.0	1.75	2,500	4,000
Buddhists	910	0.0	0.67	1,500	2,200
other religionists	2,500	0.1	1.68	3,300	4,400
Total population	5,293,000	100.0	0.29	5,238,000	4,793,000

gar preached in Denmark and later in Sweden. Wholesale conversion of the Danes was proclaimed by the Danish king Harald Bluetooth on a runic inscription around 965, but it took a long time before Denmark became a Christian nation with its own archbishop (in 1103). An Icelandic scholar and chieftain called Snorri Sturluson (1179–1241) collected and systematized the mythological poems in 1220. He called his book *Edda*, and thus gave a name to the poems.

Snorri is our prime source for the Nordic mythology, but he may not have had better sources than we do today. The world of the Vikings can best be understood from the point of view of a farm in the woods. In the middle is Midgard, Middle Earth (literally, the fenced-in area in the middle); here live the humans. Around Midgard is Udgard (literally, outside the fence,) and this is where giants live. Giants are a constant threat to order. They are associated with frost,



A Catholic church in Sejero, Denmark (M. Feeney/TRIP)

wildfire, and wolves—anything that destroys crops or livestock. Around the world is the Ocean where another giant lives, namely the Midgard serpent, which encircles the world. Above Midgard, and connected to it by the rainbow Bifrost (literally, the shaky road), is Asgard, the realm of the gods called Aesir. There is another race of gods called Vanir. They battled the Aesir once, and in the ensuing exchange of hostages Njord and his offspring, Frey (The Lord) and Freya (The Lady) came to live with the Aesir.

Other beings inhabit the universe, collectively called *Vættir* (Beings). Foremost are the dwarves, who live in big rocks and produce treasures, and the elves, who are something of a mystery. Names of these beings suggest that they are chthonic (associated with the underworld), related maybe to the cult of the ancestors. The gods are numerous. The most important are Thor, Odin, and Frey, who were worshipped in a temple in Uppsala, Sweden, probably as late as 1050. Thor is the god of cosmic order. He is the protagonist of many stories, where he demonstrates great strength and appetite and slays giants in duels. His symbol is his weapon, the hammer *Mjöllnir* (Crusher). As Christianity encroached on the Nordic areas, Thor seems to have gained importance as the prime adversary of Christ, and the hammer symbol appears to have been consciously used

as a symbol of opposition to the newfangled customs. Odin is the god of kingship, war, death, mead, poetry, magic, and ecstasy—all of which were perceived as interrelated by the Vikings. He is supposed to be the father of Thor, but they are portrayed as antagonists, just as the great farmers must have been against the warfaring aristocracy. Frey is a god of fertility. His image at Uppsala is said to have had an immense phallus. He was probably thought to unite with Freya, as the Male with the Female, although she is mythically described as his sister.

The religious festivals were tied to a solar calendar. The most important time of the year seems to have been the vernal equinox. Every ninth year a major festival was held, in which everybody had to participate or pay a heavy fine. Men, horses, and dogs were killed. The bodies were hung in trees, and the blood was used to stain the altars (and probably the participants). Highly regulated collective eating and drinking were an important part of the festivals, and we hear that a cup of drink was carried around “for Growth and Harmony,” as well as for the gods and the ancestors.

According to an enigmatic poem called “*Völuspá*” (normally translated as “The Sibyl’s Prophecy”), which describes the creation and decay of the world order, the world will

eventually come to an end in a pitched battle between gods and giants. Odin will be swallowed by an enormous wolf, which will then be killed. Thor will kill the Midgard serpent but die from its poison. Freya will be killed by the fire-giant, and the world will be consumed in flames. It will rise again, though, in a renewed state.

Christian Era: The Christian church's history in Denmark is long and complex. Christianity ruled unchallenged until relatively recently, when secularization, which is very outspoken in Danish society, has led to a considerable weakening of the church. Until 1536, when the Lutheran Reformation was adopted as a new theological program in Denmark, church affairs were in the hands of the nobility, who also ruled over the church's property (40 percent of Denmark's land). When the ties to Rome and the pope were cut, the Danish king was installed as the head of the church, a principle that has survived to this day. When the country's first real constitution was adopted in 1849, legislators decided to design a national church that would encompass almost every citizen, but at the same time ensure freedom of religion. The result was a rather special legal construction, the Peoples' Church (*Folkekirken*), which, in accordance with the constitution, is supported by the state.

Today, Denmark remains one of the most ethnically and culturally homogenous countries in the world. By 2001, 86 percent of the population (some 4.5 million individuals) were members of the same church, the EVANGELICAL LUTHERAN CHURCH IN DENMARK. During the later decades of the twentieth century, the number of members declined, but in recent years the trend has turned, and the church seems to have stabilized its position. It has been observed on more than one occasion that the Scandinavian national churches, in certain ways, have become elements in civil religion structures, and a recent poll (1999) showed that 70 percent of the Danish population support the prevailing constitutional principle of a national church supported by the state. However, only a minority of people in Denmark are devoted Christians, and "belonging without believing" seems to be widespread.

On the other hand, "belief without belonging" is not uncommon in other walks of Danish religious life. Broadly speaking, New Age concepts have gained some influence, and many people hold beliefs in reincarnation, astrology, various kinds of healing, and so on; certainly many individuals without organizational affiliation believe in divine beings of various kinds, Christian and non-Christian. The rare category is the "believers who belong," a fact that points to secularization as a fundamental feature of contemporary Danish society. The pure breed of devoted "belonging believers" is primarily found in isolated parts of the National Church and in religious bodies on the fringes of or completely outside of conventional religion. About 3 percent of the population are engaged in other religious com-

munities and approximately 11 percent reject religion and religious affiliation altogether.

All the world's major religions are represented in Denmark, but only Islam has a substantial following. Some 190,000 immigrants from Muslim countries (including their offspring) live in Denmark (currently constituting some 3.4 percent of the entire population), but nobody knows to what degree these individuals consider themselves religious. Islam came to Denmark with imported labor in the 1970s, and now, when new generations are born into Danish society, it seems likely that a local variety of Islam, adapted to Danish ways, will evolve. The vast majority of Muslims follow Sunni Islam, but some groups are part of SHI'A ISLAM. Much smaller groups of Hindus and Buddhists have made their way to Denmark during the past two decades, primarily as refugees. These groups number up to five or six thousand persons each, depending on how they are counted. In general members of non-Christian religions are able to lead religious lives according to their traditions, but Danish society has not as yet adapted to the reality of multiculturalism. At this point the country still awaits the erection of its first mosque and the inauguration of the first Muslim burial ground. A few Hindu temples exist, but they are remotely situated and by no means integrated into Danish urban life.

As regards new religions, the situation in Denmark seems to be the same as in other Western lands. Many different new groups are represented, but most of them only gain a very small following, and their presence leads to public concern and different kinds of negative reactions. At the same time, though, conflicts between the new religions and society at large seem to have been a less frequent feature in Denmark than in other Western European countries such as Germany and France. Also, as in other countries, the vast majority of people in Denmark express a nonsympathetic attitude toward the new religions if asked, but most are basically uninterested and generally uneducated in the subject. Religious belief and religious affiliation are usually looked upon as an entirely personal affair, which also means that most Danes find missionary work of every kind unacceptable.

Most new or relatively new religions in Denmark remain very small, with an average membership of some 15–25 individuals in the inner groups being quite normal. Inner members of all postwar new religions actively operating in Denmark hardly number more than 2,500 individuals, or approximately 0.04 percent of the population. If subpopulations with a more superficial or peripheral attachment to the groups are taken into consideration, the number will obviously increase, but not to a point where one would talk of real success.

The largest of the more recent new religions is the CHURCH OF SCIENTOLOGY, which presumably has an inner group membership of approximately 500 individuals, a rela-

tively large figure that probably is due to the fact that the Church's Continental Liaison Office and its facilities for advanced training in the faith for Europe and Africa is situated in Copenhagen. It should be noted that almost every new religion in Denmark is involved in a global or at least Euro-American organizational network, and probably none of them would be able to exist without close global affiliations.

From a legal point of view religious freedom is guaranteed in the constitution and urged by changing governments. Problems in this respect are due to political right-wing propaganda against Muslims, which has become increasingly more outspoken during recent years, and cult-awareness propaganda against new religions by the country's only organization of that kind, the Dialog Center. Although the former has an impact, it seems that the counterattack on the new religions has largely failed. Religious groups may apply for formal recognition, a status that grants them freedom from taxation and the right to perform legally binding marriages. By 2000 some eighty religious groups had been officially recognized through either the prevailing law (of 1970) or the one that went before. A group of academics (primarily scholars of religion) serve as consultants to the Ministry of Ecclesiastical Affairs on these matters.

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Department Françoise d' Action Apostolique

See Paris Mission

Dhammakaya Foundation

The Dhammakaya Foundation was established on February 20, 1970, in Wat Phra Dhammakaya, a famous Buddhist monastery near Bangkok, Thailand, by a group of leading disciples of the late Venerable Monkhon Thepmuni (Luang Phoh Sod; 1884–1959), the abbot of Wat Pak Nam in Bangkok. The Dhammakaya Foundation was originally known as the Dhamma-prasithi Foundation, derived from the name of grandma Upasika Jan Khon-nok-yoong

(b. 1909), its leading founder and the earliest meditation teacher in the lineage of Luang Phoh Sod.

Dhammakaya means the *dhammic* element leading to enlightenment and the end of suffering. Luang Phoh Sod, the originator and the great master of the Dhammakaya tradition, teaches that Dhammakaya is the Buddha and the achievement of the Dhammakaya Knowledge is to see the Buddha in oneself. The Dhammakaya practice requires a pure untainted mind, suitable for keeping all virtues. Its meditation technique requires a concentration on the phrase "Samma Araham" (perfect attainer) until one has the vision of dhammakaya. According to the Dhammakaya teaching, seeing the dhammakaya within oneself is the attainment of nirvana (Sanskrit: extinction, freedom; in Pali, *nibbana*), and the Buddha, together with his holy disciples, still exists somewhere in the universe. The teaching is quite controversial among Buddhists in contemporary Thailand, and thus the Dhammakaya practice has fostered a new Buddhist movement critically confronting the Thai government, which directly supports the Thai Buddhist establishment. In 1999 the Dhammakaya Foundation was charged with distorting the Buddha's teaching of nirvana and misusing donations.

The president of the Dhammakaya Foundation is the Venerable Dhammajayo Bhikkhu (b. 1944), the former abbot of Wat Phra Dhammakaya. The vice president is the Venerable Dattajeevo Bhikkhu (b. 1941), the acting abbot and former vice-abbot. Both are Upasika Jan's leading meditation students. The remaining eleven administrative members of the foundation are lay attendants who faithfully follow the Dhammakaya tradition.

The pioneering work of the Dhammakaya Foundation has addressed the spiritual needs of modern society by using novel combinations of old and new. Modern technology has been applied to present traditional teachings in a way that attempts to respond to the needs and expectations of those in contemporary society. Modern administrative practices that have a scope much broader than is usually possible for traditional temples have been applied to the traditional charitable framework of temples and monastic communities alike.

The objects and purposes of the Dhammakaya Foundation are to promote social harmony through the practice of meditation and to promote in world society a culture of virtue and morality for all, irrespective of gender, race, language, or religion and belief. The foundation works (1) to provide the facilities for the teaching of meditation and the study of the culture that underlies world peace; (2) to create virtue in society by instilling morality, with special emphasis on the younger generation; (3) to promote the recognition and praise of those of exceptional virtue in society; (4) to produce materials in print and other media to promote peace, social harmony, virtue, and morality; and (5) to provide humanitarian services.

The Dhammakaya Foundation provides facilities to allow individual meditators to learn how to practice in some degree of convenience, even though the number of meditators and observers may reach 200,000 people at one time. The foundation supports the establishment of the World Dhammakaya Centre (WDC), on its present 800-acre site, comprising the Great Sabha Dhammakaya Assembly Hall (which it claims is the largest spiritual assembly hall in the world), the Phra Mongkolthepmuni Vihara (Luang Phoh Sod Monument), and the Maha Dhammakaya Cetiya (which the foundation describes as the peace-dome stupa for the third millennium).

Resident in the temple community in 2000 were approximately 625 monks, 263 novices, 116 laymen, and 359 laywomen. Apart from meditation training and ordination of Buddhist novices, aimed especially at young Thais, the Dhammakaya Foundation also works internationally. For example, in 1994, it provided computerized scriptures and a Buddha image to the Burmese monastic community in Rangoon, Myanmar. Since August 1984, it has become the United Nations accredited nongovernmental organization (NGO) associated with the Department of Public Information (DPI) and has since sent delegates to the Annual DPI/NGO Conference of the United Nations. In 1986, the Dhammakaya Foundation was accepted as a member of the WORLD FELLOWSHIP OF BUDDHISTS and World Fellowship of Buddhist Youth.

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The Dharma Drum Mountain Association (Fakushan)

The Dharma Drum Mountain Association, more commonly known in Asia as the Fakushan Association is a religious, educational, and cultural organization with affiliates in Europe, the Asia-Pacific, and Canada, and thirteen chapters in the United States. It was formed in 1996 as the result of a merger between two other organizations: the Chung-

Hwa Institute of Buddhist Culture, a Ch'an (as the Chinese version of Zen Buddhism is called) meditation center set up in 1979 in New York to teach meditation to interested Americans, and the International Cultural and Educational Fakushan Foundation, established in 1989 on Taiwan. Both institutions result from the initiatives of Sheng Yen (b. 1931), a monk-scholar born in the Chinese province of Jiangsu who divides his time between New York and the various branches of Fakushan in Taiwan.

Although Sheng Yen does not have the kind of mass appeal on the island enjoyed by his colleagues Hsing Yun, the creator of FOGUANGSHAN, or Cheng Yen, the founder of THE BUDDHIST COMPASSION RELIEF TZU CHI ASSOCIATION, he is nonetheless a highly regarded spiritual leader in Buddhist circles. The Fakushan Association ranks as one of the three major Buddhist organizations in Taiwan, although, with a membership estimated at 400,000, it does not reach the scale of Foguanshan and Tzu Chi. Although the two latter own branches throughout the island, the activities of Fakushan remain concentrated in the northern part of the island.

The vitality of Fakushan, like other Buddhist organizations on the island, cannot be nourished solely by its small core community of about 100 monks and nuns residing in Taiwan; it must also depend on the activities of lay members in Taiwan and abroad. In that particular respect, the practice and the teachings of Sheng Yen, like those of Hsing Yun, the founder of Foguanshan, also relate to the popular support for humanistic Buddhism (*renjian fojiao*) in Taiwan. Sheng Yen himself can claim a close bond to the founder of that trend, having studied at a seminary established by the famous reformist monk Tai Hsu in Shanghai. Although Fakushan organizes fund-raising campaigns and participates in social and charitable activities in cooperation with the government and other associations, its involvement in that area does not compare to that of Tzu Chi. Fakushan, like Foguanshan, is primarily dedicated to the spread of the Dharma (teachings) through education.

The distinctive contribution of Fakushan to Taiwanese Buddhism resides in the particular emphasis that Sheng Yen puts on consciousness raising about the environment.

To achieve its educational goals, Sheng Yen has taught over the years as many as 25,000 people about meditation and Buddhism in Taiwan and abroad. Sheng Yen himself is a Buddhist scholar who has written and published over fifty books, in Chinese and other languages, to introduce the public to Ch'an Buddhism, and he has participated in international Buddhist symposia. To sustain these activities, Sheng Yen has established research institutes devoted to Buddhist studies in Taipei. In 2000, the organization finalized plans to build a Dharma Drum University that could offer to more than 3,500 students a curriculum of humanities and social sciences. The first step in the establishment of that project, the Dharma Drum Mountain College of So-

cial and Humanitarian Studies, is targeted for completion in 2001.

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Diamond Sangha

The Diamond Sangha is an international Zen Buddhist organization. It was founded in 1959 by an American, Robert Aitken (b. 1917), one of the fathers of Western Zen. Aitken first became interested in Zen Buddhism when he was interned in a Japanese prisoner-of-war camp in Japan with R. H. Blyth, a scholar and well-known translator of Japanese poetry, particularly haiku. After the war Aitken completed a Master of Arts degree in Hawaii that included a thesis entitled, “Basho’s Haiku and Zen.” Aitken began practicing Zen Buddhism in California in 1948 with a Japanese teacher, Senzaki Nyogen Sensei (1876–1958). Aitken continued his Zen training in Japan and Hawaii, studying with other Japanese Zen Masters, including Nakagawa Soen Roshi (1907–1984). Soen gave Aitken permission to establish a Zen group in the United States where Soen could lead annual *sesshins* (retreats) for American practitioners, so in 1959, Aitken and his wife, Anne Aitken (1911–1994), founded the Diamond Sangha in Hawaii.

Aitken continued his Zen practice under the tutelage of Zen Master Yasutani Hakuun Ryoko Roshi (1885–1973), the leader of a school of Japanese Zen Buddhism called the SANBO KYODAN (Fellowship of the Three Treasures). In 1962 Yasutani began periodic visits to Hawaii to guide the Diamond Sangha members in Zen practice, and his successor, Yamada Koun Zenshin Roshi (1907–1989), visited the Diamond Sangha annually in the 1970s and early 1980s. In 1974 Yamada authorized Aitken as a Zen Master in the Sanbo Kyodan lineage. In 1983 Yamada gave Aitken an ad-

ditional qualification, that of Shoshike (Correctly Qualified Teacher), which gave Aitken the authority to teach independently of the Sanbo Kyodan lineage if he so chose. Few Zen Masters in the Sanbo Kyodan lineage exercise this right, but Aitken did. The Diamond Sangha separated from the Sanbo Kyodan and became an independent lineage with headquarters in Hawaii and with Aitken as its leader. The Diamond Sangha does not maintain formal relations with the Sanbo Kyodan, although informal relations still exist.

Diamond Sangha groups were then founded in other American states, including Arizona, California, Colorado, New Mexico, and Texas. Aitken led Australia’s first Zen retreat at the request of the Sydney Zen Centre in 1979 and appointed his first Australian successor, John Tarrant (b. 1949), as an Assistant Teacher in 1984. Groups were also founded in Switzerland, New Zealand, Argentina, and Germany, and Zen Masters from each country were eventually appointed. Aitken has maintained the Sanbo Kyodan system for appointment of teachers. The first appointment is as an Assistant Teacher (termed Apprentice Teachers in the Sanbo Kyodan), or Sensei, then approximately five years later as a Zen Master, or Roshi. Assistant Teachers work under the supervision of a Zen Master, and cannot assume an independent role without the Zen Master’s agreement. In practice, however, Assistant Teachers have virtually the same responsibilities as Zen Masters. Zen Masters in the Diamond Sangha have full autonomy, as Denpo (Dharma succession) qualifications are included in the qualification as a Zen Master. In contrast, in the Sanbo Kyodan lineage Zen Masters are first appointed Junshike, a level at which they can receive the title of Roshi. However, only some Zen Masters receive the higher appointments of Denpo and Shoshike. In 1999 John Tarrant Roshi, leader of the California Diamond Sangha, exercised his right to autonomy and founded an independent lineage around the California Diamond Sangha.

The Diamond Sangha engages in similar practices to those of the Sanbo Kyodan; the vast majority of Diamond Sangha practitioners practise the Rinzai Zen meditation method of koan practice. Robert Aitken’s *Taking the Path of Zen* is an excellent outline of koan practice and other related elements in the Diamond Sangha such as *zazen* and *dokusan*. Zen Buddhism claims to differ from other Buddhist traditions through its emphasis on *zazen*, or seated meditation. Because of this emphasis, the majority of Diamond Sangha activities are designed to provide opportunities for practice of *zazen*. Most groups provide group *zazen* periods of different lengths, such as two-hour *zazen* periods in the evening, half or full-day periods of Zen practice on weekends, and weeklong meditation retreats, known as *sesshins*. A few groups also offer residential training programs of two to four weeks duration. *Dokusan* is a private meeting of the student and the Assistant Teacher or Zen Master that occurs in the teacher’s room. This provides

regular contact with a teacher and is particularly important for students undertaking koan practice.

The Diamond Sangha differs in several ways from many Japanese Zen Buddhist organizations and some Western Zen Buddhist groups. The Diamond Sangha is a lay practice with lay teachers (a tradition that originated in the Sanbo Kyodan). None of the teachers are Buddhist priests, monks, or nuns, although, paradoxically, some are in other religious traditions. As was the case in the Sanbo Kyodan, it is not necessary to be Buddhist to be a member of the Diamond Sangha. However, Zen Masters must be Buddhists, although other religious beliefs may be held concurrently. Diamond Sangha teachers currently include Father Pat Hawk Roshi, a priest in the Redemptorist Order; James Ford Sensei, a minister in the Unitarian Universalist Church, and Pia Gyger, a Catholic nun. A number of Diamond Sangha teachers are also qualified psychologists or psychotherapists, and psychological and psychotherapeutic techniques are being utilized in Zen practice.

The Diamond Sangha has long emphasized equality of the sexes. Numerous changes in the Diamond Sangha reflect this: increase in the numbers of female practitioners to reach approximately equal numbers of male and female practitioners; the foundation of *Kahawai: A Journal of Women and Zen* in 1979; the appointment of the first female Assistant Teacher, Subhana Barzaghi, in 1991 (and as a Roshi in 1996); alterations to chants to include women; and the development of activities that support women in their practice, such as women's groups and women's sesshins.

The Diamond Sangha is also well known for its emphasis on consensus and ethics. Aitken has written books on the relationship between Zen practice and ethics, including *The Mind of Clover: Essays in Zen Buddhist Ethics*. Robert Aitken, Anne Aitken, and Nelson Foster Roshi (a Zen Master in the Diamond Sangha) were among those who created the Buddhist Peace Fellowship as part of the Diamond Sangha, in 1979. Teachers from other Buddhist traditions, including Gary Snyder, Joanna Macy, and Jack Kornfield, soon joined them.

Due to Aitken's emphasis on consensual decision-making processes, the Diamond Sangha ceased to be a hierarchical organization with headquarters and became an international network of affiliated Zen Buddhist centres. When Aitken retired from teaching in 1997, no one was appointed to replace him as leader of the organization. The Diamond Sangha has a charter of common ground to which all affiliated groups must agree, but each group is independent beyond the requirements imposed by this document. Formal discussion about organizational issues occurs between teachers at the annual Teachers' Circle. Most Diamond Sangha groups obtain the majority of their funds from membership fees. The percentage of male and female members is approximately equal, and members are mostly

middle-class professionals or young people entering university and Anglo-Saxon in background. Most would not classify themselves as Buddhists, and those that would are almost entirely converts to Buddhism.

By the start of 2000 Aitken had authorized sixteen people as Assistant Teachers or Roshis in the Diamond Sangha network; four of these, however, have chosen to stop teaching within the Diamond Sangha network. Three of Aitken's successors had begun appointing their own successors, and had appointed an additional eight Assistant Teachers. Nineteen groups were formally affiliated with the Diamond Sangha, and at least six more maintained informal links. Ten of the formal affiliates were located in the United States of America, five in Australia, and one each in Argentina, Germany, New Zealand, and Switzerland. Total membership was approximately 2,500.

There is no formal headquarters, but information on the network of Diamond Sangha centers may be obtained from the Honolulu Diamond Sangha, 2747 Waiomao Road, Honolulu, HI 96816. Several other affiliated centers also maintain active Internet sites, including the Desert Zen Sangha, <http://www.delegation.org/lame/zds/index.html>, and the Melbourne (Australia) Zen Group, <http://www.bluep.com/~axjshan/index1.html>

Michelle Spuler

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Diamond Way Buddhism

The Diamond Way organization is a Western lineage of the KARMA-KAGYUPA (in Tibetan, *Karma bKa' brgyud*) a subschool of TIBETAN BUDDHISM. Its rise and development offer an illustration of the way the Tibetan tradition of MAHAYANA BUDDHISM has settled in the West. Since the early 1970s, the Kagyu-oriented groups have settled and spread in Europe and the United States more quickly than any other school of Tibetan Buddhism. Unlike the Gelugpa, the Kagyupa had lost any significant role in Tibet's

politics at the time of the Chinese invasion and annexation of the country (1950–1959). As a result, they favored a strategy of cultural and religious preservation by expanding in new areas. The sixteenth Gyalwang Karmapa (head of Karma-Kagyü Buddhism), Rangjung Rigpe Dorjé (rGyal ba Rang byung Rig pa'i rDo rje, 1924–1981), head of the Karma-Kagyü lineage, soon realized that the appeal of Buddhism in the late 1960s among Westerners presented an opportunity to spread the dharma (the Buddhist doctrine) outside Asia. Three decades later, along with the expansion of the other subschools of the Kagyü lineage, the Karma-Kagyü branch has emerged as one of the major worldwide Tibetan networks.

The Diamond Way organization exemplifies a process of Westernization of Buddhism. It was founded in 1972 in Copenhagen, Denmark, by Danish-born Ole Nydahl (b. 1941) and his wife Hannah. They were the first Western followers of Rangjung Rigpe Dorjé. The Nydahls' commitment to Buddhism began during their travels in Asia, where they met Tibetan lamas in Nepal in the early 1960s, just before this country became one of the favorite destinations of Western spiritual seekers. Like other Western Buddhist masters, Ole Nydahl sought to make Buddhist methods acceptable and available in the West. In so doing, he proved to be a talented translator of the teachings and a prolific author, as well as an unflinching traveling instructor. From the early 1970s onward, he founded approximately 270 centers around the world, paving the way for the settlement of a "white" Buddhism in Eastern Europe and Russia (in the mid-1980s).

Despite the lay and Western emphasis upon transmission and training promoted by Nydahl, the Diamond Way organization maintains intense genealogical, doctrinal, and organic bonds with the Karma-Kagyü monastic assembly. The diamond way is indeed a literal translation of the traditional label of the Tibetan tradition of Buddhism: *vajrayana*, from the Sanskrit words *vajra*, "diamond" or "thunder" (in Tibetan, *rdo rje*) and *yana*, "path." Although Ole Nydahl was not fully ordained as a monk, he is called "lama," and as a lay teacher and leader, he remains faithful to the traditional teachings of the Kagyüpa's doctrine and practices. Nydahl's attempts to demonstrate the superiority of Buddhism over other religions, as well as his polemics against other Buddhist traditions, have generated considerable criticism.

In the mid-1990s the recognition of two successors at the head of the Karma-Kagyü lineage brought to light an internal dispute concerning the traditional patterns of spiritual authority. Urgyen Trinley (or Orgyan Phrin las) (b. 1985) was first enthroned in Tibet (Tsurphu, 1992) and is now established in France. Urgyen's Asian headquarters is in Rumtek, near Gangtok, Sikkim, India. Nydahl actively supports Urgyen's challenger, Thaye Dorjé (or mThah yas rDo

rje) (b. 1983), who fled from Tibet in 1994 and is now established in New Delhi. Thaye Dorjé may be contacted through the Karmapa International Buddhist Institute (KIBI) New Delhi, B 19–20 Institutional Area, Mehrauli, New Delhi, 110016 India. Thaye followers have a Web site at <http://www.karmapa.org>. He is considered by the Diamond Way organization as the authentic seventeenth Karmapa.

Nydahl's official Web site is at <http://www.lama-ole-nydahl.org> and is linked to the Diamond Way organization Web site (where a directory of centers is located) and to the Diamond Way Buddhism Web site at <http://www.diamond-way-buddhism.org/>. There is no one street address for the organization.

Lionel Obadia

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Divine Life Society

The Divine Life Society is a religious organization whose philosophy and ritual practice are rooted in Hinduism's *bhakti* (devotional) and yogic traditions. Devotees refer to their faith as a practical form of spirituality promulgated through a nonsectarian, service-oriented, syncretic set of beliefs in the teachings of prophets from divergent faiths (Zoroaster, Parsvanatha, Moses, the Buddha, Mahavira, Jesus, Muhammad, Guru Nanak), saints (e.g., Saint Francis of Assisi, Sri Aurobindo, the Baal Shem Tov, Mahatma Gandhi), and acharyas (e.g., Ramanujacharya, Chaitanya). Nevertheless, the primary source of their philosophical outlook is based on the work of the group's founder, Sivananda Saraswati Maharaj (1887–1963) and his disciples, who form a group of spiritual leaders that now run the organization. These teachings are focused in what Sivananda called the "science of seven cultures" (health, energy, ethical, heart, will, psychic, spiritual). In order to promote these cultures, the Divine Life Society sponsors conferences and seminars in yoga and meditation, and it is affiliated with temple communities in many countries around the world, particularly those with a significant population of people of Indian origin (e.g., South Africa, Trinidad and Tobago, Canada, Mauritius). Its headquarters is near Rishikesh, a sacred site high in the Himalayas where the Ganges River begins.

The founder, Sivananda, started life as Kuppaswami Iyer in the village of Pattamadai in Tamil Nadu. He was given a

Western-style education and eventually became a medical doctor. While serving as a doctor for Indian plantation laborers in British Malaya from 1913 to 1923, Kuppuswami was exposed to the religious philosophies of many different faith traditions. He yearned for a more spiritual life for himself and thus returned to India to visit its holy places. While in Rishikesh he studied at the feet of Sri Swami Visvananda Saraswati, who renamed him after he had taken the vows of a *sannyasin* (follower of the renounced life). Sivananda now lived a monk's life of austerity and wandered from one end of India to the other. Eventually he returned to Rishikesh, where he established an ashram (center) and dispensed medical services (practicing both Western medicine and Ayurveda, the traditional Hindu science of health) to those in need. It was here in a small *kutir* (hut) on the banks of the Ganga River that Sivananda established the Divine Life Society in 1936.

It is difficult to assess the number of people who subscribe to Divine Life precepts, although finding the locations of DLS chapters is relatively easy. Toward the end of his life, Swami Sivananda commissioned several of his students to go into the world and establish yoga centers in the Divine Life Society tradition. As a result Swami Vishnu Devananda (1927–1993) moved to Quebec and founded an international network of Sivananda Yoga Vedanta Centers across North America; Swami Satchidananda (b. 1914) moved to the United States and founded INTEGRAL YOGA INTERNATIONAL; and Swami Sahajananda began work in South Africa. Other international networks inspired by Sivananda include the INTERNATIONAL YOGA FELLOWSHIP MOVEMENT and the Yasodhara Ashram Society. In the meantime, the Divine Life Society has itself opened work around the world and has centers in more than fifteen countries.

Swami Sivananda was succeeded by Swami Chidananda (b. 1916).

Address:

Divine Life Society
 P.O. Shivanandanagar 249 192
 District Tehri-Garhwal
 Uttaranchal, Himalayas
 India
<http://www.divinelifesociety.org>
<http://www.sivanandadlshq.org>
<http://www.swami-krishnananda.org>

Carolyn V. Prorok

Sources:

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**Divine Science Federation/
 United Divine Science
 Ministries, International**

Divine Science began as an organized movement on May 4, 1888, when the original school was incorporated in San Francisco. Significant founders include Malinda E. Cramer (1844–1906) in San Francisco (1888); Nona Brooks (1861–1945) and her two sisters, Fannie B. James and Alethea Brooks Small, in Colorado (1889); and Herman H. Schroeder, who lived and worked in the German American community in St. Louis (1892). San Francisco became one of the leading centers of early New Thought (which also includes the UNITY SCHOOL OF CHRISTIANITY and RELIGIOUS SCIENCE) under Cramer's leadership. In 1892, Cramer established the International Divine Science Association as a loose coalition of many early New Thought leaders and centers.

The Home College of Divine Science in San Francisco served as the early headquarters of Divine Science, although local groups have always been autonomous, as they remain to this day. Cramer edited and published *Harmony*, a monthly magazine that began in October 1888 and continued through April 1906. The San Francisco facility was destroyed in the earthquake of 1906, after which Denver became the focal point of the movement.

Various efforts were made to create a new central organization. In 1957, several churches held a conference in Denver and founded the Divine Science Federation International (DSFI), with Irwin Gregg as its first president. The federation office was established in Denver in 1957 and remained there until 1997, when it was moved to St. Louis. Christi Schlue is the current president. A new, independent alliance of Divine Science ministries began in the late 1990s, in San Antonio, Texas. It is known as United Divine Science Ministries International. Anne Kunath, its founder, continues as its first president.

Divine Science teaches the omnipresence of God and affirms that each individual has access to all the potential of God through his or her own consciousness. On this basis, Divine Science works to heal the sick in mind and body through affirmative prayer. It is a direct approach to God, which affirms the essential goodness of humanity as God's idea. Through a closer attunement with the Divine Presence, individuals overcome the appearances of sin, disease, lack, and alienation from God, humanity, and the cosmos, and live an abundant life here and now. Divine Science maintains that this teaching reflects Jesus's true purpose, and thus lays its claim to be a Christian movement.

Worship practices differ among churches and centers. There is no required format, but most services include a sermon (often called a lesson), prayer and meditation, and hymn singing. In communion services, some churches and centers use the traditional bread and wine, but others use candles, and still others use no tangible objects at all.

The individual, when in touch with the Divine Presence, is the supreme authority in Divine Science. The Bible is revered as a sacred text, but is not considered infallible. Doctrinal texts include *Divine Science* and *Healing and Divine Science: Its Principle and Practice*. There have been no doctrinal controversies within the movement, but there have been key controversies on organization and educational policy.

Divine Science began in the United States, but has students in six continents. The Center for Creative Thought in Durban, Republic of South Africa, is currently the largest Divine Science ministry outside the United States. Even though Divine Science seeks to spread its message, it does not send out missionaries. Nevertheless, it is rapidly becoming more widely known through the Internet.

The movement has never emphasized membership, and it is impossible to determine the number of adherents with any confidence. It is likely that there are fewer than 5,000 members worldwide. Yet it has had a wider influence than its numbers indicate, through popular Divine Science authors such as Emmet Fox, Joseph Murphy, and William Parker.

Through the last half of the twentieth century, the movement experienced a slow decline; in the 1990s, however, it began a growth phase, which has included the establishment of new churches near Detroit and in Wichita, Kansas. Three reasons appear to underlie this new growth: (1) The resolution of long-standing organizational issues within the DSFI in 1996 and 1998, including major reforms in the by-laws; (2) a revival of interest in the writings of Malinda E. Cramer, which support contemporary holistic ways of thinking; and (3) several excellent Web sites, including the two official Web sites given below.

There are currently two central headquarters, whose addresses are given below. Relations between the headquarters are amicable, but it is uncertain whether the federations will unite. The Divine Science Ministers' Association, which is open to members of both federations, is headed by its president, John Copeland. Students may enroll in ministerial programs in one of three schools: Brooks Divinity School in Denver (which began as the Colorado College of Divine Science, with a charter dating to 1898); the Divine Science School in Washington, D.C.; and the United Divine Science Ministerial School in San Antonio.

Two local churches, in their organizations dating back to the nineteenth century, are notable sites of the movement. Both are known as the First Divine Science Church in their own cities, one being located in St. Louis (dating from 1892, the current building from 1916), and the other in Denver (dating from 1898, the current building from 1921).

Addresses:

United Divine Science Ministries International
8419 Callaghan
San Antonio, TX 78230
<http://www.uniteddivinescience.org>

Divine Science Federation International
3617 Wyoming St.
St. Louis, MO 63116
<http://www.angelfire.com/il/divinescience/index.html>

Robert Winterhalter

Sources:

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Djibouti

Modern Djibouti is a relatively new country, having been established in 1898 as a colony, French Somaliland. It is a small area located around the gulf of Tadjoura, an inlet on the Gulf of Aden. The land, mostly hot and uninhabited, was originally settled by the Afars (of Ethiopian heritage) and the Issa (of Somalia). Islam came into the area in the thirteenth century from Yemen (across the Gulf of Aden to the north). Present-day Djibouti became part of a new nation called Ifat centered upon the city of Zeila (in present-day Somalia). It later evolved into the Sultanate of Adal. Portugal aligned itself with Ethiopia and in 1541 attacked Zeila and other cities to the south. The Portuguese destroyed the cities' ability to compete in the rich trade that extended from India along the African coast to the south. Adal fell apart, and a variety of lesser sultanates divided the land.

One of these lesser sultanates was located at Tadjoura. In 1862, the sultan sold the city of Obock to the French. During the next generation the sultanate disappeared, and in 1898 the French announced the existence of their new colony, with the capital at the city of Djibouti, a port they had built in the 1880s. Following the granting of independence to Somalia in 1969, the residents of Djibouti began to agitate for independence as well. A plebiscite in 1977 found 85 percent of the population favoring an end to colonial rule. Independence was granted. The area has remained somewhat unstable, however, due to the continued

Status of religions in Djibouti, 2000-2050

Followers	2000			2025	2050
	total	%	rate		
Muslims	600,000	94.1	2.16	966,000	1,266,000
Christians	28,500	4.5	1.08	42,000	52,500
Orthodox	18,900	3.0	1.07	28,000	35,000
Roman Catholics	8,900	1.4	1.02	12,500	15,000
Protestants	240	0.0	4.81	500	1,000
Nonreligious	8,300	1.3	2.75	17,000	25,000
Baha'is	550	0.1	3.27	1,200	2,000
Hindus	130	0.0	-0.15	140	160
Total population	638,000	100.0	2.12	1,026,000	1,346,000

problems between Ethiopia and Eritrea and the unrest in Somalia.

Islam dominates Djibouti's religious life. The majority of the population are Sunnis of either the HANAFITE or SHAFIITE SCHOOL OF ISLAM. There are some followers of SHI'A ISLAM, most from India. Active Sufi brotherhoods include the QADIRIYYA SUFI ORDER, the Salihiya, and the Rifaiya. There is also a small community representing AHMADIYYA MOVEMENT IN ISLAM.

Hinduism has come into the country by the relocation of several hundred Indians. There is also a small community of the BAHAI' FAITH.

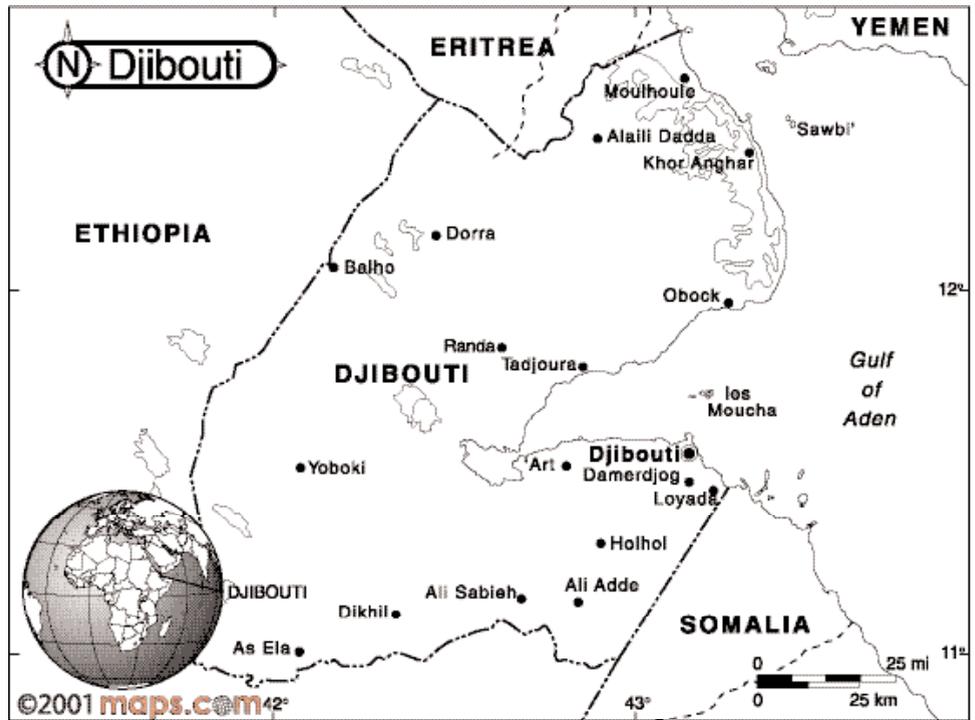
Christianity appears to have been initially introduced into the country following the French purchase of Obock. The first priests of the ROMAN CATHOLIC CHURCH came from the Diocese of Arabia in 1883. The work grew slowly but steadily, and in 1955 the Diocese of Djibouti was established. Protestants from the REFORMED CHURCH OF FRANCE arrived around 1940 and subsequently founded the Protestant Church of Djibouti. Workers from Ethiopia have more recently organized the ETHIOPIAN ORTHODOX TEWAHEDO CHURCH. The Ethiopian bishop of Djibouti, East, and South Africa resides in Nairobi. There are also a small number of Greek Orthodox believers, mostly European expatriates.

Sources:

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Dogon Religion

The Dogon people inhabit land between the Niger River and Mali's border with Burkina Faso. The majority of the seven hundred Dogon villages are built along the hundred or so miles of the Cliffs of Bandigara, an escarpment that runs through the region. They appear to have settled in the area in the fifteenth century, in the process displacing other residents. They have been resistant to the encroachments of Islam, otherwise the dominant religion of the area, and



Christianity, which was introduced during the years of French rule in the twentieth century.

Dogon religion is built around three emphases. The Awa cult centers on Nommo, the first living being (and ancestor of the Dogon) who was created by Amma (the god who created of the universe). Participants hope to reorder the spiritual forces disturbed by the Nommo's death, a process to be accomplished by dancing with elaborate painted masks, especially for funerals and events marking the anniversaries of a death. More than seventy-five types of Dogon ritual masks have been identified. Awa dancing attempts to conduct the souls of the deceased to what is seen as their final resting place in the family altars. It also verifies their status among the ancestors.

The worship of Lebe, the earth god, centers on fertility, particularly as it is related to the agricultural cycle. Lebe is believed to visit his priests, called *hogons*, each evening. He takes the form of a serpent, who purifies and empowers the priest by licking him. The hogan takes the lead in various ceremonies that punctuate the agricultural cycle. He also oversees the shrine, one of which is found in each Dogon village, dedicated to Lebe. Each shrine incorporates some soil as a symbol of earth fecundity.

The Binu cult includes as important features ancestor worship, spirit communication, and agricultural sacrifices. After Amma created Nommo, he multiplied into eight Nommo (four pairs). One of the eight primordial humans rebelled and upset the order of the universe. Amma then sacrificed one of the remaining seven Nommo and scattered bits of his body through the world, including the sites of presently existing Binu shrines. These shrines provide a

point of contact between the Dogon and their ancestors, especially a class of primordial ancestors who lived before death became a reality of human existence. In ancient times, one of these ancestors would appear in the form of an animal, who would assist a kinship group (clan) and thus become its totem animal. The Binu priests oversee the ongoing contact and intercession with the ancestor represented by the clan's totem. The rituals insure the ancestor's benevolence and provide access to spiritual power.

The Dogon arose out of relative obscurity in the 1970s following the publication of *The Sirius Mystery* by Robert K. G. Temple. Temple drew attention to the Awa cult, especially its dancing and the masks used. Each Dogon male carves and paints a mask that is worn for funerals, but also, once every sixty years, for a dance ceremony called the *sigi*. The *sigi* marks the renewal of the generations, but also marks the rebirth of the white dwarf star, Sirius. The *sigi* was first photographed in 1970. As part of the ceremony, it was explained that a second (and sacred) star orbited Sirius. Astronomers later discovered that the Dogon were correct about Sirius being a double star.

The publication of Temple's book in the West had the effect of bolstering what was in the 1970s being touted as the "ancient astronaut" theory, a theory posed as an alternative account of human origins. The theory suggested that humans had originally come to earth from outer space or had been created by extraterrestrials. As interest in the ancient astronauts died in the 1980s, the focus on Sirius began to inspire channelers (mediums), who began to channel messages from what were believed to be advanced beings who resided on planets in the Sirius star system.

There are some 300,000 Dogon.

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Dominica

Dominica is a 300 square mile island in the Lesser Antilles with a population of approximately 80,000 people. Most Dominicans are of mixed African descent. Dominica has been an independent nation since 1978. Previously, Dominica had been an Associated State of Britain, a crown colony of Britain, a self-governing colony of Britain con-

trolled by local mulatto elites, a colony exchanged a number of times between Britain and France, an independent Carib Indian island, and a Spanish possession. Geographically, Dominica is a mountainous volcanic island densely covered with vegetation. From the time it was named by Columbus, in 1493, to the late eighteenth century, the rough terrain made colonization difficult. Geography, economy, and politics have all been factors instrumental in shaping Dominica's religious history.

When Columbus set foot on Dominica in November 1493, he met the ancestors of the contemporary Carib Indians. Little is known about Carib religion, and few traces of Carib religion remain. What can be gleaned about Carib religion is often found in the suspect reports of early Roman Catholic missionaries.

Based on his analysis of Roman Catholic missionary documents, Douglas Taylor found Carib religion to be primarily a shamanic religion, which revolved around presenting offerings of food and drink to various spirits. There was belief in a variety of spirits, both beneficial and malicious. He also found evidence for some antagonism in Carib social structure, and one might surmise on the basis of various remaining cosmological myths, most of which deal with family relationships, that one function of Carib religion was mediating these antagonisms. In the mid-nineteenth century, especially through the mission work of Father Deletre, most Caribs converted to Roman Catholicism.

In the colonial period, the religious landscape of Dominica was dominated by Anglicanism, METHODISM, and, most especially, Roman Catholicism. Each of these religions was associated with a particular class, or status segment, and class and status associations are still important structures of Dominica's religious field.

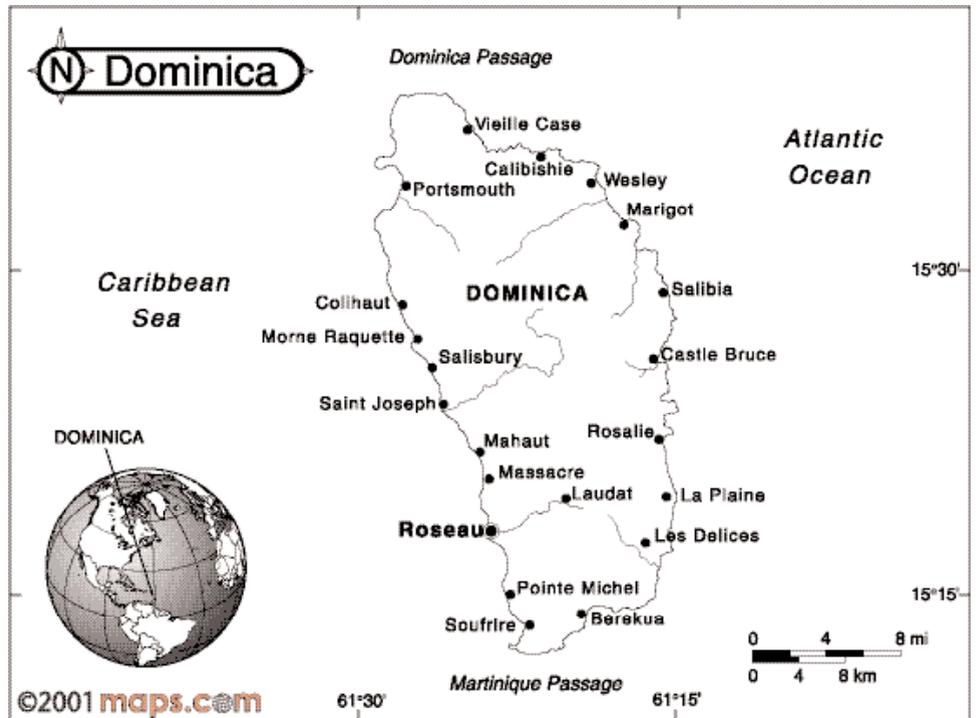
Anglicanism (represented by the CHURCH OF ENGLAND) was the religion of British landowners, and in general Anglicans did not seek to convert the African Dominican populations. To this day, Anglicanism is a small religion, primarily associated with a few old landowning families. Anglican parishes are now included in the CHURCH IN THE PROVINCE OF THE WEST INDIES.

Status of religions in Dominica, 2000-2050

Followers	2000			2025	2050
	total	%	rate		
Christians	67,100	94.8	-0.15	68,100	70,800
Roman Catholics	56,300	79.6	-0.23	56,800	58,500
Protestants	11,200	15.8	0.55	13,000	16,000
Independents	2,100	3.0	2.14	4,000	5,000
Spiritists	1,900	2.7	0.48	2,200	2,800
Baha'is	1,200	1.7	2.05	2,000	3,000
Muslims	160	0.2	0.83	300	500
Hindus	140	0.2	0.07	170	210
Buddhists	90	0.1	0.22	150	250
Nonreligious	90	0.1	0.22	400	1,200
Chinese folk-religionists	40	0.1	0.49	70	100
Neoreligionists	20	0.0	1.84	40	80
Total population	70,700	100.0	-0.09	73,400	78,900

Methodism began to flourish in Dominica in the early nineteenth century. It is especially associated with the northeastern portion of the Island (e.g., the villages of Wesley and Marigot), which have a different settlement history from the rest of the island, and were not colonized by the French. Methodism became especially associated with a rising mixed-race class in the nineteenth century, and from the 1830s forward it was particularly linked with the Mulatto Ascendancy, a colored elite that dominated Dominica's legislature. Among other things, Methodism indicated status. It also distinguished the elite from the primarily Catholic black population, and it encouraged literacy, which facilitated elite education. By the late nineteenth century Methodism, now a part of the METHODIST CHURCH IN THE CARIBBEAN AND THE AMERICAS, ceased growing, and though it has been influential, it has remained a far smaller religion than Roman Catholicism. Dr. Phillip Potter, former president of the WORLD COUNCIL OF CHURCHES, is perhaps Dominica's most well-known Methodist.

Roman Catholicism first was introduced to Dominica by the French; under Colbert's Code Noir of 1688, the French baptized slaves within six months of their arrival on Dominica. After the British took the island, the ROMAN CATHOLIC CHURCH was suspect, both for its ties to the pope and for its ties to France. It was only in 1828 that Roman Catholics were extended full rights. After that point, and continuing through emancipation in 1834, Catholicism was embraced by a large portion of the former slaves, who, it seems, often embraced it as an identity of resistance, in opposition to the Anglican landowners and the Methodist mulatto elite. At the same time, priests were important in representing peasant interests. Though there were severe conflicts between the Methodists and Catholics (including legislative disputes over religious involvement in education and at least two riots), these disturbances quieted toward the mid-nineteenth century. After the Catholic bishop, Poirier, gave up his French citizenship and became a British subject, the relationship of government and the Catholic Church was cemented. In the late nineteenth century, Dominica made the transition to Crown Colony status (a transition the Catholic Church had supported against the mu-



latto elite), and for the next half century a period of especially strong Catholic influence ensued.

During the late nineteenth century and the first half of the twentieth century, the Roman Catholic Church exerted near hegemony over religious life on the island. In particular, the mountainous geography of the island left many villages disconnected from one another, and Catholic missionary priests (often French priests from the FMI—Sons of Mary Immaculate—order) were the central organizing figures of village life throughout the countryside. In the city, the Catholic hierarchy (typically Belgian priests from the CSSR—Redemptorist—order) was also instrumental in primary and secondary education, and later in providing social services (e.g., welfare services). During this time, Roman Catholic authorities actively discouraged the presence of new religious groups, and numerous witnesses attest to Catholic priests burning missionary tracts handed out by Protestant groups trying to establish themselves on the island. Despite Catholic opposition, small groups of the JEHOVAH'S WITNESSES, the SEVENTH-DAY ADVENTIST CHURCH, and PENTECOSTALISM (the CHURCH OF GOD OF PROPHECY and the CHURCH OF GOD [CLEVELAND, TENNESSEE]) were established near the larger towns in the first half of the twentieth century. However, none of these flourished.

The main survival of African religion on Dominica is *obeah*, a form of sorcery performed by and for individuals, and without group affiliation. There is little information on the prevalence of obeah on Dominica, and though many people claim that it is widespread, few if any admit to using it themselves. Interviews with older Dominicans indicate

that this was also the case in the past. It is possible that the availability of Catholicism as a religion of resistance made it less necessary to preserve subaltern African traditions. On the other hand, obeah is still prevalent enough to be officially illegal and actively prosecuted, and even in recent years there have been arrests and deportations on grounds of practicing obeah. According to the police in Dominica, obeah is particularly associated with drug trafficking.

In terms of other folk beliefs, tales abound locally about *soukouyan* (witches), *lougawou* (werewolves), and other creatures, and though many people will carry a Bible verse or psalm to protect themselves from these creatures, it is difficult to determine the extent to which these types of belief structure Dominican worldviews.

After the middle of the twentieth century, rapid social changes swept Dominica. These changes ranged from increased political independence and cultural revaluations of race to increased radio and television ownership. In turn these social changes led to changes in Dominica's religious field as well.

The Roman Catholic Church continues as the dominant tradition on the island, but its influence has diminished. In particular, the late 1960s saw a rapid expansion of the Protestant Pentecostal movement in Dominica, an expansion that relied heavily on radio. This was followed in the early 1980s by a second wave of expansion of the Pentecostal movement. Most villages on the island now have at least one Pentecostal or Charismatic church, both independent and denominational types. Partly in response to Protestant Pentecostalism, in the 1970s an active Catholic Charismatic Renewal movement also started. Hostilities between Catholics and Pentecostals became so severe that in 1986 the prime minister of Dominica, Dame Eugenia Charles, had to call a national meeting of religious leaders and appeal for toleration. Since that time, relations among religious groups have been more congenial.

Dissatisfaction with Roman Catholicism became particularly acute in the 1970s, when young men influenced by the black power movement increasingly associated Catholicism with colonialism (especially through its role in secondary education). Many of these men became associated in varying degrees with the RASTAFARIANS, a religion originally from Jamaica, which emphasized Afrocentric notions of divinity, local traditions, and a return to the land. Partially as a cover for secular political and economic difficulties and partly because of the challenge they posed to traditional norms, reaction against these Rastafarians was draconian; from 1974 through 1983 Rastafarians were virtually prohibited from Dominica through the infamous Dread Act. Among other things, the Dread Act made Rastafarian hairstyles (called dreads, or dreadlocks) illegal and provided blanket legal protection for those persecuting Rastafarian. The Dread Act further radicalized many Rastafarians, many of whom retreated to the rainforest to

live in isolated communes. It is only in the last fifteen years that Rastafarians have begun to be socially acceptable in Dominica.

Since 1970 other changes have also marked the religious field in Dominica. There is now a much wider range of religious groups on the island, including non-Christian groups such as the BAHÁ'Í FAITH, SOKA GAKKAI INTERNATIONAL, and ISLAM, and all groups practice freely.

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Dominican Republic

The island of Quiaqueya was originally inhabited by several Caribbean peoples, the Lucayos, the Ciguayos, the Tainos, and the Caribs. Christopher Columbus renamed the island Hispaniola when he landed in 1492. The fort he built is marked as the beginning of the European colonization of the Americas. The Spanish subsequently enslaved the island's residents, almost annihilating them. Seeing the inability of the native peoples to survive the imposed order, Bartolome de Las Casa (1474–1566), the Roman Catholic bishop, suggested the importing of Africans. Some of the first slaves in the New World were brought to Hispaniola, and some of the first independent African communities appeared here in the 1500s.

The island culture shifted to the production of sugar cane on large plantations. Valued as a strategic point between

Status of religions in the Dominican Republic, 2000-2050

Followers	2000			2025	2050
	total	%	rate		
Christians	8,083,000	95.2	1.76	10,484,000	11,190,000
Roman Catholics	7,522,000	88.6	1.74	9,643,000	10,400,000
Protestants	360,000	4.2	2.36	570,000	750,000
Independents	130,000	1.5	2.46	250,000	325,000
Spiritists	186,000	2.2	1.82	260,000	320,000
Nonreligious	169,000	2.0	3.60	330,000	616,000
Atheists	38,300	0.5	2.47	60,000	92,500
Chinese folk-religionists	6,600	0.1	1.78	9,000	12,500
Baha'is	5,900	0.1	1.68	10,000	17,000
Muslims	1,900	0.0	1.57	3,000	4,900
Buddhists	1,500	0.0	0.39	1,600	1,800
Jews	610	0.0	1.26	850	1,200
Neoreligionists	100	0.0	1.26	200	400
other religionists	2,700	0.0	1.32	5,000	8,300
Total population	8,495,000	100.0	1.80	11,164,000	12,265,000

Europe and Central and South America, Hispaniola was coveted by both the British and French. The French took the western half of the island, which they later renamed Haiti, in 1686. The whole island became French for a period, but was lost to a short-lived African American republic. Spain recovered it in 1809. Finally, in 1865, after Spain had been in and out of the country, the Dominican Republic became independent. However, it fell under U.S. influence at the beginning of the twentieth century, which led to the United States imposing a protectorate.

In 1930 a dictator, Rafael Leonidas Trujillo, came to power. His brutal regime ended only in 1961, when he was assassinated. At that time it was learned that he personally owned 70 percent of the country's workable land. In the intervening years, the instability of the sugar market has kept the country in crisis, and changes of government have been frequent. A democratic government with regular elections has been in place since 1966, but it is threatened constantly by corruption, massive poverty, and labor unrest.

European presence on Hispaniola destroyed the native people and their religion, which was replaced with Christianity. The area that was to later become the Dominican Republic became the early center of the ROMAN CATHOLIC CHURCH, and the first bishopric in the Americas was established there in 1511. St. Thomas University was opened in 1538. Catholicism enjoyed a monopoly in the religious sphere until the nineteenth century and still retains the allegiance of the majority of the people.

The Roman Catholic Church enjoys a special status in the country, a status now confirmed by law, following the signing of a concordat between the Vatican and the government in 1954. Among other privileges, Roman Catholics have access to public funds to cover some church expenses, including the repair of church buildings. The government generally does not interfere with the practice of religion; members of the National police, however, are required to attend Catholic Mass.

Protestants took the opportunity provided by the Haitian occupation of the Dominican Republic to enter the country. Africans from North America were invited to populate the land, and once they arrived, they asked for religious leadership. In 1834 a Methodist minister from England ar-



ived, and a few years later a minister from the AFRICAN METHODIST EPISCOPAL CHURCH established work. In the 1840s, a British Baptist missionary founded a church, which has not survived, at Puerto Plata among African Americans. American Episcopalians entered the country in 1898 and created a mission, which is now a diocese of the EPISCOPAL CHURCH. Apart from one independent missionary, later identified with the FREE METHODIST CHURCH OF NORTH AMERICA, no other churches initiated work until the twentieth century.

In 1911, American groups that had already established work in Puerto Rico moved personnel to the Dominican Republic. In 1919, the Presbyterians, the Methodists, and the Church of the United Brethren cooperated in forming an Alliance for Christian Service in Santo Domingo. The Moravians eventually joined the alliance, which was serving as an agency for coordination and cooperation. This alliance matured into a united church, which became autonomous in 1953 as the Iglesia Evangélica Dominicana. The church carries on a wide variety of social service programs and has an active publication board that distributes a significant amount of literature. However, it has fallen behind some of the more evangelistic churches in gaining a following among the population. The church is a member of the WORLD ALLIANCE OF REFORMED CHURCHES.

The SEVENTH-DAY ADVENTIST CHURCH entered the country in 1908 and has built a strong movement, second only to the ASSEMBLIES OF GOD, which entered in 1933. The SDA work is a part of the Antillean Union Conference, which also includes Puerto Rico. The JEHOVAH'S WITNESSES, who started their evangelistic activity immediately

after World War II, now have a substantial following. A wide spectrum of American Protestant and FREE CHURCHES have now opened work in the Dominican Republic. They range from Pentecostal groups such as the CHURCH OF GOD (CLEVELAND, TENNESSEE) and the UNITED PENTECOSTAL CHURCH INTERNATIONAL to various Evangelical churches, including the BAPTISTS, the EVANGELICAL CHURCH OF THE WEST INDIES, and the CHRISTIAN BROTHERS.

The CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS arrived in 1978. There are also a number of local spiritual assemblies of the BAHÁ'Í FAITH. There is a small Buddhist community, consisting primarily of Chinese and Japanese expatriates. There had been a small Jewish community that was established in the sixteenth century; over the centuries, however, it disappeared. A new Jewish community was started in the 1930s and now numbers around 150 people. They have a synagogue in Santo Domingo.

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Dominicans

The Dominicans, officially the Order of Preachers, constitute one of the oldest and largest of the religious orders of the ROMAN CATHOLIC CHURCH. Its founding was occasioned by the emergence of a heretical movement in southern France in the thirteenth century. The order's founder, Dominic (1170–1221), was placed in charge of the preaching mission directed to counter the Albigensians. To stave off any possible charges of personal gain, Dominic and his assistants practiced voluntary poverty. This group became the core of what became a permanent organization that in 1215 received the initial approval of the bishop of Toulouse, France. The next year the group adopted the Rule of St. Augustine and in 1517 received approval of its name and mission from the pope.

The order was established to provide for the spiritual nourishment of its members and to send them upon missions in defense of the Catholic faith, the art of preaching being a primary tool. Shortly after its founding, Dominic sent lieutenants to various locations to open centers, beginning with Paris and Bologna. The first general chapter of representatives for the more than a dozen houses met in 1220. A vow of absolute poverty was adopted, and subsequently a form of governance was adopted and the work



Dominican sisters drumming on a feast day in Zambia. (C. Treppel/TRIP)

divided into provinces. The organization is democratic, but the leadership, especially the master general, is granted considerable administrative power. The general chapter may set broad policies and may on rare occasions modify the constitution.

Dominic's order was spreading rapidly when he died in 1221. It had penetrated most of Europe, and a number of national provinces were in the process of formation. This growth continued under his successors. Dominic encouraged education, and the order obtained the first chair in theology at the Sorbonne. A number of scholars appeared among the Dominicans in their first century.

The order tended to establish its centers in urban areas. From this center, the community would become the target of systematic evangelism, and friars would be sent out to the surrounding countryside. Emerging out of the order were a number of "penitential preachers," who emphasized penance and reform of life as the major theme of their preaching work. The best known of these is Savonarola (1452–1498), who brought Florence to repent of its worldly ways during the Renaissance. The order quickly gained a reputation for its learning, and it was placed in charge of

that major institution designed to stamp out heresy and promote allegiance to the church, the Inquisition.

Dominic's desire to help reform and revive the church also led him to missions. He sent Dominican brothers to the borders of Christendom. Early efforts were directed to the Jews and Muslims of southern Spain and northern Africa and to the Baltic peoples of Latvia, Estonia, and Lithuania, and the order also pushed eastward into Poland and the Ukraine. Efforts in the western Mediterranean Basin were directed toward the return of Orthodox Christians to the authority of Rome, as well as to the conversion of Muslims.

As the order expanded, its vow of poverty became a problem, and in 1475, Pope Martin V granted the Dominican priories (not individuals) the right to own property and thus provide for the basic needs of the members. The Protestant Reformation directly affected the order. It lost those provinces in northern Europe, and those in neighboring countries were considerably weakened. At the same time in the east the Dominicans were losing centers in lands overrun by the Turks.

The losses during the first half of the sixteenth century were partially offset by gains in the Western Hemisphere. The first Dominicans found their way to the West Indies in 1510 and had created a new province a mere twenty years later. That province was the base from which the order expanded through the Spanish colonies, as well as Brazil. Already in 1592 Dominicans had followed the Portuguese to Indonesia and the Philippines, from which they began efforts in China, Formosa, and Japan. From Italy they reestablished work in the Middle East and pushed eastward to Kurdistan.

Like the JESUITS, an order that was suppressed in 1773, the Dominicans suffered from the rise of secularized governments in several European countries. The wars for independence in South America then destroyed most of the work there. In 1804, the king of Spain separated the Spanish houses from the main part of the order, a separation that continued through most of the nineteenth century.

The initial problems created by hostile secular governments gave way to a new freedom to exist in a liberalized atmosphere that included commitments to religious liberty. Beginning in the late nineteenth century, the order reestablished itself in most European countries, and there was steady growth through the entire twentieth century. Membership increased from 4,472 in 1910 to more than 10,000 in 1963. Much twentieth-century growth occurred in the Third World.

The order is led by a general chapter and the master of the order (the successor to St. Dominic). It consists of provinces, each of which is ruled by a provincial chapter and the prior provincial. Each province includes convents and houses, each of which is governed by a prior or superior. The international headquarters of the order is located in Rome. The master of the order has a Web site at

<http://www.op.org/curia/>, but one of many sites representing the many Dominican units worldwide.

The order is organized in three parts: the First Order, which includes priests and lay brothers; the Second Order, of contemplative nuns; and the Third Order, of people who live in the world but adopt the Dominican spirit or live communally but do not take the full vows of the First Order. The primary history has been carried by the First Order but the Second Order can also be traced to St. Dominic, who authored its original constitution in 1206. The nuns took charge of their own temporal affairs in 1267.

The history of the Second Order has been marked by two periods in which mystical spirituality flowered. The first, in the fourteenth century, is associated with the preaching of several friars who were their spiritual directors, Meister Eckhardt (c. 1260–1327), Henry Suso (c. 1300–1366), and Johannes Tauler (c. 1300–1361). A second period was noted in the eighteenth century. Like the First Order, the Second suffered ups and downs during the modern era, beginning with the Reformation, but enjoyed a period of expansion in the twentieth century.

The Third Order appears to have emerged from the penitential fraternities that sprang up in response to the preaching of the Dominican friars in the thirteenth century. At the end of the century, a rule was created for those fraternities that came under the jurisdiction of the order. Some of these fraternities later developed a communal life and dedicated their time to social, educational, and other charitable works. Over the centuries the Third Order produced some notable saints of the church, including St. Rose of Lima (1586–1617), the first person from the Western Hemisphere who was canonized, St. Catherine of Siena (1347–1380), and St. Louis-Marie Grignon de Montfort (1673–1716), whose writings laid the foundation for the present emphasis on the veneration of the Virgin Mary in Roman Catholicism.

Address:

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Doukhobors

The Doukhobors' origins are obscure, due to their reliance on orally transmitted traditions and teachings, but it is gen-

erally accepted that their sect began during the wave of reform that swept through Russia in the seventeenth century. The original Doukhobors were peasants from Southern Russia who were influenced by that reform, and at times they experienced persecution under the Russian czars and the RUSSIAN ORTHODOX CHURCH. An Orthodox archbishop called them Doukhobors (spirit wrestlers) in 1785. The term was meant to be derisive (wrestlers against the spirit), but the sect put its own positive spin on the term (wrestlers for and with the spirit) and kept it as their own.

They faced persecution again in the late nineteenth century, and with the czar's approval and the support of Leo Tolstoy (1828–1910) and British and American FRIENDS (Quakers), 7,400 Doukhobors arrived in Canada as immigrants in 1899. They settled as a community in what was to become Saskatchewan. In 1902 the Russian authorities released their leader, Peter Vasilievich Verigin (d. 1924), from his exile in Siberia, and he soon joined his followers in Canada. After a change in the Canadian government's policy, the Doukhobors ran up against the authorities in 1905 for registering their lands communally (not individually as the Canadian government desired), as well as for their refusal to swear an oath of allegiance to the government. As a result, they lost the lands that they had tilled for the past few years. Beginning in 1908 Verigin led most of his followers to Southern British Columbia, where he established an isolated community of close to 6,000.

Doukhobors are strict pacifists, and many refuse to swear an oath. The emphasis is on the inner light, which all Christians possess. Outward forms are rejected: the sacraments, clergy, images, signs of the cross, fasts, even the Bible. Many are vegetarians and avoid killing animals. What gives life is the Spirit of Christ that speaks through the lips of Jesus's followers. The Bible is replaced with orally transmitted hymns and liturgy (their Living Book), which are sung and spoken during their meetings (called *sobranyas*). For most, communal living is the ideal way to live in mutual love. The leaders of the community are considered to have the Spirit of Christ more strongly than others.

Three major divisions occurred after the Doukhobors arrived in Canada. The Orthodox (or Community) Doukhobors continued in the communal way of living and remained loyal to the Verigin leaders. In 1938 these Orthodox Doukhobors were organized by Peter Verigin into the Union of Spiritual Communities of Christ. The Independents departed from the communal way of living. The Sons of Freedom (headquartered in Krestova, British Columbia) presented a more radical, and often violent, approach to dissent and nonconformity.

Presently there are around 30,000 Doukhobors in Canada. The Union of Spiritual Communities of Christ has its central office in Grand Forks, British Columbia. Its periodical is entitled *ISKRA* and maintains a Web site at <http://www.iskramag.org>. A major challenge facing the Doukho-

bors in the late twentieth century is that of assimilation into mainstream Canadian culture.

Address:

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Druidism

Modern Druidism, or Druidry, has over 30 groups in Britain alone, and many more internationally. Most contemporary Druids in Britain are pagan (and their groups and activities are part of the wider Neo-Pagan and WICCAN RELIGION networks); some have close links with Wicca, some are Christians, some belong to nonreligious friendly societies (e.g., the Ancient Order of Druids), and others see Druidry as a philosophy or a way of life rather than as a religion. All Druids have at least one thread in common—the Celtic Druids are their source of inspiration. Little is known about how pagan Celts practiced Druidry. Certainly, Druidism was the faith of the Celtic inhabitants of Gaul and the Celtic people of the British Isles until either Romanization or the introduction of Christianity led to its decline. Druids claim that the early Druids built megalithic monuments such as Stonehenge and the Rollright Stones.

The story of what constituted the beliefs and ritual practices of those inhabiting the prehistoric British Isles is little documented, and what is known is highly complex. However, by the 1720s an initial great revival of interest in the Druids was being disseminated by Romanticism and new archaeological findings. The history of the revival of British Druidism must be seen as a history of attitudes to Druidry and has been summed up as a story of creative re-invention, a process that continues in contemporary Druidry. Modern Druidry, as recognised by Druids themselves, can include just about anything you want it to include, and rituals may include non-Celtic elements of an American Indian or Hindu tradition along with elements from Welsh or Irish myth and poetry. Public rituals performed by white-robed Druids may use a version of the Universal Druid Prayer (Iola Morganwg's Gorsedd Prayer, first spoken in



The mysterious megalith Stonehenge, between Amesbury and Stoke in England (Corel)

London in 1792) and may follow the Revival Druids in seeing the light of the sun as the symbol of God, or they may revere the sun as a symbol of spiritual light and associate it with one of the sun gods in Celtic mythology.

For many Druids there is a central belief in the unity of the spiritual, the creative imagination, and the natural environment. These three elements reflect the three realms of traditional Druidic learning, the Bards (poets, storytellers, and singers), Ovates (philosophers and diviners), and Druids (moral philosophers). Reconnecting to the past and to the natural world is assisted by working with the natural eightfold seasonal cycle of festivals: Halloween (Samhain), Candlemas (Imbolc), May Day (Beltaine), and Lammas (Lughnasad), together with the Winter and Summer Solstices and the Spring and Fall Equinoxes. Contemporary Druids also emphasize the primacy of the circle as a symbol of the wholeness of life and the seasonal cycle and as a spiritual sanctuary. Most of their rituals are celebrated in private. The most public and controversial festival has been the Summer Solstice celebration of the Triumph of Light by Druids at Stonehenge. Druids revere the sun and often practice their rites in daylight. For ten years or so, however, their key Summer Solstice public festivities at Stonehenge

were curtailed. Public outcry and the efforts of Druids themselves brought them back the right to worship there.

Membership numbers vary widely. The British Druid Order (BDO), whose current chief is Philip Shallcrass and which publishes the main Druid magazine, the *Druid's Voice*, estimates its membership at over two thousand. It may be contacted at P.O. Box 29, St. Leonards-on-Sea, East Sussex, TN37 7YP, UK, or through its Web site: <http://www.druidorder.demon.co.uk>. The Ancient Order of Druids (founded by Henry Hurle in 1781) has more than three thousand members, whereas many groups have fewer than a hundred. The Council of British Druid Orders acts as a forum for eight of the twelve or so Druid groups in Britain. The Ancient Druid Order, or the Druid Order, founded in 1717, celebrates the Summer Solstice at Stonehenge, the Spring Equinox at Tower Hill, and the Autumn Equinox at Primrose Hill. From this developed OBOD, the Order of Bards, Ovates and Druids, constituted in 1964, and one of the largest Druid groups, with over three thousand members. It has a worldwide experience-based postal teaching program, a newsletter, and workshops. It aims to renew Druidry, promoting equality of the sexes, and is as concerned with environmental and artistic matters as spiri-

tual ones. The first chief was Philip Ross Nichols, and the current one is Philip Carr-Gomm. The OBOD may be contacted at P.O. Box 1333, Lewes, East Sussex, BN7 37G, UK or through its Internet site at <http://www.druidry.org>.

Other British groups include the Secular Order of Druids, whose current chief is Tim Sebastian; it developed out of attempts to counterbalance the increasing influence of the rock festival at Glastonbury, as well as from the feeling that the Druids needed to establish a stronger presence at Stonehenge in the mid-1970s. The Glastonbury Order of Druids, formed in 1988, remains a small group mainly concerned with Stonehenge and Glastonbury. The primary American Druidic groups are Ar nDraiocht Fein: A Druid Fellowship, founded in the mid-1980s by Isaac Bonewits (who became well known in 1968 when he graduated from the University of California at Berkeley with a degree in magic), and the original Druid group, the Reformed Druids of North America. The latter group originated in a student protest movement at Carleton College in Northfield, Minnesota, in 1963. An extensive directory of links to these and other Druidic groups may be found at <http://www.esotericart.com/fringe/druidLinks.htm>.

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Druze

The Druze emerged as a new religious community in Egypt among the Ismaili Muslims during the rule of al-Hakim, the Fatimid Caliph (r. 996–1021). Some Ismaili clergy began to teach that their generation was the time of the end of the era of Islam and of Islamic law. As the movement developed, they also began to proclaim the divinity

of al-Hakim, who served as both caliph of the empire and imam of the primary Ismaili community. The name of the new group was derived mistakenly from that of a leading exponent of that view, al-Darazi (d. 1019), though he was not associated with the group later called Druze. Another teacher, Hamzah ibu-'Ali, was the real creative voice of the community. Hamzah ibu-'Ali claimed to be both imam and lord of this age.

As the movement grew among the population, the authorities in Cairo moved to suppress it. In the midst of their efforts, al-Hakim suddenly disappeared under mysterious circumstances. The Druze interpreted this event as confirmation of their beliefs. To them, he had not been killed, but had voluntarily entered a period of Occultation, or Hiddenness, from which one day he would reappear to the faithful.

The disappearance of al-Hakim simply led to even harsher suppression of the Druze, who left Egypt and settled in Syria and Lebanon. There they survived as a semisecret community. They have been reluctant to share the materials containing their secret teachings with outsiders. Converts are not allowed; one can only be born into the Druze community.

The Druze now await the return of both al-Hakim and Hazzah, whose appearances will vindicate their faith. Meanwhile, they gather for worship on Thursday (rather than Friday), and they have a doctrine of the transmigration of souls. They have abandoned the following of the Muslim law (*shariah*), feeling that many of its prescriptions are no longer relevant. Their moral code centers on truthfulness, mutual assistance, and submission to God's will as the highest values. They also are proud of having abandoned social discrimination a millennium ago, their understanding having led them to grant equal rights to women and to abandon slavery.

The Druze refer to themselves as *al-Muwahhidun*, which means those who believe in the Unity of God. While the Druze community remained strongest in Syria, Lebanon, and Palestine, it has become widely dispersed, beginning in the nineteenth century. The first American Druze community was organized in 1908. The American Druze Society was designed to protect the Druze identity, culture, and faith, as well to serve the Druze community. Druze communities can also now be found across Latin America (Venezuela, Brazil, Argentina, Mexico, Chile, and Colombia). Others have settled in the West Indies, Australia, the Philippines, France, the United Kingdom, and Nigeria. The Druze in diaspora maintain a strong tie with the base community in the Middle East. There are an estimated 500,000 Druze worldwide, of which more than 400,000 live in Syria, Lebanon, and Israel.

Contact with the community for outsiders has been facilitated by the publication of *Adam Magazine*, a bilingual periodical (in Arabic and English). It and the Druze community may be contacted through the Druze Web site at <http://>

Dutch Reformed Church

www.druzenet.org. The American Druze Society and various local Druze communities also have an Internet presence.

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Dutch Reformed Church (South Africa)

The Dutch Reformed Church is one of the two large churches in the REFORMED/PRESBYTERIAN TRADITION operating in South Africa that grew out of the settlement of the Cape of Good Hope by the Dutch in the seventeenth century. The church dates to 1672. After some years, church leaders began to institute missions among both the slave population that developed and the Native population, but they always maintained a very separate existence between the white European membership and the African membership. The church became independent of Holland after the British took control of the Cape Colony at the beginning of the nineteenth century. It held its first synod as an independent body in 1824.

The church spread through South Africa, but experienced two major splits in the middle of the nineteenth century. Issues causing tensions included geography, with a more conservative theology prevalent among settlers in the Transvaal. Arguments developed over whether hymns other than those derived from the biblical Book of Psalms could be used. The Dutch Reformed Church based in the Cape area also adopted a more liberal interpretation of the basic Reformed documents (the Heidelberg Catechism, the Belgic Confession, and the Canons of Dort).

In 1862, the Supreme Court ruled that representatives of the Dutch Reformed congregations outside of the Cape Colony could not sit in the synod of the Dutch Reformed Church. As a result, these congregations severed their formal ties to the church and established separate synods for the Transvaal, Orange Free State, and Natal. Later, a sepa-

rate Dutch Reformed Church also arose for the same reasons in South-West Africa. These five churches remained in a friendly relationship, and in 1907 they formed a federation. They merged in 1962 to constitute the present Dutch Reformed Church (Nederduitse Gereformeerde Kerk).

The Dutch Reformed Church is headed by a general synod, and its congregations divided into presbyteries and synods. In the 1990s it reported 1.3 million members in 1,260 congregations. Missionaries from this church spread across the southern part of Africa in the late nineteenth century and were responsible for what have become independent national churches in Malawi, Zimbabwe, Zambia, Mozambique, Nigeria, Kenya, and Namibia. It has also built a number of social service institutions across South Africa.

As the issue of apartheid gained world attention, the Dutch Reformed Church, defensive of its segregated church life, withdrew from the WORLD COUNCIL OF CHURCHES. Then in 1982, the WORLD ALLIANCE OF REFORMED CHURCHES (WARC) declared apartheid a sin and the theological justification for it that had been offered a heresy. It suspended the membership of the Dutch Reformed Church. In 1997, with the changing events and stances being developed in the post-apartheid era, the WARC readmitted the Dutch Reformed Church to membership, anticipating the church's formal rejection of apartheid. The church is also a member of the REFORMED ECUMENICAL COUNCIL.

Address:

Dutch Reformed Church
P.O. Box 4445
234, Visagiestraat
Pretoria 0001
South Africa
<http://www.ngkerkdrc.co.za/>

Sources:

- Bauswein, Jean-Jacques, and Lukas Vischer, eds. *The Reformed Family Worldwide: A Survey of Reformed Churches, Theological Schools, and International Organizations*. Grand Rapids, MI: William B. Eerdmans, 1999.
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The Lady Grey historic Dutch Reformed Church in South Africa (B. Swanson/TRIP)

East Africa Yearly Meeting of Friends (South)

American representatives of the Society of Friends (now the FRIENDS UNITED MEETING) began mission work at Kaunosi, Kenya, in 1902. Work concentrated in the Kakamega and Bungoma districts in the western part of the country and later extended into the Rift Valley, the Nyanza province, and the two large cities (Nairobi and Mombasa). Over the next four decades, the work grew into the largest yearly meeting (association) of FRIENDS in the world. The East Africa Yearly Meeting became self-governing in 1946 and became responsible for all of the properties formerly owned by the mission in 1964. More recently, it became the source of a set of closely related yearly meetings.

A group of Kenyan Friends under the leadership of Johnstone Namufweli moved into Uganda in 1948 and founded a monthly meeting (congregation) at Kampala. They were joined by others who migrated in the mid-1950s at the invitation of the colonial government. They were set apart as an independent yearly meeting in 1969. In 1952 the government of Tanganyika (now Tanzania) invited Kenyans to relocate there, and some Friends were among those who accepted the invitation. The first group settled in Ikoma in the Musoma District, where the first congregation was established. The Tanzania congregations remained a part of the Kenyan work until 1968, when the Tanzania Yearly Meeting was formed.

In 1973, the work in Kenya was reorganized into nine districts, and the first of what became five yearly meetings (Elgon Religious Society of Friends) established. In 1979 the East Africa Yearly Meeting (South) held its first meeting and is now the largest of the Friends yearly meetings, with some 47,000 members. Yearly meetings are congregational associations that are the basic organization unit among Friends. The East Africa Yearly Meeting (North) (with 13,000 members) and the Nairobi Yearly Meeting (with 4,000 members) were established in 1987. Among the five Kenyan associations, the East Africa Yearly Meeting sponsors the Friends Bible Institute (for the training of pastors) and Friends College, both at Aimosi, while the East Africa Yearly Meeting (South) represents Kenyan Friends as a member of the WORLD COUNCIL OF CHURCHES.

Address:

East Africa Yearly Meeting (South)
P.O. Box 160
Vihaga
Kenya

Source:

Quakers around the World. London: Friends World Committee for Consultation, 1994.

East Java Christian Church (GKJW)

The East Java Christian Church (Gereja Kristen Jawi Wetan [GKJW]) dates to the activities of Christian laypeople operating in East Java early in the nineteenth century. In the 1930s two European laypeople, one a German watchmaker, the other an Indo-Russian farmer, introduced Christianity into the Muslim community around Surabaya. They baptized an initial convert in 1843. During this time, the watchmaker spent several periods in jail for violating the law against proselytizing Muslims. Eventually a small congregation emerged, which in 1850 came under the care of the mission of the Reformed Church of the Netherlands. Over the next generations the mission grew slowly but steadily. In 1931 a synod was organized. At this time there were some twenty-three thousand baptized members, almost all residing in rural areas.

As with other missions in Indonesia, the missionaries remained in control until the Japanese arrived in 1942. The war and period of occupation totally disrupted the church, which took the rest of the decade to recover. Growth began again in the 1950s and resumed its pattern of steady development in what is a predominantly Muslim part of the country. Associated with the church are a set of schools, an orphanage, and a variety of medical facilities.

In the 1990s the church reported 153,000 members in 118 congregations. It is a member of the WORLD COUNCIL OF CHURCHES and the WORLD ALLIANCE OF REFORMED CHURCHES.

Address:

East Java Christian Church
Jalan Shodanchoo Supriadi 18
Malang 65147 Jawa Timur
Indonesia

Source:

Bauswein, Jean-Jacques, and Lukas Vischer, eds. *The Reformed Family Worldwide: A Survey of Reformed Churches, Theological Schools, and International Organizations*. Grand Rapids, MI: William B. Eerdmans, 1999.

Eastern Orthodoxy

Together, the Eastern Orthodox churches constitute one of the three major traditions of Christianity (Roman Catholicism and Protestantism being the other two). Eastern

Orthodoxy emerged as the dominant expression of Christianity in the eastern half of the Mediterranean world in the eastern half of the Roman Empire (which after the fall of Rome in 475 came to be known as the Byzantine Empire), and its organizational focus was on the archbishops at Constantinople (originally Byzantium, later Istanbul), Antioch, Jerusalem, and Alexandria. Greek was the dominant language, as opposed to Latin in the western Mediterranean where after the fall of Rome the bishop of Rome became more and more important, leading the whole Western church as pope. Through the centuries, the organizational unity of Christendom was gradually weakened by theologically divergent churches in Armenia, Egypt, Persia, and lands to the east. Then in the eleventh century, the most significant schism occurred, that between the ROMAN CATHOLIC CHURCH and the Greek Orthodox churches.

Today, Eastern Orthodoxy consists of a number of churches, which are divided nationally and ethnically, but held together in communion through a shared faith, which finds expression in their version of the Nicene Creed. The Eastern Orthodox have a technical theological disagreement with the Roman Catholic Church concerning the place of the Holy Spirit in the Trinity. In the Nicene Creed as recited in Eastern Orthodox churches, belief is affirmed in “the Holy Spirit, who proceeds from the Father.” In the Roman Catholic version of the creed, the phrase “and the Son” is added at this point, so that it reads, “the Holy Spirit, who proceeds from the Father and the Son.” The Eastern church rejected that phrase, believing that it suggested an undue subordination of the Holy Spirit.

The Eastern Church also did not develop the ideal of celibacy of the clergy as in the Roman Catholic Church, though it insists that priests marry before receiving holy orders and that bishops be drawn from unmarried priests (primarily from its monks, who live in ordered communities).

The archbishop of Istanbul, the ecumenical patriarch, is the symbolic focus of the unity of Eastern Orthodoxy. His jurisdiction, the ECUMENICAL PATRIARCHATE, includes Turkey (the former base of the Roman Empire in the East, usually referred to as the Byzantine Empire), parts of Greece, all of Europe not specifically assigned to other jurisdictions, and the Greek-speaking Orthodox in North and South America. The remainder of the Mediterranean is divided between the GREEK ORTHODOX PATRIARCHATE OF ANTIOCH, the GREEK ORTHODOX PATRIARCHATE OF JERUSALEM, and the GREEK ORTHODOX PATRIARCHATE OF ALEXANDRIA AND ALL AFRICA.

Through the centuries a variety of autonomous Orthodox jurisdictions have been recognized, most separating from the Ecumenical Patriarchate as they grew in size and their country asserted its independence. Important Orthodox churches include the RUSSIAN ORTHODOX CHURCH, the Ukrainian Orthodox Church, the Church of Greece, the

BULGARIAN ORTHODOX CHURCH, and the ROMANIAN ORTHODOX CHURCH. There are in addition a number of smaller autonomous jurisdictions.

Also, during the centuries since the schism between the Eastern and Western churches, a variety of Orthodox communities have for various reasons moved back into communion with the Roman Catholic Church and now exist as Eastern Rite Catholic Churches. Such EASTERN RITE churches now parallel most Orthodox jurisdictions.

There are some Orthodox churches that are not in communion with the Ecumenical Patriarchate. Some of these were formed during the twentieth century, as Marxist governments rose in predominantly Orthodox countries. It was the feeling of some members of these churches that they could not remain in communion with bishops who had tacitly offered allegiance to such government authorities. The largest of these anti-Communist Orthodox churches is the RUSSIAN ORTHODOX CHURCH OUTSIDE OF RUSSIA, formed by Russian bishops who were outside of the country at the time of the Russian Revolution and who attempted to reorganize the Russian parishes in the diaspora.

In the late twentieth century, as the Orthodox Church began to participate in the ecumenical movement as expressed in the WORLD COUNCIL OF CHURCHES, the more conservative church leaders saw such relationships as inherently subversive of Orthodox faith and practice. Their protest was focused in the change of most Orthodox Churches from the traditional Julian calendar to the more commonly used Gregorian calendar. The conservative dissenting jurisdictions are generally known as “Old Calendar” churches.

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ECKANKAR

ECKANKAR, also known as “The Religion of the Light and Sound of God,” was founded by Paul Twitchell (c. 1908–1971) in California in 1965. Although it claims to be the oldest religion in the world, its beliefs and practices bear striking resemblances to the Punjabi Radhasoami Tradition, Western esoteric traditions such as those found in the THEOSOPHICAL SOCIETY and Rosicrucianism (the ANCIENT AND MYSTICAL ORDER ROSAE CRUCIS), and certain aspects of the CHURCH OF SCIENTOLOGY. The essence of ECKANKAR lies in its spiritual practices,

which are said to lead the individual into greater union with God and toward becoming a coworker with God. The practices taught by ECKANKAR include singing the mantra “Hu” (an especially holy name for God) and bilocation (soul travel). Eckists believe that they can be in more than one place simultaneously and that many dreams are actually such experiences. ECKANKAR teaches them how to interpret the spiritual meanings of dreams.

Paul Twitchell wrote several books about and for ECKANKAR, including the first volumes of an open-ended canon of ECKANKAR scriptures known as Shariyat-Ki-Sugmad. Twitchell died in 1971 and was succeeded by Darwin Gross, who was in turn succeeded as “Living ECK Master” (spiritual leader and oracle of God) by Harold Klemp in the early 1980s. Under Klemp and ECKANKAR’s president, Peter Skelskey, ECKANKAR relocated its world headquarters from California to Minneapolis, Minnesota, in the late 1980s. The world headquarters includes the Temple of ECK, ECKANKAR’s primary worship center, in Chanhasen, Minnesota. The organization does not publish membership statistics but claims to have tens of thousands of adherents worldwide. It is a nonexclusive religious organization, so many members are also members of other religious groups.

The highest authority in ECKANKAR is the Living ECK Master, and Harold Klemp is considered the 973d such person in world history. ECKANKAR *chelas* (devotees) regard Klemp as their spiritual guide and believe that he appears to them and teaches them in their dreams. Klemp is believed to be in touch with a group of spiritual guides known as the Order of Vairagi Masters. The spiritual teachings and practices of ECKANKAR are determined by Klemp and communicated to the *chelas* via books, correspondence courses, and magazines published by Illuminated Way Publishing Company. ECKANKAR also produces videos, which often feature talks given by Klemp, and these are shown on cable television. ECKANKAR centers exist in numerous cities in North America, Europe, and Africa.

ECKANKAR has endured several controversies since its founding. Paul Twitchell’s autobiography and credibility as a genuine spiritual leader were questioned by at least one scholar. David Christopher Lane’s exposé of Twitchell and ECKANKAR, entitled *The Making of a Spiritual Movement: The Untold Story of Paul Twitchell and ECKANKAR*, has plagued ECKANKAR since its first publication in the late 1970s. Controversy surrounded the departure of Darwin Gross and his succession by Harold Klemp. Many Minnesotans initially objected to the building of ECKANKAR’s temple in suburban Minneapolis, claiming that a cult was appearing in their midst. However, under Klemp’s capable leadership, ECKANKAR has managed to survive these controversies and settled into a more stable life among the West’s relatively new alternative religions.

Address:

ECKANKAR
P.O. Box 27300
Minneapolis, MN 55427
<http://www.eckankar.org>

Roger E. Olson

Sources:

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- Lane, David Christopher. *The Making of a Spiritual Movement: The Untold Story of Paul Twitchell and ECKANKAR*. Del Mar, CA: Del Mar Press, 1993.
- Olson, Roger E. “ECKANKAR: From Ancient Science of Soul Travel to New Age Religion.” In *America’s Alternative Religions*, edited by Timothy Miller. Albany: State University of New York Press, 1995.
- Twitchell, Paul. *ECKANKAR: The Key to Secret Worlds*. Minneapolis: Illuminated Way Publishing, 1969, 1987.

Ecuador

Ecuador has been inhabited for thousands of years by a variety of Native peoples, the most prominent being the Quichua (or Quechua), whose northern center was at Quito. In the fifteenth century, these peoples were united into the Inca Empire. In 1534, the Spanish conquistadors found an Inca world weakened by leadership succession differences and captured Quito. Ecuador was subsequently incorporated into the Viceroyalty of Peru, where it remained until 1717, when it was transferred to the new Viceroyalty of New Granada (which included Colombia, Venezuela, and Panama).

Spanish rule in Ecuador was ended in 1822 with the victory of forces under Antonio José de Sucre. In 1830, Ecuador withdrew from Greater Colombia and became an independent nation. The country continued under the leadership of an oligarchy of large landowners. Their stranglehold on the country prevented land reform, and

Status of religions in Ecuador, 2000-2050

Followers	2000			2025	2050
	total	%	rate		
Christians	12,340,000	97.6	2.09	17,231,000	20,076,000
Roman Catholics	11,900,000	94.1	2.02	16,500,000	19,200,000
Protestants	240,000	1.9	2.64	430,000	620,000
Independents	225,000	1.8	3.47	500,000	750,000
Nonreligious	173,000	1.4	4.17	400,000	900,000
Ethnoreligionists	66,200	0.5	1.89	75,000	85,000
Atheists	17,700	0.1	2.38	29,000	50,000
Baha'is	15,600	0.1	0.80	15,000	15,000
Buddhists	13,300	0.1	1.71	17,500	24,000
Chinese folk-religionists	12,300	0.1	1.57	15,000	18,500
Jews	3,800	0.0	1.21	4,200	5,000
Muslims	1,700	0.0	3.67	4,000	9,000
other religionists	2,800	0.0	2.00	5,000	7,500
Total population	12,646,000	100.0	2.11	17,796,000	21,190,000

their ineptitude led to the loss of parcels of the country to its neighbors. Present-day Ecuador represents approximately 20 percent of the original territory at the time of independence from Spain.

In 1979, Ecuador adopted a new constitution, which gave it democratic government, but its stability has been challenged by both the armed forces and U.S. foreign policy.

The Quichua people make up some 40 percent of the present population of Ecuador. However, it is among the various smaller ethnic groupings in the most remote parts of the country, especially in the headwaters of the Amazon, that traditional religion has survived.

The Spanish introduced the ROMAN CATHOLIC CHURCH in the 1530s, and a diocese was established at Quito in 1545. Making use of the infrastructure of the Incas, both Spanish authority and the Catholic faith was established across the land. Following the initial diocesan synod in 1595, a program of evangelizing the Amazon began. Steady progress in Christianizing the land was pursued through the eighteenth century; however, the country's independence from Spain brought problems. The church's dependence upon Spain for priests and financial support led to a sharp cutback in services delivered.

Problems were somewhat relieved by the concordat between Rome and Quito in 1862, but anticlerical forces in control of the government repudiated the concordat in 1895. Church lands were appropriated by the government in 1908. The church's problems, especially in pastoral leadership, have led to the development of a popular folk Catholicism, which integrates many elements of traditional Native culture, often including many elements of traditional religious thought and practice.

The church has also traditionally identified with the ruling Spanish elite and was thus unprepared to deal with the radical program introduced by the bishop of Riobamba, who identified his diocese with the rights of the Quichua and other Native peoples and who introduced a broad range of programs to not only draw them closer to the church but to bring reforms to the secular society in the rural regions. By the mid-1970s, he was being excluded from meetings of the other bishops, but he was able to retain the support of Rome.



In the face of almost total Catholic hegemony in Ecuador, James Thompson (1788–1854), the agent of the British and Foreign Bible Society, initiated a Protestant presence in the country. His trip through the country in 1824 did not, however, bear fruit until 1896, when the Gospel Missionary Union sent three missionaries, who were able to take advantage of the opening provided by the repudiation of the country's concordat with the Vatican. They initiated work along the Pacific coast and inland among the Jivaro, but had their greatest success among the Quichua in the Andes highlands. The work matured as the Evangelical Missionary Union Church, the largest non-Catholic church in Ecuador.

The CHRISTIAN AND MISSIONARY ALLIANCE (CMA) opened work in 1897, the only other Protestant or FREE CHURCH group to arrive before the turn of the century. The SEVENTH-DAY ADVENTIST CHURCH started work in 1905. It was the only group other than the CHRISTIAN BROTHERS to begin work prior to World War II. After World War II, Ecuador became a major focus of Evangelical Christian missions in South America, in part due to the attention brought by the work of the World Radio Missionary Fellowship. In 1931, Clarence Jones and Reuben E. Larson, both of CMA background, began Ecuador's first radio station with a 250-watt transmitter in Quito. HCJB, or the Voice of the Andes as it is best known, was the first religious radio station outside of the United States.

After World War II, as other groups developed their own radio ministries, they gave support to HCJB and used it to build their various mission activities. The most famous incident associated with the station occurred in the 1950s,



The interior of the Church of San Luiz in Otavalo, Ecuador (J. Pugh/TRIP)

beginning with the murder of five CMA missionaries who, with the assistance of HCJB, had pioneered work among the Auca people. Their deaths were widely reported and debated in Evangelical circles, as was the move of the wife and sister of two of those who were killed to Auca land and the eventual conversion of the people who had murdered the missionaries.

Among the groups to come to Ecuador in the post-war period was the INTERNATIONAL CHURCH OF THE FOURSQUARE GOSPEL, a Pentecostal body that found immediate response. Twenty years after its arrival in 1953, it had become the second largest non-Catholic church in the country, though rivaled by the United Pentecostal Church, which entered only a few years later. Several older American denominations—the Evangelical and Reformed Church (now a constituent part of the UNITED CHURCH OF CHRIST), the Presbyterian Church in the U.S. and the United Presbyterian Church in the U.S.A. (both now constituent parts of the PRESBYTERIAN CHURCH [U.S.A.]), and the Evangelical United Brethren (now a constituent part of the UNITED METHODIST CHURCH)—combined resources in 1945 to create the United Andean Mission. Although they intended to launch work in several countries, work has been limited to Ecuador with only modest suc-

cess, though their various medical, agricultural, and educational efforts have been well received.

A number of indigenous Ecuadorian churches have emerged, including the Church of the Holy Spirit (1967), the Universal Independent Church of Christ (1970), and the Voice of Jesus Christ Church, all Pentecostal groups. Most recently, the Association of Indian Evangelical Churches has become the largest Protestant or FREE CHURCH in the country, the only one with more than 100,000 adherents.

Interdenominational work began with the Inter-Mission Fellowship, which included a spectrum of Protestant missionary efforts. It was superseded by the Ecuador Evangelical Fellowship in 1965, a reflection of the emergence of autonomous Ecuadorian denominations. The fellowship was the site of tensions between those groups more oriented to Evangelicalism and those more closely related to the WORLD COUNCIL OF CHURCHES (WCC) and the broader ecumenical scene. At present there is no ecumenical group related to the WCC, while the more evangelical churches are united in the Confraternidad Evangélica de Chile, which in turn is associated with the WORLD EVANGELICAL ALLIANCE. There is a small Jewish community in Ecuador, whose approximately one thousand members are found

primarily in Quito and Guayaquil. There are more than five thousand Chinese, many of whom continue in their Buddhist and Taoist faith. The BAHÁ'Í FAITH, introduced at mid-century, has experienced a growth period, especially among some of the Native people and those of African descent.

Although Quito was a magnet for Evangelical Christians, it has not drawn missionaries of the new religions in great numbers. The ANCIENT AND MYSTICAL ORDER ROSAE CRUCIS (usually known as the Rosicrucians) has had a lengthy presence.

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Ecumenical Patriarchate/ Patriarchate of Constantinople

After the Emperor Constantine moved the Roman imperial capital to the town of Byzantium in 330 and renamed it New Rome or Constantinople, the church of that city took on new importance. Thus the First Council of Constantinople in 381 elevated it to a patriarchal rank second only to Rome. The Council of Chalcedon in 451 expanded the boundaries of the patriarchate and gave it jurisdiction over bishops of dioceses in "barbarian" lands. For the next thousand years, the church of Constantinople was the center of the church in the Eastern Roman Empire (usually referred to as the Byzantine Empire). It also presided over expansive missionary activity into the Balkans and the Slavic lands to the northeast. After the schism with the ROMAN CATHOLIC CHURCH of the West in the eleventh century, Constantinople assumed the first rank among the Eastern Orthodox churches. The steady decline of the Byzantine Empire was hastened by the brief Latin conquest by crusaders in the thirteenth century and the gradual encroachment of the Ottoman Turkish armies.

The fall of Constantinople to the Turks in 1453 ironically enhanced the authority of the patriarchate dramatically. Although its territory had been reduced on the eve of the conquest to the small remnants of the Byzantine empire, the Ottoman sultans established a new millet (administrative) system, which gave the patriarchate civil as well as religious authority over all the Orthodox Christians within their vast

empire. Then, when the Ottoman Empire went into decline and new Christian states emerged in the Balkans in the nineteenth century, the patriarchate began to give up its ecclesiastical authority there and granted autocephalous status to the new churches in those countries. A small Greek kingdom gained independence in 1832, and in the wake of that independence, the expansion of the kingdom in the wake of the Balkan Wars of 1912–1913, and an extensive exchange of populations between Greece and Turkey in the 1920s, the great majority of the Greek-speaking faithful of the patriarchate have been transferred to the autocephalous ORTHODOX CHURCH OF GREECE. Anti-Greek rioting in Istanbul (the modern Turkish name of the city) in the 1950s precipitated another exchange of populations, such that now fewer than five thousand Greeks remain in Turkey itself.

Nevertheless, the Patriarchate of Constantinople retains jurisdiction over the semi-autonomous Orthodox Church of Crete as well as the Orthodox dioceses in the Dodecanese Islands and the monastic republic of Mount Athos, all of which are in Greece. The Greek Orthodox in the so-called Diaspora also come under the patriarchate's jurisdiction, notably including the faithful in the Americas, Australia, and Western Europe. The total membership has been estimated at 3.5 million. It administers a number of theological institutions in Greece and elsewhere.

Today the Ecumenical Patriarchate of Constantinople is seen as the first in honor of the autocephalous Orthodox churches and a point of unity among them, with the patriarch's role defined as *primus inter pares*, first among equals. The patriarchate does not have the authority to intervene in the internal affairs of the autocephalous churches, but it does coordinate pan-Orthodox activities, such as decisions to participate in ecumenical dialogues with other Christian bodies. Occasionally it calls the Orthodox churches together for common action when problems arise. The patriarchate is governed by a permanent twelve-member Holy Synod, which is presided over by the Ecumenical Patriarch. The patriarchate's position in Istanbul remains precarious. The Turkish government closed down its only theological school on the island of Halki in 1971, and the tiny Greek community undergoes periodic harassment. But in 1989 the patriarchate was able to dedicate a new administrative center to replace the one that had been destroyed by fire in 1941. This gave it the capacity to fulfill its role more effectively and to host important church events.

Address:

Ecumenical Patriarchate of Constantinople
His Holiness Bartholomew, Archbishop of Constantinople
Rum Patrikhanesi
34220 Fener-Istanbul
Turkey
<http://www.patriarchate.org>

Ronald Roberson

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Églises Baptistes de la RCA

Baptists entered French Equatorial Africa in the 1920s through the efforts of a fundamentalist Baptist missionary, William C. Haas (1873–1924). Haas had been a missionary in the Belgian Congo with the interdenominational Africa Inland Mission, but in 1920 founded an independent Baptist missionary society called Baptist Mid-Missions (now headquartered at 7749 Webster Rd., Cleveland, OH 44130). Haas joined the first missionary team that established a mission in what is today the Central African Republic (CAR) in 1921. They established initial stations at Sibut, Crampel, and Bangasou, where Haas was buried after his death in 1924.

The mission had steady growth over the next generation, and by the 1960s it had founded over a hundred churches. It also had established a hospital and six medical dispensaries. In pursuit of its educational ministry, it owns a printing press and has opened several bookstores. Its two bible schools and seminary have assisted the development of indigenous leadership. It has contributed to the larger effort of translating the Bible into African languages by publishing the Bible for the Sango people. Its workers translated the New Testament and cooperated with the Grace Brethren Mission on the Old Testament.

In 1963, the mission was organized as the Association of Baptist Churches. The work was hampered by the discovery of some moral problems among the leadership, and the association was dissolved in the 1970s. In 1996, it reorganized under its present name. The work has continued to grow, and by the mid-1990s it reported 6,000 members in 375 churches. It is the largest non-Catholic religious group in the CAR.

The Églises Baptistes has its headquarters at Bangui. As a fundamentalist group, it has no connection with either the BAPTIST WORLD ALLIANCE or the WORLD COUNCIL OF CHURCHES. Baptist Mid-Missions remains an independent society, but has the recommendation of the General Association of Regular Baptist Churches, from which it draws

much of the resources that it uses to continue its support of the Églises Baptistes. In 1998, it reported 41 associated personnel in the CAR. An account of the work is found at the Baptist Mid-Missions Web site at <http://www.bmm.org/Fields/car.html>.

Two schisms of the Églises Baptistes led to the formation of the Union Fraternelle des Églises Baptistes (1977) and the Association des Églises Baptistes Centrafricaines.

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Egypt

Egypt, considered by many Westerners as the cradle of their civilization, was for millennia the home to a flourishing religious tradition (a tradition whose belief and practice lie beyond the reach of this encyclopedia). That religion, which in a revisionist form has reappeared outside of Egypt in Neo-Paganism, was in stages replaced by Christianity and then Islam, whose entrance into the Nile Valley initiated the modern religious history of the region.

Egypt was incorporated into the kingdom of Alexander the Great (356–323 B.C.E.) and afterwards came under the Ptolemaic dynasty, which continued to rule until Egypt became a Roman province (31 B.C.E.). It remained within the Roman Empire through its transformation into the Byzantine Empire until the Arab conquest in 642. The Arabs imposed their language and created the most definitive break with the country's ancient past.

In the tenth century, the Arabs were replaced by the Fatimids, Ismaili Muslims who had emerged at the end of the prior century in Tunisia and spread across North Africa. The Fatimids established their capital in Cairo and established the famed Al-Azhar University. The Fatimid Empire extended from Palestine to Tunis but in the twelfth century was weakened by war with the Christian crusaders. In 1171, the Arabs were able to drive the Fatimids from power and

Status of religions in Egypt, 2000–2050

Followers	2000			2025	2050
	total	%	rate		
Muslims	57,780,000	84.4	2.01	81,170,000	96,869,000
Christians	10,346,000	15.1	1.70	13,710,000	16,650,000
Orthodox	9,317,000	13.6	1.60	12,000,000	14,000,000
Protestants	550,000	0.8	3.24	780,000	1,200,000
Independents	225,000	0.3	2.84	509,000	850,000
Nonreligious	325,000	0.5	3.96	700,000	1,250,000
Atheists	63,600	0.1	2.04	100,000	150,000
Baha'is	5,800	0.0	1.43	8,000	12,000
Jews	1,400	0.0	1.23	1,500	1,800
Hindus	680	0.0	1.29	1,000	1,600
Total population	68,470,000	100.0	1.97	95,615,000	114,844,000

reestablish themselves as the dominant force in the land. They held sway until 1517, when the rising Ottoman (Turkish) Empire assumed control.

Formally, Egypt remained a part of the Ottoman Empire into the nineteenth century. In 1805 an Albanian, Muhammad Ali, seized control and began the process of modernization. In the 1860s, Egypt gained a degree of autonomy, but it had already become the object of economic forces operating out of Western Europe. It had joined with the French to create the Suez Canal but in 1874 sold its interest in the canal to pay its debts to the British. In 1882 the British landed an occupation force, and in 1914 Egypt became a British protectorate. Though the protectorate was officially discontinued in 1922, the British presence continued in force through World War II, when Egypt was a staging area for Allied opposition to the Germans in North Africa.

In 1948, the weakened rulers of the country, who claimed royal prerogatives, were overthrown in a coup led by Colonel Gamal Abdel Nasser (1918–1970). Nasser installed a secular government. He created an international crisis by successfully nationalizing the Suez Canal in 1956. Two years later he united Egypt with Syria in the short-lived United Arab Republic (1958–1961). Nasser's last years were overshadowed by the Israeli defeat of Egypt in the 1967 Six-Day War. His successor, Anwar Sadat, reoriented Egypt toward the West and worked out an agreement with Israel, both of which led to his assassination in 1981. He was succeeded by the present president, Hosni Mubarak.

Christianity looks to the account of Mary and Joseph fleeing to Egypt with the infant Jesus (Matthew 2:14–15) as the beginning of Christianity in the country. Then, according to tradition, after the church was established in Jerusalem, St. Mark was sent to Egypt where the first Christian Church was called together in Alexandria. Over the next centuries, the church spread through the Nile Valley, and the successive bishops of Alexandria became major participants in the evolution of Christian theology through the fifth century. Egypt was also among the first places that Christian monasticism emerged as an important part of church life.

Egyptian Christians faced a major crisis in the middle of the fifth century; as part of the larger theological project of



defining the nature of the Trinity, the Christian movement was concerned with defining the nature of Christ. Christ's two natures (human and divine) were defined by the Council of Chalcedon in 451. The Egyptian leadership rejected the formula espoused by Chalcedon and were labeled Monophysites (from the Greek for "one nature") by those who accepted Chalcedon (who in Egypt were called Melkites). The theological battle continued over the next centuries, during which time the majority of the Christians in Egypt were united in their refusal to acknowledge the Chalcedonian position (while claiming that they fully accepted the Nicene Creed and were not Monophysites). Nevertheless, the Egyptian Church broke relations with the rest of the Christian world, especially the patriarch in Constantinople (the ECUMENICAL PATRIARCHATE OF CONSTANTINOPLE being the nominal center of Eastern Orthodoxy).

Christian history was then interrupted by the Arab invasion in the seventh century and the entrance of Islam. Christianity was most negatively affected by the subsequent warfare between Egypt, the Muslims headquartered in Baghdad, the Byzantine Empire, and the Crusaders. Many Christians converted to Islam; however, the weakened COPTIC ORTHODOX CHURCH, as it was then called, survived, and eventually the Egyptian Christians became a recognizable subgroup in Egyptian society.

Islamic history also followed a somewhat disjunctive course, beginning with the Ismaili Fatimid rulers in 969. The Fatimid Caliph established the new city of Cairo as his capital and in 1072 founded Al-Azhar University. The Ismailis represented a form of SHI'A ISLAM that looked for leadership of the Muslim world in the descendants of



Muhammed Ali Mosque, Cairo (Corel)

Muhammad through his daughter Fatima and son-in-law Ali. They split with the main body of Shiites in the eighth century when the heir to the throne, Ismail, the son of Imam Ja'far al-Sadiq, died before he could assume authority. Most Shiites threw their support to Ismail's brother, but the Ismailis recognized the descendents of Ismail as the beginning of a new line of imams. The new lineage was named after Fatima.

The Ismailis also proposed the belief that prior to the end of time, a seventh prophet (Muhammad being the sixth) would arise. This prophet, the Mahdi, from the Arabic for "rightly guided," was expected to bring no new revelation, but to bring political unity.

In 1021, a Fatimid prince was declared Ismail resurrected and the one prophesied to overthrow the Arab ruler, a follower of Sunni Islam, then ruling from Baghdad. He failed

to accomplish his assigned task, and the resulting splintering of the Ismailis contributed to the weaknesses that led to their overthrow in 1171. Among the groups emerging from the Ismailis was the mystical Tawfiyya Sufi Brotherhood.

Although the reestablishment of Arab leadership in Egypt did not mean the disappearance of the Ismailis, they did move into a minority status, while the Sunni Muslims took the lead. Sunnis are split among the major schools, with the SHAFIITE and MALIKITE SCHOOLS dominating in the north and the HANAFITE SCHOOL in the south.

Islam, in its several factions, remains the faith of more than 80 percent of Egypt's 68 million citizens. In the post-Nasser era, Islam in Egypt has developed a set of structures that now offer leadership to the religious community. The Supreme Council for Islamic Affairs has the assigned purpose of spreading Islam in Egypt and around the world. To that end it prints literature in a number of languages and makes grants for the construction of mosques and the education of youth. Al-Azhar University is one of the leading Muslim centers of higher learning in the world, and its scholars are called upon to make decisions concerning disputed questions in the Muslim community. Reorganized in 1961, it has developed a school for the training of females, a training institute for future Muslim leaders from around the world, and radio and printing facilities to assist the spread and purifying of Islam. Finally, the Council for Islamic Studies has as its purpose the vivification of Islamic culture. Both the university and the council have been strongly opposed to the more politically radical elements (often lumped together under the term Islamic Fundamentalism) in Egypt.

Egypt was the originating point of the Muslim Brotherhood, a conservative group allied with the WAHHABI leadership in Saudi Arabia. The brotherhood gained political clout each time the Saudi government put money into the financially ailing Egyptian economy. It has advocated the institution of Islamic law as the law of the land, but has lost considerable support since individuals associated with it were deemed responsible for Sadat's death. Mubarak has banned all overt political activity by the brotherhood, while developing friendly relations with the United States. Under Mubarak the country has become more secular, at the same time resisting any attempt to return to the socialist policies favored by Nasser.

Egyptian Christianity entered the modern world in two main forms, the COPTIC ORTHODOX CHURCH and the much smaller GREEK ORTHODOX PATRIARCHATE OF ALEXANDRIA AND ALL AFRICA (in communion with the ECUMENICAL PATRIARCHATE OF CONSTANTINOPLE). Then, in the seventeenth century, the ROMAN CATHOLIC CHURCH entered Egypt through missionary activity instituted by the Capuchins and JESUITS. While building up Latin Rite congregations, the spread of Catholicism also led to the

formation of the Eastern Rite COPTIC CATHOLIC CHURCH. As Egypt's population diversified, congregations of the MARONITE CATHOLIC CHURCH and the MELKITE CATHOLIC CHURCH also emerged (as have congregations of a variety of Orthodox churches, such as the RUSSIAN ORTHODOX CHURCH and the ARMENIAN APOSTOLIC CHURCH).

Protestants opened work in 1854 through the efforts of the United States-based Associate Reformed Presbyterian Church (now a constituent part of the PRESBYTERIAN CHURCH [U.S.A.]). Their proselytizing activity, primarily among Coptic Christians, led to the formation of the Coptic Evangelical Church, now known as the EVANGELICAL CHURCH—SYNOD OF THE NILE. Other independent Evangelical churches and missionary agencies launched missions, among the most substantive being that of the FREE METHODIST CHURCH in 1899. The work of Evangelicals was disrupted by the wars in 1956 and 1967, when foreign missionaries had to leave the country. Several missionary agencies reassigned their missionaries to more friendly locations. Among the churches retaining at least a presence in the country are the CHRISTIAN BROTHERS (since 1869) and the CHURCH OF GOD (CLEVELAND, TENNESSEE). Many of the Evangelical groups have their base among expatriates (especially Greeks and Lebanese) living and working in Egypt.

Anglicans began work in 1847, and their parishes are now part of the EPISCOPAL CHURCH IN JERUSALEM AND THE MIDDLE EAST, based in Israel.

Egypt, of course, plays a major role in the beliefs of Judaism, and there has been a significant Jewish community in Egypt at least since the fifth century B.C.E. It was in Egypt that the Hebrew Torah was translated (around 250 B.C.E.) into Greek, a work known as the Septuagint translation. That community survived through the years of Roman and then Muslim rule until 1948. After the establishment of the state of Israel, most of Egypt's Jews migrated, especially spurred by the hostility directed toward them following the wars in 1956 and 1967. At present only some two hundred Jews remain in Egypt, supplemented by a small expatriate community that has recently emerged in Cairo. There are four Jewish synagogues in the Cairo metropolitan area.

Few of the newer twentieth-century religions have tried to colonize Egypt. Although Buddhists speculate on the possibility that Buddhist missionaries reached Egypt in ancient times, there are no known Buddhist centers in the country at present. There is a small community of the BAHAI FAITH, but no Hindus, Sikhs, or representatives of the new religious movements (though it is likely that some of these groups are represented by members in the expatriate community).

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Ekalesia Niue

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Ekalesia Niue

The Ekalesia (Church) of the tiny island nation of Niue was initiated by missionaries from Samoa sent by the LONDON MISSIONARY SOCIETY in the 1840s. They were joined by Europeans in the 1860s, first William George Lawes (1839–1907) in 1861 and his successor Frank E. Lawes in 1868. The Lawes brothers organized the mission along Congregationalist lines and trained missionaries who later went to Papua and launched the church there. In successive decades, the church developed a close relationship with the Congregational Union of New Zealand. At the same time, the country of Niue developed strong ties to New Zealand. Fifteen thousand Niueans now reside in New Zealand, and Niueans have special citizenship rights there.

The mission in Niue became independent in 1966. It has congregations in New Zealand, and a continuing relationship to the Congregational Union of New Zealand and the PRESBYTERIAN CHURCH OF AOTEAROA NEW ZEALAND, which also has congregations in Fiji with Niuean members.

The Ekalesia Niue includes as members 1,675 of the island’s 2,300 residents. It is a member of the WORLD ALLIANCE OF REFORMED CHURCHES.

Address:

Ekalesia Niue
P.O. Box 25
Alofi
Niue
via New Zealand

Source:

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El Salvador

El Salvador, known as Cuscatlán (Land of the Jewel) by the indigenous peoples, is the smallest of the Spanish-speaking countries in Central America, bordered by Guatemala, Honduras, and Nicaragua in the north, east, and south, respectively. It, unfortunately, has the most severely degraded

environment in the region, and 70 percent of the country’s large peasant population continue to live in poverty.

By 1525, Pedro de Alvarado, one of the cruelest of the Spanish conquistadors, had subdued—with extreme brutality—most of the indigenous population of Central America. The territory of El Salvador became part of the Captaincy-General of Guatemala during the Spanish colonial period, and for some time after independence was part of a federated Republic of Central America (1821–1838), achieving its full independence in 1838. The nation experienced a series of political struggles, assassinations, and revolutions until 1886, when conservative rule brought about political stability for the next forty-five years. During this period communal Native lands were privatized, coffee became the main crop, and the coffee oligarchy consolidated its control of the country’s political, economic, and social life, an oligarchy dominated by the legendary “Fourteen Families.”

The oligarchy and the army—the National Guard was created in 1922—have historically stood behind the democratic facade that this country has erected, based on a series of constitutions since independence. Political competition among the elite and a series of brutal military dictatorships created a long history of repression by the army, which alienated members of the small middle class and generated decades of discontent among the masses. A series of popular uprisings during the 1930s resulted in the infamous “Massacre of 1932,” in which about 30,000 people were brutally murdered by the army. The history of corruption and repression by the nation’s “public security forces” continued unabated for decades. During the 1970s opposition leaders organized a revolutionary movement that led to a civil war, beginning in 1979, against a despotic regime that was supported by the U.S. government.

During this civil war, the international press reported a series of massacres that began to sway public opinion in the United States against the U.S. government’s support of the Salvadoran government. Most important was news of the Roman Catholic priests who were killed during the period 1977–1991, including the priest Rutilio Grande (1977),

Status of religions in El Salvador, 2000-2050

Followers	2000			2025	2050
	total	%	rate		
Christians	6,122,000	97.6	2.06	8,755,000	10,608,000
Roman Catholics	5,723,000	91.2	2.07	8,000,000	9,600,000
Independents	710,000	11.3	2.59	1,200,000	1,550,000
Protestants	530,000	8.4	2.40	940,000	1,300,000
Nonreligious	93,800	1.5	2.96	200,000	460,000
Baha'is	27,700	0.4	3.32	60,000	100,000
Ethnoreligionists	21,900	0.4	3.18	30,000	42,000
Atheists	5,100	0.1	1.92	8,500	15,000
Muslims	1,800	0.0	1.30	2,500	4,000
Chinese folk-religionists	780	0.0	1.13	900	1,100
Buddhists	600	0.0	1.09	750	1,000
Jews	560	0.0	1.23	700	800
other religionists	1,900	0.0	2.44	3,500	5,000
Total population	6,276,000	100.0	2.08	9,062,000	11,237,000

Archbishop Oscar Arnulfo Romero (1980), and six Jesuit priests (1989) at the University of Central America. Then, in 1980, four Catholic nuns and lay workers were raped and killed by the military, which occasioned a temporary suspension of U.S. military aid. Most of the massacres ended in 1992 with the signing of a UN-sponsored Peace Accord. Subsequently, the military and police forces were purged, but only a few were brought to trial. El Salvador has witnessed progress toward greater economic and political stability during the 1990s and into the twenty-first century, despite the fluctuations of the world economy.

The country's religious landscape has been divided since the early 1900s, as scores of Protestant missionary agencies have gained a beachhead. That situation was exacerbated in the 1960s with the emergence of a strong national Evangelical movement, which has challenged the historically dominant position of the ROMAN CATHOLIC CHURCH in El Salvador.

Also, since the 1920s, the Catholic Church has been increasingly divided internally between those who have supported the status quo—the conservative alliance of church and state—and those who have supported a more liberal and progressive agenda, based on defending the human rights of the marginalized sectors of society—an agenda termed the “Preferential Option for the Poor” in the language of the Second Vatican Council and the Medellín Council of Latin American Bishops, held in the 1960s. More recently, the Catholic CHARISMATIC MOVEMENT has presented a third option to many Roman Catholics, whose families have been torn apart by armed conflict and forced geographical relocation due to the civil war and by internal conflicts between conservatives, liberals, and progressives, both in the political and religious arenas.

The history of Protestantism in El Salvador is distinct from other Central American countries, in that pioneer foreign mission efforts were directed toward the Spanish-speaking population from the very beginning. In other republics, the presence of English-speaking immigrants, largely West Indians, often served as a cultural and linguistic bridge for new missionaries prior to engaging in ministry to the Spanish-speaking or Indian populations.



The earliest Protestant groups to enter El Salvador were the newly formed Central American Mission (now known as CAM International), whose first missionaries arrived in 1896, the California FRIENDS Mission (Quakers) in 1902, the American Baptists in 1911, and the SEVENTH-DAY ADVENTIST CHURCH in 1915, in addition to an independent Canadian Pentecostal missionary, Frederick Mebius (1869–1944), who arrived in 1904.

By 1936, these Protestant church bodies were well established in El Salvador and had achieved some notable success among the general population of Spanish-speaking mestizos (people of mixed Spanish and Indian blood) and the remnant of early Amerindians who had settled in the territory now known as El Salvador: the Pipil (Uto-Aztecan), the Lenca (Micro-Chibchan, the largest Indian group in the country), and the Kekchí (Mayan). The Quakers developed an extensive ministry among the Kekchí in a region known as the Three-Nation Triangle (El Salvador, Guatemala, and Honduras), which includes northwestern El Salvador. However, the Quakers have not prospered as well as other Protestant groups in El Salvador.

Despite numerous stages of growth and decline, the CAM-supported association of churches has become one of the largest non-Pentecostal denominations in the country. From the establishment of its first church in 1898 in Ila-pango, near San Salvador, this independent fundamentalist denomination had planted 21 churches and 83 mission stations in eight of the country's 14 departments by 1936, largely due to the efforts of a team of U.S. missionaries and Salvadoran pastors. In 1935, the CAM-related churches were organized under a national council of leaders and

became known as the Evangelical Church of El Salvador. By 2000, it had about 16,700 members and 340 churches and missions.

The American Baptist Home Mission Society (now an integral part of the AMERICAN BAPTIST CHURCHES IN THE U.S.A.) entered El Salvador in 1911, where it soon developed strong educational and church work, especially in San Salvador and Santa Ana. By 1936, a chain of churches and mission stations, many completely under national leadership, had been established, and work had begun among the Pipil in the western coastal region, near Santa Ana. The BAPTIST ASSOCIATION OF EL SALVADOR was organized in 1934, and by 1992 reported 51 congregations and 4,975 members. It is the only church headquartered in El Salvador that is a member of the WORLD COUNCIL OF CHURCHES. In the 1970s, several other Baptist groups began work in El Salvador: the SOUTHERN BAPTIST CONVENTION and the Baptist International Mission, which combined had 65 congregations and 12,714 members.

In 1915 the Seventh-day Adventist Church sent a missionary couple to El Salvador, and in 1916 their first church was established in San Salvador. However, the Adventists only reported 5 churches and 325 members in 1936, an effort that was curtailed probably because of competition from the growing Pentecostal movement. In 2000, this denomination of the Adventists had 195 congregations and about 29,200 members. Three other Adventist-related bodies also exist in El Salvador: the SEVENTH DAY ADVENTIST REFORM MOVEMENT, founded in 1956, the Church of God–Seventh Day and the Israelite Church of God.

In 1904, two years prior to the Pentecostal revival in Los Angeles, Frederick Mebius began one of the earliest Pentecostal movements in Latin America, known as the Apostolic Churches of the Apostles and Prophets. The controversial Pentecostal doctrine preached by Mebius and his Salvadoran assistants brought him into conflict with leaders of the CAM-related churches, the American Baptists, and the Adventists. Mebius and his helpers traveled throughout the countryside in an itinerant preaching ministry that by 1930 produced 25 loosely organized congregations, known as the Free Apostolic Churches of the Apostles and Prophets. Several splinter groups soon appeared—the Apostolic Church of the Apostles and Prophets (1935) and the Apostolic Church of the Upper Room (1930s). Two other groups follow in this same tradition, the Apostolic Church of God in Christ (1950) and the Apostolic Church of the New Jerusalem (1977), as well as many independent congregations. The largest of these, the Apostolic Church of the Apostles and Prophets, reported 300 congregations and about 48,400 members in 2000.

After the arrival of the ASSEMBLIES OF GOD in El Salvador in 1929, efforts were made to bring some order to this assortment of independent Apostolic churches, but this attempt was only partially successful. In 1930, 12 of these

churches became founding members of the Assemblies of God, whose missionaries had entered the country at the request of Francisco Ramírez Arbizu, one of the leading pastors in the Free Apostolic Movement. However, most of the Free Apostolic leaders remained independent. The Assemblies of God later enjoyed a phenomenal period of growth, attributed to the employment of indigenous church principles during the administrations of Ralph D. Williams (1902–1982) and Melvin Hodges (1909–1988). In 1992, the Assemblies of God reported some 123,442 members and 1,250 churches, making it the largest Protestant denomination in the nation.

As might be expected, the Assemblies of God have not been immune to schismatic movements, with several splits occurring during the 1960s, including the Pentecostal Evangelical Union (1954), the Evangelical Mission of the Holy Spirit (1960), the Garden of Eden Evangelical Church (1962), the Evangelical Mission of the Voice of God (1969, the largest of these groups), and the Evangelical Pentecostal Church of El Salvador (1974).

The arrival of the CHURCH OF GOD (CLEVELAND, TENNESSEE) in El Salvador in 1940 brought H. S. Syverson, the general overseer of the Church of God in Central America, in contact with Mebius, who agreed to work together under the auspices of the former, although there were some obvious doctrinal differences between the two church traditions. Nevertheless, Mebius worked with the Church of God for several years, until his death in 1944 at an advanced age. By 1980, this denomination reported 191 congregations and about 12,000 members; in 1992, the work had grown to 392 congregations and 19,281 members.

Additional Pentecostal denominations also entered El Salvador in the period 1950–1980. The Pentecostal Church of God of New York and the Pentecostal Church of God of Puerto Rico, both with historical ties to the Assemblies of God, arrived in 1966. The Prince of Peace Evangelical Church from Guatemala began work in the early 1960s. The Elim Christian Mission from Guatemala arrived in the late 1970s. The CHURCH OF GOD OF PROPHECY, called the Universal Church of God of Prophecy in El Salvador, arrived in 1950, but its progress has been slowed by several divisions: the Church of God Holy Zion (1952), the Fountain of Life Church of Prophecy (1969), the Fundamental Church of God of Prophecy (1972), the Holy Zion Church of God of Prophecy (1974), and the City of Zion Church of God of Prophecy (also in 1974). In 1992, the Pentecostal Church of God (New York) reported 58 churches and 5,665 members; the Universal Church of God of Prophecy had 92 churches and 5,151 members; the Fountain of Life Church of Prophecy had 74 churches and 6,727 members; and the Prince of Peace Church reported 430 churches and 19,111 members. In 2000, Elim Christian Mission had about 110 churches and 23,400 members. Another large Pentecostal denomination

is the Marantha Church of God, which had about 240 churches and 10,200 members in 2000.

The Oneness (“Jesus Only”) Pentecostal Movement is represented in El Salvador by two denominations: the APOSTOLIC CHURCH OF FAITH IN JESUS CHRIST (1948) and the UNITED PENTECOSTAL CHURCH INTERNATIONAL (1975). In 2000, the former had about 32 churches and 1,250 members, and the latter had an estimated 800 churches and 32,100 members.

Other non-Pentecostal denominations in El Salvador include the following: the LUTHERAN CHURCH–MISSOURI SYNOD (1953), the independent CHURCHES OF CHRIST (1963), the CHURCH OF THE NAZARENE (1964), the United World Mission, the CHRISTIAN BROTHERS, the Evangelical Mennonites, the CHRISTIAN REFORMED CHURCH, and several smaller groups.

In addition to the rapid growth of Evangelical denominations during the past few decades, El Salvador has also witnessed the emergence of a diversity of non-Protestant Christian groups, such as the JEHOVAH’S WITNESSES (410 kingdom halls with 23,000 members in 2000) and the CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS (107 temples with 30,100 members in 2000) from the United States; the LIGHT OF THE WORLD CHURCH from Guadalajara, Mexico; MITA CONGREGATION and Voice of the Cornerstone from Puerto Rico; the God is Love Church and the UNIVERSAL CHURCH OF THE KINGDOM OF GOD from Brazil; the Growing in Grace Churches, based in Miami, Florida; UNITY SCHOOL OF CHRISTIANITY; and the CHRISTADELPHIANS, among others.

Also, a few non-Christian groups have appeared, adding to the historical presence of the Jewish community, which arrived from Spain during the colonial period or from other European countries, mainly in the aftermath of World Wars I and II. Other non-Christian religions in El Salvador include ISLAM, BUDDHISM, and several Hindu-related groups: the Sawan Kirpal Ruhani Mission (Science of Spirituality), the MASTER CHING HAI MEDITATION ASSOCIATION, and the INTERNATIONAL SOCIETY FOR KRISHNA CONSCIOUSNESS (popularly known as the Hare Krishnas).

Two public opinion polls give a current picture of religious affiliation in the nation. The first was conducted in 1988 by researchers at the Central American University in San Salvador; it revealed that 67.1 percent of the total population were Catholics, 16.4 percent Protestants, 4.8 percent other religions, and 14.7 percent no religion/no response. The second was done in 1995 by CID-Gallup and showed that Catholics were 67.8 percent of the population, Protestants 16.8 percent, other religions 2.3 percent, and no religion/no response 13 percent. These studies, which had a margin of error of plus or minus 3 percent, reveal that no significant changes have taken place in religious affiliation since the mid-1980s, although an Evangelical study by

CONESAL published in 1993 claimed that the Protestant population was over 30 percent of the total population and consisted of more than 4,200 congregations and 514,286 baptized members.

Clifton L. Holland

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Elan Vital/Divine Light Mission

Shri Hans Maharaj Ji (1900–1966) founded the Divine Light Mission (DLM, which later became Elan Vital) in India during the 1930s. Hansji Maharaj was a disciple of Sarupanand, a guru in the lineage of Shri Paramhans Advait Mat centered in Guna, a district in the state of Madhya Pradesh. Shri Paramhans Advait Mat (which is based primarily on the teachings of the Sant tradition and shabd [sound current] yoga) is a guru-based organization with centers throughout India. The group’s teachings are remarkably similar to those of the Radhasoami tradition, which was founded in Agra, India, around the same time period (mid to late nineteenth century). Apparently Hansji split with the main center of Shri Paramhans Advait Mat in a succession dispute after his guru’s death. This led him to create the Divine Light Mission. Hansji incorporated almost every tenet and practice he had learned in Shri Paramhans Advait Mat into his own teachings, including a nuanced understanding of sound and light meditation, lacto-vegetarianism, mahatmas, initiation, receiving “knowledge,” and enjoying divine nectar.

When Maharaj Ji died in 1966, Prem Pal Singh Rawat, the youngest of four sons and only eight years old at the time, declared himself to be his father’s spiritual successor and a *satguru*, or Perfect Master. A precocious child, he was said to have meditated from the age of two, and he spoke to crowds at six. Although ascension to authority usually accrues to the oldest not the youngest son, neither his brothers nor his mother challenged his proclamation.

Elim Pentecostal Church

He assumed his father's name, Maharaj Ji, but later became known as Maharaji.

In 1971, at the age of thirteen, Guru Maharaj Ji traveled to England and the United States and was almost immediately a media sensation. He established headquarters in Colorado, but the largest number of devotees (called *Premies*, meaning lovers of God) was in Britain. Barker estimates there were about 8,500 Premies in the early 1970s. But success was short-lived. In 1973, a mass gathering in Houston's Astrodome, called to proclaim a millennium of peace, drew only a fraction of the crowd anticipated and turned out to be a financial disaster. A year later, at age sixteen, the young guru married his secretary, who was eight years his senior. This marriage fractured family ties and resulted in a reorganization of DLM. Some of his followers began to drift away.

For the next several years Maharaj Ji struggled with reorganization—how to present the message and how to meet mounting financial obligations. In 1979, headquarters were moved from Denver, Colorado, to Miami, Florida, where the responsibility for meeting payrolls and caring for Premies became an increasing burden. Maharaj Ji came to see the Indian spiritual motif as unnecessary, perhaps even a hindrance, to reaching a larger audience. In the early 1980s he began closing down ashrams, changed the name of his organization to Elan Vital, repackaged the message, changed his name to Maharaji, and redefined himself as a teacher.

The primary teaching of the Divine Light Mission involved the “receipt of Knowledge,” and the primary teaching of Elan Vital involves “receipt of Knowledge.” The path to receiving Knowledge is the practice of four meditation techniques. The meditation techniques the Maharaji teaches today are the same he learned from his father, Hansji Maharaj, who, in turn, learned them from his spiritual teacher, “Knowledge,” claims Maharaji, “is a way to be able to take all your senses that have been going outside all your life, turn them around and put them inside to feel and to actually experience you. . . . What you are looking for is inside you” (<http://www.elanvital.org/Knowledge.htm>).

The young guru, who willingly accepted the spiritual titles of “Lord of the Universe” and the “Perfect Master,” considered these meditation techniques to be fundamental in the quest for spiritual existence. Gradually he came to see the meditation techniques as mere technology, which can be applied to “secular enlightenment.” He now claims that “Knowledge’ is not spiritual, nor is it a religion.” And, of course, Elan Vital is not a religious organization.

Having set the Radhasoami perspective in a new context, as a secular personal-growth teaching, Maharaji has found a new following. He continues to travel the world lecturing and extending Knowledge to uncounted numbers, while the organization has assumed a low profile in many lands where it was formerly an object of intense controversy. In

the process of change, he left behind a number of former members of the Divine Light Mission, who have formed a network to continue to communicate about their experiences. Elan Vital itself supports an Internet site, given below, where organizational contacts in countries around the world are listed.

Address:

Elan Vital
P.O. Box 6130
Malibu, CA 90264-6130
<http://www.elanvital.org>

Jeffrey K. Hadden and Eugene M. Elliott III

Sources:

- Barker, Eileen. *New Religious Movements: A Practical Introduction*. London: Her Majesty's Stationery Office, 1989.
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Elim Pentecostal Church

The Elim Pentecostal Movement is the second largest Pentecostal denomination in Great Britain. A 1996 survey reported an overall average Sunday attendance of 63,500 in the 432 churches in the United Kingdom, Channel Isles, and Ireland. The largest British Elim congregation is Kensington Temple, London, operating with 120 satellite churches and over 7,000 members.

Elim was the large oasis that the children of Israel came upon during their wanderings in the wilderness (Exodus 15:27). In 1915, George Jeffreys (1889–1962), a Welsh evangelist, launched the Elim Evangelistic Band in Monaghan, Ireland. The Band's first church was established in Belfast in 1916. Eventually a formalized constitution was agreed upon in 1922, coinciding with Jeffreys's shift of attention from Ireland to England. In 1929, the group became known as the Elim Foursquare Gospel Alliance, reflecting the group's Pentecostal emphases on Jesus as Savior, Baptizer in the Holy Spirit, Healer, and Coming King (a presentation of the Christian gospel developed by Albert Benjamin Simpson [1843–1919], founder of the CHRISTIAN AND MISSIONARY

ALLIANCE). In common with other Pentecostal groups, Elim has a high regard for the Bible, together with an expectation of a personal awareness of salvation and subsequent empowerment by the Holy Spirit. Distinctive to Elim amongst British Pentecostals, tongues are not insisted upon as the evidence of the baptism in the Holy Spirit.

In 1934, administrative power passed from Jeffreys to an elected Executive Council. From this time onwards, there was major conflict between Jeffreys and E. J. Phillips (1893–1973), Elim's chief administrator, concerning both doctrinal and ecclesiological issues. This culminated in Jeffreys's resignation in 1939 to form the Bible Pattern Church Fellowship.

After World War II, there was an emphasis upon organized evangelism, continuing Jeffreys's methodology of gathering large crowds of people and preaching a message of salvation through Christ's death and the possibility of divine healing. However, the results in the postwar period did not match the successes of Jeffreys during 1924–1934. It was the CHARISMATIC MOVEMENT in the 1960s that provided the spur for a revitalized Pentecostal spirituality and a renewed emphasis upon church growth. From the 1980s onwards there has been an increased emphasis upon the social effects of the gospel, with many churches offering such programs as child care, employment schemes, and advice centers.

Elim has international links with churches and workers in forty-five countries. These range from large national churches such as the CHURCH OF PENTECOST, which has approximately one million adherents in Africa, to individual workers working with various local congregations.

The Elim Church is governed by the Conference, made up of ministers and laity, which meets annually. Up to 1998, membership of the Conference was only open to men. The national work is divided into regions, each having its own regional superintendent, who is elected to this position by the ministers and lay representatives from within the region. These officers form the basis of the Executive Council. Each church has a leadership session, consisting of the pastor/s, together with elders and deacons. The church session is responsible for the general oversight of the church, although the minister has the responsibility for the services. The membership of the church is open to any who are "born again."

Address:

Elim Pentecostal Church
P.O. Box 38
Cheltenham, Gloucestershire GL50 3HN
United Kingdom
<http://www.elim.org.uk>

Neil Hudson

Sources:

Cartwright, Desmon W. *The Great Evangelists*. Basingstoke: Marshall Pickering, 1986.

Hudson, D. N. "A Schism and Its Aftermath. An Historical Analysis of Denominational Deception in the Elim Pentecostal Church, 1939–1940." Ph.D. dissertation, King's College, 1999.
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The Emissaries

The Emissaries were founded in Tennessee in 1932 by Lloyd Arthur Meeker (1907–1954), who had come to the realization that "he was completely responsible for the state of his world and the quality of his experience in it"; he published his ideas under the name of Uranda. In 1940 he met Martin Cecil (1909–1988), later the seventh marquess of Exeter, who took Meeker's teachings and developed them into a more systematic and comprehensive system. Their writings and talks are collected in a series of volumes entitled *The Third Sacred School*. Meeker died in a plane crash in 1954, and Cecil took over the leadership.

Most Emissaries live in eight main communities of from 20 to 150 people, the largest being in the United States, at Sunrise Ranch in Colorado (established in 1945), and at Martin Cecil's cattle ranch in British Columbia, Canada (1948); the British community is at Mickleton House in Gloucestershire, England (1980). Until Cecil's death in 1988, leadership was centralized; for example, each community would read a transcript of a talk by Cecil at their Sunday services. After his death, his son Michael Cecil (b. 1935) decentralized the leadership, putting it into the hands of a governing board of trustees and locally selected representatives. After this change, the transition took some time, but eventually each community became used to being self-governing.

The primary purpose of the Emissaries is "to encourage the experience and expression of divine identity." Individuals working together can "become the critical mass which empowers creative change on a wider scale." They see themselves as part of the wider NEW AGE MOVEMENT of people "whose passion is to express the spirit of God on Earth." Their main spiritual practice is attunement, "a form of vibrational alignment and healing . . . a process of clarifying and deepening our connection with Being and Source . . . a vital component of the spiritual renaissance emerging in the world today." During attunement, one member will hold his hands over areas of another member's body, usually without touching, in order to activate "a free flow of life energy between physical and spiritual dimensions" and to "bring health and well-being on very deep and fundamental levels."

Members, typically aged thirty-five to fifty, tend to come from the professions, the arts, and the media. Emissary communities frequently host conferences, courses, and seminars by a wide range of other New Age groups and teachers.

The Emissaries are also known as the Emissaries of Divine Light. Earlier names for the movement include the

Ennōkyō

Foundation for Universal Unity, the Ontological Society, and the Integrity Society. There is an estimated world membership of six hundred.

Address:

The Emissaries
Sunrise Ranch
5569 North County Rd. 29
Loveland, CO 80538
<http://www.emissaries.org>

David V. Barrett

Sources:

Barrett, David V. *The New Believers*. London: Cassell, 2001.
Cecil, Martin. *Being Where You Are*. New Canaan, CT: Keats Publishing, 1974.
Exeter, Martin. *Beyond Belief: Insights to the Way It Is*. Loveland, CO: Foundation House Publications, 1986.

Ennōkyō

Ennōkyō is a Japanese new religion founded by Fukata Chiyoko (1887–1925). In 1919 she received a special message from Kami (a Shinto deity) to become the messenger of Kami and a tool for the sake of the world. After this revelation from Kami, she began to practice faith healing and to help people avoid misfortune by predicting troubles they would otherwise encounter. Gradually she attracted a number of followers, and in about 1931, six years or so after her death, they organized two groups, Ennō Shūhōkai and Ennō Hōonkai, to carry on her essentially mystical and faith-healing teachings. Both groups dissolved in 1941, but were reestablished as Ennōkyō after World War II and registered by the government in 1948. A feature unique to Ennōkyō is “Shūhō”: Its spiritual training sessions take the form of a dialogue between paired individuals to resolve problems in daily life. Its main scripture is Ennō kyōten, which includes the teachings of *Sei* (sincerity), *Ai* (love), and *Zen* (virtue).

Ennōkyō is currently led by Fukata Mitsuhiro. As the new century began it reported 459,935 members.

Address:

Ennōkyō
1–1 Muramori
San Nan-machi, Hikami-gun
Hyogo prefecture
669–3192
Japan

Keishin Inaba

Source:

Hori, Ichiro, et al., eds. *Japanese Religion: A Survey by the Agency for Cultural Affairs*. Tokyo: Kodansha International, 1972.

Episcopal Anglican Church of Brazil

The CHURCH OF ENGLAND assumed that South America was not to be considered a missionary field because of the prior presence of the ROMAN CATHOLIC CHURCH; thus it was left to the EPISCOPAL CHURCH, based in the United States, to initiate the Anglican tradition in Brazil. In 1889, two young seminarians, James W. Morris and Lucien Kinsolving (1862–1929), representatives of the American Church Missionary Society, arrived in Porto Alegre. A decade later Kinsolving became the first Anglican bishop of South Brazil.

In 1905, the Mission Board of the Episcopal Church assumed responsibility for the mission. By 1913, there were 1,304 communicant members. As the mission grew, the Church of England opened chaplaincies in various parts of the country to serve expatriate communities.

By 1962, there were 185 parishes in the Brazilian church, divided into three dioceses. Slowly the church leadership had become indigenous, but few parishes were self-supporting. Following the designation of a fourth diocese, in 1965, the church was set apart as an autonomous province, though it has still continued in a partnership relation with the Episcopal Church, which supplies various resources for it to draw upon.

The church (Igreja Episcopal do Brasil) is led by its primate, currently Mt. Rev. Glauco Scares de Lima. There are seven dioceses. The synod of the church, its highest legislative body, meets triennially, and it appoints an executive committee to administer the church's affairs between synod meetings. As the new century began, the church reported a membership of 70,000. It is a member of the WORLD COUNCIL OF CHURCHES and the worldwide ANGLICAN COMMUNION.

Address:

Episcopal Anglican Church of Brazil
Av. Ludolfo Boehi, 256
Teresopolis, C.P. 11510
Cep 90841–970 Porto Alegre, RS
Brazil

Sources:

Manross, William W. *A History of the American Episcopal Church*. New York: Morehouse-Gorham, 1950.
Van der Bent, Ans J., ed. *Handbook/Member Churches/World Council of Churches*. Geneva: World Council of Churches, 1985.

Episcopal Church

The Episcopal Church is the primary representative of the Anglican tradition in the United States and continues the work of the CHURCH OF ENGLAND established in the British American colonies. The first Anglican worship service appears to have been held in 1587, at the colony



Cathedral Church of St. Peter and St. Paul, in Washington, D.C., an Episcopal cathedral chartered by the U.S. Congress in 1893 and established on Mount St. Alban. (Corel)

originally established at Roanoke, Virginia. The first permanent congregation was assembled in Jamestown, Virginia, in 1607.

Through the seventeenth century, the church spread through the British colonies, and continued to exist there when Anglicanism was temporarily banned in England during the days of the Commonwealth (1649–1660). In 1692, British authorities finally forced the establishment of a congregation even in Puritan Boston. At the end of the century Dr. Thomas Bray led in the founding of the SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS (SPG). The American church received the benefits of the society in the form of hundreds of ministers who volunteered to organize and serve American congregations through the next seventy years. Though no bishop was ever appointed for the colonies, Bray returned in 1696 as the representative of the church, with some limited episcopal powers.

The American Revolution was a devastating blow to the development of the church. Most members of the church,

and especially the ministers, were identified with those settlers who opposed the Revolution. Following the ending of hostilities, all of the SPG missionaries moved to Canada or returned to England. They left only a small group of ministers committed to residing in the new nation and caring for the four hundred Church of England congregations.

The immediate problem for the church was the securing of an American bishop. A bishop was needed to perform a variety of functions, not the least being the ordination of new ministers. In 1783, the clergy of Connecticut took the lead and selected Samuel Seabury to go to England for consecration. The British bishops were ready to consecrate him, but he withdrew when he found himself as an American citizen unable to swear allegiance to the British crown. Thwarted, he traveled to Scotland, where he found bishops with the Nonjuring Church of Scotland (now the SCOT-TISH EPISCOPAL CHURCH) who in 1784 consecrated him.

Back in the United States, Seabury found the Connecticut clergy ready to follow his leadership, but the churches and ministers in the colonies to the south balking. They still wanted orders directly from England: Some were resentful of the Connecticut brethren acting without consulting them; some did not like Seabury. In the meantime, while Seabury was in Europe, they had met in convocation and found a leader in William White. They developed a constitution for a new church and selected White and Samuel Provost as their prospective bishops. In 1787, the pair sailed for England, where they found that Parliament had passed legislation that allowed for the consecration of men who did not take the oath of loyalty if they were designated for service outside the country. They returned with valid episcopal orders.

In 1789, the Americans organized the Protestant Episcopal Church in the U.S.A. and adopted a constitution. A slightly edited edition of the Prayer Book used as a guide to worship by the Church of England was adopted. It included a basic liturgy reflective of the middle way between Protestantism and Roman Catholicism that had defined Anglicanism since the reign of Elizabeth I. The church also accepted the Church of England's Thirty-nine Articles of Religion.

As the church developed, it served many of America's elite, and a majority of the country's presidents during the early half of the nineteenth century were drawn from its ranks. It also developed the several recognizable groups that had emerged in British Anglicanism after the Commonwealth. One group, the Anglo-Catholics, followed what was known as a High-Church path and favored rapprochement with the ROMAN CATHOLIC CHURCH. On the other extreme, those who advocated a Low-Church policy tended to identify with the Protestant community and were noted for their evangelical and missionary zeal. Between the two groups were the latitudinarians, who followed a middle road between the two extremes.

The Low-Church wing tended to be the strongest in the church through the early half of the nineteenth century, though the Anglo-Catholic wing was always present. However, during the nineteenth century Anglo-Catholicism asserted itself in the Church of England, and its influence began to grow in the Episcopal Church. As its support grew, a crisis developed, leading in 1873 to the withdrawal of Kentucky bishop George David Cummins (1822–1876) and many of the Low-Church adherents to found the Reformed Episcopal Church. Although the church weathered the controversy, its worship life was changed. New churches tended to be built in the gothic revival style, and the communion table tended to be replaced with an altar.

In the decades after World War II, the Episcopal Church became deeply involved in the ecumenical movement. A long-time member of the Federal Council of Churches, it was one of the original members of the National Council of Churches in the United States of America. It was also a charter member of the WORLD COUNCIL OF CHURCHES. As a leader in the liberal Protestant community in America, it was also profoundly affected by the social changes during the last half of the twentieth century. Many of the bishops and clergy assumed leadership roles in the Civil Rights movement, and the church was among the first Anglican bodies to consider the admission of women to the priesthood.

The church faced a new round of significant controversy in the 1970s, controversy created by dissent among members over the church's involvement in various social crusades, the laxity of morals perceived within the clergy, and a set of changes introduced into the Prayer Book. These issues culminated in 1976 when the General Convention of the church approved the ordination of women to the priesthood. As a result of that action, a number of ministers and members left and organized several new denominations that saw themselves as representatives of a Traditional Anglican movement.

The Episcopal Church has its headquarters in New York. The church is divided into dioceses, each led by a bishop, and from the bishops, one is selected as the church's presiding bishop. The General Convention is the highest legislative body in the church. In 1967, the General Convention adopted the present name of the church, a shortened form of its original name.

The Episcopal Church has primarily seen itself as serving the American Anglican community and concentrated its missionary efforts on growing westward as the United States enlarged itself through the nineteenth century. It did found congregations and chaplaincies overseas to serve expatriate communities. Through the Convocation of Anglican Churches in Europe, it cooperates with the Diocese of the Church of England and the LUSITANIAN CHURCH OF PORTUGAL to sponsor English-speaking Anglican churches throughout continental Europe.

In 1834, Low-Church forces in the church founded the American Church Missionary Society. The first missionary was an African American, James M. Thompson, appointed for work in Africa. That same year, 1835, Rev. Henry Lockwood was sent as the first missionary to China. Work has expanded to Japan and Haiti. It then became focused on Latin America. The church's Board of Missions took control of the foreign missions in the years after the American Civil War (1860–1865). The work of that board is currently in the hands of the Episcopal Partnership for Global Ministries, the name reflecting the changed relationship between the American Church and the now mature Anglican churches worldwide. Some former mission churches have chosen to remain part of the Episcopal Church, and Province II includes the Diocese of Micronesia, Province VIII, the Diocese of Taiwan, and Province IX, the Diocese for Colombia, the Dominican Republic, Ecuador, and Honduras.

In the years immediately after World War II, the Episcopal Church developed a special relationship with the PHILIPPINE INDEPENDENT CHURCH, a church formed by former Roman Catholics in the Philippine Islands. In 1948, Episcopal bishops passed Anglican episcopal orders to the Philippine Church, and the two churches have remained in communion since that time.

Address:

Episcopal Church
815 2d Ave.
New York, NY 10017
<http://ecusa.anglican.org>
<http://www.episcopalchurch.org>

Sources:

Elgin, Kathleen. *The Episcopalians: The Protestant Episcopal Church*. New York: D. McKay Co., 1970.
Manross, William W. *A History of the American Episcopal Church*. New York: Morehouse-Gorham, 1950.
Webber, Christopher L. *Welcome to the Episcopal Church*. Harrisburg, PA: Morehouse Publishing, 2000.

Episcopal Church in Jerusalem and the Middle East

The Episcopal Church in Jerusalem and the Middle East brings together the many efforts by members of the CHURCH OF ENGLAND to establish missions from North Africa to the Arabian Peninsula. Though Anglican missionaries had visited the area in the eighteenth century, it was not until 1818 that permanent work began, in Egypt. Two years later, Joseph Wolff (1795–1862) of the London Church's Ministry among the Jews came to Jerusalem to begin evangelizing the Jewish residents. Wolff's work expanded to neighboring Lebanon and Syria in the next couple of years. The Ministry of the Jews reached Tunisia as early as 1829.

These initial efforts were strongly affected at the beginning of the 1840s by the decision of church leaders in England and Germany to establish a Christian presence in Jerusalem in the form of an Anglican bishop. They chose Michael Solomon Alexander (1799–1845), a German rabbi who converted to Christianity and subsequently become an Anglican priest. He accepted the position as a means of converting Jews. In 1851, under the leadership of Alexander's successor, Samuel Gobat, the church turned its attention to the Arab population. He built schools and ordained the first Arab priests. Work expanded to Jordan in 1860.

The first Anglican in Iran, Henry Martyn (1781–1812), arrived as a chaplain for the East India Company. A gifted linguist, he translated the Bible into Persian. The fledgling work was given a new infusion of life in 1844 with the arrival of missionaries with the Ministry among the Jews to work with the Jewish community in Tehran. The CHURCH MISSIONARY SOCIETY (CMS) arrived in 1869 to begin more general work among the Persian Muslims. The mission grew into a church, and a bishop was named in 1912. The Diocese of Persia remains the most substantial work in the province.

Work on the Arabian Peninsula began in 1839, following the British capture of Aden. Anglican chaplains formed the first church. Over the years, other churches were opened and closed as British presence waxed and waned, but at the beginning of the twenty-first century those that remain now serve primarily expatriate personnel residing in the area as oil workers.

During the twentieth century, Anglican work across North Africa and the Middle East underwent changes as new dioceses were created, and then in the post–World War II world, the move to grant autonomous status to missions took control. In 1920, Egypt and the Sudan were separated from Jerusalem as a new diocese. Sudan became a separate diocese in 1945. With the creation of an independent Israel, in 1948, the majority of the Anglicans left, and many Arab Christians moved to neighboring countries. CMS institutions in Jaffa and Lydda were closed, as was the Bishop Godat school in Jerusalem. Many other properties were abandoned and then destroyed or confiscated by the new government.

In 1957, the bishopric of Jerusalem was elevated into an archdiocese. That same year, the Diocese of Jordan, Lebanon, and Syria was set apart and the following year, the Diocese of Egypt was suspended and the work attached to Jerusalem. That diocese was revived in 1974 and now includes all the work in Egypt, Libya, Tunisia, Algeria, Ethiopia, Somalia, and Djibouti.

Finally, in 1976, the archbishopric was replaced by a new independent Anglican province, the Episcopal Church in Jerusalem and the Middle East. Faik Ibrahim Haddad (r. 1976–1984) was the first bishop of Jerusalem in the new province. At the same time, the Diocese of Jordan, Lebanon,

and Syria was absorbed into the Diocese of Jerusalem, and a new Diocese of Cyprus and the Gulf was created by combining the Anglican parishes on Cyprus and the Arabian Peninsula. The dioceses of Egypt and Iran became a part of the new province.

The province is currently led by the bishop of Egypt. He is president of the Central Synod that represents the four dioceses (Jerusalem, Egypt, Iran, and Cyprus and the Gulf). The president is elected for a five-year term and may be reelected once. The church oversees St. George's College in Jerusalem. The church is a member of the WORLD COUNCIL OF CHURCHES and the Middle East Council of Churches.

Address:

Central Synod, Episcopal Church in Jerusalem
and the Middle East
Diocesan Office
P.O. Box 87
Zanalek, Cairo
Egypt

Sources:

The Church of England Yearbook. London: Church Publishing House, published annually.
El-Assal, Raih Abu. "Anglicanism in Jerusalem." In *Anglicanism: A Global Communion*, edited by Andrew Wingate et al. London: Mowbray, 1998.

Episcopal Church in the Philippines

The Episcopal Church in the Philippines originated in the religious ferment that followed the annexation of the Philippine Islands by the United States in 1898. The EPISCOPAL CHURCH in the United States sent missionaries, who arrived in 1902 with instructions to target those segments of the population not otherwise affiliated with any Christian church. Among groups so identified were the Chinese who lived in Manila, various ethnic groups in northern Luzon, and the Muslims of Mindanao and Sulu.

The work progressed steadily, and a set of primary and secondary schools was established. After World War II, during which the church suffered considerably from the Japanese occupation, a move to build indigenous leadership was vigorously pursued, and the number of Filipino priests increased sharply during the 1950s. The first Filipino bishop was consecrated in 1967.

The church has had a unique relationship with the PHILIPPINE INDEPENDENT CHURCH, which has Anglican orders, and in 1961 the two churches entered into full communion. Until 1990, the work in the Philippines was part of Province VIII of the Episcopal Church in the United States, but in that year it was set apart as an autonomous jurisdiction. The church is at one in faith and practice with the wider ANGLICAN COMMUNION, and led by its prime bishop. There are five dioceses.

The Episcopal Church in the Philippines is a member of the WORLD COUNCIL OF CHURCHES.

Address:

Episcopal Church in the Philippines
 P.O. Box 10321
 Broadway Centrum
 1112 Quezon City
 Philippines

Sources:

- The Church of England Yearbook*. London: Church Publishing House, published annually.
- Hoke, Donald, ed. *The Church in Asia*. Chicago: Moody Press, 1975.
- Kane, J. Herbert. *A Global View of Christian Missions*. Grand Rapids, MI: Baker Book House, 1971.



Equatorial Guinea

Equatorial Guinea is a small country located on the western coast of Africa. It consists of a small area on the mainland, sandwiched between Cameroon and Gabon, and several islands. The capital, Malabo, is located on one of the islands, Bioko, formerly known as Fernando Po. The territory on the mainland, known as Rio Muni, is largely a rainforest, located less than two degrees from the equator. The major group in the country is Bantu, but there are many Ibo and Efik people on Bioko and Fang and Ndowe people on the mainland.

The Ndowe people worked with the European slave traders in the eighteenth century, while the Fang refused to participate in the slave trade and retreated from the coastal lands. In 1777–1778, Portugal ceded their claims on the area to Spain; before Spain could take control, however, the British moved in and occupied Bioko as a staging area for its conquest of Nigeria. Spain finally took control in the 1850s. Rio Muni had been French territory, but it came into Spanish hands in 1901. Equatorial Guinea remained attached to Spain until independence was proclaimed in 1969. Subsequently, Francisco Macias Nguema (d. 1979) moved quickly to consolidate his power as the new president. He viciously destroyed all visible opposition, and as repression grew, the country went through a decade of bloodshed. In 1978, all churches were ordered closed.

In 1979, Marcus Nguema was arrested and executed following a coup, but the succeeding regime gathered a repu-

Status of religions in Equatorial Guinea, 2000-2050

Followers	2000		2025	2050
	total	% rate		
Christians	400,000	88.4 2.58	709,000	999,000
Roman Catholics	391,000	86.4 2.57	675,000	955,000
Independents	18,000	4.0 3.23	40,000	60,000
Protestants	15,200	3.4 0.07	22,000	27,000
Muslims	18,300	4.1 2.73	32,000	45,000
Nonreligious	13,800	3.1 2.30	25,000	37,000
Ethnoreligionists	9,600	2.1 0.64	8,000	7,000
Atheists	8,100	1.8 3.02	16,000	25,000
Baha'is	2,300	0.5 5.17	4,800	8,000
Hindus	230	0.1 4.18	600	1,200
Total population	453,000	100.0 2.56	795,000	1,122,000

tation similar to Nguema's. The leader of the new regime, General Teodoro Obiang Nguema Mba Nzago (b. 1942), continues to lead the country. A slow transition to a more democratic government began in the 1990s.

Each of the peoples of the territory now constituting Equatorial Guinea had a traditional indigenous religion. These religions survive among a small minority of the public, mostly among the Fang people, estimated at less than 5 percent of the total population. The Fang acknowledge a supreme deity named Nzame and venerate ancestral spirits called Bekon. The primary religious functionaries are the *uganga* (also called *ngang*), to whom is attributed the ability to contact the spirits and manipulate supernatural powers.

The ROMAN CATHOLIC CHURCH entered in the fifteenth century through the successive European powers that operated within the area. Spanish Catholicism provides the major background of the present church. The work was organized under a prefecture in 1855. The prefecture was elevated to a vicariate in 1904. There are presently two dio-

ceses, one for Rio Muni and one for the islands. More than 80 percent of the population are baptized Catholics. The church faced many problems in the 1970s—the expulsion of priests, nuns, and bishops, the arrest of priests and lay leaders, and the closing of churches. However, it rebounded during the 1980s and 1990s.

The first Protestants in Equatorial Guinea were Baptists. They entered in 1841 but were expelled in 1858. Presbyterians began work on the island of Corisco in 1850 and moved into Rio Muni fifteen years later. In 1933, the Worldwide Evangelization Crusade (now WEC International), a Protestant sending agency founded by pioneer missionary C. T. Studd (1860–1931), began work in Rio Muni among the Okak (Fang) people. In 1970, the crusade merged its work with the Presbyterians to form the Evangelical Church, an independent Presbyterian body. In 1870, missionaries arrived from the Primitive Methodist Church in England. They established work on Fernando Po, which in 1893 expanded into Nigeria, where it has become a large organization and member of the WORLD COUNCIL OF CHURCHES. In 1973, the Evangelical Church and the Methodists in Equatorial Guinea united to form the Presbyterian Church of Equatorial Guinea.

Various indigenous movements have appeared in the country. The BWITI movement, also known as the Church of the Initiates, is a revival of worship of ancestral spirits among the Fang people. Worship includes use of a psychedelic substance found in the *eboga* root. It emerged at the end of the nineteenth century in neighboring Gabon and has survived in spite of attempts to suppress it.

In 1937, the Presbyterians experienced a schism, when some members adopted a more congregational form of organization and formed as the Assembly of Brethren (Assemblies de los Hermanos). The JEHOVAH'S WITNESSES entered the country immediately after World War II.

Among the more interesting groups in the country is the Free Protestant Episcopal Church, a small autonomous Anglican jurisdiction that originated in England and established itself in Nigeria. The work on Bioko, mostly among English-speaking expatriate Africans, is part of the Diocese of West Africa (possibly the most successful arena of the Free Church's life).

The CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS has a small work with less than a hundred members that is attached to the Ivory Coast Abidjan Mission. The SEVENTH-DAY ADVENTIST CHURCH established its Equatorial Guinea Mission in 1986 and now has several hundred members. The BAHÁ'Í FAITH entered Equatorial Guinea in the 1960s. There is a minimal Muslim presence, primarily Sunnis of the MALIKITE SCHOOL.

Marcus Nguema was an atheist, and as his regime proceeded he first supported the spread of ATHEISM and eventually moved against the churches because of their refusal to cooperate with his atheist programs. During this time,

atheism became established among one segment of the public.

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Eritrea

Eritrea is a relatively new country whose existence has been challenged throughout the twentieth century. It is located along the southern shore of the Red Sea between Djibouti and the Sudan. It was originally inhabited by various African peoples believed to have come into the area from the Sudan in ancient times. At some point between 1000 and 400 B.C.E., the Sabeans, a Semitic group, arrived in Eritrea and integrated with the local population. Because of its long shoreline, the area was a prize seized by different conquering forces over the centuries. Land-bound Ethiopia especially saw Eritrea as its entryway to the ocean. Eritrea was incorporated into the Axum Empire, which reached from its base in northern Ethiopia to include Yemen. Christianity was introduced in the fourth century, and the ETHIOPIAN ORTHODOX TEWAHEDO CHURCH, established in 332, became the religion of the nation's ruling elite.

Muslims occupied the islands of the Daklak Archipelago at the beginning of the eighth century, and the religion began to penetrate the coastal area in subsequent centuries. Islam enjoyed its greatest success following Ahmad Granj of Harar's establishment of it in the Amhara highlands in 1506. In 1541, a Portuguese fleet called into the area by the Ethiopians destroyed much of the Islamic culture along the coast to the north and east of Ethiopia.

A new era in Eritrean history began in 1885 when Italy occupied the region. Eritrea became the staging area for Italy's subsequent invasion of Ethiopia. Defeated, the Italians received formal control of Eritrea in the subsequent negotiations. They named it a colony in 1900. In the 1930s,

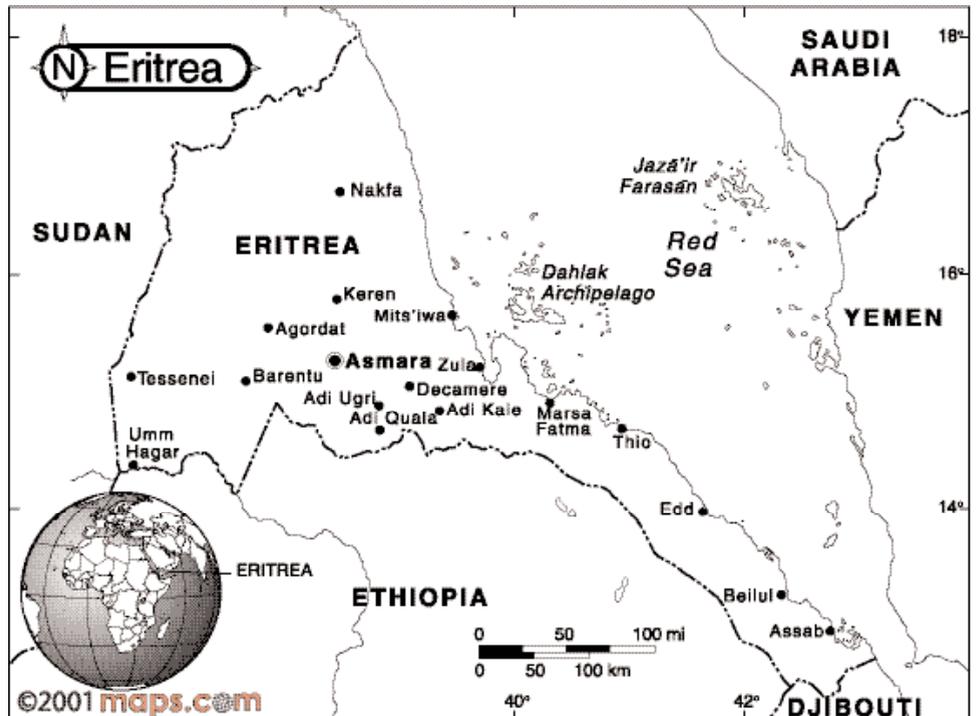
Status of religions in Eritrea, 2000-2050

Followers	2000			2025	2050
	total	%	rate		
Christians	1,944,000	50.5	2.90	3,400,000	4,690,000
Orthodox	1,775,000	46.1	2.94	3,075,000	4,200,000
Roman Catholics	130,000	3.4	2.66	250,000	350,000
Protestants	22,000	0.6	3.24	46,000	99,000
Muslims	1,722,000	44.7	2.82	2,955,000	3,872,000
Nonreligious	159,000	4.1	4.25	300,000	500,000
Ethnoreligionists	23,800	0.6	2.84	22,000	15,000
Baha'is	1,200	0.0	2.90	2,000	4,000
Hindus	760	0.0	2.46	1,200	2,500
Atheists	250	0.0	2.34	500	1,800
Total population	3,850,000	100.0	2.91	6,681,000	9,085,000

Mussolini again tried to invade Ethiopia from Eritrea. Mussolini was defeated in 1941, and the British came into the region to replace the Italians. In 1950, the United Nations named Eritrea a federated state within the Ethiopian Empire. In 1962, it was incorporated fully into Ethiopia, a move rejected by many Eritreans who had developed a new sense of national identity during the fight against Italy. Efforts to gain Eritrea's independence began in the 1950s, and hostilities aimed at independence began in 1961. After thirty years of warfare, in 1991, while Ethiopia underwent a government change, a provisional government was established in Eritrea by the rebel forces. Following a highly monitored referendum, the new national state was declared in 1993 and most of the world's countries immediately recognized its existence. The capital is in Asmara.

Islam and Orthodox Christianity vie for the hearts of the Eritrean people. The Sunni Muslim community, mostly of the SHAFIITE SCHOOL, is led by Sheikh Al-Amin Osman Al-Amin. The Orthodox Church of Eritrea has close relationship with the COPTIC ORTHODOX CHURCH of Egypt, and Pope Shenouda has consecrated most of its bishops. Prior to 1991, the church existed as a diocese in the Ethiopian Orthodox Tewahedo Church. The ROMAN CATHOLIC CHURCH has work in both the Latin Rite and the Eastern (Ethiopian) Rite, with two bishops in Asmara.

Protestantism entered Eritrea in 1866 when three representatives of the Swedish Evangelical Mission (representing LUTHERANISM) arrived in Massawa on their way to the interior of Ethiopia. Blocked from their goal, they stayed and initiated work among the Kunama people. After they had established a center in Massawa, the authorities began to entrust freed slaves to their care. They also began to recruit indigenous leadership. The church became self-governing in 1926, the first autonomous Lutheran body in Africa. In 1911, the church experienced a schism when some of the Swedish missionaries left their affiliation with the Swedish Evangelical Mission to affiliate with the Swedish Mission of Bible True Friends, a conservative movement that had developed to protest liberal trends in the CHURCH OF SWEDEN. The new mission became autonomous in 1957 as the Lutheran Church in Eritrea.



Through the twentieth century, various Protestant and FREE CHURCH bodies entered Ethiopia through Eritrea, and the two countries share much religious history in common. Following World War II, the ORTHODOX PRESBYTERIAN CHURCH and the Evangelistic Faith Missions (an American-based sending agency) initiated work in Eritrea. The latter established what has become the Evangelical Church of Eritrea. A year after the declaration of independence in 1993, the SOUTHERN BAPTIST CONVENTION initiated work.

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Espiritismo

Espiritismo is a system of ritual healing indigenous to Puerto Rico and commonly found in the New York City metropolitan area. It is one of a number of healing traditions originating in the Caribbean region that provide participants with an opportunity to relieve stress and to address specific emotional, social, and physical ailments, as well as creating an entertaining drama that satisfies spiritual needs and provides insight into psychic or behavioral crises. As a ritualized healing tradition, it is not practiced as an alternative to mainstream religions such as Catholicism. Ritual specialists (*espiritistas*) are essentially mediums who are

able to access, or otherwise influence, spirits and Catholic saints for the benefit of their clients.

Syncretizing elements from a number of spiritual traditions, Espiritismo practitioners continue to adapt their rituals to their contemporary circumstances. Espiritismo has its origins in the writings of Allan Kardec, a Frenchman who attempted to rationalize popular European folk beliefs of the nineteenth century. In Puerto Rico Kardec's "science of spiritism" blended with *curanderismo*, which was itself a blend of folk Catholicism, sixteenth-century European medicine, and earlier Caribbean and Mesoamerican Indian practices. More recently, elements of SANTERÍA, an African-based syncretic faith that developed in Cuba, have also been incorporated into the practice of Espiritismo—especially in New York City, where it has gained wide popularity among Puerto Ricans and African Americans. The syncretism of Santería and Espiritismo in New York City is still in its incipient form, and it is becoming distinguished as a separate religious/folk medical practice called Santerismo.

When a believing individual or family suffers from persistent pain that has not been relieved by medical doctors, when a husband is cheating on his wife, when someone is facing harassment and unfair treatment at work, or when a child always seems to be in trouble at school, then an espiritista or espiritista will be consulted. Likewise, newly purchased homes or cars will be "cleansed" and blessed. In the course of her work, an espiritista will have a private consultation with clients at the altar in her home where she will read cards, call upon her spirit guides, and interview the client to assess the nature of the problem. *Guías*, or spirit guides, are the disincarnated spirits with which a medium or medium in development is in direct communication. The *guías* help the medium and are not understood as "possessing" the espiritista. They talk to the medium, protect her from *causas*, and appear to mount the medium in trance to talk to and help others.

The spirits have personality characteristics that are valued for the strengths they represent or are desired by the medium. Such *protecciones* are often Catholic saints, the Yoruban powers of Santería, folk heroes (such as Joan of Arc), idealized ethnic types (such as the Indio, the Hindu, the Negro Africano), a physical type (a strong black, an old man or woman), a professional type (priest, doctor, missionary), a deceased relative of the individual, or a relative from another existence. They are not understood to be perfect beings, but instead they are called upon as enlightened, elevated spirits. Espiritistas often have many *guías*.

On the other hand, a *causa* is a negative and base disincarnated spirit. If such a spirit is identified as the client's problem, then the medium will recommend a *despojo* (a ritual bath) for spiritual cleansing, attending extra Catholic masses, and attending a feast night celebration (which she celebrates at the altar in her home or in a *centro*). If the base spirit is particularly resistant, the espiritista will mount and interrogate it, sometimes with the assistance of other medi-

ums, in order to remove it from her client. "Mounting" is a vaguely defined experience of having a spirit ride one person in order to communicate with others. For instance, in Haitian Vodou, people who have the spirit "on" them are called horses. When an espiritista mounts a spirit, she is metaphorically pinning it down with the weight of her own spiritual power. After the medium has cleansed the client by mounting the *causa(s)*, she will use another ritual to cleanse herself (e.g., going to the cemetery where she will ritually pass the *causa* to a *guía*, whereupon she returns home to ritually bathe and pray at her altar).

Espiritismo is a particularly Puerto Rican means for negotiating the difficulties of life. It is usually practiced in informal places, such as the home of the spirit medium or in *centros*, which are basement or storefront sites. Since it is an informal tradition without a central authority, it is extremely difficult to assess the number and distribution of both home and *centro* sites. Also, Espiritismo is fluid, dynamic, and loosely organized, with mediums having individualized styles and strengths that gain them a following. Still, most people who visit an espiritista consider themselves to be devout Catholics, and they do so only if there is a difficult problem to be solved by spiritual means. Most mediums are found by word of mouth or through their local *botánicas* (neighborhood shops selling spiritual products).

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Estonia

As of the end of 2000, Estonia was home to seven churches (of recognized denominations), eight congregational associations, and 66 individual congregations. There were also religious communities that have established themselves as nonprofit organizations, as well as some that have maintained themselves as informal associations. At the same time, little more than half of the population of 1.4 million

had affiliated with some religious tradition. More than 60 percent of the population defined themselves as Christians, while approximately 27 percent considered themselves as indifferent in religious matters and 10 percent declared themselves atheists. The public religious tolerance is high, and all religious communities are treated in an equal manner by the state.

There is no state church in Estonia. The largest church is the ESTONIAN EVANGELICAL LUTHERAN CHURCH; 16 percent of the population consider themselves as Lutherans. The second largest religious community is Orthodox (15 percent) though divided into two communities: the ESTONIAN APOSTOLIC ORTHODOX CHURCH and the Estonian Orthodox Church (Moscow Patriarchate). They are followed by adherents of the Baptists (0.45 percent), the ROMAN CATHOLIC CHURCH (0.4 percent), the JEHOVAH'S WITNESSES (0.27 percent), PENTECOSTALISM (0.18 percent), the SEVENTH-DAY ADVENTIST CHURCH (0.11 percent), METHODISM (0.1 percent), ISLAM (0.09 percent), and the indigenous traditions of Taara-believers and Mother Earth People (0.07 percent). The OLD BELIEVERS (0.18 percent), who arrived from Russia in the beginning of the eighteenth century, constitute a unique religious-ethnic group with a distinctive religious tradition. Also the Setus in the south-east corner of Estonia have their unique religious and cultural tradition, which combines the Orthodox Church and still maintained pre-Christian traditions.

Although the official statistics imply one congregation for every 2,700 inhabitants, only approximately 18 percent of the population have formalized their ties to a specific congregation. Due to its recent history under the Soviet rule, the tradition of belonging formally to a religious organization has been broken in Estonia.

The pre-Christian religion of Estonia was a local form of shamanism like that found among other Finno-Ugric peoples; nature was considered animated by different spirits or powers, who were called "mothers" and "fathers." The veneration of ancestors was also known. During the 1920s and 1930s, an attempt to restore the pre-Christian religion of Estonians was made under the name "Taara-belief." In 1931 the Taara-believers founded their religious organization, Hiis (The Grove).



Status of religions in Estonia, 2000-2050

Followers	2000			2025	2050
	total	%	rate		
Christians	887,000	63.5	-0.54	800,000	716,000
Protestants	240,000	17.2	0.00	235,000	240,000
Orthodox	230,000	16.5	-0.63	280,000	300,000
Independents	46,000	3.3	8.69	70,000	95,000
Nonreligious	350,000	25.1	-1.95	241,000	150,000
Atheists	153,000	10.9	-2.67	80,000	50,000
Muslims	4,700	0.3	-0.54	7,000	8,000
Jews	2,100	0.2	-5.20	2,000	2,000
Baha'is	460	0.0	0.20	700	1,000
Total population	1,396,000	100.0	-1.17	1,131,000	927,000

From the tenth century onward, Christianity was introduced to Estonians by trade and Christian monks. In the beginning of the thirteenth century the Roman Catholic Church and the Teutonic Order started to Christianize Estonia. By 1227 Estonia was declared Christianized. However, the pre-Christian worldview really started to change as late as the end of the fifteenth century, and was to a great extent maintained until the first half of the eighteenth century.

The Lutheran Reformation reached the towns in Estonia in 1524. Soon LUTHERANISM became the largest denomination. The Lutheran clergy has played an important role in the processes of forming Estonian cultural and national identity—the first prayer book and catechism in Estonian were Lutheran, printed in 1535, and the Bible was printed by Lutherans in 1739.

In 1727 the first Herrnhut brethren (Moravians) came to Estonia. The native Estonians had an important role in the development of the Herrnhut movement, especially after 1743 when it was banned and the German brethren expelled from the country. The movement eventually had a



An Orthodox Church procession along a street in Tallinn, Estonia (T. Noorits/TRIP)

role in the national and cultural development of Estonia by encouraging literacy and various cultural pursuits that were popular in Europe at the time.

The Orthodox Church is one of the oldest churches in Estonia. However, Estonians did not join the Orthodox Church in great numbers until the middle of the nineteenth century. Then the prime reasons for conversion were economical and social, and the conversions were supported by the czarist Russification policy.

From the 1870s through the end of the first decade of the twentieth century there were several religious revivals in Estonia. During this period Baptists, Seventh-day Adventists, Methodists, Pentecostals and others were introduced.

Shortly after the collapse of the Russian Empire in 1917 the Estonian Evangelical Lutheran Church was founded on the basis of Lutheran congregations in Estonia. In 1919 the Orthodox congregations in Estonia organized themselves as the Estonian Apostolic Orthodox Church (EAOC). In 1920 the Moscow Patriarchate gave independence to the EAOC, and since 1923 the EAOC has related to the ECUMENICAL PATRIARCHATE OF CONSTANTINOPLE as an autonomous church.

In 1940, when Estonia was incorporated into the Soviet Union, the religious situation changed dramatically. Al-

ready in 1940 some religious organizations were dissolved (for example, the Taara-believers, Jehovah's Witnesses, and THE SALVATION ARMY), religious literature was banned, the property of religious organizations was confiscated, and the Faculty of Theology at the Tartu University was closed. In 1945 the RUSSIAN ORTHODOX CHURCH dissolved the Estonian Apostolic Orthodox Church. The EAOC maintained its legal continuity in exile; the metropolitan of the EAOC had left the country along with approximately seventy thousand Estonians who fled from the second invasion of the Soviet troops in 1944. In Estonia, the Russian Orthodox Church established its own diocese. In 1945 the Baptist, Evangelical Christian, Pentecostal, and FREE CHURCHES were forced by Soviet officials to merge into the Union of Baptists and Evangelical Christians in Soviet Union. The activities of religious organizations were strictly regulated and controlled. The Soviet Marxist ideology of ATHEISM was implemented particularly forcefully in the 1960s. During this period religion and religious institutions were marginalized in the society.

The change began with the national awakening during the end of the 1980s, and gained strength with the reestablishment of the independence of Estonia in 1991. During

this period religion became important as the maintainer of ethical and moral norms, and also as a connection to Estonia's past. Because of its links to the past, the Estonian Evangelical Lutheran Church became important. Several religious movements that had previously been banned restarted their activities. In 1993 the EAOC reestablished itself in Estonia. During this period also, many new religious movements emerged. New Age sensibilities, which became noticeable in Estonia in the 1970s, started to gain much popularity in the popular religion of Estonians.

The national awakening also renewed interest in pre-Christian worldviews and religions. This trend is represented by the House of Taara and Mother Earth People, which together involve roughly two hundred active members and approximately one thousand people who identify themselves with that tradition. The Taara-believers continue the attempts made in the 1930s, whereas the Mother Earth People relate native Estonian religion to other Finno-Ugric peoples' nature worship. This tradition is essentially person-centered, with the emphasis on a kind of power (*vägi*) that is understood both as a personal quality and as the essence of everything. In addition to Taara- and Earth-believers the local shamanistic tradition of healers (*noid*) is still alive and popular.

Islam and Judaism have been traditionally connected to the national minorities in Estonia. In Estonia there are also followers of the Buddhist and Hindu traditions. However, the philosophical ideas of Buddhism and Hinduism are more popular than their religious practices. The most active Hindu group is the local community of the INTERNATIONAL SOCIETY FOR KRISHNA CONSCIOUSNESS. The first influences of Buddhism arrived in Estonia during the early twentieth century with the Estonian Buddhist monk Vahindra (Karl Tõnisson, also known as Karlis Tennissons). Today the Buddhist tradition is represented by two Buddhist congregations, Friends of the WESTERN BUDDHIST ORDER Estonia, and a small publishing house. In 1991 the Dalai Lama visited Estonia. During the following years several world religious leaders have visited Estonia: Moscow Patriarch Alexius II (1993), Pope John Paul II (1993), and Ecumenical Patriarch Bartholomeus (2000).

Ringo Ringvee

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Estonian Apostolic Orthodox Church/ Estonian Orthodox Church (Moscow Patriarchate)

The Orthodox community is the second largest religious group in Estonia, with approximately 200,000 adherents, who are divided between two Orthodox churches: the Estonian Apostolic Orthodox Church (EAOC; Eesti Apostlik Õigeusu Kirik) and the Estonian Orthodox Church in the Moscow Patriarchate (EOC-MP; Eesti Õigeusu Kirik Moskva Patriarhaadis). Both churches are led by a metropolitan, whose headquarters are in Tallinn. Today fifty-nine of the Orthodox congregations belong to the EAOC and twenty-eight to the EOC-MP.

For centuries the Orthodox faith in Estonia was mostly the faith of foreign traders or rulers, or the faith of the cultural minority of Setus in southeastern Estonia. However, during the nineteenth century, there were two conversion movements pressuring the indigenous peasantry to give up Lutheranism and join the RUSSIAN ORTHODOX CHURCH. The reasons for these conversion movements were both economic and social: The peasantry expected to receive land and hoped to be protected from the Baltic-German landowners if they accepted the official religion of the Russian Empire.

After the declaration of Estonian independence in 1918, the Orthodox congregations in Estonia organized themselves as the Estonian Apostolic Orthodox Church. In 1920, Patriarch Tikhon of Moscow declared the EAOC to be independent. The first bishop of the EAOC was elected in 1920. In 1923 ecumenical patriarch Meletios IV recognized the EAOC as an autonomous church in the jurisdiction of the ECUMENICAL PATRIARCHATE OF CONSTANTINOPLE.

In 1944, Metropolitan Alexander and twenty-two priests went into exile just before the Soviet troops invaded Estonia for the second time. In 1945 the representatives of the Russian Orthodox Church (Moscow Patriarchate) dissolved the synod of the EAOC in Estonia and formed a new structure, the Diocese Council of the Russian Orthodox Church. The EAOC was able to maintain its legal continuity in Sweden, serving the Estonian Orthodox community in exile. In 1993 the EAOC reestablished its structures in Estonia. This was followed by a long dispute between the EAOC and the Moscow Patriarchate over issues of church property. In 1990 the former metropolitan of the Estonian diocese, Alexius, was elected patriarch of the Russian Orthodox Church as Alexius II.

The Moscow Patriarchate maintains an Internet presence at <http://www.russian-orthodox-church.org.ru/>.

Addresses:

Estonian Apostolic Orthodox Church
Vene 27
10123 Tallinn
Estonia
<http://www.orthodoxa.org>

Estonian Orthodox Church (Moscow Patriarchate)
Pikk 64–4
10133 Tallinn
Estonia

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Estonian Evangelical Lutheran Church

The Estonian Evangelical Lutheran Church (EELC) is the largest religious organization in Estonia, with 165 congregations in Estonia, 2 congregations in Russia, and 1 congregation in Latvia. In 1999 the EELC reported approximately 177,000 adherents and 48,000 donating members. The church’s consistory is situated in Tallinn. Since 1994, it has been led by its archbishop, Jaan Kiivit Jr.

Estonia was Christianized during the thirteenth century by the ROMAN CATHOLIC CHURCH and the Teutonic Order. The Reformation, in the form of LUTHERANISM, reached Estonia in 1527. During the period of Swedish rule (1625–1710), the hierarchy of the Lutheran Church was organized along episcopal lines, as was the case with the CHURCH OF SWEDEN. The Lutheran Church with its clergy played an important role in the history of Estonian religion and culture. Then, shortly after the end of the Russian Empire, the Lutheran congregations in Estonia started to develop an indigenous organization. The EELC was founded in 1917 in the First Church Congress. The EELC was defined as the “free people’s church,” as the majority of the population were Lutherans.

After the incorporation of Estonia into the Soviet Union in 1940, major changes concerning the situation of religious organizations took place. By 1939, 53 of the church’s 209 pastors had migrated to Germany, due to their German ancestry. In 1940 the Soviet authorities arrested several Lutheran pastors. The theological faculty of the University of Tartu was closed in 1940. Because of this closing, a new Theological Institute of the EELC was founded in 1943 during the years of German occupation. Today this institution still operates as an institution for the preparation of the clergy, as well as Sunday-school teachers and the like. In 1944 approximately 70,000 Estonians, among them 72 Lutheran pastors, fled to the West because of the approaching Soviet Army. After the war, they took the lead in forming the EELC Abroad.

Internationally the EELC belongs to the WORLD COUNCIL OF CHURCHES (1961), and to the LUTHERAN WORLD FEDERATION (1963). In 1996 the EELC signed the Porvoo

declaration, a statement of agreement with the Anglican and Scandinavian Lutheran churches. The ordination of women started in 1967. At the beginning of the twenty-first century, 14 of the 187 EELC clergy are women.

Address:

Estonian Evangelical Lutheran Church
Kiriku plats 3
10130 Tallinn
Estonia
<http://www.eelk.ee/> (Estonian)

Ringo Ringvee

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Estonian Evangelical Lutheran Church Abroad

The Estonian Evangelical Lutheran Church Abroad (EELCA; Eesti Evangeeliumi Luteri Usu Kirik) was formed in 1944 among Estonian refugees in Sweden. In 1944, due to the traumatic experiences of the first Soviet occupation (1940–1941), approximately 70,000 Estonians fled from Estonia to the West, mainly Sweden and Germany, before the Soviet troops occupied the country. The majority of the refugees were Lutherans. Among the expatriates were seventy-two Lutheran pastors, including the bishop of the ESTONIAN EVANGELICAL LUTHERAN CHURCH (EELC), Johan Köpp. The first new pastors were ordained in 1947 in German refugee camps.

All the statutes of the EELC were reestablished abroad in 1958. The consistory of the EELCA is situated in the country where the archbishop resides. The EELC Abroad has been the maintainer of the Estonian national identity for the diaspora community, who traditionally maintain church services in the Estonian language. Through the last decades of the twentieth century the membership declined, as second- and third-generation Estonians assimilated to the population of their country of residence. During the period of Soviet occupation of Estonia, the EELCA provided religious literature for the EELC at home.

The EELC Abroad has its headquarters in Toronto. The EELCA has sixty-four congregations all over the world—in Sweden, Germany, England, France, the United States, Canada, Australia, and Brazil. Its approximate membership is sixteen thousand. The church is led by Archbishop Udo Petersoo (1990) and the consistory of the church, which is located in Toronto. On the international level, the EELCA was one of the founding members of the LUTHERAN

Ethiopia

WORLD FEDERATION (1947), and of the WORLD COUNCIL OF CHURCHES (1948). It is also a member of the Conference of European Churches. Since 1978, the EELCA has also sponsored an educational institution for the clergy, the Theological Institute of the EELCA.

Address:

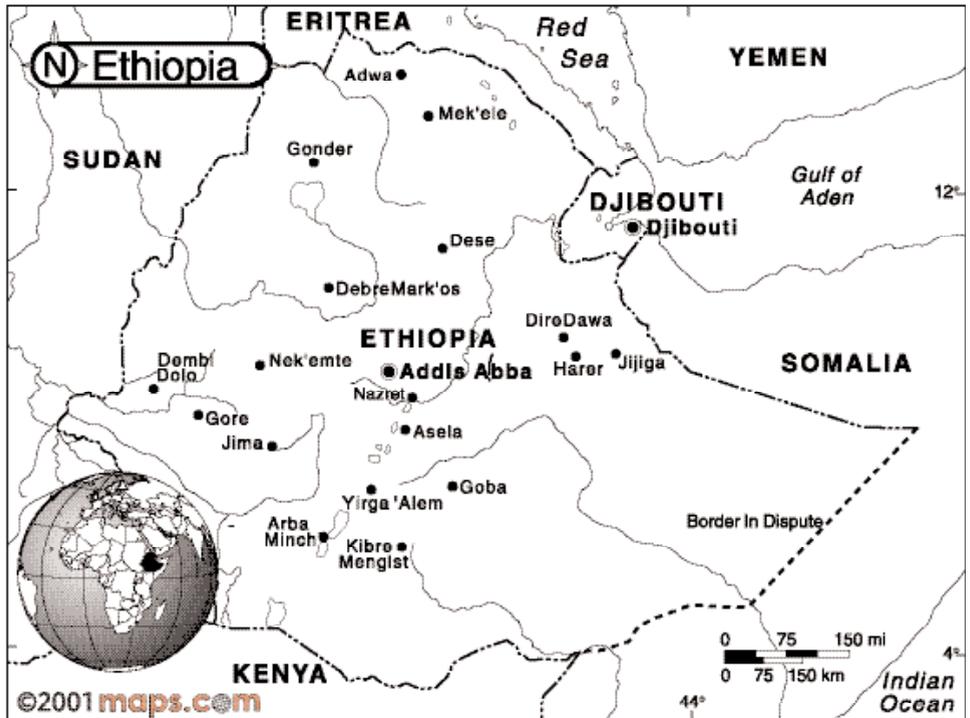
Estonian Evangelical Lutheran Church Abroad
383 Jarvis St.
Toronto, Ontario M5B 2C7
Canada
<http://www.eelk.ee/>

Ringo Ringvee

Sources:

Veem, Konrad. *Vaba Eesti Rahvakirik*. Stockholm: EVR, 1988.

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Ethiopia

Ethiopia is home to a variety of native peoples, the majority being Galla or Amhara. Around 2000 B.C.E. the Habbashat, an Arab people from Yemen, moved into the region, and it is from them that Ethiopia also became known as Abyssinia. The early center of Ethiopia was Axum, a city along the trade route from the Red Sea to the southern Sudan.

An Ethiopian kingdom arose early in the Christian era and expanded across the Red Sea into present-day Yemen. In the fourth century, the royal family accepted Christianity, and gradually the Christian faith came to dominate the land. The kingdom suffered by the gradual movement of Islam, first through the Arab peninsula and Egypt and then along the East African coast. Feeling somewhat stifled by the Muslim world that now largely surrounded them, the rulers appealed to Christian Europe for assistance in the fifteenth century. Their appeal finally resulted in the arrival of the Portuguese in the next century and the destruction of Muslim power in Somalia.

The next centuries saw the rivalry between the Amhara (who had ruled Ethiopia) and the Gallas come to the fore. The Gallas gained the throne for a brief period in the middle of the eighteenth century, but eventually the Amharas reestablished control.

Status of religions in Ethiopia, 2000-2050

Followers	2000		2025	2050
	total	% rate		
Christians	36,108,000	57.7 2.75	68,488,000	100,593,000
Orthodox	22,838,000	36.5 2.64	42,500,000	62,500,000
Protestants	8,510,000	13.6 3.17	17,500,000	27,000,000
Independents	860,000	1.4 3.67	2,400,000	6,186,000
Muslims	18,993,000	30.4 2.77	35,500,000	53,000,000
Ethnoreligionists	7,312,000	11.7 1.96	11,000,000	15,000,000
Nonreligious	106,000	0.2 5.03	300,000	700,000
Baha'is	21,600	0.0 2.42	50,000	75,000
Jews	11,900	0.0 1.77	14,000	18,000
Atheists	7,400	0.0 2.15	20,000	45,000
Hindus	4,700	0.0 2.61	10,000	15,000
Total population	62,565,000	100.0 2.67	115,382,000	169,446,000

At the end of the nineteenth century, the Italians invaded Ethiopia as part of their dream of an empire in Africa. They were soundly defeated in 1895, but were able to take control of Eritrea and the coast of the southern part of Somalia. The Italians again invaded in 1935, and they held Ethiopia until replaced by the British in 1941. Independence returned in 1948 under Haile Selassie.

Selassie ruled until he was overthrown in 1974. The underlying cause of unrest had been the stranglehold on the country held by Ethiopian royalty and the Ethiopian church, which together owned the great majority of the country. A military government, sympathetic to Marxist socialism, eventually took over in 1977, but faced a number of dissenting groups and constant violence and civil war through the 1980s. The military ruler, Mengistu Haile Mariam (b. 1937), was finally overthrown in 1991, but the new government faced a period of intense social conflict. It worked out a peace with the primary dissident group that

controlled Eritrea, which became an independent country, and then turned to deal with the problem of the widespread famine, which had been exacerbated by the war.

Although some traditional African religions still exist in Ethiopia, the majority of the population are Christians and members of the ETHIOPIAN ORTHODOX TEWAHEDO CHURCH. Traditional religion is strongest in the southwestern part of the country (in lands bordering Kenya and the Sudan).

Following the acceptance of Christianity by the ruling elite, the Ethiopian church has had a strong relationship with the COPTIC ORTHODOX CHURCH of Egypt and followed it in its break with the larger world of Eastern Orthodoxy during the Monophysite controversy in the fifth century. The Monophysites, whose name comes from the Greek for “one nature,” tended to emphasize the divine nature of Christ to the point of sacrificing the fully human nature. The Eastern Orthodox in communion with the ECUMENICAL PATRIARCHATE OF CONSTANTINOPLE held that Christ had two natures (human and divine), as defined in the Chalcedonian Creed, adopted at the council held in Chalcedon in 451. In modern perspective, the controversy appears to have been essentially a jockeying for control of the Egyptian church that was fought out in theological terms.

Through the centuries, the relation of the Ethiopian church as a daughter to the Egyptian church was symbolized by the regular appointment of an Egyptian as the *abuna* (or archbishop) of the Ethiopian church by the head of the Coptic Church. That relationship only ended in 1959 when the head of the church became an Ethiopian, bearing the title of Patriarch-Catholicos.

The Ethiopian church developed a unique relationship with Islam when some of the early followers of Muhammad visited the country in 662 C.E. This visit is often quoted by Muslims as an important event establishing Islam’s traditional tolerant stance toward the other religions of the Book (Christianity and Judaism). The Coptic Church supported the country’s resistance to the expansion of Islam as neighboring lands became predominantly Muslim.

Islam (of the SHAFIITE SCHOOL) gained a permanent stronghold in Ethiopia among several of the peoples in the southeastern part of the country near the border with Somalia. Danan is an important intellectual center, and Goba, a city further inland and nearer the capital, Addis Ababa, annually hosts thousands of pilgrims on their way to the town of Ginir, where the body of Sheikh Hussein, considered a saint in Ethiopia, is entombed. Other Muslims are concentrated in the far west of the country near the Sudanese border. They currently make up some 30 percent of Ethiopia’s residents.

The ROMAN CATHOLIC CHURCH came into the country in the sixteenth century, and some attempts were made to absorb the Ethiopian church into Roman Catholicism.



A priest stands outside his church in Axon, Ethiopia. (G. Spenceley/TRIP)

Some progress to this end was made in the seventeenth century when the head of the church briefly identified as a Catholic. However, some of the missionaries proved tactless and, among other things, attempted to impose the Latin liturgy on the land. In reaction, the missionaries were kicked out of the country and were not allowed to return until the nineteenth century. However, when they returned, they were identified with the Italians, and they were again ejected. Their church survived, however, as Italian lay people were not forced to leave.

The church finally developed an Ethiopian liturgy that retained as much of the Coptic liturgy as was possible. Today a community of several hundred thousand Roman Catholics exists in Ethiopia, the great majority following the Ethiopian liturgy, though Latin and Ethiopic rite congregations operate within the same dioceses. The church is led by the archbishop of Addis Ababa.

Protestantism entered the country through the efforts of a spectrum of Lutheran missionaries, beginning in 1866 with some from the Swedish Lutheran Mission. Subsequently, in 1911, Swedish missionaries representing the independent True Friends of the Bible arrived. The two groups united their work in 1938. German missionaries from the Hermannsburg Mission arrived in 1927. Missionaries from Norway, Denmark, Iceland, and the United States arrived through the 1940s and 1950s. Much of the Lutheran work was brought together in the ETHIOPIAN EVANGELICAL CHURCH MEKANE YESUS. American Presbyterians arrived in 1920 and began work among the Galla people. When the Italians arrived, the Presbyterian missionaries were expelled, and before leaving they organized their mission as the Bethel Evangelical Church. In the mid-1970s, it merged into the Mekane Jesus Church.

The Sudan Interior Mission (SIM) launched its expansive work in Ethiopia in 1927; Dr. Thomas A. Lambie

(1885–1954), who had been working with the Presbyterians, began an independent work that he called the Abyssinian Frontier Mission. He merged his mission into SIM. Working primarily among the Galla people, the mission built a following of some 60 members, but following the expulsion of the missionaries in 1935, expanded rapidly. There were 18,000 by the time the British arrived. By the mid-1970s, there were 182,000 members, and as the WORD OF LIFE CHURCH, it has become the largest Protestant work in the country, with over 2 million members as of the 1990s.

In the years since World War II, a spectrum of additional Protestant groups have begun work in Ethiopia, including the Baptist General Conference of America, which entered the country in 1950. PENTECOSTALISM came into the country in the postwar years, and two large indigenous churches have resulted, the Full Gospel Believers Church and Gods All Times Association, which between them have half a million members. Both of these churches have been encouraged by assistance and personnel from Scandinavian Pentecostal bodies.

Among the most interesting of Ethiopian groups has been the BETA ISRAEL, a Jewish group that existed in the Gonder region north of Lake Tana. They were the subject of much persecution at various periods of the twentieth century, even as they fought for recognition by the larger Jewish community that had finally taken notice of their existence. In the 1990s, most of the group (which at its height numbered some 28,000) migrated to Israel (which finally recognized them under the Law of Return in 1994). Around 12,00 remain in Ethiopia.

The BAHÁ'Í FAITH established its first spiritual assembly in 1964. Today there are almost 20,000 adherents. A variety of new religions have arrived, most AFRICAN INITIATED CHURCHES from nearby countries. Though several Buddhist groups responded to Ethiopian needs during the recent famine conditions in the country, no Buddhist or Hindu groups appear to have been formed.

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———. *Islam in Ethiopia*. Oxford: Oxford University Press, 1952.

Ethiopian Catholic Church

The ETHIOPIAN ORTHODOX TEWAHEDO CHURCH was a branch of the COPTIC ORTHODOX CHURCH based in Egypt and like it failed to affirm the formulation of doctrine promulgated by the Council of Chalcedon in the fifth century. The Chalcedonian Creed affirmed that Christ existed as one person with both a human and divine nature. The Monophysites (from the Greek for “one nature”), who predominated in the Egyptian church, held that Christ had only a divine nature. For many centuries after the establishment of Islam across North Africa, Ethiopia was cut off from the rest of the Christian world. It was rediscovered in the fifteenth century, and missionaries of the ROMAN CATHOLIC CHURCH launched efforts to bring the Ethiopian church into union with Rome.

In 1622, the king of Ethiopia declared himself Catholic and his nation a Catholic state. The following year, the pope appointed Affonso Mendez, a Portuguese Jesuit, the first patriarch of the new Ethiopian Catholic Church. He was installed in 1626. He lost popular support, however, when he tried to latinize the liturgy. When the king died, his successor banished Mendez and ended the union of the Ethiopian church with Rome.

Catholic missionaries did not reenter the country until the end of the nineteenth century, and the church did not expand significantly until the years of the Italian occupation (1935–1941). It was not until 1961 that an episcopal see, headquartered at Addis Ababa, was erected. Additional suffragan dioceses were established in Asmara and Adigrat. In 1993, Eritrea became independent of Ethiopia. Approximately half of the Ethiopian Catholic membership resided in the new country; as a result two additional dioceses (Keren, Barentu) were created. Most of the 190,000 members of the Ethiopian Catholic Church are in the two countries.

The church does not have an Internet site.

Address:

Ethiopian Catholic Church
Catholic Archbishop's House
P.O. Box 21903
Addis Ababa
Ethiopia

Sources:

Liesel, N. *The Eastern Catholic Liturgies: A Study in Words and Pictures*. Westminster, MD: Newman Press, 1960.

Roberson, Ronald G. *The Eastern Christian Churches—A Brief Survey*. 5th ed. Rome: Edizioni Orientalia Christiana, Pontificio Istituto Orientale, 1995.

Ethiopian Evangelical Church Mekane Yesus

The Ethiopian Evangelical Church Mekane Yesus was founded in 1959 by the churches that had grown out of the

several missions created by different Lutheran missionary agencies that had been operating in Ethiopia through the century. Lutheran work began with missionaries of the Swedish Evangelical mission in Eritrea in 1866. They eventually opened a mission in Jima, in the province of Kefa. They purchased slaves who were then invited to become Christians and educated the neighborhood children in their school. Workers with the mission also helped translate the Bible into one of the Ethiopian languages, Oromo. Through the next decades, the Swedish Evangelical Mission (SEM) grew primarily among the Oromo-speaking people, though the missionaries encouraged the developing Evangelical movement within the ETHIOPIAN ORTHODOX TEWAHEDO CHURCH that had resulted from the earlier translation of the Bible into Amharic (or Amarigna).

Through the next decades, other Lutheran groups established work in the country: the Swedish Mission of Bible True Friends (1921), the German Hermannsburg Mission (1927), The Norwegian Lutheran Mission (1948), the Icelandic Mission (1952), and the Danish Ethiopian Mission (1952). The earlier missions suffered during the occupation of the country by the Italians (1936–41). Not only were the missionaries exiled, but a number of the leaders in the church were arrested and executed. However, the church not only survived, it prospered. In 1941 the congregation in Addis Ababa reorganized apart from the SEM mission and through the decade emerged as the center of the indigenous Protestant movement in the country. In 1944 it called the first Conference of Ethiopian Evangelical Churches that would meet annually, apart from the missionaries' input and attendance, and work toward the creation of a single Ethiopian Evangelical church.

A significant move to unite the Lutheran work in Ethiopia was initiated in 1947 by the Lutheran World Federation, which has called upon Lutherans around the world to seek unity in their own countries. A visit by an LWF representative led to the formation of the Lutheran Missions Committee, which in turn launched several cooperative efforts to assist all the missions, most notably the Ethiopian Evangelical College, opened at Debre Zeyt in 1956. By the mid 1950s, considerable effort was evident in planning for a united Lutheran church, culminating in the formation of the Ethiopian Evangelical Church Mekane Yesus in 1959. The church was received into the Lutheran World Federation in 1963, and the World Council of Churches in 1972.

The church has grown by a series of mergers. In 1965, the Kambata Evangelical Church, formerly a synod of the WORD OF LIFE CHURCH/KALE HEYWET, merged into the Ethiopian Evangelical Church. Meanwhile in Europe, discussion between Lutheran and Reformed churches led to the Leuenberg Agreement that offered a statement of understanding and alignment between the two communions. Based upon that agreement, the Evangelical Church Bethel

merged into the Ethiopian Evangelical church. The Bethel church originated in 1919 when a flu epidemic hit Ethiopia and the government requested Thomas Alexander Lambie (1885–1954), a medical missionary working in the Sudan, to come to Ethiopia.

He and other American Presbyterian missionaries who came afterward decided to work toward the renewal of the Orthodox Church rather than set up separate Presbyterian church congregations. However, when the missionaries were kicked out in 1936, those who had been affected by their work moved to set up a church in the Reformed tradition in 1940. It was formally constituted as the Evangelical Church Bethel in 1947. In 1970 it was received into the WORLD ALLIANCE OF REFORMED CHURCHES, though that association was dropped in 1974.

The Church has over two million members. It went through a period of rapid growth between 1877 and 1983 during which the membership doubled. It also has affiliated congregations in Europe formed by members who have moved to Scandinavia. These congregations have organized the Northern Europe Mekane Yesus Fellowship.

The Church is organized into synods, and the quadrennial synodical convention is the highest legislative body. It is led by a president who is assisted by an executive committee and general secretary. The church supports the Mekane Yesus Seminary in Addis Ababa.

Address:

Ethiopian Evangelical Church Mekane Yesus
Jomo Kenyatta Road
P.O. Box 2087
Addis Ababa
Ethiopia

Sources:

- Bachmann, E. Theodore, and Mercia Brenne Bachmann. *Lutheran Churches in the World: A Handbook*. Minneapolis, MN: Augsburg Press, 1989.
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Ethiopian Orthodox Tewahedo Church

Christianity's appearance in Ethiopia is generally attributed to one Frumentius (c. 300–c. 380), a Greek Christian. According to the story, while on a voyage through the Red Sea, he was captured along with his brother, and both were taken to the ancient capital of Ethiopia at Axum as slaves. Placed in the service of the king, like the biblical Joseph, he won the king's favor and was given a position of trust. As a

Ethiopian Zion Coptic Church

part of his privileges, he was allowed to preach his Christian faith. He eventually won over the king and court to the new faith, and the door was open to convert the country. Frumentius's brother was ordained as a priest, and in 339 Frumentius was consecrated by the Patriarchate of Alexandria (Egypt) as the first bishop of Ethiopia. He is credited with translating the Bible into the Ethiopian language.

The Ethiopian church developed as a daughter church of the Egyptian church, and several centuries after its founding it therefore became involved in a controversy between the patriarch of Alexandria and the other bishops of the Christian church over the nature of Christ. As part of their attempt to refine Christian understanding of God, the church considered the mystery of Christ's dual nature as both God and human. The patriarch of Alexandria argued that Christ's divine nature was primary, an opinion that deemphasized the human nature of Jesus. The rest of the church went on (in the fifth century) to reach a consensus that Christ was both fully human and fully divine. This "orthodox" position was included in the Chalcedonian Creed, adopted by the church's bishops in 451 at the Council of Chalcedon. The patriarch of Alexandria continued to adhere to the Nicene Creed (of 325), which is compatible with both the Monophysite (from the Greek for "one nature") position and that of the "orthodox" churches. The argument split the church, and most of the Egyptians followed the patriarch into what is now known as the COPTIC ORTHODOX CHURCH.

Except for this question of Christ's nature, the Ethiopian church is at one with Eastern Orthodoxy and traditional Christian faith. The church follows the Coptic Church in its veneration of the Virgin Mary. However, it differs in its acceptance of the Apocrypha (books written between the period of the last books of the Hebrew Bible and the first century C.E.). It also recognizes some Old Testament figures as saints, holds Saturday as an additional holy day, and observes many Jewish dietary rules.

The Ethiopian church was cut off from the Christian world in the eighth century by the rise of Islam. Isolated, Ethiopia was able to remain autonomous in its mountainous homeland. In the thirteenth century, the Christian state reached the height of its power, and King Lalibela gave his name to a city of churches, ten of which were carved from solid rock. It almost merged into the Roman Catholic Church in the seventeenth century, but pulled back in reaction to the tactless activities of Catholic missionaries. In the twentieth century, responding to attempts to heal the rifts of the ancient church, the Ethiopian Orthodox Tewahedo ("Unity") Church has become a member of the WORLD COUNCIL OF CHURCHES.

The church does not have an official Web site. There are several expansive unofficial pages at <http://members.nbci.com/redingtn/eth.html> and <http://www.prairienet.org/dx-images/eotc.htm>. The church is headed by its patriarch, cur-

rently Abuna Paulos. At the beginning of the new century, it reports some seventeen million members in Ethiopia and another million in Eritrea. There are also dioceses in Sudan, Djibouti (covering East Africa), Jerusalem, London (UK), Trinidad, and the United States.

Address:

Ethiopian Orthodox Tewahedo Church
P.O. Box 1283
Addis Ababa
Ethiopia

Sources:

- The Church of Ethiopia: A Panorama of History and Spiritual Life.*
Addis Ababa: The Ethiopian Orthodox Church, 1970.
- Molnar, Enrico S. *The Ethiopian Orthodox Church.* Pasadena, CA: Bloy House Theological School, 1969.
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Ethiopian Zion Coptic Church

The Ethiopian Zion Coptic Church is a small body that traces its history to Marcus Garvey (1887–1940), the Jamaican reformer and advocate for African Americans; it gained a reputation of a different kind following the arrest of several of its leaders in 1978 for breaking the antidrug laws in the United States. Garvey founded the movement in 1914 in Jamaica as a religious affiliate of his Universal Negro Improvement Association, and although it blossomed briefly in the 1920s, it died out in the United States. It survived in Jamaica as a very small body and became associated with the RASTAFARIANS, known for their use of *ganja* (marijuana) as a mood-altering substance for religious purposes.

In 1970, several Americans in Jamaica encountered the church. They joined and established a church center on Star Island off Miami Beach, in Florida. Under the leadership of Thomas Reilly Jr., the American leader, a second center opened in New Jersey. Over the next years the church had a variety of interactions with government authorities. In 1973, law enforcement authorities seized 105 tons of marijuana from the group. However, that did not prevent the church from finally receiving its tax-exempt status as a religious organization two years later. The church immediately filed a lawsuit against the government, demanding that its members be allowed to use marijuana.

The church had arisen on the heels of the widespread discovery of marijuana and other psychedelic substances by young people in the 1960s and the founding of a spectrum of groups that used various substances (LSD, peyote, and the like), all of which were considered controlled substances

by the American government. The Ethiopian Zion Coptic Church believes that smoking marijuana is equivalent to making a burnt offering to God. The members believe that by smoking marijuana and thus consuming the psychoactive ingredient in the plant they will be able to change their body chemistry, and thus survive into God's new world after the end of this world. The new world will be a time of peace and brotherhood and of such abundance that people will no longer have to work. They call upon the Bible to support their belief (Genesis 1:29; Exodus 3:2–4; Psalms 104:14; Hebrews 6:7).

In spite of their belief, in 1978 the court ruled against their members being allowed to use marijuana even in a religious context, and immediately afterwards law enforcement agents raided the church center on Star Island. Finding illegal substances, the police arrested a number of church leaders, and after a long adjudication process they were convicted in 1981. In jail, they petitioned for the right to have marijuana, but were again denied. Through the 1970s, other drug-oriented churches in the United States (with one exception, the NATIVE AMERI-

CAN CHURCH) also were handed a series of negative court rulings.

The church survives in the United States, but headquarters remain in Jamaica where members operate a 4,000-acre farm. Only a hundred members remain in the United States, but several thousand reside in Jamaica. A Web site is maintained by church member Carl Olsen at <http://www.commonlink.com/users/carl-olsen/RASTAFARI/coptic.html>. He describes the church as closely related to the Rastafarians, even though it does not teach similar doctrines and members do not wear dreadlocks, the unique Rastafarian hairstyle.

Address:

White Horses Ethiopian Zion Coptic Church
St. Thomas Parish
Jamaica

Source:

Marijuana and the Bible. Hialeah, FL: Ethiopian Zion Coptic Church, n.d.

ETHNORELIGIONS

The term *ethnoreligion* designates a group of religions also termed primal religions, native religions, indigenous religions, and most frequently in this volume traditional religions. The term refers to those thousands of religions practiced by the many, relatively small, surviving ethnic groups around the world. The religions themselves are relatively small in that, compared to Buddhism or Islam, for example, they are confined to a single particular ethnic (or sub-ethnic) group centered in a limited geographical locale. Adherents of the religion are usually tied together by a local language (some five thousand such local languages still exist) and are related to each other as members of the same kinship group. In general, one is born into the group, and except under unusual circumstances, new members from outside the ethnic group are not admitted. Most of these groups are preliterate; that is, they exist in cultures in which written languages may have only been introduced in the last two centuries, and what literature exists has not become a factor in the perpetuation of the religion.

In the nineteenth century, such ethnoreligions were viewed as lower in the evolutionary scale, less advanced forms of the religious life. Those scholars who developed the comparative study of religion often attempted to build a hierarchy of religions, in which invariably Christianity appeared at the apex and these religions formed the base. Over the nineteenth and twentieth centuries, many ethnoreligions disappeared as their adherents were absorbed into one of the larger religious communities.

Various considerations have led to a reevaluation of ethnoreligions in the twentieth century. A more sophisticated approach to history has challenged the ease with which presently existing tribal religions are equated with what might have existed in the ancient past. Scholars now understand that religions exist in time and change and develop over time. Scholars are now more hesitant to equate what they find in the present, even among the most isolated of groups, with what might have existed in the ancient past. They have also discovered that geographically limited communities were frequently tied to large trading networks that operated over large distances and were continuing spurs to transformation.

In the twentieth century, scholars have also developed a new appreciation of the levels of sophistication and appropriateness of the ideology underlying most ethnoreligions. Such sophistication was often obscured by the Western missionaries who for many years were the major conduits of information concerning the majority of ethnoreligionists. At the same time, rather than seeing a sharp break between “primitive” and “higher” religions, scholars now see a continuum of ethnogroups, which would include literary traditions such as Shinto and Judaism or a relatively new ethnoreligion like Sikhism. Hinduism can even be seen as a cluster of ethnoreligions.

Shinto, Judaism, and Sikhism aside, most ethnoreligions do share characteristics that set them apart as a distinctive set of religions. The great majority of ethnoreligions operate as oral traditions. The chronicles of Christianity, in particular, have been filled in the past centuries with accounts of initial missionaries to a different people who spent their first years reducing a language to writing and producing a grammar, a Bible, and a hymnbook or liturgy. Such work has been integrated into the spread of Christianity since the seventeenth century among Native Americans and in primal cultures around the world. However, in the face of the global movement of Christianity, Buddhism, and Islam, many people have chosen to remain adherents to their traditional faiths.

While expressing a wide variety of theologies and mythologies, ethnoreligions tend to have a primary concern with power. They developed in situations in which the struggle for basic survival was a constant concern and lacked the contemporary tools that have been supplied by science and technology. They had to deal with disease, natural calamities, and limited resources while seeking means to predict, control, and overcome them. At the same time, they shared the common human experiences of spirit being, heightened states of consciousness, and moments of success, transcendence, and empowerment.

Both their physical environment and inner experience provided the elements from which a worldview would be constructed. That worldview would integrate the totality of existence from the mundane to the transcendent, and it would be developed in such a manner that modern distinctions such as sacred and secular or religious and nonreligious would not exist. Given the holistic nature of many ethnoreligions, some have argued that it is improper to think of the group as having a religion at all, suggesting instead that spirituality pervades their life. One can, however, provide some overview of ethnoreligions based upon a religious analysis.

Most ethnoreligions include reference to a pantheon of deities, usually headed by a being who is seen as a first deity who directly creates or is the source of lesser deities, the created world, and humanity. The account of the world of this deity is told in stories (which together constitute a myth), which account for the origins of the group and the land they inhabit. The primal deity is often remote and inaccessible, and hence any relationships are with the myriad gods and goddesses. The world is also usually seen as alive, as the abode of gods or spirits or itself possessed of spiritual power, or both. Typically introduced into the worldview is a place for ancestors. Many origin stories include accounts of the first humans and make a place for the memory of honored group heroes and the immediate ancestors of living individuals. One of the factors by which ethnoreligions may be distinguished is the relative emphasis placed on deities, various spirits, and the group's ancestors. Each is seen as a source of power, some of good power to be accessed and some of evil power to be avoided or countered.

Most ethnoreligions provide a variety of means to relate to the larger cosmos and the sources of power. The most common means is magic, the utilization of various techniques believed to be the means of manipulating spiritual power. A variety of forms of magic have



*A shaman stands on a hillside in animal skin clothes in Russia.
(A. Kuznetsov/TRIP)*

been distinguished and a variety of names (witchcraft, sorcery, wizardry) applied to them. One generally thinks of magic being invoked when specific mundane goals are being sought, such as the manipulation of weather, the curing of a disease, or the fecundity of a harvest. The life of groups also embodies elements of worship, actions aimed at building positive relationships with the deities, the spirit world, and the ancestors. Some rituals will often combine elements of both magic and worship.

Different primal societies also have a spectrum of religious practitioners, most of whose jobs have elements of secular occupations. The most well known of such practitioners are the shamans, known for their abilities to be in direct contact with the spirit world, and the priests, who function as ceremonial leaders in the annual cycle of rituals and otherwise enforce communal rules. The priestly role often overlaps with political leadership. Some groups may have healers, who are repositories of the group's wisdom on alleviating sickness. Oracles and divines are people who have an ability to offer supernatural guidance about a situation or discern the future. Mediums are people especially able to contact spirits. The different functions of magic and worship are merged and divided in numerous ways in different societies, with practitioners combining their "spiritual" roles in very different ways with more mundane occupations.

Ethnoreligions rarely have an abstract ethics, there being little time or motivation for the speculative arts, though the groups will have some rules that dictate actions and others that delineate forbidden actions. Researchers in Polynesia encountered the idea of *taboo*, objects, actions, and even people who were considered dangerous (and hence to be avoided) due to some characteristic—ritual uncleanness, past negative occurrences associated with them, or possession of negative spiritual power. An analogous idea appears to be inherent in many primal cultures. Among the most common taboos are those relating to childbirth, menstruating women, or the bodies of the deceased.

The Jewish Bible (the Christian Old Testament) includes many stories of the conflict of Judaism with neighboring polytheistic ethnoreligions. The rise of Christianity to power in Europe came as it replaced the numerous ethnoreligions that had preceded it across the continent. The Arab-Islamic Empire that spread from the Indus Valley to Morocco, while relatively tolerant of Christians and Jews, saw "polytheists" as major subjects for conversion. Through the succeeding centuries, as Christianity and Islam became global religions, their progress was often at the expense of ethnoreligions, which have been increasingly on the defensive in the modern world.

In spite of the political and scientific power aligned with the major world religions, primal religions have survived, and in places ethnoreligionists have assumed the offensive in preserving their traditional life. In this task, they have been assisted by contemporary ideas of cultural relativity, and they have drawn on those ideas to charge Christian and Muslim missionaries with a form of cultural totalitarianism. Christians, in particular, have been associated with the evils of European colonialism, and ethnoreligionists have reasserted themselves in the now independent former colonies. Ethnoreligions remain a significant factor in the religious life of most African countries south of the Sahara and in Asia, in such countries as South Korea, Laos, Malaysia, and Mongolia, among others.

The interface of ethnoreligions with European colonial authorities and with Islamic and Christian missionaries has in many places led to the emergence of modern movements that draw on traditional religious themes and rituals, but attempt to respond to the pressures applied by the colonial and postcolonial situation. Among the more famous would be the NATIVE AMERICAN CHURCH, a movement that spread among Native Americans early in the twentieth century. It was but one example of a series of such movements that had emerged

at various times through the nineteenth century as the United States expanded across North America. Most of these, such as the Ghost Dance movement, were suppressed by the authorities. Equally well known are the so-called Cargo Cults that emerged in the South Pacific following World War II.

In Africa, a number of new spirit possession movements, in which contact with the deities is made as participants go into a trancelike state and allow spirits to speak and act through them, appeared throughout the twentieth century. Most began as local cults, but some subsequently spread to a variety of different groups across national boundaries. Another type of group was the Mchape (medicine) movement that arose in what is now Malawi in the 1930s, with a concentration on eradicating malevolent magic. It later spread to Uganda, Tanzania, Zambia, and Mozambique. The new traditionalist movements in Africa fit into a spectrum of new religions, which include groups that present a complex mixture of Christian and traditionalist themes in the AFRICAN INITIATED CHURCHES.

Thousands of ethnoreligions still exist, and only a representative sample could be included in this encyclopedia; these few, however, illustrate both the wide variety and common themes found in primal society worldwide. See entries on ABORIGINAL RELIGION (Australia); MAORI RELIGION (New Zealand); DOGON RELIGION (Mali); YORUBAN RELIGION/SPIRITUALITY (Nigeria); ZULU RELIGION/SPIRITUALITY (South Africa); THE LAKOTA (United States); THE NAVAJO (United States); and NEPAL INDIGENOUS RELIGION.

As a result of slavery, many Africans were transported to the Americas. In Brazil and the Caribbean Islands especially, new forms of African ethnoreligions emerged in dialogue with Roman Catholicism. Often seen as syntheses of the two faiths, the Afro-Caribbean and Afro-Brazilian faiths have increasingly been seen as surviving African religions with a veneer of Catholicism. See entries on Arara, CANDOMBLÉ, SANTERÍA, PALO MAYOMBE, VODOU, and UMBANDA.

During the twentieth century, citizens of developed nations have turned their attention to ancient ethnoreligions, and created new religions that attempt to recover religions lost for centuries. Most are known only through archaeological and anthropological reconstructions, or through the writings of representatives of faiths that replaced them. Most noticeable of the revivalist neoreligions are various forms of European Paganism. Attempts to re-found Paganism began early in the twentieth century, but did not take off until Gerald B. Gardner (1884–1964) founded the neoreligion of Witchcraft, or WICCA. As GARDNERIAN WICCA spread from England to North America it inspired further Neo-Pagan groups, including a revived DRUIDISM, and provided a legitimation for a modern form of polytheism built around worship of a prime female deity, GODDESS SPIRITUALITY. In the 1990s, the fall of the Soviet Union became the occasion of a new assertion of national tradition in Northern Europe by those who have revived Pagan traditions in the Baltic nations (Lithuania, Latvia, Estonia) and Poland (ROMUVA, THE CLAN OF AUSRANS, RODZIMA WIARA). See complementary entry on Traditional African Religion.

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European Buddhist Union

The European Buddhist Union (EBU) is an international umbrella organization of Buddhist communities, centers, and organizations as well as national unions. The EBU is not affiliated to a particular Buddhist tradition or school. According to its constitution, adopted in 1990, the aims are to promote fellowship and cooperation among Buddhist organizations in Europe and to encourage meetings and friendly relations between their members. The EBU works to support and promote the growth and public recognition of Buddhism in Europe.

The EBU was founded in Paris in 1975. It is headed by a board consisting of a president, two vice presidents, and a treasurer. EBU's first president was French Paul Arnold (presidency 1975–1983), followed by British Arthur Burton-Stibbon (1983–1989), and also British Stephen Hodge (1989–1991), Dutch Aad Verboom (1991–1995), and French Lama Denys Teundroup (1995–1998). Currently, the presidency is jointly filled by Italian Maria Angela Falà and German Heinz Roiger. The number of member organizations has grown steadily since the EBU's beginning, with about thirty members from eleven countries in 1991, and forty-five members from fifteen European countries in early 2001.

Apart from national unions from France, Italy, Germany, Austria, Switzerland, Belgium, Portugal, and the Netherlands, members are also Buddhist centers or organizations working on a Europe-wide basis, such as RIGPA FELLOWSHIP, the Friends of the WESTERN BUDDHIST ORDER, SHAMBHALA INTERNATIONAL, some Zen and Shin Buddhist groups, the Tibetan Center Hamburg, the Manjushri Center London, and the Nalanda Association (Spain). Organizations of Buddhists who have emigrated from Asia (e.g., Vietnamese, Cambodian, or Laotian Buddhists) or of Nichiren traditions are so far not members of the EBU. Thus, the EBU is almost exclusively a representational organization of convert Buddhists, although some migrant Buddhist organizations are affiliated to national unions. The EBU estimates the number of Buddhists in Europe between two to four million people. In view of scholarly studies, a much lower figure of around one million Buddhists is, however, more likely.

EBU delegates meet annually at varying Buddhist centers. The main public event of the EBU is the EBU international congress, held every five years (with modifications). Congresses have taken place in Paris (1979, 1988, 2000), Turin (1984), and Berlin (1992). The meetings are aimed at bringing about both a dialogue between Buddhists of the various traditions and a stocktaking of the state of affairs of Buddhism in Europe. During such conferences, visited by up to one thousand people, notable speakers elaborate on the theme of the congress, be it the public recognition of Buddhism in Europe, educational issues, or the dynamic of the plurality and diversity of Buddhism in Europe.

The EBU has no permanent headquarters, both due to its poor financial resources and its rather weak organizational efforts. Its offices are thus moved in accordance with the current president. For many years it has been acknowledged as a UNESCO nongovernmental organization (category C) and has been approached by the European parliament and UNESCO on issues regarding the freedom of religious practice.

The union may be contacted through its two presidents: Maria Angela Falà, Unione Buddhista Italiana, Via Euripide 137, 00125 Rome, Italy, or Heinz Roiger, Wacholderweg 5a, 82194 Groebenzell, Germany. Falà is also head of the Italian Buddhist Union.

Martin Baumann

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Evangelical Baptist Union of Italy (UCEBI)

The first Baptist mission in Italy was established in Bologna in 1863 and was known as "The Gospel Mission to the Italians." Its lifespan was short. A more permanent institution, however, was the Spezia Mission for Italy and the Levant, which was founded in 1866 in La Spezia by English pastor Edward Clarke (1820–1912). Later, both an English and an American mission (the latter affiliated with the SOUTHERN BAPTIST CONVENTION) were established in Rome. In 1884, the two missions joined forces together with the Spezia Mission in a federation called Unione Cristiana Apostolica Battista (Christian Apostolic Baptist Union). In 1922, the British mission left Italy and entrusted its members to the Southern Baptists, while the Spezia Mission maintained an autonomous presence under the leadership of Harry Herbert Pullen (1862–1951). A notable Baptist intellectual of the early twentieth century was Giuseppe Gangale (1898–1978). In 1954, the Spezia Mission was reorganized and renamed Associazione Missionaria Evangelica Italiana (Italian Evangelical Mission Association). It merged in 1966 with the Unione Cristiana Evangelica Battista d'Italia (UCEBI, Evangelical Baptist Union of Italy), historically derived from the Southern Baptist Mission, but independent and in fact more liberal than its U.S. counterpart, thus inducing the more conservative Italian Baptists to establish a separate Assemblea Evangelica Battista Italiana (AEBI, Italian Evangelical Baptist Assembly).

Evangelical Christian Church in Irian Jaya

UCEBI now comprises more than 150 churches (not all of them Baptist), with some 50 male and female pastors, 5,000 adult members, and a "population" (including children and irregular attendees) of 25,000. On March 29, 1993, UCEBI entered into a concordat ("Intesa") with the Italian government, which theoretically would have entitled it to share in the national church tax. However, the UCEBI has so far elected not to receive its rightful portion of the tax because of its theological principles about the separation of church and state. The concordat preserves the UCEBI's congregationalist identity, whereby it regards itself as a loose federation of independent churches, despite the fact that in 1990 it adopted a Confession of Faith, which insists on adult baptism and separation of church and state. In 1977, UCEBI joined the WORLD COUNCIL OF CHURCHES and, in 1990, it signed a protocol for the reciprocal recognition of ministers with the Waldensian and Methodist Union, notwithstanding their differences on infant baptism (clearly spelled out in the protocol).

To date, there is no official Web site.

Address:

UCEBI
Piazza San Lorenzo in Lucina 35
00186 Rome
Italy

Massimo Introvigne and PierLuigi Zoccatelli

Sources:

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Evangelical Christian Church in Irian Jaya (GKI)

The Evangelical Christian Church in Irian Jaya (GKI Irja: Gereja Kristen Injili di Irian Jaya) began with the arrival of two independent German carpenters who were supported as missionaries by an independent faith mission in Holland. They settled in northeastern Irian Jaya, a province of Indonesia, in what is known as the Bird's Head in 1855, accompanied by several native Christians from the Moluccan Islands. They had little success, a fact that has been attributed to their extremely low opinion of the culture.

The progress of the mission changed visibly in 1907, when suddenly Christianity spread and many joined the church. Over the next few years the church spread throughout the northern half of the island (the Dutch authorities

had given the southern half to the ROMAN CATHOLIC CHURCH). A teacher training school was opened at Meiji, at which indigenous leadership was trained. However, the Japanese invasion caught the mission unprepared. No indigenous pastors had been ordained, and no pan-congregational structure had been created. The move to formally organize the church was picked up after the war. In 1950 the first Indonesian pastors were ordained, and in 1965 the first synod met. Irian Jaya was incorporated into Indonesia in 1963, at which time the missionaries turned the church over to the local leadership and left the country.

Since it became independent, the church has had to face a variety of problems. The population has changed radically, as different peoples have moved into the area following economic development. The church faces competition with the spread of Roman Catholicism and Islam in its established territory in the north. The church itself has begun to spread into the south of Irian Jaya.

The church is organized on a presbyterian model, with a synod as the highest legislative body. It accepts the ancient Christian creeds as its doctrinal standard. The church has developed an extensive educational system that includes the Sekolah Tinggi Theologia I. S. Kijne (named for the leader of its original training school).

In the 1990s the church reported 650,000 members in 1,869 congregations. It is a member of the WORLD ALLIANCE OF REFORMED CHURCHES and the WORLD COUNCIL OF CHURCHES.

Address:

Evangelical Christian Church in Irian Jaya
P.O. Box 1160
Jalan Argapura No. 21
Jayapura 99222 Irian Jaya
Indonesia

Source:

- Bauswein, Jean-Jacques, and Lukas Vischer, eds. *The Reformed Family Worldwide: A Survey of Reformed Churches, Theological Schools, and International Organizations*. Grand Rapids, MI: William B. Eerdmans, 1999.

Evangelical Church in Chile

The Evangelical Church in Chile continues the spread of LUTHERANISM in Chile that began with the arrival of German-speaking people in the nineteenth century. An early center was in the southern part of the country near the towns of Valdivia and Osomo, and as early as 1852 two pastors arrived to form and lead congregations. About the same time, a professor of botany at the University of Chile began to organize Lutherans in the Santiago area and recruit pastors from Germany. They were allowed to meet only in private locations, religious freedom not yet being a part of Chilean life. He was assisted by the Gustav-Adolf-

Werk, an organization established to assist Lutherans residing in predominantly Roman Catholic lands.

Pastors were obtained from several of the Lutheran bodies in Germany via Argentina, and they were considered part of a mission of the EVANGELICAL CHURCH IN GERMANY. A synod was formed in 1904. It operated in an informal manner until 1937, when the German Evangelical Lutheran Church was formally organized. The church joined the LUTHERAN WORLD FEDERATION in 1955 and four years later adopted a new constitution and assumed their present name. The program of the church also shifted significantly away from preserving German heritage to Chileanization. The increasing use of Spanish in worship was accelerated by a cooperative program with American Lutherans that aimed at missionary work among the urban poor and the rural indigenous population.

The church ran into major internal problems following the fall of the Allende regime. Pastors tended to be more attuned to the needs of those least supportive of the new government, while many of the laypeople were staunchly conservative. The expulsion from the country of Helmut Frenz, who had headed an ecumenical commission caring for political refugees, became the occasion for a split in the church. Eight of twelve congregations left; some became independent, and some founded the Lutheran Church in Chile. In the 1980s, most Lutherans joined a Council of Lutheran Churches in Chile to work toward reunion, but such a union has not yet occurred.

The Evangelical Lutheran Church in Chile was left with only two thousand members at the time of the disruption of 1975 and has added only a few hundred more in the ensuing decades. Most of its congregations and work is in the Santiago Metropolitan Area. It is a member of the WORLD COUNCIL OF CHURCHES.

The church is led by its president and the synod, the highest legislative body among the rather loosely associated congregations. It continues a program of cooperation with the EVANGELICAL LUTHERAN CHURCH IN AMERICA and has attempted to extend it into communities south of Santiago.

Address:

Evangelical Lutheran Church in Chile
Ricardo Lyon 1483
Casilla 15167, Santiago
Chile

Source:

Bachmann, E. Theodore, and Mercia Brenne Bachmann. *Lutheran Churches in the World: A Handbook*. Minneapolis, MN: Augsburg Press, 1989.

Evangelical Church in Germany

The Evangelical Church in Germany inherits the history of the Christianity that was introduced into Germany possibly

as early as the second century. Three bishoprics were erected in the third century, and over the next centuries Roman Catholicism became the dominant religion. The whole of present-day Germany was included in the Holy Roman Empire, whose emergence is generally dated to the coronation of Charlemagne in 800. By the sixteenth century, the empire consisted of a number of more or less autonomous countries, principalities, and city-states.

In the 1520s, Martin Luther, a monk and professor at the University of Wittenberg in Saxony, challenged the theological trends of his day and a variety of practices he felt had entered the ROMAN CATHOLIC CHURCH illegitimately. These trends and practices, he felt, contradicted the teachings of the Bible, which he insisted centered upon the message of the free salvation of God offered to believers. The new movement he began championed the ideas of the final authority of the Bible (over and against the authority of tradition and the teaching office of the papacy) and of salvation by faith, apart from any good works performed by humans. These emphases and their implications were embodied in the Augsburg Confession (1530) and a catechism that Luther had authored the year before. These two documents more than any others define the Lutheran tradition.

The religious wars that broke out between Lutherans and Roman Catholics as Luther's ideas spread were brought to a halt in 1555 by the Peace of Augsburg. The treaty signed at that time articulated a principle that was to have far-reaching effects throughout Germany. Both Lutherans and Catholics would exist in the Holy Roman Empire, and the ruler of each principality would decide which church would dominate in his/her land (a principle often expressed, in Latin, as *cuius regio eius religio*, whose region, his religion). In Lutheran lands, the prince assumed the power formerly held by the bishop. The situation was complicated in the ensuing decades as the REFORMED/PRESBYTERIAN TRADITION (the form of Protestantism developed by John Calvin in Geneva, Switzerland) spread through Germany, and some princes accepted it. Lutherans issued the *Formula of Concord* (1577) to distinguish the Lutheran faith from the Reformed variation.

Among the more important of the Lutheran principalities was Prussia. In 1613, the ruler adopted the Reformed faith. Although the population remained Lutheran, a number of Reformed congregations came into being, with the approval of the country's leadership. This development attracted French Huguenots to Prussia to escape the hostile environment in their homeland. In 1817, King Frederick William I (r. 1797–1840) forced a merger of the Lutheran and Reformed churches into what became known as the Evangelical Church. Though there was one national church organization, local congregations and individual ministers were allowed to choose either the Lutheran or Reformed faith. Both the Augsburg Confession and the Helvetic Confession (the latter a statement of the Reformed faith) were

accepted as official statements of faith, and pastors could choose either Luther's Small Catechism or the Heidelberg Catechism as a tool to instruct the youth. In other lands, a similar Evangelical church came into existence. In Baden and the Palatinate, a new catechism that combined Lutheran and Reformed emphases was introduced.

During the course of the nineteenth century, the many smaller German states were unified into modern Germany, though the border changed frequently as different wars were fought and won or lost. As the country was united, the larger of the former independent German countries became states in the new nation. Each state continued the church that had previously evolved within its boundaries. The various churches existed along a spectrum from those that were predominantly Lutheran to those that were Evangelical or United (combining Lutheran and Reformed elements) to those that were predominantly Reformed. Predominantly Lutheran churches were found in Saxony and Bavaria, while the Reformed perspective dominated in Lippe. In Saxony, where the Evangelical church had originated, one group of Lutherans separated from the state church as a confessional Lutheran body.

Attempts to bring some unity to this chaotic situation were focused in various gatherings of the territorial churches throughout the nineteenth century. Then in 1918, church and state was separated, and the Protestant princes handed the episcopal authority they had heretofore held to the church. The church's synods received that authority. They became self-governing churches just in time to experience the era of inflation, economic depression, the rise of National Socialism, and World War II. Each of the territorial churches, one in each of the German states, adopted a new constitution, and continued their relationship with the state to the extent that they still received state money for their maintenance.

In 1922, the German Evangelical Church Federation was formed. It built upon the theological work and relationships of the nineteenth century. It assumed a basically Lutheran perspective but allowed room for the Reformed minority. Also operating among the churches was the General Evangelical Lutheran Conference, formed in 1868. It worked on building relationships with Lutherans in other lands and led directly to the calling of the Lutheran World Convention in 1923.

The rise of Nazism split the church between those who supported the aims of the state and those opposed to what they saw as an evil government. Progovernment supporters forced the organization of the German Evangelical Church in 1933. The church became the battleground for the two factions, and the battle lasted until suppressed by the war. The war ended with Germany divided into two parts.

The surviving leadership of the anti-Nazi Confessing Church emerged in 1945 to lead in the formation of a new inclusive Protestant church, the Evangelical Church

of Germany (Evangelische Kirche in Deutschland; EKD). The same forces that led to the formation of the Lutheran World Convention led to participation in the formation of the LUTHERAN WORLD FEDERATION in 1948. The federation had as its immediate task the rebuilding of Europe. That same year, the predominantly Lutheran churches in Germany also founded the United Evangelical Lutheran Church of Germany (VELKD) as a fellowship within the EKD.

Both the EKD and the VELKD included the churches in the two sections into which Germany had been divided, which later became the Federal Republic of (West) Germany and the (East) German Democratic Republic. This attempt to preserve a church that reflected a united Germany proved untenable as the Cold War developed. In 1968, the EKD divided, and the VELKD followed suit the next year. That divided condition remained until the unification of Germany in 1990. The present Evangelical Church in Germany was brought together following the country's reunion.

The Evangelical Church in Germany now consists of twenty-four autonomous churches, one each in the different states of the German nation. Each church is allowed a considerable variation theologically and administratively and is responsible for the spiritual life of the people in its area. The Evangelical Church in Germany is a cooperative structure through which the churches carry out a variety of functions, including their relationship to various interdenominational ecumenical agencies like the WORLD COUNCIL OF CHURCHES. Individual churches have also chosen to be members of the Lutheran World Federation or the WORLD ALLIANCE OF REFORMED CHURCHES.

The highest legislative body in the EKD is its synod, which meets annually. The synod is headed by a seven-person governing board, the Presidium. The synod considers matters of common concern to the churches. It initiates programs through its nine permanent committees: Scripture and Proclamation of the Gospel; Social Services, Mission and Ecumenical Relations; Legal Affairs; Church, Society, and State; Education and Young People; Europe; the Environment; Budget; and Nominations.

The churches that now make up the EKD have experienced various movements concerned with theological revival and personal spirituality over the centuries. In the nineteenth century, the churches were profoundly affected by the world Protestant mission movement, which had actually begun in Germany among the Moravians. In response a number of missionary societies were formed, drawing their support from the members of one or more of the churches. Prominent among those based in the more Lutheran churches were the Leipzig, the Gossmer, and the North German missionary societies. Societies drawing primarily from United churches included the Berlin, the RHENISH, and the BASEL missionary societies. The latter, as

its name implied, also drew heavily from Swiss Reformed churches. These societies carried German Protestantism around the world and in some places perpetuated the internal differences that existed in the German church.

In 2000, the EKD reported twenty-seven million members.

Address:

Evangelical Church in Germany
Kirchhauser Str. 12
Postfach 21 02 20
30402, Hanover
Germany
<http://www.ekd.de>

Sources:

Bachmann, E. Theodore, and Mercia Brenne Bachmann. *Lutheran Churches in the World: A Handbook*. Minneapolis, MN: Augsburg Press, 1989.
Van der Bent, Ans J., ed. *Handbook/Member Churches/World Council of Churches*. Geneva: World Council of Churches, 1985.

Evangelical Church in Kalimantan (GKE)

The Evangelical Church in Kalimantan (Gereja Kalimantan Evangelis [GKE]) originated in 1935 with the arrival of missionaries from the RHENISH MISSION (a German missionary society with roots in both LUTHERANISM and the REFORMED/PRESBYTERIAN TRADITION) who began work among the Dayak people in Kalimantan, a province in the central region of the island of Borneo. In 1838, they formally opened stations among the Dayak, Ngaju, and Maanyan peoples. The people expressed little interest in Christianity, and the local religious leaders were openly hostile to the missionaries. They also resented the attempt of colonial Dutch authorities to establish hegemony in the area. In the 1859 revolt against the Dutch, the mission was seen as part of the Dutch rule and destroyed. The missionaries left the area and relocated on the island of Nias (thus initiating work there).

The mission was reestablished once order was restored but continued to make only modest gains for the rest of the century. It was estimated that between 1866 and 1900, only two thousand Dayak people joined the new religion. In 1920, the Rhenish Mission turned over its work to the Swiss-based BASEL MISSION. The work began to make progress over the next fifteen years, and in 1935 the first Dayak ministers were ordained and the church formally established as an autonomous body. It was given a presbyterial order and adopted the ancient Christian creeds as its doctrinal standards. Among the new ministers was the son of a Dayak chief, F. Dingang, who proved an effective evangelist.

The missionaries continued to serve the church, and until the arrival of the Japanese in 1942, one of the Ger-

mans headed the synod board. Church leadership became thoroughly indigenous during the war years. The church saw the peace that followed as a time for expansion and in 1950 adopted its present name as part of a self-conscious attempt to abandon its role as an exclusively Dayak church and become one serving people of all ethnic groups throughout Kalimantan, both the various traditional groups and the many immigrants who have arrived since World War II. It also joined the newly founded Indonesian Council of Churches.

In 1955, the church founded the Centre of Agricultural Training, located at Tumbang Lahang, and in 1967 the Technical High School at Mandomai. In 1987, it capped its vast educational program with the new Christian University, opened at Palangka Raya, the capital of central Kalimantan.

In the 1990s, the church reported 219,000 members in 785 congregations. It is a member of the WORLD ALLIANCE OF REFORMED CHURCHES and the WORLD COUNCIL OF CHURCHES.

Address:

Evangelical Church in Kalimantan
P.O. Box 86
Jalan Jenderal Sudirman, No. 4, Rt 1
Benjarmasin-Jolly 70114 Kalimantan
Indonesia

Source:

Bauswein, Jean-Jacques, and Lukas Vischer, eds. *The Reformed Family Worldwide: A Survey of Reformed Churches, Theological Schools, and International Organizations*. Grand Rapids, MI: William B. Eerdmans, 1999.

Evangelical Church in New Caledonia and the Loyalty Islands

Christian missionaries began activity on New Caledonia (now the country of Kanaky in the South Pacific) in 1834. In 1841, two Samoan converts from the mission of the LONDON MISSIONARY SOCIETY (LMS) arrived in New Caledonia and others began work in the Loyalty Islands. They were joined by European missionaries in 1853, about the same time that the French took over control. The ROMAN CATHOLIC CHURCH missionaries had arrived two years earlier, and they received the support of the government. Nevertheless, the LMS mission grew steadily through the nineteenth century.

As French became the dominant language of Kanaky, the mission shifted its primary relationship from the LMS to the PARIS MISSION of the REFORMED CHURCH OF FRANCE, beginning in 1897. Under the PMS, the mission enjoyed a particularly prosperous period, beginning in 1902 during the tenure of Maurice Leenhart (1878–1954).

Evangelical Church of Cameroon

The church follows the REFORMED/PRESBYTERIAN TRADITION in theology and is congregational in polity. In the twentieth century, it has stressed its cultural identification with the Kanak people, the Melanesian group that originally inhabited the island.

The Evangelical Church became independent in 1962. During the century it developed largely indigenous leadership, and few Europeans remain on its staff. The church reports a membership of approximately 30,000 out of a population of 188,000.

Address:

Evangelical Church in New Caledonia and the Loyalty Islands
8 rue F. Leriche
B.P. 277, Vallée
New Caledonia

Sources:

Bauswein, Jean-Jacques, and Lukas Vischer, eds. *The Reformed Family Worldwide: A Survey of Reformed Churches, Theological Schools, and International Organizations*. Grand Rapids, MI: William B. Eerdmans, 1999.

Van der Bent, Ans J., ed. *Handbook/Member Churches/World Council of Churches*. Geneva: World Council of Churches, 1985.

Evangelical Church of Cameroon

The Evangelical Church of Cameroon (Église Évangélique du Cameroun) has its roots in the decision of the British Baptist Missionary Association to begin work in West Africa utilizing converts from among the recently freed Africans residing on Jamaica. In 1843, forty-two Jamaicans joined four European couples in setting up a mission station on Fernando Po (now Bioko), the island that the Spanish had turned into a center of the African slave trade. Two years later, Joseph Merrick, one of the Jamaicans, moved to the coast of Cameroon and began learning the language of the Usubu people. One of the Europeans, Alfred Saker (1814–1880), moved to Cameroon Town (now Duala). He formed the first Baptist church in 1849.

The Baptist work grew until 1884, at which time Germany gained hegemony over Cameroon. The Baptists turned their work over to the BASEL MISSION, a Swiss missionary society that drew support from Germans and Austrians. The new workers agreed to respect the Baptist faith of the converts; nevertheless, many did not like the manner of the German missionaries or their introduction of practices such as infant baptism. A split occurred. Those who stuck with the Basel Mission experienced a new change as World War I began, when Britain and France replaced the German authorities. The Basel Mission turned over its work in French territory (some fifteen stations) to the PARIS MISSION (of the REFORMED CHURCH OF FRANCE). Even though the Basel Mission was allowed to return in

1925, it did not reclaim its stations from the Paris Mission. The resources of the French missionaries, however, had been significantly stretched by many new responsibilities, a fact that hastened indigenous leadership's taking over the church's management and the church gaining its autonomy even before the country became independent. The process toward independency began in 1947, and the church emerged as the fully independent Evangelical Church of Cameroon in 1957.

The Evangelical Church's life had been partly tied to that of the Union des Églises Baptistes du Cameroun, which had also come under the guidance of the Paris Mission and had also become independent, in 1947. The church and the union retain close fraternal ties and are both members of the Council of Baptist and Evangelical Churches.

In the 1990s, the Evangelical Church reported 1,200,000 members in its 700 churches. It is presbyterially organized and currently has thirteen regional synods. A general synod is the highest legislative body. It has a theological college at Ndougé. It is a member of the WORLD COUNCIL OF CHURCHES.

Address:

Evangelical Church of Cameroon
B.P. 89
Duala
Cameroon

Source:

Bauswein, Jean-Jacques, and Lukas Vischer, eds. *The Reformed Family Worldwide: A Survey of Reformed Churches, Theological Schools, and International Organizations*. Grand Rapids, MI: William B. Eerdmans, 1999.

Evangelical Church of Chad

The Evangelical Church of Chad grew out of the variety of Protestant and FREE CHURCH missionary efforts launched in various parts of the country during the twentieth century, at which time Chad was a part of French Equatorial Africa. The Canadian branch of the Sudan United Mission (SUM), an interdenominational Evangelical sending agency, entered in 1925, and while developing its own work in the southwestern province of Logone, was active in coordinating the efforts of other missionary groups. After World War II the Evangelical enterprise entered a growth phase. SUM's effort was focused upon the establishment of a self-supporting church and the development of indigenous leadership in what was and remains a relatively poor land.

In 1958, the Mission Franco-Romande du Tchad started work in the Ouaddai region, a predominantly Muslim area in eastern Chad, with SUM support. It soon received substantial additional support from the World Evangelization Crusade (now WEC International), a British-based sending agency. In 1962, the leadership of the Sudan United Mis-

sion, the WEC, and the French Mennonites, who were also supporting work in the area, began a dialogue in light of the emergence of Chad as an independent country (1960) and the fragmented nature of the Protestant mission scene. Out of these conversations came the SUM Mission, which the government recognized in 1963. The SUM Mission evolved into the Evangelical Church of Chad.

It is a conservative Free Church based upon the authority of the Bible and affirming the basic doctrines of Evangelical Christianity. In the late 1990s, it reported some 200,000 members, the largest Protestant body in what is a predominantly Muslim country. It oversees several Bible schools and the Ecole Supérieure de Théologie Évangélique. It was an important force in establishing the Comité de Coordination des Activités Missionnaires, which continues to promote amity between the different missionary agencies operating in the country.

Address:

Evangelical Church of Chad
B.P. 821
N'Djamena
Chad

Source:

Bauswein, Jean-Jacques, and Lukas Vischer, eds. *The Reformed Family Worldwide: A Survey of Reformed Churches, Theological Schools, and International Organizations*. Grand Rapids, MI: William B. Eerdmans, 1999.

Evangelical Church of French Polynesia

The Evangelical Church of French Polynesia (Église Évangélique de Polynésie Française) dates to the arrival of the first missionaries dispensed to the South Pacific by the newly formed LONDON MISSIONARY SOCIETY (LMS) in 1787. The society sent out thirty representatives, four of whom were ordained. The remaining party consisted of spouses and a spectrum of artisans. The original plan called for the team to establish two self-supporting communities on Tahiti and Tonga. Eighteen settled in Tahiti. However, within a year, eleven of these moved on to Australia. Those remaining kept the mission going. Their work finally bore fruit in 1815 (some sources say 1812) when King Pomare converted and asked to be baptized.

The king's conversion had far-reaching results. He had a large church constructed and urged his people to become Christians. Most followed his lead. The church became institutionalized across Tahiti with the training of lay leadership and the opening of a publishing concern. The missionaries saw to the translation of the Bible that was published in Tahitian in 1838.

The French moved into the area in 1840 and established a protectorate. The authorities soon demanded that French missionaries, primarily Roman Catholic priests, be allowed

to work on Tahiti (they were already present in other nearby islands). A number of islanders deserted the Evangelical Church. In 1863, the REFORMED CHURCH OF FRANCE, through its PARIS MISSION, began work on Tahiti. It represented the same Reformed Protestantism as the LMS and in 1883, as the islands were becoming increasingly French in language and orientation, the LMS turned all of its work over to the Paris Society.

Through the twentieth century, the Society spread Protestantism through French Polynesia. In 1963, the mission became autonomous as the Evangelical Church of French Polynesia. The church also began a mission among the Chinese laborers who arrived in two waves (1856–66, 1907–1930).

Today, the Evangelical Church continues to dominate the Protestant community and includes approximately 45 percent of the population in its membership (approximately 95,000). They also have a large congregation among expatriate French Polynesians in Kanaky. There are a variety of small independent churches throughout the islands, most having been formed by former Evangelical Church leaders.

The Evangelical Church of French Polynesia is a member of the WORLD COUNCIL OF CHURCHES and an active participant in the Pacific Conference of Churches.

Address:

Evangelical Church of French Polynesia
B.P. 11
3 Blvd. Pomare 403
Paeete, Tahiti
French Polynesia

Sources:

Bauswein, Jean-Jacques, and Lukas Vischer, eds. *The Reformed Family Worldwide: A Survey of Reformed Churches, Theological Schools, and International Organizations*. Grand Rapids, MI: William B. Eerdmans, 1999.
Van der Bent, Ans J., ed. *Handbook/Member Churches/World Council of Churches*. Geneva: World Council of Churches, 1985.

Evangelical Church of Gabon

The Evangelical Church of Gabon was initiated by missionaries from the AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, the missionary agency founded by American Congregationalists early in the nineteenth century. Their representatives settled in what is now Gabon in 1842. A generation later, the work was passed to the Presbyterian church in the USA, now a constituent part of the PRESBYTERIAN CHURCH (U.S.A.), which in turn passed their work to the PARIS MISSION (the missionary arm of the REFORMED CHURCH OF FRANCE) in 1892. In the late nineteenth century, France had asserted its hegemony over this part of Africa and in the 1890s demanded that instruction in all schools be in French.

By 1949, the Paris Mission had eight stations and twenty missionary personnel working in Gabon. That same year the first group of African members returned from having completed their theological studies at the seminary in Cameroon. These five teachers became the first native pastors. Their arrival also speeded the mission's transformation into an autonomous church, completed in 1961. The church was composed primarily of Fang people and heavily female in membership.

Many churches have been disrupted because of interference or suppression by the government, but the Evangelical church of Gabon has been disrupted by internal disputes and power struggles. In 1971, the church was split into two factions, which had become visible during the close election of Nang Essono as head of the church. His unsuccessful challenger, Sima Ndong, headed the dissenting faction. The church removed the pastors supporting Ndong from their ministerial roles. In spite of a number of attempts to settle the dispute, the schism continued for the next twenty years.

It was not until 1989 that what appeared to be a reconciliation was worked out and a single synodal council elected to office. However, in the early 1990s, troubles arose again. On several occasions the disputes led to shooting. By the middle of the 1990s, the church had split into three factions, known informally as the Baraka, the Foyer, and the Gros Bouquet. In 1997, the Baraka and Gros Bouquet factions met in a joint synod, formed a new national council, and elected a new president, Rev. Jean Noël Ogouliguendé. This church is now recognized as the Evangelical Church of Gabon.

At the beginning of 1990, the church had 96,000 members. It is a member of the WORLD COUNCIL OF CHURCHES. It supports the Theological School of the African Protestant Church at Yaoundé, Cameroon.

Address:

Evangelical Church of Gabon
B.P. 617
Libreville
Gabon

Sources:

- Bauswein, Jean-Jacques, and Lukas Vischer, eds. *The Reformed Family Worldwide: A Survey of Reformed Churches, Theological Schools, and International Organizations*. Grand Rapids, MI: William B. Eerdmans, 1999.
- Van der Bent, Ans J., ed. *Handbook/Member Churches/World Council of Churches*. Geneva: World Council of Churches, 1985.

Evangelical Church of the Augsburg and Helvetic Confessions in Austria

Martin Luther's first followers in Austria can be traced as early as 1521, and until the beginning of the Thirty Years'

War in 1618, Austrian Christians of the Protestant denominations in the upper classes had religious freedom. During the time of its widest spread the Evangelical Church could claim three quarters of the Austrian population. But when the Austrian emperors Ferdinand II (1578–1637) and III (1608–1657) enforced some burdensome changes, following the victory of the Catholic league in the Battle of the White Mountain (1620), the fate of the Evangelical Church grew far worse. The Roman Catholic Counter-Reformation forced thousands of Protestants to either leave the country or to hide underground for more than a hundred and fifty years.

Two important historical and legal changes happened in the following centuries. In 1784 Emperor Joseph II (1741–1790) issued the Patent of Tolerance, and Lutherans and Calvinists (and members of the Eastern Orthodox Church) were permitted private religious services, though they were still considered "second-class citizens." Finally, in 1861, Protestants got the same civil rights as members of the ROMAN CATHOLIC CHURCH in the Austrian Monarchy, and in 1867 religious freedom was legally acknowledged as a human right by the Fundamental Law of the State. But religious affairs, including those of the Evangelical Church, remained under the control of the government, which was traditionally dominated by Roman Catholic values. It was not until 1961 that an agreement was signed between the Republic of Austria and the Evangelical Church under which the latter gained full sovereignty and autonomy.

Presently there are about 351,000 members of the two bodies that together constitute the Church of the Augsburg and Helvetic Confessions, with sinking numbers during the last decades of the twentieth century. The Church of the Augsburg Confession (Lutheran) now comprises 190 parishes and seven superintendents, the Church of the Helvetic Confession (Reformed) holds nine parishes (with 10,500 persons). Worth mentioning is the existence within both churches of a small number of "mixed" parishes, following both the Augsburg and Helvetic confessions. The largest number of Evangelical Christians in relation to the whole population lives in the Burgenland, an eastern part of Austria bordering Hungary, which was attached to Austria after World War I. Many adherents of the Helvetic confession live in Vorarlberg, bordering Switzerland.

In both churches people are elected from the community for their offices; the governing body is the synod. Women have been admitted to the ministry; the first female superintendent, Gertraud Knoll, was elected in 1994 for the Burgenland. For theological studies there exists a faculty at the University of Vienna with a full curriculum leading up to the doctorate.

The Evangelical Church was a founding member of the Ecumenical Council of Churches of Austria in 1958; the Augsburg Confession also joined the LUTHERAN WORLD FEDERATION in 1947, and the Helvetic Confession is a

member of the WORLD ALLIANCE OF REFORMED CHURCHES. Both Confessions are also members of the Conference of European Churches and the WORLD COUNCIL OF CHURCHES. There are regular and active ecumenical contacts with most of the Protestant FREE CHURCHES and with the Roman Catholic Church and OLD CATHOLIC CHURCH OF AUSTRIA; with the latter there has been intercommunion since 1986.

Address:

Evangelical Church of the Augsburg and Helvetic Confessions
Severin-Schreiber-Gasse 3
1180 Wien
Austria
<http://www.evangel.at>

Manfred Hutter

Source:

Reingrabner, Gustav. *Protestanten in Oesterreich. Geschichte und Dokumentation*. Vienna: publisher unknown, 1981.

Evangelical Church of the Augsburg Confession in Romania

The Evangelical Church of the Augsburg Confession in Romania derives from the spread of LUTHERANISM in the German-speaking areas of Transylvania in the sixteenth century. It shared some of its history with that of the LUTHERAN CHURCH IN HUNGARY, though existing as a separate German-speaking organization. The Lutheran movement arrived in Transylvania just as the Turkish army was establishing its control. German-speaking Transylvanians formed the Church of God of the Saxon Nation, which in 1572 officially accepted the Augsburg Confession as its confessional statement of belief. Hungarian-speaking Lutherans in Transylvania, originally a part of the Lutheran Church in Hungary, were cut off from their counterparts in Hungary with the separation of Transylvania and its incorporation into Romania after World War I. They organized the Synodal Evangelical Presbyterian Lutheran Church of the Augsburg Confession.

Transylvania was incorporated into the Austro-Hungarian Empire in 1691. Although Turkish rule was gone, the new government favored the ROMAN CATHOLIC CHURCH to the detriment of Protestant churches. In the mid-nineteenth century the church adopted a new constitution (with the approval of ruling authorities in Vienna) that established a presbyterial-synodal governing system but allowed for significant congregational autonomy. The church has always been headed by a bishop. The church also oversaw a large primary and secondary school system.

The church suffered greatly during World War II and the subsequent rise of an aggressive atheist government. At the

same time, many Transylvanians accepted the offer of the German government to resettle people of German heritage from Eastern Europe in Germany. With over a hundred pastors accepting this offer, the church has faced a significant leadership problem. The Romanian population also moved into the industrial centers and away from the towns where most Lutheran parishes were located. With the fall of the Ceausescu government in 1989, the church has received greater freedom to develop its life.

The church is headquartered in Sibiu. In 1997 it reported 17,500 members. In the Sibiu headquarters complex there is a school of theology for training pastors. With instruction in German, it serves as an extension school of the United Protestant Theological Institute located in Cluj, where instruction is in Hungarian. The institute also serves Hungarian-speaking Lutheran, Reformed, and Unitarian educational needs.

The church is very ecumenically minded and is a member of the LUTHERAN WORLD FEDERATION, the WORLD COUNCIL OF CHURCHES, and the Conference of European Churches.

Address:

Evangelical Church of the Augsburg Confession in Romania
Strada General Magheru 4
2400 Sibiu
Romania

Sources:

- Bachmann, E. Theodore, and Mercia Brenne Bachmann. *Lutheran Churches in the World: A Handbook*. Minneapolis, MN: Augsburg Press, 1989.
- Branzea, Nicolae I., and Stefan Ionita. *Religious Life in Romania*. Bucharest: Editura Paideia, 1999.
- Cuciuc, Constantin. *Atlasul Religiilor si al Monumentelor Istorice Religioase din Romania*. Bucharest: Editura Gnosis, 1996.

Evangelical Church of the Augsburg Confession in the Slovak Republic

The territory constituting the present Slovak Republic, formerly a part of the Czechoslovak Socialist Republic, emerged as an independent country in 1993, in the wake of the destruction of the Marxist hegemony in Eastern Europe. It had existed under Hungarian rule for most of the second millennium C.E. As such, it was eventually incorporated into the Austro-Hungarian Empire. In 1921, in the wake of World War I and the collapse of the empire, the nation of Czechoslovakia was created by the merger of Slovakia with the neighboring provinces of Bohemia and Moravia, which through the centuries had been more identified with German rule.

In 1948, Czechoslovakia became a socialist country. The government was reorganized as a federal republic in 1968, and Slovakia gained heightened autonomy as a regional

Evangelical Church of the Augsburg Confession

government unit. With the fall of communism, the desire for the formation of a Slovak-speaking state led to the formation of the present Slovak Republic.

LUTHERANISM had come into Bohemia, Moravia, and Slovakia during the early sixteenth century. The area had previously been affected by the reforming movement led by John Hus (1372–1415) and the Moravian Brethren. Although the Counter-Reformation led to a resurgent Catholicism in Bohemia and Moravia (and the almost complete suppression of Lutheranism), Lutheranism survived in strength in Slovakia. It was suppressed, but in the two decades after the Edict of Toleration of 1781, the church quickly rebounded. Parishes reappeared and over 130 church buildings were erected. It received a new level of recognition in 1848, when it was accorded full ecclesial equality.

Until the formation of Czechoslovakia, Slovakian Lutheranism had been a part of the larger Lutheran Church in Hungary, which was controlled by a Hungarian-speaking leadership. The setting up of the new country was the occasion for establishing a separate Slovak-speaking Lutheran body. The present church continues that organization into the now independent nation of the Slovak Republic.

The church accepts the Augsburg Confession as its doctrinal standard. It has a rich liturgical life, which includes the use of the Kralice Bible (a Czech translation of 1577) and the hymnal of Wittenberg-trained pastor-poet Juraj Tranovsky (1592–1637). Ecumenically oriented, the church is a member of the WORLD COUNCIL OF CHURCHES and was an original member of the Ecumenical Council of Churches of the former Czechoslovakia. It is currently a member of the Ecumenical Council of Churches in the Slovak Republic.

The church is organized into fourteen districts and two dioceses, the later each headed by a bishop. The general convention is the primary legislative body, and the administration of the national church is left in the hands of a presidium and the bishop-general. As the twentieth century came to a close, the church reported 329,000 members. It oversees some Slovak parishes in the Czech Republic, and has strong ties to Slovak-speaking Lutherans in the countries of the former Yugoslavia and Slovak-heritage congregations in the United States.

It sponsors the Slovak Theological Faculty, which trains pastors for Slovak-, Slovene-, and Polish-speaking congregations, both in the Slovak Republic and in neighboring countries. A separate Polish-speaking Lutheran church also exists in the Slovak Republic.

Address:

Evangelical Church of the Augsburg
Confession in the Slovak Republic
Palisady 46
81106 Bratislava
Slovak Republic
<http://www.ecav.sk>

Source:

Bachmann, E. Theodore, and Mercia Brenne Bachmann. *Lutheran Churches in the World: A Handbook*. Minneapolis, MN: Augsburg Press, 1989.

Evangelical Church of the Augsburg Confession (Poland)

The ideas of Martin Luther (1483–1546) came to Poland as soon as Polish merchants and students brought them on their way back home from Wittenberg and Königsberg. The first Evangelical (that is, Lutheran) sermons were preached in 1518 in Gdansk and in Slask (i.e., Silesia). Already in 1523, the Wroclaw city council had nominated the first Evangelical parson. The Lutheran views spread from Lower Silesia and Krakow to the area of Cieszyn and survived the Catholic Counter-Reformation during the reign of the Habsburgs to stay alive until today. In Eastern Prussia, in turn, the last Great Master of the Teutonic Order, Prince Albert (1490–1568), under the personal influence of Luther, dissolved his order and then formally paid homage to the Polish king, Zygmunt the Old (aka Sigismund II, 1520–1572). Both the king and his son created favorable conditions for the Augsburg Confession in Eastern Prussia. Although the Polish parliament voted for equality of religions and religious peace in 1573, the act was condemned by the ROMAN CATHOLIC CHURCH, and the period of the Counter-Reformation started.

Later on, Austrian monarch Joseph I (1678–1711) allowed Evangelicals to build six churches in Silesia, and the Edict of Toleration issued by Joseph II (1741–1790) in 1781 allowed Evangelical religious life to flourish in the Cieszyn area. The immigration to Polish soil of Evangelical craftsmen and farmers from the whole of Europe in the nineteenth century gave LUTHERANISM new strength. However, World War II prevented the stabilization of the church. Around 30 percent of the Evangelical clergy died in concentration camps and prisons. The politics of the postwar authorities also caused a weakening of the church.

The primary structure of the church is its synod, the church's governing body, consisting of 15 clergy delegates and 390 lay representatives. The synod is elected every five years. The administrative and executive power rests with the eight-member consistory and the superintendent bishop. The consistory is based in Warsaw. Both the president of the synod and the president of the consistory are elected by a special collective electoral body. The inner affairs of the church are regulated by the Fundamental Inner Law, as accepted by the Church Synod. The basic relationship of the church and the Republic of Poland is determined by the law enacted on May 13, 1994.

The church is currently divided into six dioceses in Poland. They are represented by their respective synods and

execute their power through the board and the bishop. There are 122 parishes and 277 churches or chapels of the church. The 87,000 (as of 1997) members live mainly in the area of Cieszyn (Silesia), in Upper Silesia, Mazury (former East Prussia), and Warsaw. They are cared for by approximately 120 priests. The Kosciol Ewangelicko-Augsburski, to give it its Polish name, is a member of the WORLD COUNCIL OF CHURCHES and the Polish Ecumenical Council.

Address:

Evangelical Church of the Augsburg Confession (Poland)
ul. Miodowa 21
00-246 Warszawa
Poland

Leslaw Borowski

Sources:

Gastpar, Waldemar. *Historia protestantyzmu w Polsce*. Warszawa: ChAT, 1977.
Marceli, Kosman. *Protestanci w Polsce do polowy XX wieku*. Wrocław: Ossolineum, 1980

Evangelical Church of the Congo

The Evangelical Church of the Congo began in 1910 when missionaries from the MISSION COVENANT CHURCH OF SWEDEN arrived in Madzia, then in French Equatorial Africa. They were soon joined by colleagues from Norway and Finland. A thriving mission resulted, and a seminary was created at Ngouedi. In 1947, a period of spiritual awakening broke out at the seminary and soon spread through the church and led to a burst of membership growth. In 1961, a year after the Congo gained its independence, the mission also became independent.

The new church followed the pietist and Evangelical teachings of its parent body. It has no creed and regards the Bible as the only source of its faith and practice. Only adult baptism is practiced. The church has a centralized government headed by a synod. The church is divided into districts, each headed by a superintendent. The church manages a number of health facilities and several schools for girls.

The 1990s were a time of social unrest in the country and tensions within the church, many of which were based on ethnic differences. In 1997, during a civil war, much of the church's property was destroyed or looted. The church has worked for democratic government to become a reality in the Congo, one of the primary goals of the Institute for Training and Information, a joint project of the church and the Mission Covenant Church of Sweden.

In the 1990s the church reported 135,000 members in 111 congregations. It is a member of the WORLD ALLIANCE OF REFORMED CHURCHES and the WORLD COUNCIL OF CHURCHES.

Address:

Evangelical Church of the Congo
Bacongo 3205
1 rte de Djoué-Moukounizougouaka
Brazzaville
Congo

Sources:

Bauswein, Jean-Jacques, and Lukas Vischer, eds. *The Reformed Family Worldwide: A Survey of Reformed Churches, Theological Schools, and International Organizations*. Grand Rapids, MI: William B. Eerdmans, 1999.
Van der Bent, Ans J., ed. *Handbook/Member Churches/World Council of Churches*. Geneva: World Council of Churches, 1985.

Evangelical Church of the Czech Brethren [Ceskobratrská církev evengelická]

The Evangelical Church of the Czech Brethren (Ceskobratrská církev evengelická) emerged in 1918 through the coalescence of the former Calvinist Evangelical Church of the Helvetic Confession and the Evangelical Church of the Augsburg Confession, both of which dated to the movement of the Protestant Reformation into the Czech lands in the sixteenth century. Its emergence came as a result of long-term efforts of Czech Calvinists and Lutherans to unite. The unification had originally been planned for the year 1915 to honor the five hundredth anniversary of the martyr's death in flames of Czech religious reformer Jan Hus. However, the outbreak of World War I prevented it. After the war, the fall of the Austro-Hungarian monarchy and the foundation of the new, independent Czechoslovak Republic created space for the emergence of this new church. All the Czech congregations affiliated with the two churches joined this new church at its beginning.

The church is actively involved in the ecumenical movement: In 1927 it helped to establish the Union of Evangelical Churches in the Republic of Czechoslovakia; in 1955 it was one of the cofounders of the Ecumenical Council of Churches; and later it cooperated in the ecumenical translation of the Bible into Czech. It is also a member of the WORLD ALLIANCE OF REFORMED CHURCHES, of the WORLD COUNCIL OF CHURCHES, and of the Conference of European Churches.

One of the specific features of this church is its embracing of four confessions: the Brethren Confession (1535), the Bohemian Confession (the common confession of Evangelical Christians in the Czech countries, stemming from Hussite times and presented to the emperor Maximilian II in 1575), the Augsburg Confession (1539), and the Second Helvetic Confession (1566). However, the overall common denominator of its doctrine and practice is the Calvinism of the Helvetic Confession. Members acknowledge two sacraments: baptism and the Eucharist.

Evangelical Church of the Lutheran Confession in Brazil

The organizational structure of this church is presbyterian. The church is divided into thirteen seniorates, which are presided over by committees composed of both ministers and laypeople. The highest body is the synod, which holds annual meetings and is composed of elected deputies. The Synod Council, headed by a Synod Senior, controls the work of the church.

The church estimates that it has about two hundred thousand members, which makes the church the largest body in the Czech Republic.

Dusan Lužný

Address:

Evangelical Church of the Czech Brethren
Jungmanova 9
111 21 Praha 1
Czech Republic

Source:

Bauswein, Jean-Jacques, and Lukas Vischer, eds. *The Reformed Family Worldwide: A Survey of Reformed Churches, Theological Schools, and International Organizations*. Grand Rapids, MI: William B. Eerdmans, 1999.

Evangelical Church of the Lutheran Confession in Brazil

The Lutheran presence in Brazil began with the movement of the Portuguese royal family to Brazil during the Napoleonic era. During his stay in Brazil, the king devised a plan to introduce European-style farming into the southern part of the country. He recruited farmers from the Catholic section of Switzerland, but unable to fill his needs, he turned to Germany. Most who accepted the offer of a new life in Brazil came from the poorer areas of the Rhine River Valley in the Palatinate. The first group arrived in 1823 and settled at Nova Friburgo, northeast of Rio de Janeiro. Subsequent settlers were located farther south in Rio Grande do Sul. In all some five thousand people migrated, and included among them were a few German Lutheran pastors. The first church was organized in 1824.

The church overcame a number of obstacles during its first generation. It always had a shortage of pastors, a problem only remedied when several of the German mission societies became involved in the 1860s. Some settlements became victims of imposters. In midcentury, the JESUITS entered the area, and their vigorous pro-Catholic work soured what had been good relations between Lutherans and Roman Catholics. Nevertheless, immigration continued, and eventually four separate Lutheran synods emerged, serving communities in different parts of the country. The Synod of Rio Grande do Sul was formed in the south in 1886. Then came the Lutheran Synod (1901), the

Synod of Santa Catarina and Parana (1911), and the Middle Brazilian Synod (1912).

The new century brought a new set of obstacles, not the least being the arrival of missionaries from the Lutheran Church-Missouri Synod who, rejecting the theological latitude in the Evangelical Church, which included those of the REFORMED/PRESBYTERIAN TRADITION, took members away from the church to found a conservative, exclusively Lutheran, rival church. World War I brought pressures for the German-speaking communities to drop their German language, only to be followed in the 1930s by the attractiveness of National Socialism and Adolf Hitler. Then in 1938, the Brazilian government nationalized all the foreign-language schools.

On a more positive note, in 1922, steps had been taken to start theological education in Brazil, a must if the churches were ever to free themselves from dependence on the home country. World War II led to the arrest of some pastors and speeded the transition to Portuguese. In 1946 the founding of the Faculdade de Teologia (now the Escola Superior de Teologia) became an important event uniting the four synods. They united in a federation just two years later and under that loose organization joined the WORLD COUNCIL OF CHURCHES in 1950 and the LUTHERAN WORLD FEDERATION in 1952. The church is a charter member of the National Council of Churches in Brazil. It adopted its present name in 1954. At the time it was the largest non-Catholic body in Brazil, though that is no longer the case.

The new Evangelical Church moved to improve its ecumenical ties, especially with a long-term program of contacts with the ROMAN CATHOLIC CHURCH. It has also supported the continued improvement of its educational facilities and encouraged faculty members and pastors to pursue further education in Germany.

Although no longer the largest Protestant body in Brazil, it is by far the largest Lutheran Church body in South America. In the 1990s, it reported 850,000 members. It had a membership boost as Lutherans from Europe moved to Brazil after World War II. The church issues a periodical, *Jornal Evangélico*. The church is led by a general assembly that meets biennially, and the administration is in the hands of a church council. Congregations are divided into regions and districts.

Address:

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Brazil

Sources:

Bachmann, E. Theodore, and Mercia Brenne Bachmann. *Lutheran Churches in the World: A Handbook*. Minneapolis, MN: Augsburg Press, 1989.

Van der Bent, Ans J., ed. *Handbook/Member Churches/World Council of Churches*. Geneva: World Council of Churches, 1985.

Evangelical Church of the River Plate

LUTHERANISM in Argentina began among German immigrants in Buenos Aires in the years after the country gained independence (in 1816). German Protestants initially gathered in the Anglican Church, but in 1842 petitioned the Evangelical Mission Society in Bremen, Germany, for a pastor. August Ludwig Siegel arrived the following year. It took the members a decade to raise the funds to construct their own building, which was dedicated in 1853. Meanwhile, immigration increased, especially after the unrest in 1848 encouraged many to leave Europe. Others were lured by a scheme to populate Argentina's interior. Some also settled in nearby Uruguay, and ties developed with similar congregations in Brazil, Paraguay, and Chile. In the 1890s a pastor was sent to travel a preaching circuit among the German Lutheran congregations across the southern half of South America, and in 1900 an association, the German Lutheran La Plata Synod, held its first meeting.

For the next three decades, the pastor of the Buenos Aires congregation also served as the president of the synod, but in 1932 a dean was appointed from Germany to take the burdens of the synod's office from the pastor. The church continued to grow, especially in the years after World War II, when many Germans moved to South America. It became independent of the EVANGELICAL CHURCH IN GERMANY in 1956, and for the next generation church leaders pushed members to become more integrated into South American society. The success of their efforts was manifest in 1980, when the first Argentinean-born pastor, Rodolfo Reinach, was elected the synod's president.

Today the church continues to serve the descendants of German and Swiss immigrants, and as adaptation has occurred, Spanish services have superseded German-language worship. Gradually, the majority of pastors have also come from among men trained at the Instituto Superior Evangélico de Estudios Teológicos, a Protestant seminary supported by several denominations in Buenos Aires.

The church has been a leader in ecumenical efforts. It is a member of the Argentine Federation of Evangelical Churches and the Latin American Council of Churches. It helped to form the Lutheran Council of the River Plate, which includes the three larger Lutheran bodies in Argentina, as well as a number of independent churches and smaller associations. It is also a member of the WORLD COUNCIL OF CHURCHES and the LUTHERAN WORLD FEDERATION.

The church is headquartered in Buenos Aires. It includes congregations in Paraguay and Uruguay in its membership, last reported in 2000 at 47,000.

Although largely Lutheran, the church has adopted a position as a "United Protestant" church, meaning that it follows a program initiated in Germany of uniting Lutheran and Reformed churches into a single organization and reconciling what are considered minor differences. It is estimated that approximately 10 percent of the members are from the REFORMED/PRESBYTERIAN TRADITION.

Address:

Evangelical Church of the River Plate
Sucre 2855, piso 3
C1428 DVY Buenos Aires
Argentina

Source:

Bachmann, E. Theodore, and Mercia Brenne Bachmann. *Lutheran Churches in the World: A Handbook*. Minneapolis, MN: Augsburg Press, 1989.

Evangelical Church of the West Indies

The Evangelical Church of the West Indies grew out of the work of a team of independent Evangelical Christian missionaries in Cuba in 1928. The work was initiated by Elmer Thompson (b. 1901) and his wife Evelyn McElheran (b. 1905), who were soon joined by Bartholomew Lavastida (1890–1994), a Cuban national, and Isabel Junco, a Spanish woman converted by Lavastida. They opened a Bible school in which the students were quickly engaged in evangelistic endeavor. Prior to Fidel Castro's coming to power, the work had formed more than a hundred congregations, and the school had trained some four hundred evangelists.

In 1936 the group decided to establish work in the Dominican Republic. Alexander Mersdorf, a missionary who had joined the original team, stopped at Port-au-Prince, Haiti, on the way to his destination, and he was immediately stopped by some Haitians and asked to provide some training to a small group of Christians who had great zeal but had never been instructed in the Christian life. They lacked a Bible in their language and were desirous of a minister. He placed the need before the mission in Cuba, and they responded to it and postponed their thrust into the Dominican Republic. The opening of the mission in Haiti occasioned the team's adoption of a name, the West Indies Mission. The work in Haiti eventually became the EVANGELICAL MISSION OF SOUTH HAITI.

The work subsequently spread to the Dominican Republic (1939), Jamaica (1945), and Guadeloupe (1947). Then in 1949, the Mission began a thrust into a number of the small English-speaking islands of the Eastern Caribbean—Saint Lucia, Saint Vincent, Grenada (the Windward Islands), and Trinidad and Tobago. Over the years, this effort matured and was eventually set apart as an autonomous church, the Evangelical Church of the West Indies (ECWI).

In Saint Lucia there are ten churches, all led by St. Lucian pastors, with a total membership of 1,000. The mission first entered St. Vincent in 1952 when missionaries began witnessing in small coastal towns. Today there are ten churches dotting the island with a membership of 650. In Grenada, the five churches have a total membership of approximately 250. The ministry on Trinidad was started in 1951 by Lloyd Cross and Dave Whitmore. They focused on the north coast, where they perceived a lack of Christian presence. There are now eighteen ECWI churches scattered from Blanchisseuse in the north to Siparia in the south, including all the key towns of the island, with a combined membership of approximately 1,500.

Along the way the West Indies Mission became WorldTeam and continued to expand the number of countries in which it had work. It opened work in South America in 1955 and in Europe in 1970. Most recently, in 1995, WorldTeam merged with the British-based RBMU (Regions Beyond Missionary Union) International to form World Team (1431 Stuchert Rd., Warrington, PA 18976), and has continued to open new fields of operation.

The Evangelical Church of the West Indies has continued to work in close relationship with World Team. In 1990 it welcomed a new openness toward religion shown by the Castro regime in Cuba and has once again begun to grow, by forming of cell groups in different towns, many towns having been without a church during the Castro years. The church is headed by its president. Each island nation has its own structure, headed by a national moderator and national superintendent. A General Council meets biennially. In 1998 that council authorized the church's own missionary sending agency, which adopted a mission in French Guinea as its first responsibility.

Address:

Evangelical Church of the West Indies
Box 143 Old Montrose
Kingstown
St. Vincent

Source:

"About World Team: A History of Worldteam 1928–1995." Posted at <http://www.worldteam.org/about/wthist.htm>. Accessed May 1, 2002.

Evangelical Church of Togo

The Evangelical Church of Togo began among the Ewe-speaking people as a mission initiated by the Norddeutsche Mission headquartered in Bremen, Germany. The mission came to what is now Togo late in the nineteenth century. The first congregation was organized in 1893. The German missionaries left in 1914, and the churches attempted to maintain their unity amid the changing boundaries im-

posed by the European powers. In 1922 an independent Evangelical Ewe Church was constituted that included work in both the British- and French-controlled regions. A synod of the whole church met every three years, but the two parts drifted apart. At the end of the 1920s, the PARIS MISSION of the REFORMED CHURCH OF FRANCE assumed some responsibility for assisting the church.

In 1929 the church started its own theological school. That same year it also expanded northward and opened work among the Kaybe people. The church progressed in common cause with the Paris Mission into the 1950s. In 1955 the UNITED CHURCH OF CHRIST, based in the United States, added their resources to the work. In 1959 the Evangelical Church became independent of the Paris Mission. A year later the Norddeutsche Mission returned to Togo and developed a working relationship with the now independent church. Since 1967, the church has struggled with the dictatorship that has dominated the country. It has continued to expand, and in 1984 it opened work among the Kokomba people.

The church is organized on a presbyterial model, with the synod as the highest legislative body. It has prepared its own doctrinal statement, the Confession of the Evangelical Church of Togo.

In the 1990s the church reported 300,000 members in 516 congregations. It is a member of the WORLD COUNCIL OF CHURCHES.

Address:

Evangelical Church of Togo
B.P. 2
rue Tokmake 1
Lomé
Togo

Sources:

Bauswein, Jean-Jacques, and Lukas Vischer, eds. *The Reformed Family Worldwide: A Survey of Reformed Churches, Theological Schools, and International Organizations*. Grand Rapids, MI: William B. Eerdmans, 1999.
Van der Bent, Ans J., ed. *Handbook/Member Churches/World Council of Churches*. Geneva: World Council of Churches, 1985.

Evangelical Church of West Africa

The Evangelical Church of West Africa is the result of the missionary initiative of the Sudan Interior Mission, an independent Evangelical missionary society founded in 1893 in the United States. In 1935 it sent missionaries into the Borno province of Nigeria, who established a station at Kukar Gadu near the Bauchi province border. This area is predominantly Muslim, but the missionaries targeted four communities of non-Muslims for attention, the Kare-Kare, Bade, Ngamo, and Ngizim people. They first had significant success from a station in Gashua among the Bade people opened in 1938.

They successively opened stations in Gadaka among the Ngamo (1951) and in Garin Maje as an outpost among the Ngizim (1952). In 1954 the several churches that had been created were united as the Association of Evangelical Churches in West Africa. The church had spectacular success, primarily in the northeast of the country. In the 1990s it reported 2,200,000 members, and it is the largest of the several churches of the REFORMED/PRESBYTERIAN TRADITION operating in Nigeria.

The Evangelical Church of West Africa has retained a conservative theological stance, which it teaches through its fifteen Bible training schools, three theological colleges, and two seminaries. It is organized congregationally. The congregations are grouped into eighteen districts. There is a general council to oversee the church's denominational endeavors, which include extensive medical and educational facilities. The church is a member of the WORLD EVANGELICAL ALLIANCE.

Address:

Evangelical Church of West Africa
P.O. Box 63
Jos, Plateau State
Nigeria

Source:

Bauswein, Jean-Jacques, and Lukas Vischer, eds. *The Reformed Family Worldwide: A Survey of Reformed Churches, Theological Schools, and International Organizations*. Grand Rapids, MI: William B. Eerdmans, 1999.

Evangelical Church–Synod of the Nile

The Evangelical Church–Synod of the Nile derives from missionary work begun by American Presbyterians in Egypt in 1854. Unable by law to proselytize among Muslims, they found their converts from people raised as members of the COPTIC ORTHODOX CHURCH. The church built its program around evangelism, charitable activity (hospitals and schools), and Bible study groups using an Arabic Bible. By the turn of the century, four presbyteries had been founded, and work spread into the Sudan.

Through the twentieth century, the Evangelical Church has spread to other North African and Middle Eastern countries, primarily from the immigration of its members responding to job offers. In 1967 it became an autonomous body and the following year fully independent, though it retains a working relationship with the PRESBYTERIAN CHURCH (U.S.A.). It presently has seven presbyteries united by the Synod of the Nile, the highest legislative body in the church.

In the 1990s the church reported three hundred thousand members in three hundred churches. It sponsors a theological seminary in Cairo. It is a member of the

WORLD ALLIANCE OF REFORMED CHURCHES and the WORLD COUNCIL OF CHURCHES.

Address:

Evangelical Church–Synod of the Nile
P.O. Box 1248
Cairo
Egypt

Source:

Bauswein, Jean-Jacques, and Lukas Vischer, eds. *The Reformed Family Worldwide: A Survey of Reformed Churches, Theological Schools, and International Organizations*. Grand Rapids, MI: William B. Eerdmans, 1999.

Evangelical Churches of Vietnam

The Evangelical Churches of Vietnam (Hoi Thánh Tin Lành), one of the few Christian religious communities operating in Vietnam, began in 1911 after missionaries of the CHRISTIAN AND MISSIONARY ALLIANCE (from the United States) obtained permission from the French colonial government to pursue evangelistic work in Da Nang. Very early, several influential members of the community identified with the church, and it grew rapidly. Local leadership developed, and it was granted autonomy as the Evangelical Churches of Vietnam in 1927. The government recognized it in 1929 and lifted restrictions on its work. It quickly expanded among various ethnic groups, especially the Raday and Kobo peoples. A Bible and Theological Training Institute was opened at Nhatrang and later others at Dalat and Ban Me Thot. The church developed with a congregational polity, and there is no national synod.

The end of French colonialism, the division of Vietnam into two countries, and the years of the Vietnam War created significant changes in the church. Following the withdrawal of the French, many church members moved into the southern half of the country. However, the work in the north, including the Bible school at Nhatrang, continued to operate throughout the years of the Vietnam War. In 1972, church leaders in the north made contact with the National Council of Churches in the United States, at which time they expressed criticism of the American role in the war. The following year they made contact with the WORLD COUNCIL OF CHURCHES, which initiated aid to rebuild the church following the close of the war.

The final fall of South Vietnam and the withdrawal of American forces were accompanied by the emigration of many church leaders and pastors. In the 1980s, some American Vietnamese converts returned to Vietnam to start new congregations and revive the church. By the end of the 1990s, there were more than one thousand congregations and some four hundred Christian pastors working with the Evangelical Churches. Some forty congregations are found in Ho Chi Minh City and its immediate environs.

Evangelical Congregational Church in Angola

The Evangelical Churches has yet to create any national association, but may be contacted through offices in the two major cities: Hoi Thánh Tin Lành, số 2, rue Ngo Tram, Hanoi, Vietnam, and Hoi Thánh Tin Lành, 386 Diên Biên Phu, Quận 3, TP Ho Chi Minh, Vietnam.

Source:

Bauswein, Jean-Jacques, and Lukas Vischer, eds. *The Reformed Family Worldwide: A Survey of Reformed Churches, Theological Schools, and International Organizations*. Grand Rapids, MI: William B. Eerdmans, 1999.

Evangelical Congregational Church in Angola

The Evangelical Congregational Church in Angola (Igreja Evangelica Congregacional em Angola) dates to the arrival of representatives of the AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS (now the Global Ministries Board of the UNITED CHURCH OF CHRIST) in 1880. The mission, originally opened at Sailundo among the Ovimbundu people, grew very slowly. They were joined by Canadian Congregationalists (now a constituent part of the UNITED CHURCH OF CANADA) in 1886. As World War I began in 1914, they had gathered only three hundred members; however, they experienced a growth phase in the 1920s and 1930s.

The mission has been greatly affected by the changes that came with the ending of colonial rule in Angola. In 1951 Portugal signaled its desire to retain control in Angola by making it an overseas province of Portugal. However, with independence coming to some of its African neighbors, Angola broke into civil war in 1960. In 1961, suspecting the missionaries of supporting the insurgents, the government began systematically denying visa renewals. The number of missionaries dropped significantly. In 1967, the United Church of Christ and the United Church of Canada withdrew the remaining non-Angolan personnel as a protest against the Portuguese policies in Angola.

In the meantime, in 1957, the two Congregationalist missions had united as the Evangelical Church of Central Angola. However, as the missionaries withdrew, the church itself divided, one part of it going into the underground with the rebels. After independence in 1975, the other faction established itself as the Evangelical Congregational Church in the People's Republic of Angola. The two groups remained in contact, and over the two decades after independence worked toward reunion. That was accomplished in 1996.

In the 1990s the Evangelical Congregational Church in Angola reported 250,000 members. It was a founding member of the Council of Christian Churches in Angola and is also a member of the WORLD COUNCIL OF CHURCHES. The church developed an early center at Dondi, where they founded a seminary and a publication center. Today, minis-

ters are trained at an ecumenical Protestant seminary at Huambo. The church is noted for its extensive medical facilities, the best in the country.

Address:

Evangelical Congregational Church in Angola
C.P. 551
Huambo
Angola

Source:

Bauswein, Jean-Jacques, and Lukas Vischer, eds. *The Reformed Family Worldwide: A Survey of Reformed Churches, Theological Schools, and International Organizations*. Grand Rapids, MI: William B. Eerdmans, 1999.

Evangelical Covenant Church

The Evangelical Covenant Church has its roots in the same revival of piety and spirituality in Sweden that led to the formation of the MISSION COVENANT CHURCH OF SWEDEN. Through the 1850s and 1860s, people who had been affected by the revival migrated to the United States. Most affiliated with Lutheran congregations and attempted to carry on their pietist quest. However, as in Sweden, they found life in the Lutheran churches too confining, and in the 1870s they began to form their own churches. In 1873 the first synod, the Swedish Lutheran Mission Synod, was organized. A second synod, the Swedish Lutheran Ansgarius Synod, was created in 1884. The next year, the two synods merged to form the Swedish Evangelical Mission Covenant Church of America. The church went through several name changes in the twentieth century to emerge as the Evangelical Covenant Church.

Although operating out of the central Western Christian doctrinal tradition, the church is noncreedal and accepts the Bible as the only perfect rule of faith and practice. Its noncreedal position emphasizes the role of the Christian life over that of theological speculation. In 1981, the church backed the publication of an important theological volume, *Covenant Affirmations*, issued as a means of clarifying the church's perspective. It emphasized the centrality of the Bible, the necessity of the new birth, the church as the gathered community of believers, the conscious dependence of the believer on Christ, and the reality of the free life in Christ. Unlike the Baptists, the church practices infant baptism.

The church is organized congregationally, and there is an annual assembly of representatives of the congregations where business affecting the whole covenant is carried out. The church developed an extensive mission program early in the twentieth century, and retains a partnership relationship with former mission churches in South America, Asia, continental Europe, and the Democratic Republic of the Congo. In 1996 it had 93,000 members in North America

and 220,000 members worldwide. It has joined with other churches that came out of the same free church impulse in Europe in the nineteenth century and the former mission churches to create the INTERNATIONAL FEDERATION OF FREE EVANGELICAL CHURCHES. It is also a member of the WORLD COUNCIL OF CHURCHES.

Address:

Evangelical Covenant Church
5101 N. Francisco Ave.
Chicago, IL 60625
<http://www.covchurch.org>

Sources:

Matson, P., E. B. Larsson, and W. D. Thornbloom, eds. *Covenant Frontiers*. Chicago: Board of Mission, Evangelical Mission Covenant Church of America, 1941.
Olsson, Karl A. *A Family of Faith*. Chicago: Covenant Press, 1975.
Van der Bent, Ans J., ed. *Handbook/Member Churches/World Council of Churches*. Geneva: World Council of Churches, 1985.

Evangelical Free Church of America

The Evangelical Free Church of America grew out of the nineteenth-century FREE CHURCH revival that swept through Europe in the nineteenth century and had a special focus in Sweden, where it led to the formation of the MISSION COVENANT CHURCH OF SWEDEN. Many who had been inspired by the revival migrated to the United States, where in the 1870s they began to form independent congregations. Some of these congregations joined together in 1873 to form the Swedish Lutheran Mission Synod. However, some congregations, prizing their freedom, rejected any involvement in a synod. They preferred a loose association of congregations. Such an association was formed at Boone, Iowa, in 1884 as the Swedish Evangelical Free Church.

At about the same time, immigrants from Norway and Denmark, where the Swedish revival had spread, also began to organize congregations in America. In 1889, a periodical, *Evangelisten*, appeared to promote their fellowship. An initial organization appeared two years later as the Western Evangelical Free Church Association, followed a few months later by an Eastern association. These two associations merged in 1909 to form the Norwegian-Danish Evangelical Free Church Association.

In 1950, the Swedish and Norwegian-Danish churches united as the Evangelical Free Church of America. By this time, the new church had become identified with the emerging Evangelical movement, which had grown out of the fundamentalist controversy of the 1920s. Their position was in contrast to the Evangelical Covenant Church, the other American body that had grown out of the same Swedish revival, which had identified itself with the more

liberal Protestant churches and the contemporary ecumenical movement. One sign of the direction of the Evangelical Free Church was its adoption of a confession of faith that emphasized the essential affirmations of the Protestant Reformation, the Bible as the inspired word of God, and the premillennial imminent Second Coming of Christ.

In 1992, the Evangelical Free Church reported 185,000 members worldwide. It is organized congregationally; however, there is a national annual meeting of congregational representatives to oversee the cooperative endeavors of the fellowship. High among these endeavors is a mission program that supports personnel across continental Europe, in Latin America and Asia, and the Democratic Republic of the Congo. Many of the former missions of the church have now become autonomous sister churches. The church also supports a college, a university, and a theological seminary in the United States and a spectrum of medical, educational, and social service institutions overseas. The church is a member of the national Association of Evangelicals through which it relates to the WORLD EVANGELICAL ALLIANCE.

Address:

Evangelical Free Church of America
1551 E. 66th St.
Minneapolis, MN 55423
<http://www.efca.org>

Sources:

Norton, W. Wilbert, et al. *The Diamond Jubilee Story*. Minneapolis, MN: Free Church Publications, 1959.
Olson, Arnold Theodore. *Believers Only*. Minneapolis, MN: Free Church Publications, 1956.
———. *This We Believe*. Minneapolis, MN: Free Church Publications, 1961.

Evangelical Friends International

Evangelical Friends International (EFI) was founded in 1965 as a networking association for four autonomous Quaker groups that represented the most conservative wing of the FRIENDS movement. Each had been deeply affected by the Wesleyan HOLINESS MOVEMENT in the nineteenth century and had come to exist in the space between the two communities. The Evangelical Friends Alliance, Eastern Division, was founded in 1813 as the Ohio Yearly Meeting of Friends and was one of the original Friends groups influenced by the preaching of Joseph John Gurney, a Quaker preacher deeply influenced by Methodist Holiness teachings.

The Kansas Yearly Meeting was formed in 1872 and in 1900 affiliated with the Five Years Meeting (now the FRIENDS UNITED MEETING). However, through the early twentieth century its members were influenced by Holiness teachings, and in 1937 it withdrew from the Five Years

Evangelical Lutheran Church in America

Meeting. By this time it had established its first missionary program in the part of the Congo now known as Burundi. In the 1970s it changed its name to the Mid-America Yearly Meeting.

In the late nineteenth century, Friends began to move into the Willamette Valley in Oregon. In 1893 they dropped their affiliation with the Iowa Friends and formed the independent Oregon Yearly Meeting. In 1902 they too affiliated with the Five Years Meeting and like the Kansas Meeting withdrew after being influenced by Holiness ideas. The Oregon Meeting has been active in education and has established George Fox College in Newberg, Oregon. It later assumed the name Northwest Yearly Meeting.

In 1957 Friends in Colorado withdrew from the Nebraska Yearly Meeting (affiliated with the Five Years Meeting) and formed the Rocky Mountain Yearly Meeting. They did not keep their former affiliation with the Five Years Meeting. Rather, in 1965 they joined with the three other conservative Friends Meetings in the Evangelical Friends Alliance. Over the years that association took on the trappings of a denominational structure. The change of name to Evangelical Friends International in 1990 was a recognition of the change that had taken place.

Evangelical Friends International supports two colleges, one university, and a graduate school of theology. It carries out missionary work in Burundi, Mexico, Rwanda, Taiwan, Peru, Bolivia, and India. The Evangelical Friends Alliance, Eastern Division, is a member of the CHRISTIAN HOLINESS PARTNERSHIP, though Evangelical Friends International is not. EFI is a member of the National Association of Evangelicals, through which it is related to the WORLD EVANGELICAL ALLIANCE.

Address:

Evangelical Friends International
No central headquarters. For information, contact:
Dr. John P. Williams
Regional Director for North America
5350 Broadmoor Circle, NW
Canton, OH 44709
<http://www.evangelical-friends.org>

Sources:

DeVol, Charles E. *Focus on Friends*. Canton, OH: Missionary Board of the Evangelical Friends Church—Eastern Division, 1982.
The Story of Friends in the Northwest. Newberg, OR: Barclay Press, n.d.

Evangelical Lutheran Church in America

The Evangelical Lutheran Church in America is one of the two primary bodies continuing the Lutheran tradition in the United States. Formed in 1988, it stands in direct continuity with the earliest Lutheran organizations in America,

formed in the eighteenth century, but is also the product of a series of mergers that occurred through the twentieth century that saw more than a hundred separate Lutheran churches merge into a single ecclesiastical unit.

Lutherans came to the United States from the different countries of northern Europe and through the nineteenth century spread out across the vast frontier then opening to settlement. As groups settled in different areas, churches were formed and synods established. Each synod typically served a single language group in a relatively limited area. A minority of synods represented variant trends in Lutheranism toward a more conservative doctrinal approach or an emphasis upon piety and the religious life. The earliest mergers tended to bring those of the smaller synods together that were of like language or national heritage.

As Americanization proceeded, mergers across the boundaries of national heritage became feasible. Numerous German Lutherans were among the seventeenth-century immigrants to the American colonies. These settlers formed the backbone of the earliest synods, the Philadelphia Ministerium (1748) and New York Ministerium (1786). The Philadelphia Ministerium, part of the New Ministerium, and the North Carolina Synod had merged in 1820 to form the General Synod of the Lutheran Church. Similar mergers in other parts of the country led to the formation of the General Synod of the South and the General Council. These three groups merged in 1918 to form the United Lutheran Church in America, the largest Lutheran body in America through the mid-twentieth century. This body included most of the German-American Lutherans.

In 1962, the United Lutheran Church in America created a multiethnic church by its merger with the Finnish Evangelical Lutheran Church (Soumi Synod), the Augustana Evangelical Lutheran Church (of Swedish heritage), and the American Evangelical Lutheran Church (of Danish heritage). Their union created the Lutheran Church in America.

In 1930, a group of German-American synods in the middle of the United States—the Ohio, Buffalo, Texas, and Iowa synods—united to form the American Lutheran Church. In 1960, the American Lutheran Church merged with the United Evangelical Lutheran Church, itself the product of a merger of Danish-American churches and the Evangelical Lutheran Church, of Norwegian background. The new church retained the name American Lutheran Church.

Through the 1970s the American Lutheran Church and the Lutheran Church in America were the two largest Lutheran bodies in the United States. They also formed the more liberal and ecumenically oriented wing of American Lutheranism, in contrast to the more conservative, confessionally strict, churches such as the LUTHERAN CHURCH—MISSOURI SYNOD and the WISCONSIN EVANGELICAL LUTHERAN SYNOD. The two churches entered into merger

negotiations soon after they were organized. In the meantime, a controversy had developed within the Missouri Synod, in which a number of professors at the synod's main seminary in suburban St. Louis, Missouri, were accused of straying from strict orthodox doctrinal standards. The controversy brought the more liberal pastors and members to the scholars' defense. The controversy resulted in the more liberal group leaving the Missouri Synod and forming the Association of Evangelical Lutheran Churches.

The Association of Evangelical Lutheran Churches was invited into the union meetings of the Lutheran Church in America and the American Lutheran Church. The effort of the three groups culminated in their merger as the Evangelical Lutheran Church in America, a merger that became effective on January 1, 1988. The new church established its headquarters in Chicago. In 1999, it reported 3,825,000 members. The church is headed by its presiding bishop. It is divided into sixty-five synods, each of which is in turn headed by a bishop. The work of the church at the national level is channeled through a variety of boards and agencies. The church supports a number of colleges, universities, and seminaries.

The church accepts the Bible and the Augsburg Confession as its standard of doctrine; it has, however, adopted a contemporary liberal theological approach to doctrinal issues. The church is ecumenically oriented and a member of both the LUTHERAN WORLD FEDERATION and the WORLD COUNCIL OF CHURCHES. In 1997, the Church voted intercommunion with the PRESBYTERIAN CHURCH (USA), the UNITED CHURCH OF CHRIST, and the REFORMED CHURCH IN AMERICA. In 2001, intercommunion was established with the Episcopal Church.

Some of the Lutheran churches that are now constituent parts of the Evangelical Lutheran Church were active in missions, often in cooperation with the missionary sending agencies of the various Lutheran churches in continental Europe. Already by the time of the 1988 merger, most of these missionary efforts had evolved into independent churches. The Evangelical Lutheran Church retains a partnership relationship with many of these churches and continues to supply significant financial support to some of them in the poorer countries. The church also supports congregations across Europe that serve English-speaking expatriates. In 1967 and 1986, respectively, the American Lutheran Church and the Lutheran Church in America released their affiliated Canadian parishes. These parishes eventually merged to form the EVANGELICAL LUTHERAN CHURCH IN CANADA.

Address:

Evangelical Lutheran Church in America
8765 Higgins Rd.
Chicago, IL 60631
<http://www.elca.org>

Sources:

- Chilstrom, Herbert W. *Foundations for the Future*. Minneapolis, MN: Publishing House of the Evangelical Lutheran Church in America, 1988.
- Nelson, E. Clifford. *The Lutherans in North America*. Philadelphia: Fortress Press, 1980.
- Nichol, Todd W. *All Those Lutherans*. Minneapolis, MN: Augsburg Publishing House, 1986.

Evangelical Lutheran Church in Canada

Lutherans are those who trace their roots to the sixteenth-century reforms initiated by the German Reformer Martin Luther (1483–1546). Behind many of these reforms was Luther's belief in the necessity of justification by grace through faith alone, as well as his conviction that only Holy Scripture has authority in matters of belief.

The first Lutheran congregation in Canada was established in Halifax in 1752. The location of churches originally depended on the pattern of German immigration. Support for the churches came primarily from their affiliations with American Lutheran groups. Early churches tended to be in rural Nova Scotia, Ontario, and the Prairies. Since World War II, the largest concentrations of Lutherans are found in Kitchener-Waterloo, Winnipeg, and Edmonton.

The Evangelical Lutheran Church in Canada (ELCIC) is one of the two main Lutheran denominations in Canada (the other is the LUTHERAN CHURCH—CANADA). In 1986, the ELCIC was formed from the merger of two Lutheran denominations, the Lutheran Church of America and the Evangelical Lutheran Church of Canada. The ELCIC has its head office in Winnipeg, Manitoba, and is composed of five synods, with each synod presided over by a bishop. Membership is numbered around 200,000. In July 2001 the ELCIC entered into full communion with the ANGLICAN CHURCH OF CANADA. This allows for the free exchange of members and clergy, although both denominations remain distinct church bodies. The ELCIC is a member of the Canadian Council of Churches, the LUTHERAN WORLD FEDERATION, and the WORLD COUNCIL OF CHURCHES. Its denominational periodicals are entitled *Canada Lutheran* and *Esprit*.

The ELCIC uses the term Evangelical in the way it was used in the sixteenth century, not necessarily in the way many use it today. Services are primary in English. The ELCIC is a "confessional" church, subscribing to the beliefs of the Reformers expressed in the confessions contained in the *Book of Concord*. Two sacraments are practiced in the church: Baptism and Holy Communion. Infant baptism is practiced, with the hope that confirmation will occur at a later date, after the child has been nurtured in the faith. Holy Communion is often every week, presided over by an ordained minister, and is usually open to all baptized

Evangelical Lutheran Church in Congo

Christians. The ELCIC ordains both men and women, and seeks to be active in the promotion of ethical and social issues in Canada and abroad.

Address:

Evangelical Lutheran Church in Canada
302–393 Portage Ave.
Winnipeg, Manitoba R3B 3H6
Canada
<http://www.elcic.ca>

Gordon L. Heath

Sources:

- Cronmiller, Carl. R. *A History of the Lutheran Church in Canada*. Toronto: Evangelical Lutheran Synod of Canada, 1961.
- Pfrimmer, David. "A Lutheran Witness in Canadian Society." In *Church and Canadian Culture*, edited by Robert E. VanderVennen. Lanham, MD: University Press of America, 1991.
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Evangelical Lutheran Church in Congo

The Evangelical Lutheran Church in Congo (Église Évangélique Luthérienne au Congo) originated among a group of Christian believers in the eastern part of the Democratic Republic of the Congo (then Zaire) who had been inspired by listening to the Radio Voice of the Gospel, a Lutheran radio station that operated out of Addis Ababa in the 1960s. They expressed a desire to affiliate with the Lutheran church and were placed in contact with representatives of the EVANGELICAL LUTHERAN CHURCH IN TANZANIA and the LUTHERAN WORLD FEDERATION. Leaders in the Congo group were invited to receive training in Tanzania. In 1975, the first graduate from the Makumira Theological School was ordained for an initial congregation in Kalémié. The following year, the association of Lutheran churches was received into the Church of Christ in Zaire (now the Church of Christ in the Congo), the state-recognized organization for all Protestant churches. The Lutheran church received official government recognition in 1981.

Through the 1980s, the group grew as more pastors were graduated and ordained. A general assembly was organized. As the Evangelical Lutheran Community in Zaire East, the new church joined the Lutheran World Federation in 1986 and most recently, under its new name, a name that reflects the changes that brought the Democratic Republic of the Congo into existence, has been received into membership by the WORLD COUNCIL OF CHURCHES.

The congregations of the Lutheran Church in Congo are in the easternmost section of the country, with its primary center in Lubumbashi, on Lake Tanganyika. It can be contacted through an office in neighboring Zambia. The

church is currently led by Bishop Ngoy Kasukuti. In 2000, it reported 136,000 members.

Address:

Evangelical Lutheran Church in Congo
P.O. Box 23294
Kitwe
Zambia

Source:

- Bachmann, E. Theodore, and Mercia Brenne Bachmann. *Lutheran Churches in the World: A Handbook*. Minneapolis, MN: Augsburg Press, 1989.

Evangelical Lutheran Church in Denmark

Beginning with the Lutheran Reformation (1536), the Evangelical Lutheran Church was for centuries the only ecclesiastical body allowed in Denmark. It superseded the ROMAN CATHOLIC CHURCH, which had been introduced into Denmark around 825 C.E. by a Benedictine monk named Ansgar. Following the Reformation it adopted the Augsburg Confession and aligned itself in belief and practice with the Lutheran Church in Germany.

Through the centuries revivals were watched carefully and sects suppressed. During this period, by the grace of the king and in the economic self-interest of the state, Jews, Calvinists, Roman Catholics, and Moravians were allowed to settle in connection with embassies or in strictly limited areas. With the abolition of the absolute state, Denmark became a constitutional monarchy (1849) that allowed freedom of expression, association, assembly, printing, and religion. Since then citizens have been entitled to freedom of worship, and their religious organizations, financing, and rites may not be touched as long as they respect the public order and morality. No one is obliged to contribute to a religion that the person concerned does not affiliate with. No one can be deprived of civil and political rights because of his or her religious conscience.

Following the establishment of the constitutional monarchy, it was not expected that the majority church should be of the same standing as other religious communities. The national church, which was then called Folkekirken, or the People's Church, had to be Evangelical Lutheran, and for the last 150 years it has been protected and supported economically by the state. Even in the early twenty-first century, the sovereign must be a member of a Lutheran community. In the mid-nineteenth century 98 percent of the population belonged to the People's Church, which still today includes about 86 percent of the population. The situation is complex; church and state resemble a divorced couple continuing to live together, with one party having the upper hand. It is a strange fusion of a religious community and public administration, with parliament as the ruling subject of the church, the institution that supports it,

and the authority that gives and withdraws competence. The state can intervene in the external and internal matters of the church. However, it has seldom meddled with the internal affairs, and the People's Church is not cowed by the state.

Since 1912 the influence of laymen has been strong, thanks to local congregational councils, and for almost a century the church has given a lopsided amount of power to the local level. Today church-state relations represent a peculiar mixture of comparatively tight centralizing state administration and extensive self-government locally. This state of affairs has indisputably strengthened the People's Church locally, but it also explains the impotence of a church that is unable to manifest itself as an independent entity in relation to the state. The church has no synod and no one, neither bishop, priest, nor any layperson, can function as the "voice of the church" in, for example, ecumenical matters.

Denmark is an old maritime nation, and colonial power and church circles have always supported the religious and cultural life of Danes abroad, just as since the eighteenth century they have played a major role concerning Christian mission activities all over the world. At home Lutherans for the last thirty years have had to deal with the growing influence of other—and especially new—religious movements. In 1998, 4.1 percent of the population belonged to "recognized religious communities" outside the People's Church, and among them about 120,000 from Muslim countries. Only 10.1 percent did not in 1998 belong to any religious community at all.

Affiliated congregations, primarily for expatriates, are found in a number of countries across Europe. The church is a member of the LUTHERAN WORLD FEDERATION and the WORLD COUNCIL OF CHURCHES.

Address:

Evangelical Lutheran Church in Denmark
c/o Secretary International Church Relations
Nørregade 11
1165 København K
Denmark
<http://www.folkekirken.dk/> (In Danish with a link to English page)

Frands Ole Overgaard

Source:

Bachmann, E. Theodore, and Mercia Brenne Bachmann. *Lutheran Churches of the World: A Handbook*. Minneapolis, MN: Augsburg, 1989.

Evangelical Lutheran Church in Iceland

Iceland, with a population of 270,000, is one of the smallest states in Europe. It is uniqueness among European nations,

however, in that from the very beginning of human habitation, Christianity has been present. The first people on Iceland were Celtic hermits, seeking refuge to worship Christ. Later Norse settlers drove them out, but even some of those were Christians, although the majority worshipped the old Norse gods. When Iceland was constituted as a republic in year 930 it was based on the Norse religion. Then at the end of the tenth century, a new cadre of Christian missionaries arrived.

Soon the nation was divided into two hostile camps. Thus, in the year 1000, at the Althing (legislative assembly) held at Thingvellir, the leaders of the two groups, realizing the danger that threatened them, chose a person that everybody respected, a Norse priest and chieftain, Thorgeir of Ljósavatn, to decide which way the people should go. After a daylong contemplation of the problem, Thorgeir announced his decision: "Let it be the foundation of our law that everyone in this land shall be Christian and believe in one God, Father, Son and Holy Spirit." The people bowed to his wisdom. Soon afterwards, missionary priests from Germany, England, and Eastern Europe organized the people within the ROMAN CATHOLIC CHURCH. The first Icelandic bishop, Isleifur, was consecrated in Bremen in 1056. He established his see at Skálholt, which remained the center of Christian learning and spirituality through the eighteenth century. A second diocese centered on Hólar was created in 1106.

In 1262, Iceland suffered a civil war that led to its coming under the rulership of Norway and then was passed to Denmark in 1380. The Danish church joined the Lutheran camp in 1536, and thus, four years later, the Reformation started by Martin Luther was established in Iceland, enforced by the Danish crown. The king ordered the dissolving of the monasteries and confiscated much of the church's property, as he now assumed office as the supreme head of the church. Most of the former Roman priests continued in their parishes under the new regime.

The nineteenth century saw the beginning of a national revival in Iceland and a movement toward political independence. The constitution of 1874 guaranteed religious freedom but also decreed that the "Evangelical Lutheran Church is a national church and as such it is protected and supported by the State." This provision remained in the new constitution of the Republic of Iceland adopted in 1944. Church legislation was revised at the beginning of the century, at which time parish councils were established and the congregations gained the right to elect their pastors.

In the early 1900s, liberal theology was introduced in Iceland, and textual criticism of the Bible became quite influential in the newly founded Department of Theology of the University of Iceland. At the same time Spiritualist and Theosophical ideas found support in intellectual circles. Conservative leaders opposed both trends, and the ongoing conflict marred church life well into the 1960s.

Through the nineteenth century, Iceland's population was predominantly rural and the church was a part of the traditional way of life. A century later, Iceland is a modern and highly urbanized society. Secularization and individualization have brought an increasing pluralism of belief. In spite of the changes, the great majority of the population still adhere to the Evangelical Lutheran Church. (Almost all of the children are baptized within their first year, more than 90 percent of all adolescents are confirmed, 75 percent of all marriages occur in the church, and 99 percent are buried in the church.) Most children are taught evening prayers in their homes. The primary schools teach Bible stories, and children's services are an important part of the worship life of every parish. The state broadcasting transmits worship services every Sunday morning, and daily devotions morning and night.

On the other hand, regular Sunday morning worshippers form a much lower percentage of the population. Recent polls show only 12 percent of adults in Iceland attend church service at least once a month. On January 1, 1998, a new law further redefined the relationship of the church to the government. The church remains established by law, but is otherwise autonomous. The state supports the church and collects membership dues for it (as well as for other denominations and religious communities). Church legislation, previously the domain of the Althing, is now handled by the Kirkjuþing (church assembly), the highest legislative authority of the church. It has twenty-one elected representatives, nine clergy and twelve laypeople, and a layperson as a president. The highest executive authority is the Church Council (Kirkjuráð), with two clergy and two laymen elected by the Kirkjuþing, and presided over by the bishop of Iceland. The bishop's office in the Church House is at the same time the office of the Kirkjuráð. Besides dealing with financial matters and personnel, the council also has departments of parish renewal, church aid, education, and diakonia (service).

Annually the bishop summons all the pastors and theologians of the church to the pastors' meeting, the synod, to discuss the affairs of the church and society. The synod has a say in all matters of theology and liturgy to be decided by the bishop and Kirkjuþing. Early in the nineteenth century, the two older dioceses were merged into a new single diocese headquartered in Reykjavík. At the old episcopal sees of Skálholt and Hólar there are assistant or suffragan bishops (vígslubiskup). They assist the bishop of Iceland in pastoral matters and with him form the Bishops' Meeting. There are about 300 Lutheran parishes nationwide, with approximately 150 priests and 10 ordained deacons. Ten priests work in specialized ministries in hospitals and other institutions, and others serve Icelandic congregations abroad. The Theological Faculty of the University of Iceland, founded in 1911, educates the clergy and deacons of the church. Many theologians go abroad for fur-

ther studies in seminaries and universities on both sides of the Atlantic.

The Evangelical Lutheran Church in Iceland is a member of the LUTHERAN WORLD FEDERATION, the Conference of European Churches, the Nordic Ecumenical Council, and the WORLD COUNCIL OF CHURCHES. It is also a member of the Porvoo agreement between the Anglican Churches of the British Isles and the Nordic and Baltic Lutheran churches. An organization called the Missionary Societies of Iceland, in cooperation with the Norwegian Missionary Federation, has operated missions in China, Ethiopia, and Kenya. The Icelandic Church Aid has worked in cooperation with foreign relief and developmental agencies in development work and emergency aid in various parts of the world.

Address:

Evangelical Lutheran Church in Iceland
Bishop's Office
Laugavegur 31
150 Reykjavík
Iceland
<http://www.kirkjan.is/index.shtml?english>

Karl Sigurbjörnsson

Sources:

Hjálmarsson, Jón R. *History of Iceland: From the Settlement to the Present Day*. Reykjavík: Iceland Review, 1993.
Sigurbjörnsson, Karl. *The Church of Iceland: Past and Present*. Reykjavík: Church of Iceland, 1998.

Evangelical Lutheran Church in Kenya

Lutheranism came to Kenya as a result of the Italian invasion of Ethiopia. In 1936, the Italians expelled all the Protestant missionaries. Among those who left the country were the representatives of the Swedish Mission of the True Bible Friends, an independent missionary organization founded in 1911 in protest of the liberalism its members felt had arisen in the CHURCH OF SWEDEN. The expelled missionaries began to look for an alternative field where they could both continue their evangelism and stay in some minimal contact with their colleagues in Ethiopia. At this juncture, they made contact with some Ethiopian refugees who had escaped the Italian occupation but were having a difficult time in Kenya.

The first representatives of the True Bible Friends arrived in 1939. In the process of helping the Ethiopians, they discovered a new field for evangelism. They settled in the area east of Lake Victoria and began to evangelize the Kisii and Luo people. The church had immediate success, and the missionaries moved quickly to train native leadership. By 1958, the mission was ready to become independent, and a constitution for the Evangelical Lutheran Church in Kenya

was adopted. At the same time the first candidate for the ministry, who had been trained at the Lutheran seminary in Tanzania, was ordained. Following revision of the constitution in 1963, the church was registered as an independent church in 1965.

Even though the church was brought into existence by the True Bible Friends (who continue to support it), since its formation four other Lutheran bodies have added their support. These include the Swedish Lutheran Evangelical Association in Finland, the World Mission Prayer League, based in the United States, the Lutheran Evangelical Association of Finland, and the Norwegian Lutheran Mission.

Work has concentrated among the Kisii and Luo people, and an edition of Luther's Catechism has been produced for both languages. There is both a hymnal and New Testament in Kisii. More recently, the church has reached out to other groups, including the Pokot, the Boran, and the Samburu. The Boran's land is along Kenya's border with Ethiopia.

In 1985, the Evangelical Lutheran Church in Kenya had 31,000 members in 163 congregations. The general assembly is the highest legislative body, and administration has been placed in the hands of an executive committee. In 1978, the church established the Matongo Lutheran Theological College and Bible School. It is a member of the LUTHERAN WORLD FEDERATION, the National Christian Council of Kenya, and the WORLD COUNCIL OF CHURCHES.

Address:

Evangelical Lutheran Church in Kenya
Nile Rd.
P.O. Box 54128
Nairobi
Kenya

Sources:

Bachmann, E. Theodore, and Mercia Brenne Bachmann. *Lutheran Churches in the World: A Handbook*. Minneapolis, MN: Augsburg Press, 1989.
Van der Bent, Ans J., ed. *Handbook/Member Churches/World Council of Churches*. Geneva: World Council of Churches, 1985.

Evangelical Lutheran Church in Namibia

The Evangelical Lutheran Church in Namibia is the largest of several churches that have grown out of the work of the RHENISH MISSION in Namibia. The effort began at the urging of the LONDON MISSIONARY SOCIETY, which had initially surveyed the area in 1814. However, it was 1842 before representatives of the mission arrived. Latvian-born Carl Hugo Hahn (1818–1895) established work among the Hereros people. While waiting for his first convert, he reduced the language to writing.

After his initial converts in the 1860s, he founded a Christian colony at Otjimbingwe, where he trained some

lay workers who led the mission into a growth phase. The work soon outstripped the resources available from the Rhenish Mission, and Hahn found additional support from the Finnish Missionary Society, the missionary arm of the EVANGELICAL LUTHERAN CHURCH OF FINLAND. The expansion of Hahn's work into the land of the Ovambos was the first foreign missionary endeavor undertaken by the church. This new support required some negotiation, as the Rhenish leadership was representative of the EVANGELICAL CHURCH IN GERMANY, a church that had combined Lutheran and Reformed roots. However, Hahn's work was allowed to move toward a more exclusive Lutheran identity, as the Finns required. During World War I, the Finns assumed full responsibility for the growing work, and its success has been attributed to a peculiar affinity between the people and the Finnish missionaries, over two hundred of whom had been commissioned by 1970.

The Finnish work included the creation of a publishing center, a hospital (opened in 1911), and an educational system, which began with a teacher-training school in 1913. The move to indigenous leadership began soon afterwards, and the first Ovanambo pastor was ordained in 1925. The mission became independent as the Evangelical Lutheran Church in Namibia in 1954.

An information page on the church is maintained at http://www.elca.org/dgm/country_packet/packets/africa/namibia/elcin.html. As the new century began, it reported slightly more than half a million members. It is a member of the LUTHERAN WORLD FEDERATION and the WORLD COUNCIL OF CHURCHES.

Address:

Evangelical Lutheran Church in Namibia
c/o Bishop Kleopas Dumeni
P.B. 2018
Ondangwa
Namibia

Sources:

Bachmann, E. Theodore, and Mercia Brenne Bachmann. *Lutheran Churches in the World: A Handbook*. Minneapolis, MN: Augsburg Press, 1989.
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Evangelical Lutheran Church in Southern Africa

The Evangelical Lutheran Church in Southern Africa was constituted in 1975 by the merger of four previously existing Lutheran churches, which have retained some organizational continuity by continuing as dioceses in the new ecclesiastical body. The first Lutheran missionaries, representatives of the Berlin Mission, entered the Cape of Good Hope in 1834, and their work eventually spread through the

colony and into the Orange Free State. In 1911 the mission was organized as two synods, one in each territory. These two synods came together to form a regional church in 1963 and subsequently joined the LUTHERAN WORLD FEDERATION.

In 1854 missionaries unable to settle in Ethiopia, as planned, came to the Transvaal. They were joined four years later by missionaries from the Berlin Mission who established work among the Bakoba people. The mission spread among different peoples and into Botswana and Lesotho. In 1962 the work in the Transvaal was constituted as the Lutheran Church-Transvaal Region and affiliated with the Lutheran World Federation.

Lutheran work in Natal began in 1844 when five missionaries from the Norwegian Missionary Society arrived. They were joined by Norse-American missionaries in 1870. The Berlin Missionary Society spread their work to the area in 1847. They opened a school at their center in Emmaus. They later expanded their work into Swaziland and in 1911 constituted the Zulu-Xhosa-Swazi Synod. In 1857 the Hermannsburg Missionary Society added their strength to the growing work and opened a school to train parish workers. Finally, in 1876, missionaries from the church of Sweden settled in the interior of Natal. In 1912, these several missions formed the Cooperating Lutheran Missions in Natal-Zululand. This structure matured into the Lutheran Church in South Africa—South-Eastern Region. As such it joined the Lutheran World Federation and the WORLD COUNCIL OF CHURCHES.

In 1857, the Hermannsburg Missionary Society opened work among the Tswana people of the Transvaal. They found a ready acceptance of Christianity due to the prior activity of David Modipane. Some twenty years earlier, Modipane, then a war prisoner, had converted to Christianity. In the 1840s, he returned to his people and began to preach. He did not baptize or form a church, but told those who listened to him that soon others would come with proper authority. The missionaries purchased land from the Tswana and formed several Christian villages that became the church's centers. By 1959, when the independent Lutheran Botswana Church was constituted, there were some 100,000 members. That church became the Evangelical Lutheran Church in Southern Africa in 1963 and soon affiliated with the Lutheran World Federation.

Shortly after the merger of these four regional churches to form the Evangelical Lutheran Church in Southern Africa, two additional dioceses were created, one serving the Johannesburg area and one for the members in Botswana. The church has an episcopal polity and is led by its presiding bishop. The church assembly, the highest legislative body, meets biennially. The church council oversees the administration at the national level.

Given the racial divisions in modern South Africa, the reception in 1984 of five congregations whose members were

predominantly of Indian heritage became a step forward of significance far beyond the bounds of the church. These congregations were the result of a mission opened in the 1970s by the Norwegian Missionary Society, the Hermannsburg Mission, and the Church of Sweden. The church struggled through the 1980s to deal with the many races, people, and languages in the church, all of which, given the apartheid system imposed by the government, continually threatened its unity. With the end of apartheid, the church has worked to overcome its divided past.

At the end of the 1990s, the church reported more than 600,000 members. The church oversees two seminaries, the Lutheran Theological College Umpumulo at Mapumulo, and the Marang Theological Seminary in Tihabane, Bophuthatswana. Several smaller churches, primarily of white South Africans, which share much of the history of the Evangelical Lutheran Church, have remained independent of the larger united body.

Address:

Evangelical Lutheran Church in Southern Africa
24 Geldenhuys Rd., Kempton Park
P.O. Box 7331
Bonaero Park, 1622
South Africa
<http://www.geocities.com/Heartland/Meadows/7589/elcsa.html>

Sources:

Bachmann, E. Theodore, and Mercia Brenne Bachmann. *Lutheran Churches in the World: A Handbook*. Minneapolis, MN: Augsburg Press, 1989.
Van der Bent, Ans J., ed. *Handbook/Member Churches/World Council of Churches*. Geneva: World Council of Churches, 1985.

Evangelical Lutheran Church in Tanzania

The Evangelical Lutheran Church in Tanzania (ELCT) was born in June 1963 with the formal amalgamation of seven churches that had previously worked together as a federation. These seven churches trace their beginnings to the nineteenth-century missionary activities in East Africa. Both African-initiated groups and German missionary societies became very active in creating congregations and parishes that later developed into self-governing churches. Before World War I there were three German mission societies operating in what was then Tanganyika: the Berlin Mission, which worked in the southern part of the colony and later on the eastern coast, the Leipzig Mission, which worked in the northern and central parts of the territory, and Bethel Mission, which worked in the northeast and later in the northwest. In the northwest, Protestant African groups, largely influenced by the Anglican Church in Uganda, invited Bethel Mission to work with them.

New mission societies arrived after World War I. The Augustana Mission, based in America, took over the work of

the Leipzig Mission and Berlin Mission. The Norwegian Mission (Free Church) took charge of the Mbulu area in the northern part of the country. The Methodist Mission from South Africa became responsible for the northwest area, but did not remain there long after it got into conflict with the African Christian group.

During and after World War II, representatives from several Lutheran mission societies from Scandinavia arrived and worked together with the already established churches. It was during this time that these established churches of different backgrounds formed a Federation of Lutheran Churches in Tanganyika, which later, on June 19, 1963, merged to become the Evangelical Lutheran Church in Tanzania.

The former seven churches have established twenty church units known as dioceses. Each diocese has its own constitution and diocesan leadership. These twenty different dioceses together constitute the Evangelical Lutheran Church in Tanzania, which now has a membership of approximately two million members. It is the second largest Christian body in Tanzania and the largest Lutheran body in Africa. The head of the church is called Mkuu wa Kanisa (a Swahili title meaning “the one taking responsibilities of church leadership”) and is elected from among the twenty bishops. The first Mkuu wa Kanisa was the late Bishop Stefano Moshi from the Northern Diocese, who was succeeded by the late Bishop Sebastian Kolowa from the North Eastern Diocese, who was in turn succeeded by Bishop Samson Mushemba from the North Western Diocese. The church has a general secretary who works with the executive secretaries of different church departments. There is a General Assembly, which meets every four years, and an Executive Council, which meets four times annually.

The church has pursued its mission both within Tanzania and in neighboring countries. In the 1960s and 1970s it supported work in Kenya and the Congo (formerly Zaire). In the 1980s it has worked in Malawi and Zambia, and more recently has opened work in Mozambique and Uganda. Within Tanzania it has established new mission areas where the work of diakonia (service) is very strongly emphasized. Education has become a strong priority, leading the church to establish secondary schools, colleges, and a university as expressions of its missionary task.

In order to continue the longstanding relationships between the church and the former mission societies, the Lutheran Christian Service body (LCS), since 1997 known as the Lutheran Mission Cooperation (LMC), was established in 1973. Its offices are within the church’s headquarters in Arusha. This body works together with the Evangelical Lutheran Church in Tanzania to fulfill its mission objectives.

The ELCT is a member of the Christian Council of Tanzania, the All-Africa Conference of Churches, the LUTHERAN WORLD FEDERATION, and the WORLD COUN-

CIL OF CHURCHES. Through these ecumenical bodies the church has shared its leadership talents with the larger Christian community. One of the former presidents of the Lutheran World Federation was the late Bishop Josiah M. Kibira (1977–1984), an ELCT bishop.

Address:

Evangelical Lutheran Church in Tanzania
P.O. Box 3033
Boma Rd.
Arusha
Tanzania

Wilson Niwagila

Sources:

- Bachmann, E. Theodore, and Mercia Brenne Bachmann. *Lutheran Churches in the World: A Handbook*. Minneapolis, MN: Augsburg Press, 1989.
- Van der Bent, Ans J., ed. *Handbook/Member Churches/World Council of Churches*. Geneva: World Council of Churches, 1985.

Evangelical Lutheran Church in the Kingdom of the Netherlands

The Evangelical Lutheran Church in the Kingdom of the Netherlands (Evangelisch-Lutherse in het Koninkrijk der Nederlanden) can be traced to the arrival of Lutheran refugees in Amsterdam from the Southern Netherlands (now Belgium), where Roman Catholic authorities had been unappreciative of attempts to spread Protestantism. Amsterdam was at the time, 1566, the most religiously tolerant city in Europe. Continuing to worship in members’ homes, the group adopted a confession and church order in 1588 at the time a church was formally organized. In 1600, Holland, which had become a Reformed Calvinist country, formally granted religious tolerance to both Roman Catholics and Lutherans. By 1605, no less than five congregations had emerged in Holland, and a synod was formed.

The toleration act allowed the Lutherans to own houses of worship, provided they did not look like churches. In 1633 the group purchased a former warehouse, which they converted into their main church building. Known as the “Old Church at the Spui,” it remains the home of an active congregation today. During the century the group spread to England, and became the source of the first Lutheran congregation in New York.

The Dutch Lutheran community experienced one major schism, the result of a growing rationalist approach to theology in the eighteenth century. The more orthodox confessional wing of the church broke away in 1793 to form the Restored Evangelical Lutheran Church. It was 1952 before the two branches reunited. By that time, both had been changed

Evangelical Lutheran Church in Zimbabwe

by a new era of research on Lutheran roots and a new commitment to Lutheran theological basics. Three years after the union, a new hymnal and liturgy were published.

In 1955 the united church also adopted a new constitution calling for a presbyterial organization. The synod meets semiannually, with the president of the church presiding. Ministers are trained at the Lutheran Theological Seminary attached to the University of Amsterdam. Women were admitted to the ministry in 1931.

The church exists as a small minority in a predominantly Reformed land. It has considered merger with the Reformed Church, but has not moved to consummate such a course of action. It has, however, been active ecumenically as a member of the Council of Churches in the Netherlands, the LUTHERAN WORLD FEDERATION, and the WORLD COUNCIL OF CHURCHES. It has shrunk since World War II and, receiving no subsidy from the state, has had a problem recruiting and holding pastors, most of whom have to serve two congregations. It has approximately twenty-seven thousand members in sixty-two churches.

Address:

Evangelical Lutheran Church in the Kingdom of the Netherlands
Postbus 8504
3503 RM Utrecht
Netherlands

Sources:

- Bachmann, E. Theodore, and Mercia Brenne Bachmann. *Lutheran Churches in the World: A Handbook*. Minneapolis, MN: Augsburg Press, 1989.
- Van der Bent, Ans J., ed. *Handbook/Member Churches/World Council of Churches*. Geneva: World Council of Churches, 1985.

Evangelical Lutheran Church in Zimbabwe

Lutheranism entered what is today known as Zimbabwe in 1903 when missionaries from the Church of Sweden, which had previously established a work in Natal, moved into Southern Rhodesia. There the LONDON MISSIONARY SOCIETY, a British Protestant sending agency, and other churches had already initiated missionary work, and an agreement was reached by which the Church of Sweden would concentrate its activity in the southwestern part of the country. Here the missionaries encountered the Ndebele people (a Zulu-related people). The work spread across the southern part of the country, where its strength remains, though as members have migrated into the cities it now has congregations across the country.

In the 1930s the initial steps toward autonomy were taken that resulted in 1941 in a new constitution, which outlined the several responsibilities of the CHURCH OF SWEDEN and the resident church members. Then in 1961,

the church became autonomous. Three years later, Southern Rhodesia became independent, though rule by the white minority continued until 1979.

The church is centered on the city of Bulawayo. Its parishes are organized into two districts. Legislation for the church is done at its biennial delegated assembly. The church is led by a bishop. At the end of the twentieth century, the church reported a hundred thousand members. Most of the church's pastors are trained at the United Theological College in Harare, a joint project of five Protestant denominations.

The church is characterized by a noticeable female majority among the active membership. They created a volunteer organization, Vashandiri, in the 1930s that has been a significant part of the church's life and development. They manage a program of adult education, including both Bible and theological training as well as secular topics such as child care. Vashandiri is headquartered at a women's center in Gweru, which is also used for retreats, weddings, and various church meetings.

The church has an education program that includes several secondary schools and a youth center at Njube. An early emphasis on medical missions now manifests as joint support with other churches of four hospitals. The church cooperates with the world Lutheran community on various projects, especially Lutheran World Service, which has developed a spectrum of programs in response to the devastating drought in 1984–1986. The church is a member of the WORLD COUNCIL OF CHURCHES, the LUTHERAN WORLD FEDERATION, the Fellowship of Evangelical Lutheran Churches in Southern Africa, and the Council of Churches in Zimbabwe.

Address:

Evangelical Lutheran Church in Zimbabwe
P.O. Box 2175
Bulawayo
Zimbabwe

Sources:

- Bachmann, E. Theodore, and Mercia Brenne Bachmann. *Lutheran Churches in the World: A Handbook*. Minneapolis, MN: Augsburg Press, 1989.
- Van der Bent, Ans J., ed. *Handbook/Member Churches/World Council of Churches*. Geneva: World Council of Churches, 1985.

Evangelical Lutheran Church of Finland

The Evangelical Lutheran Church of Finland came into being as a fruit of the sixteenth-century Reformation of the ROMAN CATHOLIC CHURCH. At that time, Finland was a part of Sweden. In the nineteenth century, the country was a part of Russia, and finally in 1917 it became independent.

Two main factors can be seen in the process of the Reformation in Finland. King Gustavus Vasa of Sweden (1496–

1560) had political reasons to be in favor of the Reformation. Wealth and power were transferred from the church to the king when Sweden, and Finland as a part of it, became Protestant. At the same time, however, Swedish and Finnish priests studied in Germany and were significantly inspired by the new perspective of the Reformers. The church thus made the transition from Roman Catholicism to Lutheranism, the latter perspective lasting to the present.

In the nineteenth century, four revival movements started in the Finnish church, all of which continue to exist. Each has its own theological emphases, songbooks, and summer festivals. The largest of the four revival movements is the Laestadian movement, which especially reflects church life in northern Finland. A so-called fifth revival began after World War II and maintains links to the international Evangelical movement. In addition to the several revival movements, there are many other organizations, including missionary societies and student organizations within the church; most recently the international Charismatic Movement has also gained a foothold in the church.

According to the Constitution Act of the state from 1919, the state is neutral in respect of religion, and the citizens are guaranteed religious freedom. Still the Lutheran and the Orthodox churches have some privileges, among the more important being their taxing power. The Lutheran church is a majority church, but no longer a state church. However, in the 1990s additional reforms occurred that further loosened the connection between church and state.

In 1999, 85.3 percent of the population, or 4.4 million people, belonged to the Evangelical Lutheran church. The church plays, particularly through its ceremonies, a role in most people's lives: a vast majority are baptized, confirmed, married, and buried by Lutheran pastors.

There are approximately six hundred parishes located in eight dioceses. All the Swedish-language parishes in different parts of the country belong to one diocese (5.8 percent of Finns speak Swedish as their native language). The archbishop who is often regarded as the head of the church is in Turku, the town where the first bishopric of Finland was established in the thirteenth century. The church's supreme decision-making body is the Synod (107 members). Other authoritative bodies are the Ecclesiastical Board, the Bishops' Conference, and the Church Council for International Relations. The central offices of the church are located in Helsinki. Altogether, the church employs almost 20,000 people full-time or part-time. Out of these, 1,800 are ordained ministers. One fourth of the clergy are women. Women have been ordained since 1988, but even before that hundreds of female theologians worked in the parishes.

The financial basis of the church is its taxing power. Most funds are spent on parish work and maintenance of buildings. Parish work includes, for example, children's clubs,

family counseling, hospital pastoral care, and work among the disabled, the unemployed, old people, and prisoners.

Archbishop Jukka Paarma may be reached at P.O. Box 60, 20501 Turku, Finland. The Evangelical Lutheran Church of Finland is a member of the WORLD COUNCIL OF CHURCHES, the Conference of European Churches, the LUTHERAN WORLD FEDERATION, and the Nordic Ecumenical Council.

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Laura Maria Latikka

Sources:

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Evangelical Lutheran Church of France

When the Protestant Reformation spread into France, the Reformed Church based in French-speaking Geneva found significantly more support than did Lutheranism. However, Lutheranism did find support in the Montbéliard region (then a part of the German Duchy of Württemberg) and in Alsace-Lorraine (French area bordering Germany). Beginning with the ministry of Guillaume Farel (1489–1565) and Martin Bucer (1491–1551), the church has been conscious of its role as a mediating force between German Lutheranism and French Reformed emphases. Over the centuries it has produced a number of significant figures in spiritual renewal, such as pietist leader Phillip Jacob Spener (1635–1705) and Johann Friedrich Oberlin (1740–1825).

The first Lutheran congregation (expatriate Swiss) was founded in Paris in 1626. A Danish congregation soon followed. However, only with the coming of Napoleon and his establishment of a set of laws that both recognized the existence of Protestant churches and regulated their life, were

Evangelical Lutheran Church of Lithuania

Lutherans allowed to worship openly in France. The presence of LUTHERANISM in Paris grew in the twentieth century with the development of work within the German expatriate community.

In 1871, as a result of the Franco-Prussian War, many of the French Lutherans suddenly found themselves in Germany with the annexation of Alsace-Lorraine. Those Lutherans who remained in France were found primarily in Montbéliard and Paris. In 1906, following the separation of church and state in France, the Lutherans were finally free to form a national organization. The Evangelical Lutheran Church of France is one of the two bodies that continue the life of the Lutheran Reformation in France. When Alsace-Lorraine was returned to France after World War I, the Lutherans there organized the CHURCH OF THE AUGSBURG CONFESSION OF ALSACE AND LORRAINE, which has remained a separate body.

The Evangelical Lutheran Church of France is a member of the Protestant Federation of France, the WORLD COUNCIL OF CHURCHES, and the LUTHERAN WORLD FEDERATION.

Address:

Evangelical Lutheran Church of France
16 rue Chauchat
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France

Sources:

Bachmann, E. Theodore, and Mercia Brenne Bachmann. *Lutheran Churches in the World: A Handbook*. Minneapolis, MN: Augsburg Press, 1989.

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Evangelical Lutheran Church of Lithuania/ Lithuanian Evangelical Lutheran Church in Diaspora

The Lutheran Church in Lithuania dates to the spread of the Protestant Reformation in the 1520s. Neighboring Prussia was the first country to declare LUTHERANISM its state religion (1525), and Lithuanians studied in Wittenberg, Leipzig, and other Protestant universities. The Reformation spread through all parts of society, and the initial reformers faced harsh resistance by Catholic authorities. In 1539 Abraomas Kulvietis (Abraham Culva, c. 1509–1545) established a college in Vilnius without permission of the local Catholic bishop, and the college was shut down three years later. The college founders sought asylum in Prussia, where Abraomas Kulvietis, as well as another prominent figure of the Lithuanian Reformation, Stanislovas Rapolionis (often referred to by his Latin name, Stanislaus Rapagelanus; c. 1485–1545), contributed to the founding of Königsberg University in 1544.

The Reformation eventually found support among the Lithuanian nobility (especially the influential Radvila family), and the country became predominantly Protestant. In response, the bishop of Vilnius invited the JESUITS, already working in Poland, to spearhead the Counter-Reformation. They founded Vilnius University in 1579, and by the end of the century, the ROMAN CATHOLIC CHURCH had basically regained her former primacy.

Though now in a minority position, Lutherans contributed significantly to Lithuanian culture. The first book ever printed in the Lithuanian language was Luther's Small Catechism, published in 1547 by Martynas Mažvydas (in Latin, Martinus Mosvidius; 1520–1563) in Königsberg. In 1590 Jonas Bretkūnas (Iohannes Bretke; 1536–1602) completed the translation of the Bible into Lithuanian, although it was never published.

In 1648 the synod of the Evangelical Lutheran Church in Lithuania adopted the model of the Saxonian Church of the Augsburg Confession. In 1780 the church's synod established an independent consistory (which started functioning in 1782), and two years later the synod divided Lithuania into three church districts.

In 1832 both the synod and the consistory were abolished by order of the Russian czar, an action made possible because a major part of Lithuania had fallen under Russian occupation in 1795. Lithuania's Lutheran parishes were joined to the Curonian Consistory, with its administrative center in St. Petersburg. Later, parishes in part of Vilnius County and on the right bank of the Nemunas River were joined to the Warsaw Consistory.

Meanwhile, beginning in 1613, Lithuania Minor had its own consistory, established in Königsberg. When in 1660 Prussia ultimately united with Brandenburg, Königsberg Consistory was integrated into the Berlin General Consistory. In 1817, by decision of the king of Prussia, Fredrick William III, Lutheran and Reformed churches were formally merged to become the Prussian Evangelical Church. Some Lutheran parishes never accepted the Prussian Union.

Lithuania regained its independence in 1918, and the northern part of Lithuania Minor, the Klaipėda district (Memel gebiet) was joined to the Republic of Lithuania in 1923. Of the Klaipėda district's population, 97 percent (more than 150,000) was Lutheran, and there was a strong desire to unite all Lutheran parishes in Lithuania under one administration. Nevertheless, Lutherans in Klaipėda district remained under the supervision of the Königsberg Synod. Only in 1955, after World War II, were the remaining parishes in the district formally joined to the Evangelical Lutheran Church of Lithuania.

In the rest of Lithuania, Lutherans numbered approximately 70,000, but they were divided by language. Thirty thousand were ethnic Lithuanians, twenty-six thousand were German-speaking, and fourteen thousand were Latvian-

speaking. As a result, between 1920 and 1941, each ethnic group formed its own synod, which in turn elected delegates for the consistory, the supreme body of the Evangelical Lutheran Church of Lithuania (ELCL). At the time, the president of the Republic of Lithuania appointed the president and the vice president for the consistory. As World War II loomed (1938), 9.56 percent of the 2.7 million Lithuanians were Evangelical (Lutherans and Reformed being counted together).

Due to Soviet occupation and Lithuania's incorporation in the USSR in 1940, a considerable part of the population fled to the West or was deported to the USSR. The number of Lutherans decreased by almost 90 percent. After 1944 large numbers of Lithuanian Lutherans and nearly all pastors found asylum in the West. In 1946 in Germany the constituting synod formed the Lithuanian Evangelical Lutheran Church in Exile, which (as a Lithuanian Evangelical Lutheran Church in Diaspora since 1993) continues to exist today. The church's bishop, Hans G. Dumpys, may be reached at its headquarters, 6641 S. Troy St., Chicago, IL 60629. It is a member of the LUTHERAN WORLD FEDERATION. As the new century begins, it counts about five thousand members.

A few pastors who remained in occupied Lithuania tried hard to keep the church alive under repression. A consistory was constituted in 1941 and 1950. Only in 1955 did the first synod meeting since World War II take place. By 1988 there were only twenty-five parishes in Lithuania.

National revival and the restoration of Lithuania's independence in 1991 provided the ELCL with an opportunity to reestablish parishes and various activities. In 2001 ELCL consisted of fifty-five parishes, served by some twenty-five clergy (including deacons). Since 1990, synods have taken place regularly every five years. Between the synods, the church is administered by the consistory.

Lutherans total about 1 percent of Lithuania's 3.6 million population. ELCL is a member of the Lutheran World Federation (since 1967) and the WORLD COUNCIL OF CHURCHES. Since 1993, a Department of Evangelical Theology has functioned at Klaipėda University. Bishop Jonas Kalvanas resides in the church headquarters in Tauragė.

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Kęstutis Pulokas

Sources:

Bachmann, E. Theodore, and Mercia Brenne Bachmann. *Lutheran Churches in the World: A Handbook*. Minneapolis, MN: Augsburg, 1989.
Gudaitis, Kristupas. *Evangelikų bažnyčios Lietuvoje*. Vilnius: Lietuvos enciklopedijų redakcija, 1991.

Lukšaitė, Ingė. *Reformacija Lietuvos Didžiojoje Kunigaikštystėje ir Mažosioje Lietuvoje*. Vilnius: Baltos lankos, 1999.

Evangelical Lutheran Church of Papua New Guinea

Lutheran work in Papua New Guinea originated with two thrusts into the region following the establishment of a German colony on the northeast corner of the island of New Guinea in the 1880s. Johannes Flierl (1858–1947) moved to the German colony from Australia, where he had been working with the Aboriginal people. A missionary with the Neuendettelsau Mission, he established an initial station near Finschhafen. Missionaries from the RHENISH MISSION joined him the next year. Work began on reducing the local languages to writing and then translating the Bible. As churches slowly emerged, each congregation was assigned an area for evangelization, and beginning in 1908 native teachers were sent out to evangelize their neighbors.

The missions made significant progress when they adopted a method developed by Christian Keyser (1877–1961) of gaining the consent of a whole people to convert before beginning baptisms. This method helped considerably in the preservation of much of the culture of the region. The mission was severely affected by World War I, when the missionaries had to withdraw, but as elsewhere the effect had a positive value in forcing the further creation of indigenous leadership. Until the Germans were allowed to return (1927), American and Australian Lutherans supplied some guidance to the emerging church.

The mission continued to grow through the 1930s, but was even more severely disrupted by the Japanese occupation of the island. A number of missionaries and church leaders were killed and many church buildings destroyed. The mission was quickly reconstructed after the war (with American and Australian assistance), and in 1956 the organization of the Evangelical Lutheran Church occurred. The present name of the church was adopted in 1976 with the establishment of the independent country of Papua New Guinea and the granting of full independence by the several missionary bodies that had until then overseen its operation. Partnership relationships were maintained with German, American, and Australian Lutherans. One of the major programs of the new church was the translation of the Bible into Pidgin, the language that had emerged as the most commonly spoken language in the country's multi-language environment.

In 1976 the Siassi Lutheran Church, a product of the Neuendettelsau Mission, which had been turned over to the Evangelical Lutheran Church of Australia in 1936, merged into the Evangelical Lutheran Church of Papua New Guinea.

Evangelical Lutheran Free Church of Norway

The church is led by its bishop, who resides in Lae, and the church convention that meets biennially. Congregations are divided into geographic districts. Zurewe K. Zurenuo, elected in 1973, was the first New Guinean selected for the episcopacy, though at the time he had yet to be ordained to the ministry.

In the 1990s the church reported membership in excess of 550,000. It is a member of the LUTHERAN WORLD FEDERATION and the WORLD COUNCIL OF CHURCHES. It sponsors three seminaries for the training of ministers and church leaders. It also continues to oversee an extensive system of primary and secondary schools, as well as a teacher's college, also located at Lae.

Address:

Evangelical Lutheran Church of Papua New Guinea
P.O. Box 80
Lae, Morobe Province 411
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Sources:

- Bachmann, E. Theodore, and Mercia Brenne Bachmann. *Lutheran Churches in the World: A Handbook*. Minneapolis, MN: Augsburg Press, 1989.
- Van der Bent, Ans J., ed. *Handbook/Member Churches/World Council of Churches*. Geneva: World Council of Churches, 1985.

Evangelical Lutheran Free Church of Norway

Significant dissent from the established CHURCH OF NORWAY emerged toward the end of the nineteenth century when a group appeared asking for independence of the church from state control. The Rev. Paul Peter Wettergren (1835–1889), a former missionary of the church in South Africa, emerged as the spokesperson of the group, arguing that Jesus Christ, not the king of Norway, must be recognized as head of the church. In Norway, the parliament acted as the Church of Norway's legislature, and the king retained the power of pastoral appointments and of promulgating church law.

The suggestion that the secular authority should not interfere in church affairs was bolstered by complaints that church discipline had become lax, doctrinal aberrations had appeared, and moral standards had been lowered. Wettergren and his associates suggested that congregations be given the privilege of choosing their own pastors and begin exercising the powers now in the hands of the king. The arguments were not accepted, and Wettergren and his followers withdrew from the state church.

The new church made a firm commitment to the standard Lutheran confession of faith and developed a presbyterial polity to organize its congregations. The synod, the highest legislative authority, meets semiannually and elects

the church's officers. Congregations call their pastors in cooperation with a district board. The church has established a Bible and Theological Seminary.

The church has a strong program of evangelism, especially among the more secularized adults in the suburbs of Norway's cities. It also has an extensive evangelism program, with missionaries in Japan, Ethiopia, Taiwan, and Cameroon.

In the 1990s the church reported 19,700 members in sixty-nine congregations. Though challenging the Church of Norway, the Free Church has good relations with it at present. It has remained aloof from other FREE CHURCHES in Norway, but has friendly relationships with the Church of the Lutheran Brethren in the United States and sends observers to the Conference of Lutheran Free Churches in Europe. It is not a member of the LUTHERAN WORLD FEDERATION.

Address:

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Source:

- Bachmann, E. Theodore, and Mercia Brenne Bachmann. *Lutheran Churches in the World: A Handbook*. Minneapolis, MN: Augsburg Press, 1989.

Evangelical Mennonite Conference (Canada)

MENNONITES trace their roots to the more radical element of the sixteenth-century Protestant Reformation. During a period of continuing persecution, many turned to the former Roman Catholic priest Menno Simons (1496–1559) for his mature leadership. His teachings shaped the movement, which spread from Europe to Russia in the eighteenth century.

The Evangelical Mennonite Conference's (EMC) origins can be traced back to a split in the Mennonite community in southern Russia in 1812. The leader of the reform movement, Klaas Reimer (1770–1837), concerned about lax discipline in the church, established a separate church entitled the Kleine Gemeinde (German; Little Community). The reason for the title is debated. It most likely was due to its size in comparison with the Grosse Gemeinde (Large Community).

In 1874–1875 the group immigrated to North America to escape government pressure. About one-third of the group settled in Nebraska, and the other two-thirds settled in two colonies in Manitoba. The Canadian immigrants at that time numbered around fifty families. From the 1880s

to the years immediately following World War II, the Kleine Gemeinde experienced a series of divisions within the community, political and cultural pressures to conform, and a loss of members as many immigrated to Mexico. The Kleine Gemeinde kept its name until 1952, when it was changed to the Evangelical Mennonite Church. In 1959 its name was changed to the present-day Evangelical Mennonite Conference.

The modern-day EMC has over 7,000 members in 53 churches. Its churches are located in central and western Canada. Although its membership still reflects its Dutch-German background, it is increasingly becoming more ethnically diverse. The EMC is a supporting member of the Mennonite Central Committee and the Evangelical Fellowship of Canada.

The denomination holds that “the Scripture has final authority in faith and practice, a belief in Christ’s finished work, and that assurance of salvation is possible.” It also adheres to historic Mennonite convictions regarding the necessity of discipleship, believer’s adult baptism, social concern, and pacifism. Women can serve on national boards, and in a wide variety of areas of ministry in the church, but they cannot be ordained as ministers. The EMC practices three ordinances: water baptism, the Lord’s Supper, and foot washing. Mission work and educational institutions are also an important part of the ministry of the EMC. Local church autonomy is stressed, with the churches of the conference organized under the conference council (which meets twice a year) and the moderator.

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Sources:

Epp, Frank H. *Mennonites in Canada, 1786–1920: The History of a Separate People*. Toronto: Macmillan, 1974.
———. *Mennonites in Canada, 1920–1940: A People’s Struggle for Survival*. Scottsdale, PA: Herald Press, 1982.
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Evangelical Methodist Church in the Philippine Islands

Following the change of administration in the Philippines as a result of the Spanish-American War, the Methodist Episcopal Church (MEC, now an integral part of the UNITED METHODIST CHURCH) launched missionary activity in the

predominantly Roman Catholic country. The mission grew rapidly, but did not respond in a timely way to expressed desires for indigenous leadership. The desire for a greater leadership role was initially expressed in the formation of “The Truth,” an evangelistic effort created by Filipino evangelists. Church leaders discouraged the independent effort. Thus it was that Nicholas Zamora, the first Filipino ordained to the ministry, assumed leadership of some 3,000 members who broke with the MEC to form the Evangelical Methodist Church in 1909. The church was self-governing, self-supporting, and self-propagating. The church had grown to some 20,000 members by the mid-1920s.

Initially the church followed the parent body in organization and adopted a slightly edited version of the MEC *Discipline* as its organizational manual. In 1948, however, it placed the leadership of the church in the hands of a newly created consistory of elders, consisting of eleven ministers and two laypersons. The consistory was elected every four years by the church’s general conference. The consistory names one of its ministerial members as the church’s general superintendent. He, in turn, names the district superintendents who head the geographic districts into which the church is divided.

The church has developed a strong program of economic assistance and industrial development among the poorer people of the Philippines. It has taken a strong stand against racial discrimination, drug addiction, and divorce.

At the end of the 1990s, the church reported some 70,000 members. It is a member of the WORLD METHODIST COUNCIL and the WORLD COUNCIL OF CHURCHES.

Address:

Evangelical Methodist Church in the Philippine Islands
908 Apacible St., Unit 3A
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Philippines

Sources:

Harmon, Nolan B. *Encyclopedia of World Methodism*. 2 vols. Nashville, TN: United Methodist Publishing House, 1974.
Van der Bent, Ans J., ed. *Handbook/Member Churches/World Council of Churches*. Geneva: World Council of Churches, 1985.
World Methodist Council. *World Methodist Council, Handbook of Information*. Lake Junaluska, NC: World Methodist Council, 1997.

Evangelical Methodist Church of Argentina

As early as 1825, the Missionary Society of the Methodist Episcopal Church (now a constituent part of the UNITED METHODIST CHURCH) proposed the opening of a mission in Argentina, but the proposal was not acted upon immediately. Then in 1932, an unnamed Methodist wrote from

Evangelical Methodist Church of Bolivia

Argentina saying that he had founded a Methodist class and requested that the church send a missionary to offer assistance. In 1835 the Rev. Fountain E. Pitts (1808–1874) visited the country and returned to the United States to make his recommendation that missionaries be dispatched to the Plate River (Rio de la Plata) area.

John Dempster (1794–1863) arrived in Buenos Aires in December 1836. Over the next five years he built a school and congregation and then was succeeded by William H. Norris (1801–1878), who had been working in Uruguay. Under Norris's guidance, the work was extended into the interior of Argentina and into Paraguay, though the real expansion did not occur until the 1860s. All preaching was in English until that time. In 1874 the Woman's Foreign Missionary Society added their strength to the work and sent two missionaries to found a school for girls (now Colegio Americano).

In 1892, the General Conference authorized the founding of the South America Annual Conference (similar to a diocese in Methodism), and Bishop John P. Newman (1826–1899) held the first session in 1893. Work now also included missions in Brazil, Peru, and Chile. There were 886 members in Argentina. The South America Conference gave way to the Latin American Central Conference in 1924, the central conference structure offering some degree of autonomy. In 1932, the conference elected the first Latin American Methodist bishop, Juan E. Gattinoni (1878–1970), pastor of Central Church in Buenos Aires.

Argentina was set apart as a separate conference in 1956, and in 1968, the uniting conference of the United Methodist church voted positively on a proposal that the Argentina Annual Conference be allowed to become an autonomous church. That transformation occurred the next year when the Evangelical Methodist Church of Argentina was organized. Carlos E. Gattinoni (b. 1907), the son of Juan Gattinoni, was elected as the first bishop of the new church. He, like his father, had been the pastor of Central Church when he was called to the episcopate.

The new church continued the structure and beliefs of the parent denomination, except that it established a committee to oversee pastoral appointments, rather than leaving that task in the hands of the bishop alone.

In the late 1990s the church reported 8,850 members. It is a member of the WORLD METHODIST COUNCIL and the WORLD COUNCIL OF CHURCHES.

Address:

Evangelical Methodist Church of Argentina
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Sources:

Harmon, Nolan B. *Encyclopedia of World Methodism*. 2 vols. Nashville, TN: United Methodist Publishing House, 1974.

World Methodist Council, Handbook of Information. Lake Junaluska, NC: World Methodist Council, 1997.

Evangelical Methodist Church of Bolivia

Methodist work in Bolivia is dated from the arrival of bishop-to-be William Taylor (1821–1902) on an exploratory mission in 1877. In 1879, Jose Mongiardino began distributing Bibles in the country, but his work ended abruptly with his murder. Several other attempts to being a mission met with mixed results, and it was not until 1906 that a stable work was begun, under Francis M. Harrington (1865–1908). He organized the first Methodist church in La Paz and the following year opened the American Institute, which subsequently grew to become the Colegio Evangelista Metodista. The single church carried METHODISM for the next thirty-four years, even though the nation was designated a mission conference.

In 1952, Bolivia passed through a revolution, which brought among other changes a new openness to Protestantism. In 1956, the Methodist Episcopal Church (now an integral part of the UNITED METHODIST CHURCH) committed funds for a new "Land of Decision" program in Bolivia, which at the time had eight churches in what had been designated a provisional annual conference. Work was launched in Spanish-speaking areas, as well as among the indigenous native population. Schools were founded, and medical work increased. The original clinic in La Paz is now the Pfeiffer Memorial Hospital. The UNITED CHURCH OF CHRIST IN JAPAN, into which Japanese Methodists had moved, sent missionaries to work among the increasing Japanese expatriate community.

In 1968, at the time of the merger that created the United Methodist Church, the conferences in Latin America requested autonomy, and the conference that had presided over the merger acted favorably on their request. The 1969 annual conference meeting in Bolivia completed the organization of the Evangelical Methodist Church of Bolivia. Rev. Mortimer Arias (b. 1924) was elected as the first bishop of the new church. The bishop is elected for a four-year term. The church has continued to work closely with its parent body.

At the end of the twentieth century, the church reported more than six thousand members in 155 churches. The church is a member of the WORLD COUNCIL OF CHURCHES and the WORLD METHODIST COUNCIL. Within the church, congregations are active among the Aymará, Quechua, and Castellanos peoples.

Address:

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Landaeta 423
Casilla 356 y 8347, La Paz
Bolivia

Sources:

- Harmon, Nolan B. *Encyclopedia of World Methodism*. 2 vols. Nashville, TN: United Methodist Publishing House, 1974.
- McCleary, Paul. *Bolivia—Land of Opportunity*. New York: Board of Missions, The Methodist Church, 1964.
- Van der Bent, Ans J., ed. *Handbook/Member Churches/World Council of Churches*. Geneva: World Council of Churches, 1985.
- World Methodist Council, Handbook of Information*. Lake Junaluska, NC: World Methodist Council, 1997.

Evangelical Methodist Church of Costa Rica

Methodism entered Costa Rica in the 1880s in the person of Francisco G. Penzotti (1851–1925), who had formerly worked as a pastor and missionary in South America. Born in Italy, he had moved to Uruguay, where as a young man he had had a dramatic conversion experience. He entered Costa Rica as an agent of the American Bible Society. The Methodist Episcopal Church (now a constituent part of the UNITED METHODIST CHURCH) was formally established in 1918 by George A. Miller (1868–1961), then superintendent of the church's Panama Mission. The first congregations were organized in towns along the Inter-American Highway between San José and the Panama border. A major project was the development of educational institutions, including a training school for church workers (later the Methodist Theological Seminary) and the Colegio Metodista, which became the first Protestant-sponsored school whose students were admitted to the national university.

The work was included in the Central American Mission Conference organized in 1940. The Costa Rica Provisional Annual Conference was organized in 1961. The work continued in affiliation with its American parent through the several mergers in 1939 and 1968 that produced the United Methodist Church. In 1973 it became autonomous as the Methodist Church of Costa Rica. The church is headed by its bishop, who is elected by the conference of ministers and lay delegates.

The church is a member of the WORLD METHODIST COUNCIL and the WORLD COUNCIL OF CHURCHES. At the end of the twentieth century, it reported 5,400 members and a constituency of 10,000.

Address:

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P.O. Box 5481–1000
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Costa Rica

Sources:

- Harmon, Nolan B. *Encyclopedia of World Methodism*. 2 vols. Nashville, TN: United Methodist Publishing House, 1974.

World Methodist Council, Handbook of Information. Lake Junaluska, NC: World Methodist Council, 1997.

Evangelical Methodist Church of Italy

Methodist missionaries have been active in Italy since the nineteenth century, with autonomous missions from both England (from what is now the METHODIST CHURCH) and the United States (from what is now the UNITED METHODIST CHURCH). The first Wesleyan missionary, William Arthur (1819–1901), arrived in Italy in 1859. He was followed by Richard Green (1829–1907), who established an outpost in Florence and initiated cooperative contacts with independent Italian evangelical churches, including the anti-Catholic Free Christian Church, which had been established by a former Catholic priest, Alessandro Gavazzi (1809–1889). The debate on whether the Methodists should establish an Italian Methodist Church, or join in the efforts of those aiming to establish a national Protestant Church in Italy, continued for several decades. The British Wesleyan mission expanded under the leadership of Henry J. Piggott (1831–1917) and Thomas W. S. Jones (1831–1916), who in 1870 incorporated the Evangelical Methodist Church in Italy. The most distinguished Italian member was the philosopher Pietro Tagliatela (1829–1913), another former Catholic priest.

American missions took a separate path. Following a proposal by Charles Elliott (1782–1869), the Missouri-Arkansas Conference in 1871 decided to despatch Leroy Monroe Vernon (1838–1896) to Italy. Attempts to join forces with the British Methodists were not successful, and in 1874 Vernon incorporated, in Bologna, the Episcopal Methodist Church of Italy, which in 1875 opened a temple in Rome. Vernon's successor, William Burt (1852–1936), developed a liaison with Italian Freemasonry, at that time a very anti-Catholic institution. A number of Italian Freemasons, however, were not Christians of any persuasion, but secular humanists. A former Wesleyan Methodist who had joined the Episcopal Methodists, Saverio Fera (1850–1915), promoted a schism in Italian Freemasonry, by gathering in a splinter organization around himself anti-Catholic Freemasons who were nonetheless Christian and Protestant, and opposed secular humanism. Fera was a controversial figure, and his initiatives were ultimately detrimental to Italian Methodism, while a largely independent pastor, Riccardo Santi (1871–1961), acquired national and international respect with the foundation of Casa Materna, established in 1905 as an orphanage for the destitute street children of Naples.

After World War II (during which Methodists suffered discrimination as members of a "foreign" church), in 1946 the American and British branches merged to become the unified Methodist Church of Italy, which was eventually given official recognition by the Italian government on

Evangelical Methodist Church of Uruguay

March 20, 1961. Still pursuing their original aim of unifying Italian mainline Protestantism within a single church, the Methodists signed a “pact of integration” with the WALDENSIAN CHURCH in 1975. This pact became officially effective in 1979. It was not, technically, a merger, because the Waldensians and the Methodists also maintained separate institutions, as well as separate international contacts. They decided, however, to be governed by one synod, responsible for the newly constituted Union of Waldensian and Methodist Churches. The Evangelical Methodist Church of Italy remained also incorporated separately, according to legal proceedings completed in 1979, while the Union of Waldensian and Methodist Churches entered into a concordat with the Italian government in 1984.

Address:

Evangelical Methodist Church of Italy
Via Firenze 38
00184 Rome
Italy

Massimo Introvigne and PierLuigi Zoccatelli

Sources:

Chiarini, Franco. *Storia delle Chiese Metodiste in Italia 1859–1915*. Torino: Claudiana, 1999.
———, ed. *Il metodismo italiano (1861–1991)*. Torino: Claudiana, 1997.

Evangelical Methodist Church of Uruguay

The Evangelical Methodist Church of Uruguay (Iglesia Evangelica Metodista) dates to the 1835 tour of Fountain E. Pitts (1808–1874), a minister in the Methodist Episcopal Church (now an integral part of the UNITED METHODIST CHURCH). He not only assessed the possibility of initiating a Methodist ministry in Argentina, Brazil, and Uruguay, but founded a Methodist class in Montevideo. During a six-month stay, he called for the church to send a full-time missionary to the area. As a result Rev. John Dempster (1794–1863) arrived in Buenos Aires in 1836. During his tenure he visited Montevideo and requested a full-time missionary worker for the country. That worker was William H. Norris (1801–1878), who arrived in 1839; however, even though he was able to get permission to build a church, the war between Uruguay and Argentina and internal unrest in the country prevented much success in his missionary activities. He withdrew in 1842.

In 1870, a new attempt to found Methodism in Uruguay was started by John F. Thompson (1843–1933), though he also had little success. Finally in 1876, Thomas B. Wood (1844–1922) arrived and was able to create a stable growing organization. He was aided by Francisco G. Penzotti (1851–1925), converted under Thompson’s ministry, and other native Uruguayans. They had some difficulty from a

hostile government and on occasions were arrested because of their evangelistic endeavors. They were able to get some relief after William Tallen became pastor of an American church in Montevideo and used the pulpit as a forum to defend Protestantism in general. He also occasionally spoke at the university and attracted several well-educated Uruguayans to the church. In 1884, the mission joined in the development of a theological school as a joint venture with the WALDENSIAN CHURCH (there being a large Italian expatriate community in Montevideo).

Uruguay operated as a branch of the Argentina work until 1893, when the Methodist Episcopal Church organized its South America Conference. Uruguay (including a small part of Argentina and Brazil) became a separate district. During this time, the Crandon Institute, the most important of the church’s educational institutions, was founded. It eventually offered a complete education from elementary school through junior college. A ministerial training school founded in Montevideo was later transferred to Buenos Aires and became Union Theological Seminary. In the 1960s the church entered into merger negotiations with the Waldensians and the CHRISTIAN CHURCH (DISCIPLES OF CHRIST), but the merger was not consummated.

As the work in South America developed, the Argentina and Uruguay districts were separated into the River Plate Conference. That conference was dissolved in 1952, and Uruguay was set apart as the Uruguay Provisional Conference. Having recruited the necessary number of ministers (twenty-five), in 1964 it became the Uruguay Annual Conference. In 1968, at the time of the formation of the United Methodist Church, the general conference gave the Uruguay Conference permission to become an autonomous body. It completed that process in 1969, and Rev. Emilio Castro was elected as president of the new church. As secretary of the World Council of Churches, Castro went on to become one of the most outstanding voices in the world ecumenical community.

The Methodist Church is a relatively small church, with approximately two thousand members, but it is a member of the WORLD COUNCIL OF CHURCHES and the WORLD METHODIST COUNCIL. It has sponsored a radio show since the 1940s, *La Voz Evangelical* (The Evangelical Voice).

Address:

Evangelical Methodist Church of Uruguay
Estero Bellaco 2678
C.P. 11.600
11600 Montevideo
Uruguay

Sources:

Harmon, Nolan B. *Encyclopedia of World Methodism*. 2 vols. Nashville, TN: United Methodist Publishing House, 1974.
Talolon, Alberto G. *Historia del Metodismo en el Rio dela Plata*. Buenos Aires: Imprensa Metodista, 1936.

World Methodist Council, Handbook of Information. Lake Junaluska, NC: World Methodist Council, 1997.

Evangelical Mission of South Haiti

The Evangelical Mission of South Haiti grew somewhat accidentally out of the work of a team of independent Evangelical Christian missionaries in Cuba. In 1928 Elmer Thompson (b. 1901), his wife Evelyn McElheran (b. 1905), a Cuban national named Bartholomew Lavastida (1890–1994), and Isabel Junco opened a Bible school. As part of their study, they had the students engage in evangelistic efforts. The work of the students and graduates expanded to the point that in 1936 a decision was made to expand the effort to the Dominican Republic. Alexander Mersdorf, a missionary who had joined the original team, was sent to survey the situation, but stopped at Port-au-Prince, Haiti, on the way to Santo Domingo. While there, he encountered some Haitians who had been converted to Christianity while working on a sugarcane plantation in Cuba. They knew little of the Christian life beyond the absolute basics and had no Bible in their native Creole language. They were looking for a minister who could provide them with some training and guidance.

Upon his return to Cuba Mersdorf placed the needs of the Haitians before the group at the Bible school and they decided to postpone work in the Dominican Republic and concentrate instead on Haiti. The work in Haiti eventually became the Evangelical Baptist Mission in South Haiti. The Haitian mission began in 1937 by founding a Bible school in Les Cayes and growing the mission through its graduates. Over the next years it also founded a seminary, a hospital, and a radio network.

In the mid-1990s the mission reported sixty thousand members in 282 churches. The West Indies Mission, the name assumed by the work that grew in the islands from Thompson's original effort later changed its name to WorldTeam. In 1995 it merged with RBMU International to become World Team (1431 Stuchert Rd., Warrington, PA 18976). The Evangelical Mission of South Haiti retains close relations with World Team.

Address:

Evangelical Mission of South Haiti
MFI-M.E.B.S.H.
Box 15665
West Palm Beach, FL 33416–5665

Source:

World Team Web site. Posted at <http://www.worldteam.org>

Evangelical Presbyterian Church, Ghana

In 1847 missionaries from the Bremen, the Norddeutsche, and the BASEL MISSIONS began work among the Ewe peo-

ple in what was then called Togoland. These societies drew their support from the Lutheran and Reformed churches of Germany and German-speaking Switzerland. Germany assumed control of this area in 1884, and the mission experienced a period of growth beginning in the 1890s and extending to World War I.

Germany lost its African colonies as a result of World War I, and England and France divided Togoland. That part assigned to Britain was incorporated into the colony of the Gold Coast. The congregations that had been formed among the Ewe people were essentially left without missionary oversight, and in 1922 their leadership met for the first synod of the Ewe church. A congregational church order was developed, and the synod took oversight of the churches in both the French and English territory. Two synods were set up to function in the two new colonies, but a joint synod of the whole church was to meet every four years.

In 1923 missionaries from the CHURCH OF SCOTLAND moved into the Gold Coast and began to work with the Ewe church members, while in 1929 missionaries from the PARIS MISSION (associated with the REFORMED CHURCH OF FRANCE) assumed similar duties in French Togo. The two Ewe synods shared a constitution, but over the years developed in divergent directions. As the Gold Coast became Ghana and Togo became an independent country, the two synods became independent churches, though they continue to have close fraternal relations and to meet in their joint synod quadrennially.

The church in Ghana expanded far beyond its original base among the Ewe to include mission stations among the Twi, Guan, Konkomba, Kabre, and Akposso peoples. It has also had a turbulent history, as various groups have split to form indigenous churches. As early as 1954, some twenty congregations among the Beum and Krachi people split over issues of language and polygamy, the allowance of polygamy, common in some societies, being a persistent problem for African Christian churches. This split became the occasion for the Ewe Presbyterian Church to change its name to the Evangelical Presbyterian Church (the church in Togo made a similar name change.) Other churches that have their roots in the Evangelical Presbyterian Church include the Apostolic Revelation Society, the White Cross Society, the Evangelical Presbyterian Reformed Church, and the Lord's Pentecostal Church. Most recently, the Charismatic Movement spread through the church and along with new life brought schism. Those most supportive of the movement have formed the Evangelical Presbyterian Church of Ghana.

In the 1990s the church reported 143,000 members in 748 congregations. It supports Trinity College at Legon jointly with the Anglican, Methodist, and other Presbyterian churches. It is a member of the WORLD ALLIANCE OF REFORMED CHURCHES and the WORLD COUNCIL OF CHURCHES.

Address:

Evangelical Presbyterian Church, Ghana
P.O. Box 18
Ho-Kpodzi, HO Volta Region
Ghana

Sources:

- Bauswein, Jean-Jacques, and Lukas Vischer, eds. *The Reformed Family Worldwide: A Survey of Reformed Churches, Theological Schools, and International Organizations*. Grand Rapids, MI: William B. Eerdmans, 1999.
- Van der Bent, Ans J., ed. *Handbook/Member Churches/World Council of Churches*. Geneva: World Council of Churches, 1985.

Evangelical Presbyterian Church in South Africa

The Evangelical Presbyterian Church in South Africa began in 1875 when Reformed Church missionaries from Switzerland initiated work among the Tsonga people of the northern Transvaal of South Africa. They were later joined by workers from the PARIS MISSION (associated with the REFORMED CHURCH OF FRANCE). The work spread throughout the Transvaal, especially after the mining industry developed. With the movement of people pursuing jobs, it spread to the Orange Free State and into Zululand. It has remained a largely ethnic church, with worship being conducted in the Tsonga language.

The mission matured as the Tsonga Presbyterian Church. In 1962 it became autonomous. Once organizationally independent, it began the long process of becoming financially self-sufficient. Its doctrine and practice follow that of its parent body. The synod is the highest legislative body. It appoints an executive committee that administers the church on a day-to-day basis.

In the 1990s the Evangelical Presbyterian Church reported 30,000 members. It is a member of the WORLD COUNCIL OF CHURCHES.

Address:

Evangelical Presbyterian Church in South Africa
P.O. Box 31961
Braamfontein 2017, Johannesburg
South Africa

Sources:

- Bauswein, Jean-Jacques, and Lukas Vischer, eds. *The Reformed Family Worldwide: A Survey of Reformed Churches, Theological Schools, and International Organizations*. Grand Rapids, MI: William B. Eerdmans, 1999.
- Van der Bent, Ans J., ed. *Handbook/Member Churches/World Council of Churches*. Geneva: World Council of Churches, 1985.

Evangelical Presbyterian Church of Portugal

The first congregation in the reformed tradition in Portugal was founded by a Scottish physician, Robert Reid Kelley, in 1845 on the island of Madeira. However, the church was suppressed and the members scattered. One of the members eventually found his way to Lisbon and was instrumental in founding the first Presbyterian church in that city. The movement spread with assistance of Brazilian and American missionaries. Paralleling the Presbyterians, Manuel dos Santos Carvalho led in the founding of the first Congregational church in 1880. That church cooperated with the Evangelical Church of Rio de Janeiro, with whom it founded the Evangelical Union and Mission of Brazil and Portugal.

After World War II, Presbyterian and Congregational leaders began to look toward the formation of a national Portuguese church, and in 1947 a constitution was promulgated. The first synod of the new church, the Evangelical Presbyterian Church of Portugal (Igreja Evangélica Presbiteriana de Portugal), was held in 1952. In this effort, the United Presbyterian Church in the USA (now a part of the PRESBYTERIAN CHURCH [U.S.A.]) provided guidance and support. Those Congregationalist churches that chose not to join the united church formed the Union of Evangelical Congregationalist Churches.

It has benefited from the changes that brought religious freedom to Portugal and the new relations between Protestant and Roman Catholics following Vatican II, but remains a small church with 22 congregations and around one thousand members. It cooperates with the Spanish Methodists in supporting the Evangelical Seminary of Theology in Lisbon. It is a member of the WORLD COUNCIL OF CHURCHES.

Address:

Evangelical Presbyterian Church of Portugal
Rua Tomás de Anunciação n 56, 1-D
1300 Lisbon
Portugal

Sources:

- Bauswein, Jean-Jacques, and Lukas Vischer, eds. *The Reformed Family Worldwide: A Survey of Reformed Churches, Theological Schools, and International Organizations*. Grand Rapids, MI: William B. Eerdmans, 1999.
- De Azevedo, C. *Churches of Portugal*. New York: Scala Books, 1985.

Evangelical Presbyterian Church of Togo

The Evangelical Presbyterian Church of Togo originated with the Norddeutsche Mission, founded in Hamburg, Ger-

many, in 1836. It drew support from Pietist Lutherans, Moravians, and Reformed Protestants from across northern Germany, and in 1847 it sent the first missionaries into Togo to work among the Ewe people. Their work soon spread across the border into the Gold Coast.

In 1884, Germany assumed hegemony over what was then Togo, but during World War I the British and French took control, dividing the country into a eastern (British) and western (French) part. In 1918, both governments expelled the German missionaries operating in their territories, and in 1922 the mission reorganized as the Evangelical Ewe Church, which included congregations in French Togo, British Togo, and the Gold Coast. The church tried to affirm its unity across national boundaries, but increasingly the British and French segments were divided by language and custom.

In the Gold Coast, the UNITED FREE CHURCH OF SCOTLAND, a Presbyterian church, assumed control of the former work of the BASEL MISSION and then increasingly became influential over the congregations of the Evangelical Ewe church. Meanwhile in French Togo, the Ewe Church founded its own theological school and began to build a relationship with the PARIS MISSION (REFORMED CHURCH OF FRANCE), which began to assume more and more control. It also began to spread among the Kabye people in the northern part of the country. In 1955, the UNITED CHURCH OF CHRIST from the United States added its support to the work through its United Church Board of World Ministries.

The church became fully independent in 1959 as the Evangelical Church of Togo. The next year Togo became independent of France. In the next decades the church grew to a considerable extent and emerged as the largest non-Catholic body in the country. More recently it assumed its present name, an indication of its leaving its early congregational organization behind and adopting a presbyterian structure.

In the late 1990s the church reported a membership of three hundred thousand in 516 congregations. It is a member of the Christian Council of Togo and the WORLD COUNCIL OF CHURCHES.

Address:

Evangelical Presbyterian Church of Togo
B.P. 2
rue Tokmake 1
Lomé
Togo

Source:

Bauswein, Jean-Jacques, and Lukas Vischer, eds. *The Reformed Family Worldwide: A Survey of Reformed Churches, Theological Schools, and International Organizations*. Grand Rapids, MI: William B. Eerdmans, 1999.

Evangelical Reformed Church of Angola

The Evangelical Reformed Church of Angola grew out of the work of Anglican missionary Archibald Patterson and Swiss minister Ernest Niklaus, who in 1922 started mission work in the province of Uige. The work grew through the 1960s as the Igreja Evangélica do Norte de Angola. However, in 1961, when civil war broke out, the church faced severe government repression. Most church leaders were either forced underground or out of the country. Only in 1977, after independent Angola had been established, was the church able to reorganize. The members chose the name Evangelical Reformed Church of Angola.

The new church faced some immediate problems, not the least being the departure of eighteen ministers who founded a separate church, which led to the formation of the UNITED EVANGELICAL CHURCH-ANGELICAN COMMUNION OF ANGOLA. However, the main body of the church continued. Headquarters were moved to the capital in Luanda, and the church developed evangelical efforts designed to transform it into a national church, rather than simply a regional organization. It now has work in eleven of the eighteen provinces of Angola.

In the 1990s the church reported a hundred thousand members in five hundred congregations. Its General Assembly is the highest legislative body in the church. Administration is in the hands of its executive committee. It is a member of both the Council of Christian Churches in Angola and the WORLD COUNCIL OF CHURCHES.

Address:

Evangelical Reformed Church of Angola
Rua Karl Marx 45 RIC-47B
C.P. 5968
s/c Frère Mutudi Mesongolo
Luanda
Angola

Source:

Bauswein, Jean-Jacques, and Lukas Vischer, eds. *The Reformed Family Worldwide: A Survey of Reformed Churches, Theological Schools, and International Organizations*. Grand Rapids, MI: William B. Eerdmans, 1999.

Evangelical Synodal Presbyterian Church of the Augsburg Confession in Romania

The Evangelical Synodal Presbyterian Church of the Augsburg Confession in Romania dates to the movement of the Lutheran faith into Hungary and Transylvania in the sixteenth century. There it found a response among both German-speaking and Hungarian-speaking peoples. These churches existed in what was then a part of the Ottoman Empire. In 1691, Transylvania was incorporated into the expanding Hapsburg Empire and existed through a period

during which the government supported efforts of the ROMAN CATHOLIC CHURCH to reclaim Protestant believers. Lutherans in Transylvania were initially incorporated into the LUTHERAN CHURCH IN HUNGARY, but were separated following the transfer of Transylvania to Romania following World War I.

The Evangelical Synodal Presbyterian Church of the Augsburg Confession in Romania continues the Hungarian-speaking Lutheran tradition that has been present in Transylvania since the Reformation. It had experienced a revival in the 1780s following the granting of religious tolerance by the government in 1781 during which time many of its prominent buildings were erected. Following the changes after World War II, the Hungarian (and Slovak) Lutherans decided to organize separately from the German-speaking Lutherans, now within the EVANGELICAL CHURCH OF THE AUGSBURG CONFESSION IN ROMANIA.

The Hungarian church is organized on a presbyterial system with congregations organized into presbyteries. A general synod is the highest legislative body. The church is led

by a bishop who is assisted by a lay president. As the new century began, the church reported a membership of some 32,000. It is a member of the WORLD COUNCIL OF CHURCHES and the WORLD LUTHERAN FEDERATION. With the Unitarians and Reformed churches, it supports the United Protestant Theological Institute in Cluj at which most of its ministers are trained.

Address:

Evangelical Synodal Presbyterian Church of the
Augsburg Confession in Romania
Bulevadul 21 Decembrie 1
3400 Cluj
Romania

Sources:

Branzea, Nicolae I., and Stefan Ionita. *Religious Life in Romania*. Bucharesti: Editura Paideia, 1999.
Cuciuc, Constantin. *Atlasul Religiilor și al Monumentelor Istorice Religioase din Romania*. Bucharesti: Editura Gnosis, 1996.

Faeroe Islands

The Faeroe Islands is a group of eighteen islands in the Atlantic Ocean north of Scotland with some 540 square miles of land and approximately 50,000 residents. The island was originally settled by Scandinavians, who over the centuries developed their own Faeroese language. For centuries they worshipped as Roman Catholics. Following the Reformation of the sixteenth century, the Roman Church was replaced with the Lutheran Church that continues to dominate the religious community.

Today, the Faeroe Islands are a dependency of Denmark. The Lutheran community is a part of the EVANGELICAL LUTHERAN CHURCH IN DENMARK and officially under the authority of the bishop of Copenhagen. An assistant bishop resides in Tórshavn, the capital. A small ROMAN CATHOLIC CHURCH community reappeared in the 1930s and today is attached to the bishop in Copenhagen.

Interestingly, the CHRISTIAN BROTHERS, the open branch of the Plymouth Brethren, initiated work in the Faeroes in 1865 and have had success on several of the northernmost islands. They are by far the largest of several Free Church groups, including THE SALVATION ARMY and the SEVENTH-DAY ADVENTIST CHURCH, that now have work. The first JEHOVAH'S WITNESSES came around 1950, and there is one kingdom hall. There is also a small group of the BAHÁ'Í FAITH.

Sources:

West, J. F. *Faroe: The Emergence of a Nation*. London: C. Hurst, 1972.

Wylie, J. *The Faeroe Islands: Interpretations of History*. Lexington: University of Kentucky Press, 1987.

Falashas

See Beta Israel

Falkland Islands/ Malvinas Islands

The Falkland Islands, also known as the Malvinas Islands, are a disputed territory in the Atlantic Ocean off the coast of Argentina. In 1982, after Argentina asserted its hegemony of the islands through an occupying force, it fought a war with the United Kingdom and was forced to withdraw. The Falklands include more than a hundred islands first discovered in 1520 by Spanish explorers. They were initially inhabited by the British, who founded the community of Port Egmont in the 1690s. They later returned the islands to Spain, who renamed the community Port Soledad. Then in the eighteenth century French fishers and seal hunters settled on the islands and named them for Saint Malo.

Following Argentina's independence, the islands were considered part of the new nation. In 1833, Great Britain, as part of a larger issue involving trade along the south Atlantic coast, occupied the islands. They also brought settlers with them. These settlers eventually became the overwhelming majority of the islands' inhabitants.

British control of the islands was not disputed until the United Nations review after World War II. In the end, the UN recognized Argentinean sovereignty, a decision from which the United Kingdom dissented. Since the 1982 war, the United Kingdom has remained in control of the islands, and their status, like their name, is a continuing issue.

The settlers who arrived with the British in 1833 were primarily Anglican, but a chaplain from the CHURCH OF ENGLAND did not arrive until 1845. Missionaries of the South American Missionary Society arrived a decade later. L. S. Brandon, who stayed in the islands for thirty years (1877–1907), is remembered as the person who largely built the Anglican establishment.

The Diocese of the Falkland Islands was created in 1869, and included British expatriates through most of South

Status of religions in the Faeroe Islands, 2000-2050

Followers	2000			2025	2050
	total	%	rate		
Christians	42,000	98.1	-0.93	35,400	32,000
Protestants	38,900	90.9	-1.08	32,000	28,000
Independents	400	0.9	4.81	820	1,200
Marginal Christians	200	0.5	2.92	400	700
Nonreligious	670	1.6	0.32	1,000	1,200
Baha'is	120	0.3	2.70	200	300
Total population	42,700	100.0	-0.89	36,600	33,500

Status of religions in the Falkland Islands, 2000-2050

Followers	2000			2025	2050
	total	%	rate		
Christians	1,900	85.6	0.43	2,000	2,000
Anglicans	820	36.5	-0.44	800	750
Protestants	660	29.3	0.96	800	900
Roman Catholics	270	12.0	1.62	350	400
Nonreligious	190	8.5	2.50	250	300
Baha'is	70	3.0	2.97	130	150
Atheists	20	1.0	0.96	40	60
Buddhists	10	0.2	17.46	10	20
Neoreligionists	10	0.2	14.87	10	20
other religionists	40	1.6	1.84	60	90
Total population	2,300	100.0	0.56	2,500	2,600



The Whale Bone Arch at Port Stanley Cathedral on the Falkland Islands (R. Belbin/TRIP)

America. In 1910, work in Argentina and eastern South America was separated, but reunited in 1946. In 1974, jurisdiction over the work in the Falklands passed to the Consejo Anglicano Sud-Americano (CASA), a transition structure leading to the formation of the ANGLICAN PROVINCE OF THE SOUTHERN CONE OF AMERICA. However, the English-speaking residents of the Falklands formally protested their inclusion in what had become a predominantly Spanish-speaking Anglican body, and in 1977 the archbishop of Canterbury assumed authority over the Falklands. The work there remains an integral part of the Archdiocese of Canterbury. The great majority of the islands' two thousand residents identify with the Church of England.

The ROMAN CATHOLIC CHURCH began work among the British expatriates in 1857, and their small work remains attached to the bishop of London. A Presbyterian minister arrived in 1872 as the beginning of what became the United Free Church of the Falkland Islands, in which Lutherans and Baptists have also found a home. The church has fraternal relations with the CHURCH OF SCOTLAND.

The JEHOVAH'S WITNESSES arrived in the 1960s and have established a small work, as have members of the BAHÁ'Í FAITH.

Sources:

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- Bissio, Roberto Remo, et al. *Third World Guide 93/94*. Montevideo, Uruguay: Instituto del Tercer Mundo, 1992.
- Cannan, Edward. *Churches of the South Atlantic Islands, 1502–1991*. Oswestry, UK: Anthony Nelson, 1992.
- Gerry-Hoppé, J. F. "The History of the Non-Conformist Church in the Falkland Islands." *Falkland Islands Journal* 6, 1 (1992): 17–25.
- Murphy, G. *Christ Church Cathedral: The Falkland Islands: Its Life and Times, 1892–1992*. Stanley: Lance Bidwell, 1991.

Falun Gong (Falun Dafa)

Starting in 1979, China's leadership introduced radical social and economic reforms. The four modernizations—economic, scientific, military, and agricultural—were presented in an optimistic mode and showed a real willingness on the government's part to experiment with social structure and management. In fact, no one was quite sure what the outcome would be of many of these experiments. One unexpected result has been the flourishing of spiritual and



Falun Gong practitioners meditate outside the Chinese Embassy in London, January 23, 2001. (AFP/CORBIS)

religious movements within the bounds of the new liberalism. Falun Gong is the most significant of the many groups to arise in the 1980s and 1990s.

Falun Gong is an indigenous Chinese spiritual movement that has grown swiftly using modern communication and organizational tools. It formed in 1992 in Chang Chun, an industrial city in northeastern China. At that time it was but one of many *qigong* practice groups. By the late 1990s it had spread into most Chinese cities and to overseas centers such as Hong Kong, Taiwan, Japan, and the United States. It rose to prominence on April 25, 1999, when over ten thousand Falun Gong followers surrounded the leadership compound of Zhongnanhai in central Beijing to stage a peaceful but dramatic protest of perceived mistreatment by police. At that point Falun Gong ceased being simply an unknown meditation group and became, partly through ongoing intense international media focus, a political opponent to the Chinese government.

Falun is the Wheel of the Law or Dharma, in this case referring to the absolute truth taught by the Buddha, which inexorably rolls forward. *Gong* refers to a technique or practice, with a particular sense of a spiritual or meditation practice. Thus Falun Gong is the practice or implementation of the spiritual truth, and, by extension, the totality of practitioners who follow these teachings. (The group also refers to itself as Falun Dafa, the Great Law of the Wheel of

Dharma.) In practice the label Falun Gong refers to followers of Li Hongzhi, who is said to be enlightened and the sole possessor of the Buddha's truth.

Li Hongzhi (b. 1952; some sources claim 1951) served in the army and worked for a government grain corporation before starting Falun Gong around 1992. Falun Gong literature states that he studied with Daoist and Buddhist masters.

It is not known how large the movement is overall at this stage. At one point Falun Gong literature estimated there were over forty million followers in China. Since the group was banned in China, most of these have ceased to participate in group activities; some who believe strongly have been driven underground. Although there are Falun Gong groups around the world that continue to protest and practice in public, the total number of active followers worldwide currently probably numbers in the thousands.

The key Falun Gong texts are *Zhuan Falun* (The Turning of the Wheel of Dharma) and *Falun Fofa* (Buddha Law of the Wheel of Dharma), which like most Falun texts are collections of Li Hongzhi's speeches. Li has also issued a collection of his poetry, *Hong Yin* (Torrential Sighs). One key aspect of Falun Dafa's growth has been the adept use of the Internet. Key texts, speeches, and messages from Li Hongzhi are found on the group's Web sites, in several language options.

Falun Dafa espouses a life oriented around both practice and cultivation, in order to cleanse oneself and cease being “ordinary.” Practice means performing the set sequences of five physical and meditation exercises. These are often done in groups in the mornings, sometimes in neighborhood parks. Cultivation involves “removing your demon-nature and fulfilling yourself with Buddha-nature.”

Zhuan Falun emphasizes that the basic nature of the universe is *zhen-shan-ren*, truthfulness, benevolence, and forbearance. This compact statement of the fundamental character of the universe is the Great Law (*dafa*). These original universal properties are shared by humans upon birth. We are, however, trapped in the state of ordinary consciousness and cannot see the truth of the universe. The way out of this situation of ignorance is cultivation.

The individual in Falun Dafa is described as a container filled with some good, some bad elements, the Buddha-nature and the demon-nature. These dual natures are visible to those of higher perceptions as white or black substances. The white is *de*, translated as a physical field surrounding the body, which is accumulated through hardships, and the black is called karmic force (*yeli*), accumulated through bad actions over innumerable lifetimes. The goal of Falun cultivation is to transform *de* to *gong*, cultivation energy, through the assistance of the master. This *de/gong* energy level is apparent because it grows in a vertical spiral, the *gongzhu*, from the top of the head, which again is visible to some.

In addition to *gong* energy, an individual is characterized by her *xinxing* (mind nature) level. *Xinxing* is an aspect of the person that includes *de*, plus other characteristics such as tolerance, “enlightenment quality,” the abandonment of attachments, and the ability to suffer difficulties. *Xinxing* thus develops in tandem with *de/gong*.

A key aspect of cultivation is facing the travails encountered in life. Ordeals are necessary, for they function as tests of *xinxing*. Conflict in everyday life is similarly part of cultivation. Suffering overall is explained as the repayment of one’s karmic debts, and these debts must be repaid in some form.

Falun Dafa teaches that the current cycle of the universe is bound to expire and end in catastrophe, “the Final Period of the Last Havoc.” The resulting new age will be a period of advancement and ease based on material progress.

Falun Dafa’s organization is a dispersed yet informed linkage of leaders versed in training and functioning in a cell-like network with maximum flexibility and focus. In its early stages in China, Falun Gong established assistance centers (*fudao zhongxin*) with assistants and branch heads, in addition to general assistance centers (*zong fudao zhongxin*) at the provincial and municipal levels and a Research Society (*yanjiuhui*). The General Society (*zonghui*) arranged national or international meetings. Finally, there were Law Assemblies, *fahui*, at which cultivation experi-

ences could be discussed. Many of these organizational structures fell apart with the crackdown in China. In contrast, Falun Gong in Hong Kong in 2000 was and is a loose collection of practitioner groups, each of which gets together daily to practice the exercises, with a minimum of leadership. However there is some degree of coordination beyond this, as is evident in the dissemination of information, the training of new members, and the frequent public demonstrations on public holidays. A Hong Kong Association of Falun Dafa officially promotes lectures.

Not all Falun Gong groups follow Li Hongzhi, however. Claims by Hong Kong followers of Belinda Peng Shanshan that she is the rightful master of Falun Gong may be a first case of intergroup fissuring.

Zhuan Falun repeatedly states that Falun Dafa does not follow the rituals of the past. This does not, however, mean Falun Dafa practitioners lack ritual. The carefully choreographed daily exercises so emblematic of Falun Gong practice are a form of group ritualization. In addition such actions as installation of the *falun* (wheel) in the practitioner’s abdomen and the opening of the *tianmu* (celestial eye) are clearly initiatory rites.

The movement was officially banned in China on July 20, 1999, and since then has been actively suppressed by public security throughout China. Members caught engaging in the practice, demonstrating in public, or attending meetings have been arrested. Some have been sent to reeducation camps or prison. Central government media coverage has also focused on painting the movement in a negative light. Newscasts have interviewed former members who have repudiated the group’s principles. Graphic examples of suicide and murder have been attributed to the excesses of Falun Gong beliefs.

In January of 2000 seven followers (some reports claim five) attempted suicide by self-immolation in Tiananmen Square, the heart of Beijing. Two subsequently died. Falun Gong spokespersons overseas doubted that the protesters were authentic Falun Gong members, since, they said, Falun Gong principles uphold the sanctity of life. These statements implied that the incident was staged, a contention denied by the Chinese government. Regardless, the constant media reporting of this incident has clearly served to discredit the group in the minds of many Chinese citizens.

Despite Falun Dafa’s strategic positioning of itself as in opposition to the surrounding society and its “ordinary” mentalities, the interaction has been mutual, with many of the forms found within Falun taken from the socialist context in which the movement surfaced. These include organization into cells, concern with control over mass media releases, and the centrality of unified doctrinal and organizational practice, all characteristics of Chinese Marxism and the Chinese Communist Party, as well as many sectarian religious groups. The advent of Falun thus shows the resiliency of the tradition of popularly based re-

ligious movements within Chinese culture as a whole, as well as the undeniable influence of Chinese socialism.

Falun Gong in some ways fits well in this traditional model of an uneasy relationship between the central government and newly arisen religious groups. It is grassroots based; members are often farmers newly arrived in urban centers, or former state workers thrown out of work due to economic restructuring. And like similar rebellious groups, Falun Gong is consistently critical of the dominant ideologies, including both the established Communist ethos and the new it-is-glorious-to-be-rich game plan.

But in terms of modern (post-1911) Chinese history, there have been very few overtly political religious movements. The myriad groups, such as TIAN DAO, that rose in the 1930s generally had no avowed political agendas. And since the Communist victory in 1949, all but the largest religious organizations, such as Catholicism and Buddhism, have been repressed in mainland China. In this sociopolitical sense of being a political player, Falun Gong is unique among modern Chinese religious movements.

Falun Gong's success is most likely tied to a combination of the appeal of a clear, simple exercise and ritual practice with the vision expressed in Li Hongzhi's teachings. Clearly, it is not enough to say that Falun Dafa grew simply because it filled a gap in a rapidly transforming Chinese sociospiritual landscape, a gap associated with recent liberalization and modernization of China's economy; the many chapters overseas indicate it appeals to people untouched by China's rapid economic transformation as well.

The treatment of Falun Gong is often portrayed as an example of human rights violations in China, and consequently the group continues to surface as an international news subject. Falun Gong's prospects solely as a religious movement, however, are unclear. Falun Gong may continue to survive outside China simply as one of many spiritual-religious groups based on traditional Chinese cultural practices. Falun Gong has established numerous national organizations throughout the Chinese communities in the diaspora world. They are best contacted through the many Internet sites.

A major source of information on Falun Gong is the Internet. There one may easily find numerous sites in a variety of languages from a variety of perspectives. Especially good starting points are some of the official Falun Gong sites, such as <http://www.faluninfo.net> and <http://falundafa.org/eng/books.htm>. From the latter site, the complete text of Master Li's main book, *Zhuan Falun*, may be downloaded, and additional books have been posted at other sites. For a learned appraisal and periodically updated bibliography, see the site maintained at the Sinological Institute at the University of Leiden, <http://www.let.leidenuniv.nl/bth/falun.htm>.

Edward Irons

Sources:

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The Family/Children of God

The Family, originally known as the Children of God (COG), emerged out of the Jesus People Movement of the late 1960s. David Brandt Berg (1919–1994), an itinerant evangelist loosely associated with the CHRISTIAN AND MISSIONARY ALLIANCE, established the movement in 1968 in Southern California. COG soon developed into a highly structured communal organization noted for an aggressive style of evangelism, high levels of tension with the outside world, strong internal discipline, and sustained anti-establishment rhetoric aimed at American society and the conventional churches of the day.

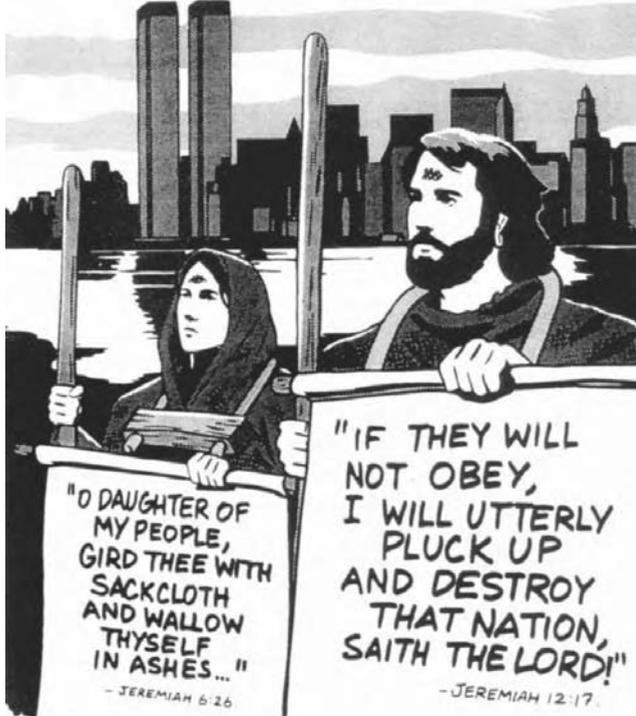
In 1969, Berg (known until his death as Father David) took his young disciples on the road, eventually establishing a permanent community on a ranch near Thurber, Texas. Here the organization grew to over two hundred young people, and the basic pattern of community life was established. In 1972, Berg ordered his disciples out of North America to begin the missionary task of reaching the entire world with the message of Jesus. Throughout the 1970s, the movement grew and flourished. Berg withdrew from personal contact with members, but maintained control through the leadership structure and his written correspondence, known as MO Letters.

In 1978, due to serious internal conflicts and a leadership crisis, Berg fired almost all of the administrative personnel and essentially disbanded the organization. Continuing individual communities maintained ties through written correspondence. Other disciples formed smaller units and traveled nomadically. In 1980, Berg called the communities together again as the Family of Love, then simply The Family. By this time he had selected a young woman, Maria, from among the members as his spouse and successor.

In 1976, Berg introduced a revolutionary new sexual ethic. "Flirty Fishing," the use of sexual allure up to and including sexual intercourse, was advocated as a means of witnessing and establishing supportive friends. Family women began frequenting bars and nightclubs, and some joined escort services in order to meet potential converts and establish relationships with potential supporters. Flirty Fishing was never intended as a recruitment tool for new disciples, and few joined as a result of being "fished." However, a substantial number of disciples left the movement in response to this sharp change in sexual ethic.

The new sexual ethos also included open sexual relationships between disciples, termed "sharing." Disciples

WOE TO AMERICA!



Publication of the Children of God. Special Collections, Davidson Library, University of California–Santa Barbara.

were allowed and encouraged to establish sexual fellowship with other members. Consent of all parties was required, but many homes experienced substantial social pressure to participate in this new aspect of Family life. Nudity and open sexuality became common features of most Family homes during the early 1980s.

A number of disciples interpreted some of Berg's writings and his example as authorizing sexual contact between children and between minors and adults. Family children were considered adults when they turned twelve years of age, and sexual contact between adults and young teens was common during the early 1980s. In 1986, Maria became aware of a number of problems regarding teen-adult sex. Rigid age categories were defined, and sexual contact between adults and minors was prohibited. Flirty Fishing was discontinued the next year, and sexual contact with outsiders is now strictly forbidden. Sexual sharing among consenting adults continues, but sex between adults and minors is an excommunication offense. In the late 1990s, Maria introduced a new form of autoerotic religious sexual practice called Loving Jesus.

From the beginning, the Children of God focused primarily on a spiritual mission. In 1991, Berg issued a message entitled "Consider the Poor," directing members to begin assisting the poor and helpless "just like Jesus did." Disciples now conduct ministries to prisons, street gangs, illegal aliens, refugees, unwed mothers, drug addicts, and abused children all over the world.

In October of 1994, Berg died. Shortly after his death, Maria and Peter Amsterdam were married and now lead the Family together. In 1994, they issued the "Love Charter," which spelled out the rights and responsibilities of Family members. Although final authority remained at the top, local leadership became far more democratic, and disciple life became less regimented.

The Family does not reveal the address of its leadership, and contact is best made through one of its homes or through the Internet. There is an official Family site at the address given below, and a number of sites sponsored by various continental and national units. By 1986, the greater percentage of disciples and the bulk of the missionary enterprise were located in Latin America and Asia. They had a particularly strong presence in India, Thailand, Japan, the Philippines, Argentina, and Brazil. With the collapse of the Soviet Union in 1989, a new missionary field opened, and in the early 1990s hundreds of disciples left for Eastern Europe. The vast majority were second-generation members under age twenty-five. In the late 1990s, Family leadership identified Africa as the next area of focus, and over the past five years numerous Family homes have been established there.

In 1989, the Family drew a distinction between members who were willing and able to carry the full burden of disciple life, and those unwilling or unable to bear the yoke of full-time membership. Fully committed disciples are known as Charter Members, and the less committed are Fellow Members. Additionally, Family homes maintain relationships with Outside Members. These are persons who have been led to faith in Jesus and look to the Family for religious guidance and instruction, but have never joined as full-time disciples. In the year 2000, The Family moved to place greater emphasis on the care and spiritual development of Outside Members.

The Family is a highly diverse movement, counting disciples from a wide range of national, ethnic, racial, and socioeconomic backgrounds. Family theology has generally reflected its Evangelical Protestant roots. Members are bound together by a set of core theological beliefs. These core beliefs center on Jesus and salvation, Berg as God's Prophet, the End Times, and the Spirit World.

From the very beginning, the disciples have understood themselves as Jesus people. They pray to Jesus, sing to Jesus, and spend their lives telling others about Jesus. And the disciples are convinced that they are the true and most dedicated followers of Jesus. Personal salvation through faith in

Jesus Christ is the linchpin of Family theology. Witnessing for Jesus and persuading others to pray to receive Jesus as their savior is the defining task of disciple life.

David Berg is the defining personality of the Family. By the early 1970s, he had defined his role as God's Prophet for the End Times as an essential aspect of Family life. Berg claimed absolute spiritual and political authority over his young charges. The disciples have a high view of the Bible, and use Father David's writings as authoritative interpretations of the Scripture. Today, Maria is acknowledged as Berg's successor and God's Prophetess.

It is believed that Berg still leads the Family from the Spirit World. He speaks regularly through dreams and prophetic experiences of Maria, Peter, and other Family members. Direct encounter with Jesus, Berg, departed saints, and other residents of the Spirit World is a regular feature of Family life.

Family disciples hold End Time beliefs similar to those held widely in the Evangelical Protestant world. The Antichrist will arise and take over the world, persecuting Jesus' followers. During this time of tribulation, the disciples will suffer greatly, but also lead the other Christians in resistance to the Antichrist. Jesus will return and defeat the Antichrist at the Battle of Armageddon, establishing a thousand-year reign of peace on the earth. At the end of the thousand years, Satan will be released for one final confrontation. After Jesus defeats Satan, God will judge the world and establish the Kingdom of Heaven, in which Family disciples will serve as rulers and priests. Family theology is distinguished by the special role assigned Family disciples, and the intensity of their conviction that The End is near.

Total commitment is another significant aspect of the Family belief system. Disciples must forsake all and commit their lives to witnessing and Family duties. Disciples generally relinquish most contacts with the outside world. With the Love Charter and the growing number of Fellow Members, Family literature now acknowledges "concentric circles" of commitment, though total commitment is still the ideal.

Recruitment of new disciples was a high priority until the late 1980s, when the Family began looking to the second generation as the key to growth and survival. The Family continues to recruit new disciples, but at a much more modest pace. At the end of 2000, Family membership stood at 8,951 Charter Members and 3,156 Fellow Members, of which approximately 4,000 were children under the age of twelve, 3,500 were young people aged twelve to twenty-one, and 4,500 were adults. They live in 1,426 homes scattered over 100 countries. There were approximately 55,000 Outside Members.

The normal Family term for the broader society is "the System." Since the earliest days of the Children of God, the disciples have lived in high tension with the System. Disciples generally limited interaction with outsiders to witness-

ing and raising funds. However, as an increasing number of teens and young adults left the movement, parents have attempted to maintain contact with their children, thus softening the hard line between insider and outsider.

The Family's peculiar lifestyle generated considerable hostility and even persecution from the social environment. Through the years, the Family response had been to go underground. However, beginning in 1989, Family adults were accused of physically and sexually abusing their children. Homes worldwide were subject to raids by law enforcement and social service agencies. To date (2001), all children taken into "protective custody" have been returned to their parents, and no disciple has been convicted of any offense. However, the ongoing ordeal forced the Family into greater interaction with the legal system, social service agencies, and the academy.

Address:

<http://www.thefamily.org>

James Chancellor

Sources:

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Fatima (Portugal)

Among the most important Marian apparitions and messages in the history of the ROMAN CATHOLIC CHURCH are those of Fatima, which were vouchsafed to three children between May 13 and October 13, 1917. Fatima has been recognized as a place of pilgrimage since 1930, drawing about 5 million visitors a year. Especially after World War II, devotion to Our Lady of Fatima has spread worldwide, and is expressed, among other ways, through active support from Rome, and in dozens of church-acknowledged branch shrines elsewhere in the world.

In addition to being a "mainstream" Marian devotion, Fatima has a particular function as a standard-bearer for a conservative, even fundamentalist Marian movement, composed of a large number of conservative Catholic groups and institutions, some acknowledged by the church and some not, which take their inspiration from the messages (including the secret messages) that were given at Fatima. As a rule these groups function autonomously, are often well organized, sometimes have large numbers of

adherents (e.g., Marian Movement of Priests, <http://www.msm-mmp.org>, 100,000; Blue Army of Fatima, c/o World Apostolate of Fatima, P.O. Box 976, Mountain View Rd., Washington, NJ 07882, <http://www.bluearmy.com>, more than 10 million), and command ample resources.

According to the organizations and devotees involved, the messages of Fatima should form the basis for a worldwide reevangelization and missionary program, in order to save the degenerate world and church from the ever-present Satan. Among the typical themes in the messages are penitence, prayer, conversion of all sinners, the rosary, war, and anticommunism. Only after the world gives itself over to the Immaculate Heart of Mary (and acknowledges her salvific work) and the conversion of Russia takes place will a Kingdom of Peace will be realized on earth, in which all those who subject themselves to the pope will be protected against the Devil. The formal dedication of Russia occurred in 1942. Even after this dedication, the Third Secret of Fatima, which the visionary Lucia (or Lucy, b. 1907) shared only with the pope, continued to inspire for end-time prophecies and speculations of an eschatological and apocalyptic nature about the further course of the world and the concrete beginning of the end times. During the Cold War, Our Lady of Fatima was *the* model for the church in the struggle against communism, atheism, and apostasy. Since the 1970s the interpretation of the messages has begun to take on a life of its own, and Fatima has increasingly begun to function as the paradigm for new fringe devotions, often in connection with new Marian apparitions.

The fall of the Communist regimes, growing interest in the end of the world caused by the millennium, and his own personal devotion to Fatima led Pope John Paul II to reveal the Third Secret in 2000. The content appeared less dramatic and apocalyptic than many had expected. Fundamentalist circles suggest that the message has not yet been fully revealed, and that the end of time will not begin in 2000 but some years later. In this way Fatima remains an important source of nourishment for groups and individuals within the World Network of MARIAN DEVOTION.

Addresses:

Santuário de Nossa Senhora de Fátima
Apartado 31
2496–908 Fátima
Portugal
<http://www.santuاريو-fatima.pt>

Serviço de Peregrinos
sepe@santuاريو-fatima.pt

Peter Jan Margry

Sources:

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Federation of Swiss Protestant Churches

The Reformation in Switzerland began in 1521 in Zurich, where Ulrich Zwingli (1484–1531), one of the more radical voices of the period, was pastoring. Reformed ideas spread through the German-speaking cantons during the remainder of the decade and were evident in the French-speaking territories by the beginning of the 1530s. Zwingli had read Martin Luther's writings as they appeared, and he came to believe that only that which the Bible taught should be binding upon Christians or allowable in the church. This principle took the Lutheran Reformation principle that those things which the Bible prohibited should be abandoned one step further. Thus Zwingli moved to get rid of church vestments, statues of saints, and the Mass (to be replaced with a simplified memorial meal, the Lord's Supper). In 1524, he married.

Zwingli was killed in a battle with the Catholic cantons. The battle proved decisive, in that the spread of the Reformation in Switzerland was essentially halted at that point. By the end of the decade, the Swiss phase of the Reformation had a new champion in the person of Jean Calvin (1509–1564). A Frenchman, Calvin moved to Geneva somewhat by accident in 1536, the year his magnum opus, *The Institutes of the Christian Religion*, was published. He initially attempted to build a model community, but ran into opposition that forced him from the city. However, he returned in 1541 and remained the head of the church until his death.

The Institutes of the Christian Religion essentially defined the Reformed faith. Calvin affirmed the basic Lutheran positions of biblical authority and salvation by faith as the free gift of God, as opposed to what the Reformers saw as the Roman Catholic position, advocating a system of salvation by human works. Calvin differed from Luther on the sacraments, teaching that Christ's presence in the Eucharist was spiritual rather than real. This position also differed from Zwingli's understanding of the Lord's Supper as in essence a memorial meal (a position later championed by the BAPTISTS and most FREE CHURCH groups).

Calvin's Geneva became the disseminating point of the Reformed Church, which spread eastward to Hungary and

westward to Holland and the British Isles. Swiss Protestants were able to join in a united front when Calvin worked out an agreement with Heinrich Bullinger, Zwingli's successor in Zurich. The agreement was written up in the *Consensus Tiguinus* in 1549.

The Reformed position could also be seen as broadly opposed to the Free Church position. Christianity was viewed as intimately integrated with the state, and Calvin spent his time keeping the state from interfering with the church, while asking the church to move against those who taught other than Reformed theology. Like Zwingli, he opposed the Anabaptists, who argued for a church separated from the state and open only to those who accepted Christ as adults and were subsequently baptized. Reformed churches aimed to be coterminous with the state and to baptize all its citizens as infants. The Reformed Protestant position was published in a series of confessional documents, the Second Helvetic Confession, authored by Bullinger in 1566, being especially important. Over the centuries these have tended to become less authoritative among Swiss Protestants.

For several centuries, the Protestant churches existed as separate state churches, one in each of the cantons. In 1884, the Swiss Confederation was instituted. A decade later a Swiss Church Conference began meeting annually. Then in 1920, the Federation of Swiss Protestant Churches was founded, as a result of probes by the Federal Council of Churches in the United States, which was seeking a European partner to coordinate its efforts to rebuild Europe after the destruction of World War I. The Methodists aligned with the Federation in 1922.

The Federation now includes twenty-two canonical churches, the Evangelical-Methodist Church of Switzerland, and the Free Church of Geneva. It exists as an association of the Reformed churches in Switzerland, but performs many denominational functions, such as holding the membership of those churches in the WORLD COUNCIL OF CHURCHES and the WORLD ALLIANCE OF REFORMED CHURCHES. The member churches vary in membership from the large church in the Canton of Bern, with more than 700,000 members, to those in predominantly Roman Catholic cantons such as Ticino and Glarus, with only about 20,000 members in each.

The several larger member churches support a set of theological schools in Switzerland. The churches have a structure that models that of the Swiss cantons; they are supported by state funds.

The Swiss Protestant community was significantly affected by the Pietist movement, a movement emphasizing personal religious faith. That movement led to the establishment of a variety of Free Churches, opposed to state interference in church life, and to the establishment of a variety of organizations that helped revive faith in the life of the churches. Among the more important was the BASEL MISSION, founded in 1815, which became one of the important

structures carrying Protestantism around the world in the nineteenth century. The Basel Mission drew support from both Lutheran and Reformed churches in Switzerland, Germany, and Austria.

Address:

Federation of Swiss Protestant Churches
Postfach 36
Sulgenauweg 26
3000 Bern 23
Switzerland
<http://www.ref.ch> (in German)

Sources:

Bauswein, Jean-Jacques, and Lukas Vischer, eds. *The Reformed Family Worldwide: A Survey of Reformed Churches, Theological Schools, and International Organizations*. Grand Rapids, MI: William B. Eerdmans, 1999.
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Fellowship of Irian Jaya Baptist Churches

The Fellowship of Irian Jaya Baptist Churches (Persekutuan Gereja-Gereja Baptis Irian Jaya) began in the 1950s with the work of Mennonites from Holland who began a mission in Irian Jaya, the eastern half of the island of New Guinea, now a part of Indonesia. They established churches in the Bird's Head region in northwest Irian Jaya near the border with Papua New Guinea. The Mennonite missionaries withdrew in 1963, when Irian Jaya was incorporated into Indonesia, but the work they had founded continued.

In 1955 missionaries connected with the Baptist Union of Australia expanded their work in Papua New Guinea to Irian Jaya. It was their desire to reach those peoples who were still following their traditional religion. Evangelism began among the Dani people in the Balien Valley the following year. The first converts were received in 1962; however, the sight of the burning of their traditional religious artifacts angered many, and four months after the baptismal ceremony, some of the traditionalists attacked and killed some of the converts. This action was broadly condemned, and the dead, considered to be martyrs for the church, became a catalyst that led to heightened growth. The Fellowship of Irian Jaya Baptist Churches was founded in 1966 among the Dani believers.

In 1977 some of the leaders of the fellowship were in Jayapura, the regional capital in northwest Irian Jaya, and there encountered some university students who had grown up in the churches founded by the Mennonites. This chance encounter led to communication between the two groups, and the Mennonite work was later merged into the fellowship.

In the 1990s the fellowship reported 49,000 members in 170 congregations. It is a member of the BAPTIST WORLD ALLIANCE.

Address:

Fellowship of Irian Java Baptist Churches
Kotari, Jayapura
Irian Jaya, Kotak Pos 1212
Jayapura 99012
Indonesia

Sources:

Nance, John Irvin. "A History of the Indonesian Baptist Mission, 1950–1960." M.A. thesis, Baylor University, 1969.
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Fellowship of Isis

The Fellowship of Isis (FOI) was founded in 1976 by Olivia Robertson (b. 1917) and her brother and sister-in-law, Lawrence and Pamela Durdin-Robertson. Since Lawrence Durdin-Robertson's death (1994), it has been led by Olivia Robertson. Succession planning in January 1999 created a decentralized organization with an Archpriesthood Union of thirty-two archpriestesses and archpriests acting as Custodians of the FOI.

The Fellowship of Isis is multi-religious, multi-racial, and multi-cultural, and members are free to maintain other religious allegiances. The FOI is active in interfaith dialogue and took part in the Parliament of the World's Religions Centennial Session in 1993. Olivia Robertson was one of the two women and sixteen men who gave platform addresses at the opening plenary. The FOI considers the Parliament to be an important stepping-stone in worldwide acceptance of Goddess worship.

As of December 2000, the FOI had around 18,500 members in 93 countries. Outside Western countries, the FOI is particularly active in Nigeria. The Fellowship of Isis has three principles that all members acknowledge—Love, Beauty, and Truth, which are considered to be the divine attributes of the Goddess. Membership is seen as a way to promote closer communion between members and the Goddess. Although it was founded to promote Goddess worship, the FOI is not exclusively a Goddess organization, and male deities are also venerated.

The FOI has around 700 Iseums, mainly in members' own homes. These are considered Hearths of the Goddess. They offer initiation, celebratory rites, and fellowship. A standard liturgy of rites is available for group worship, but Iseums are free to adapt these to their own needs. Members may conduct their own rites, but if they wish, women and men may train for the priesthood. Training in the priesthood is provided through around 110 College of Isis Lyceums. Each Lyceum provides an original course of study, culminating in a rite from the Lyceum Liturgy. There are around 950 priestesses and priests. The priesthood is believed to be linked to Ancient Egypt through Olivia and

Lawrence Durdin-Robertson's descent from a hereditary priesthood. For those who are not called to the priesthood, there is a system of personal initiation involving thirty-two initiation rites and a thirty-third level of "spontaneous mystical awakening."

The Fellowship of Isis publishes a magazine, *Isian News*, available by subscription. Membership itself is free, and the number of members does not indicate the number of active members. The Fellowship of Isis also has its own Druid Order, with fifty-six groves, and a body called the Noble Order of Tara that focuses on nature conservation. The Fellowship of Isis has a strong environmental ethos and venerates all life, animal, plant, and mineral. Every human, animal, bird, and tree is considered to be "an eternal offspring of the Mother Goddess's Divine Family of Life."

Address:

Fellowship of Isis
Clonegal Castle
Enniscorthy
Ireland
<http://www.fellowshipofisis.com>

Vivienne Crowley

Sources:

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Fiji Islands

The Fiji Islands are an archipelago in the South Pacific that appears to have been populated as early as 2000 B.C.E. Of the approximately 500 islands, Viti Levu and Vanua Levu, are the largest. Rotuma, an island some 400 miles north, is a dependency of Fiji. Melanesians settled there in the sixth century B.C.E. They were first contacted by Europeans in 1643, by Abel Tasman (1603–1659) (for whom Tasmania would later be named). Subsequently, James Cook (1728–1779) visited in 1774, and in 1789 William Bligh (1754–1817), the famous captain of the H.M.S. *Bounty*, stopped there and wrote the first lengthy account of island life.

Toward the beginning of the nineteenth century, a Fijian leader, Na Ulivau, was able to unite the islands into one community. Then in 1830, the first Christian missionaries arrived, representatives of the LONDON MISSIONARY SOCIETY (LMS). However, by agreement among the Protestant missionaries working in the South Seas, the Methodists received hegemony over Fiji, and in 1835 the LMS missionar-

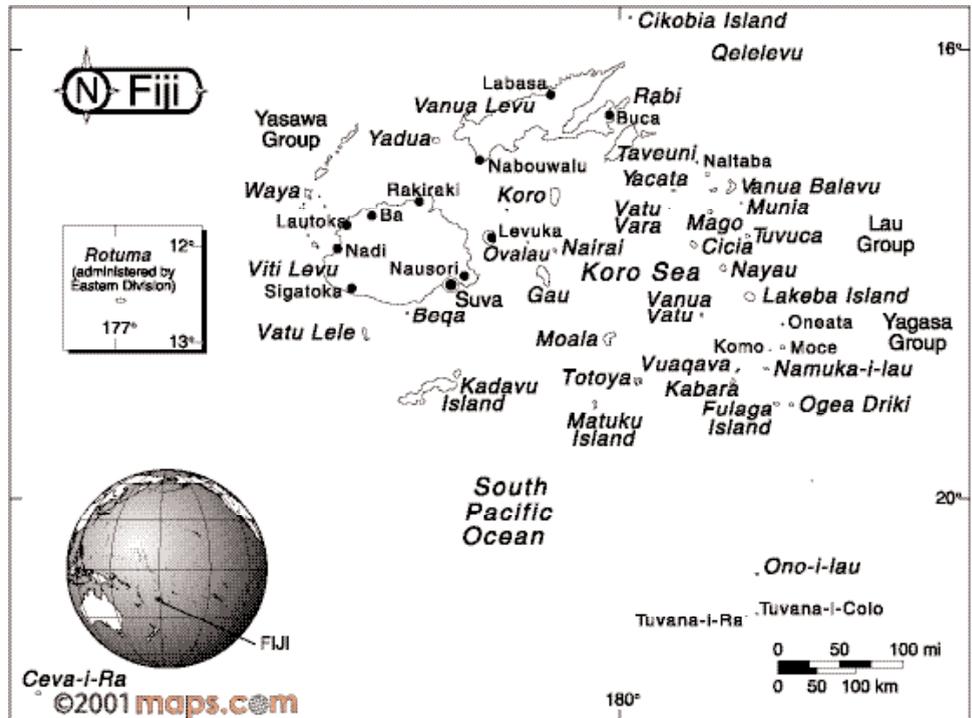
ies withdrew and two British Methodists assumed their post. They made little progress until 1854, when Na Ulivau's son, Ratu Seru Cakobau, converted and was baptized. The new king went on to become a great admirer of the Western world, and in 1858 actually offered his kingdom for annexation to the United States. Caught up in the approaching Civil War, the government ignored his offer.

Eventually, England annexed Fiji in 1874, and began the development of large sugar plantations. The local inhabitants would not leave their land to work the plantations, and in 1879 the British began importing laborers from India. Eventually, the Indians brought their wives from their homeland and settled in Fiji. They soon constituted the majority of the population, a fact that has been a continual source of conflict. The island became independent in 1970.

The ancient religion of the Melanesians predominated on the Fiji Islands until the nineteenth century. It has virtually disappeared as a distinct religion, though remnants remain that are kept alive in periodic revivals of traditional culture. In 1885, the prophet Ndungumoi arose as a spokesperson of traditional religion, and led a movement opposed to the further spread of Christianity. His movement was notable for its espousal of ritual cannibalism.

The British METHODIST CHURCH had a twenty-five-year head start on other Protestant churches in building its work and remains the largest religious group on the islands. After the Indians began arriving in numbers, in 1892 the church opened an Indian Mission. The church had over the years been closely identified with the Fijian government and was severely affected by the coup that occurred in 1987 and by the political unrest during the 1990s. The METHODIST CHURCH IN FIJI AND ROTUMA is the only Fijian-based church in the WORLD COUNCIL OF CHURCHES.

The Church of England established its initial work in the Islands in 1860. The present-day Anglican parishes are part of the ANGLICAN CHURCH IN AOTEAROA, NEW ZEALAND, AND POLYNESIA. It was followed by missionaries from the Presbyterian Church (1876) and the SEVENTH-DAY ADVENTIST CHURCH (1989). Through the twentieth century, a variety of Protestant groups, from the ASSEMBLIES OF GOD to the CHRISTIAN BROTHERS, have also arrived.



Status of religions in Fiji, 2000-2050

Followers	2000			2025	2050
	total	%	rate		
Christians	464,000	56.8	1.24	621,000	760,000
Protestants	375,000	45.9	1.41	500,000	590,000
Independents	86,000	10.5	2.38	130,000	160,000
Roman Catholics	85,000	10.4	1.67	120,000	150,000
Hindus	272,000	33.3	1.10	366,000	395,000
Muslims	56,000	6.9	1.02	75,000	88,000
Nonreligious	10,800	1.3	1.82	20,000	40,000
Baha'is	5,700	0.7	1.69	8,700	10,000
Sikhs	5,300	0.7	1.68	8,500	10,800
Chinese folk-religionists	3,100	0.4	0.90	4,600	6,000
Ethnoreligionists	300	0.0	1.03	400	500
Jews	110	0.0	0.87	130	150
Total population	817,000	100.0	1.18	1,104,000	1,310,000

The older missionary churches operating in Fiji formed the Fiji Council of Churches in 1924. It is affiliated with the World Council of Churches (WCC). Also, the regional Pacific Conference of Churches, itself affiliated with the WCC, is headquartered in Suva, Fiji. One result of this cooperative activity was the creation of the Pacific Theological School in 1966 with the sponsorship of the Anglicans, Methodists, Congregationalists, and Presbyterians.

Among the more interesting groups on the islands are several indigenous movements, such as the Church of Time (1945) and the Messiah Club (1965), both schisms of the Methodist Church. The Jehovah's Witnesses, the Church of Jesus Christ of Latter-day Saints (who have a special role for South Sea islanders in their understanding of salvation), and the Reorganized Church of Jesus Christ of Latter-day Saints are active in Fiji. The Church of Christ, Scientist, presence, visible in the 1970s, has disappeared.

The Indian laborers brought Hinduism, in several varieties, with them. Of the 60,000 who arrived prior to World War I, one-fourth were from South India and the rest from North India. The ARYA SAMAJ, a nineteenth-century reform movement opposed to temple worship, was brought to Fiji by the North Indians. In opposition, representatives of the Sanatan Dharm, based in the more traditional temple worship, establishes what is now the largest group in the Hindu Community of the Fiji Islands. Competing with it are the TISI Sangam and the Gujarati Samaj, both more traditional groups serving Telugu-speaking and Gujarati-speaking segments of the population. All three have emphasized the construction of temples and the preservation of traditional worship. It is the largest group in the Hindu Community of the Fiji Islands. Fiji has also participated in the popular spread of Hinduism worldwide. The INTERNATIONAL SOCIETY FOR KRISHNA CONSCIOUSNESS, formed in New York in 1965, has established a Krishna temple in Lautoka, and ADIDAM, an Advaita Vedanta group, purchased one of the Fijian islands as a home for its guru.

Islam also came to Fiji through the immigration of Indians (and Pakistanis). Their community includes both Sunnis and Shi'as. Most Muslims are related to the Fiji Muslim League, which in 2000 reported some 56,000 Muslims in Fiji. It cooperates with the Islamic Council for the South Pacific, founded in 1984, which promotes cooperation among Muslims in Australia, New Zealand, Papua New Guinea, Fiji, Venuatu, and Tonga, and the Regional Islamic Da'wa Council for South East Asia and the Pacific, based in Kuala Lumpur, Malaysia. There is also an active group of Ahmadiyyas, which may have the allegiance of as many as a third of the islands' Muslims.

Several thousand Sikhs from the Punjab joined in the migration of workers from India. More recently, spiritual assemblies of the BAHAI FAITH have appeared.

The division of the country into two groupings, one of native Fijians and one of Indian origin, has become an increasing problem in Fiji since World War II. In 1987, Fiji was the subject of a military coup led by people who believed that the native Fijians were being deprived of their rights. The coup led to a new constitution being promulgated in 1990. Then in 2000, during the term in office of Mahendra Chaudhry, the country's first prime minister of Indian descent, a second coup attempt occurred, which led to the country being taken over by the military. The coup attempts placed the Methodists, the largest religious body in Fiji, whose membership is almost totally native Fijians, in the middle. Many identified the church with the failed Fijian coup attempts.

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Fiji Islands, Hindu Community of the

Hinduism came to Fiji with the indentured laborers who were brought from India to Fiji by the British colonialists to work on plantations. Indentured migration to Fiji took place between 1879 and 1916 and involved some 60,000 Indians (45,000 from North India, 15,000 from the South), 80 percent of whom were Hindus. The majority of them decided to stay in Fiji after the end of their indenture, and they were later joined by free migrants from Gujarat and Punjab. According to the 1996 national census, there were 261,097 Hindus in Fiji (259,775 were of Indian origin, the others being converts from other ethnic groups) and 3,076 Sikhs. The overall number of Indo-Fijians was 338,818, or 44 percent of Fiji's total population.

Whereas in India, Hinduism and the caste system are closely related, the latter determining social status, marriage, occupation, and commensality, the caste system did not even survive the journey of Hindus from India to Fiji, let alone plantation life in Fiji. Only the Brahmin status was re-created, while Hindus of all castes lived and ate together, did the same work, and even shared the scarce women. The fading away of the caste system meant that Hindu society in Fiji became more egalitarian and that religion lost its central position in life.

Since Hinduism is closely bound to the Indian soil with its holy rivers, shrines, and gods, a feeling of loss, rootlessness, and guilt is widespread among Hindus in the diaspora. This is one of a number of reasons why most Indo-Fijians cut all ties with India once they embarked on the ships. Free migrants on the other hand kept close ties to India and were therefore important in keeping Hindu traditions alive.

In the early decades, the absence of proper caste and family life meant that many traditional ceremonies were either not observed at all or persisted in a simplified form. A popularized ritualistic version of Hinduism with a focus on devotion and little intellectual content was practiced, rituals and ceremonies became the essence of the religion, and Brahmins derived their authority from a command of these rituals rather than from religious learning and an ideal lifestyle. From the plurality of Hindu practices in India, Indo-Fijians have chosen those that made most sense to them and their social and economic situation. The Ramayana be-

came the most popular text, not only because it is simple and casteless, but more importantly because its central theme is exile, suffering, struggle, and eventual return. In the barracks of the indentured workers, the Ramayana was recited, and Ram Lila performances were staged.

Especially after the 1920s, a number of formal religious societies were established that were active in the religious, educational, and cultural fields. For North Indians the most important were the ARYA SAMAJ and the Sanatan Dharm, for South Indians the Then India Sanmarga Ikya Sangam (P.O. Box 9, Nadi, Fiji) or TISI Sangam. The Arya Samaj, officially known as Arya Pratinidhi Sabha of Fiji (1 Ono Street, Samabula, Suva, Fiji), started in 1904 but did not register officially until 1917. The major aim in these early years was the provision of educational facilities for Indian children at a time when Christians ran most schools and there was fear of conversion. On the religious side, Arya Samaj stands for simplified ceremonies, a rejection of the caste system and of idol worship, social reform, and conversion of non-Hindus. All these appealed to many Hindus in Fiji who were dissatisfied with the lack of intellectual content in traditional Hinduism, the time-consuming rituals, and idol worship. Today, there are about 20,000 Arya Samajis in Fiji, and their ceremonies, most importantly the fire ceremony, *hawan*, are held in schools throughout the country as well as in three community centers. The headquarters is in the capital, Suva.

Sanatan Dharm missionaries were called from India in the 1920s to support Hinduism in Fiji and combat the Arya Samaj. The first convention was held in 1934, and an official organization, Shree Sanatan Dharm Pratinidhi Sabha (P.O. Box 1082, Lautoka, Fiji), formed in 1958. Over the years, the majority of Hindus in Fiji accepted it as their organization. It maintains a number of schools and the majority of temples in Fiji.

The TISI Sangam, a regional organization for South Indians, was formed in 1926. In addition to religious, social, and educational work, it is devoted to the preservation of the Tamil and Malayalam languages. It maintains about thirty temples in the country. In 1941, South Indians of Telugu-speaking origin broke away and formed the Dakshina India Andhra Sangam of Fiji, which runs a few schools and one temple. Apart from these major organizations, there are a number of religious movements and religious-cum-cultural societies. The Gujarati Samaj is the major organization for the 6,000 Gujaratis. The Satya Sai Baba Organization (P.O. Box 271, Lautoka, Fiji) has about 2,500 followers and thirty-seven centers countrywide, with the headquarters in Fiji's second city, Lautoka. The INTERNATIONAL SOCIETY FOR KRISHNA CONSCIOUSNESS maintains a temple in Lautoka (Sri Krishna Kaliya Temple, 5 Tavewa Avenue, P.O. Box 125, Lautoka, Fiji) and three centers around the country. There are about 300 initiated followers in Fiji.



The Sri Siva Subramaniya Swami Hindu Temple on Levu Island, Fiji (M. Jelliffe/TRIP)

It is important to note that Hindus in Fiji have not come up with new religious movements or a distinct form of Hinduism that would reflect their unique experiences and needs in the diaspora, but have instead imported a variety of movements from India. There are no holy rivers or great places of pilgrimage in Fiji, though some places have acquired some importance, such as the Cobra Rock Temple outside Labasa, built around a snake-shaped rock that is believed to grow in size. In the course of the relatively short history of Hinduism in Fiji there has already been a major shift in ritual practices: During the first decades, Holi was the major Hindu festival in the annual calendar. At present Diwali is the principal festival and even a national holiday. This can be interpreted as a shift from play- and transcendence-oriented devotionism, with Lord Krishna in the center, to a duty- and perfection-oriented devotionism, focused on Lord Ram. Since no distinct form of Hinduism exists in Fiji, the estimated 100,000 Indo-Fijians who live outside Fiji (most of whom left after the military coups in 1987 and the subsequent state-sanctioned discrimination

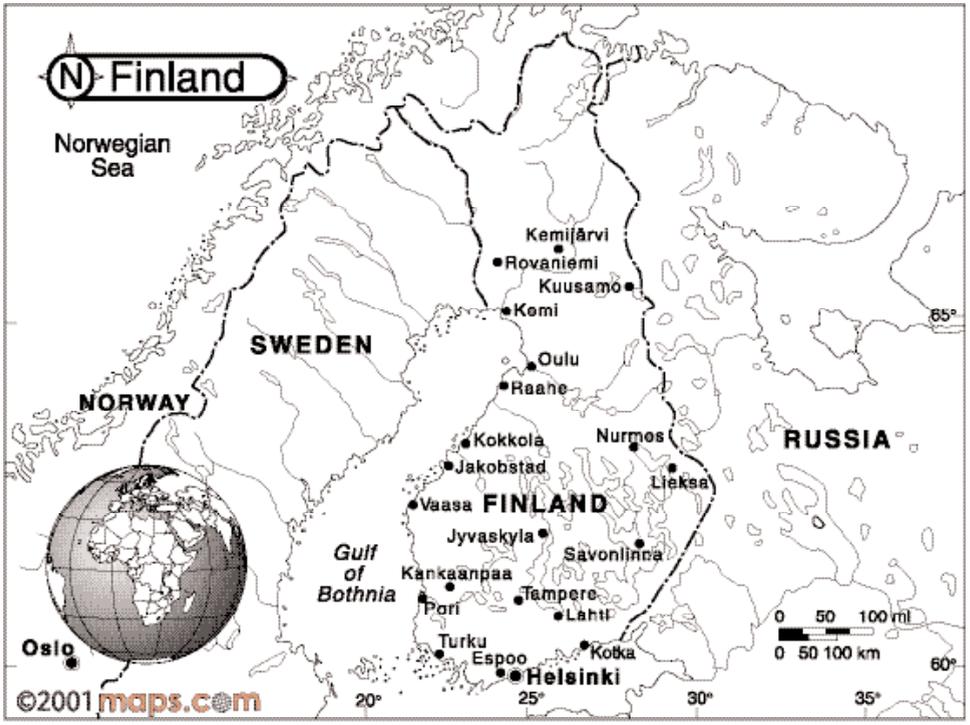
Finland

against them) are sharing temples with Hindus of other origins. In Australia and New Zealand, which are the major countries of resettlement, Indo-Fijians split along lines based on India's, not Fiji's, geography (South versus North Indians) in their choice of temple. However, Indo-Fijians have established branches of their major organizations, especially the Arya Samaj, Sanatan Dharm, and TISI Sangam.

Carmen Voigt-Graf

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Finland

The largest religious community in Finland is the EVANGELICAL LUTHERAN CHURCH OF FINLAND. In 1999, 85.3 percent of the population (approximately five million) were members of this church, and 1.1 percent belonged to the FINNISH ORTHODOX CHURCH. The third largest group was the Pentecostals, and the fourth was JEHOVAH'S WITNESSES. More than 10 percent did not belong to any religious communities, and those who dismiss religious beliefs as irrational have formed organizations in order to promote thinking and culture that is free from religious bonds, and have produced nonreligious ceremonies that can replace Christian baptism, wedding ceremonies, and so on. They think that freedom of thought, conscience, conviction, and religion are not yet achieved in society. The adherence to these organizations has so far been modest.

Finland was one of the last European countries to be reached by Christianity. The ancient religion of the Finns consisted of myths, worship of the dead, and worship of nature beings, sprites, and personal gods. There were also shamans and wise men. Worship of the dead was mainly based on the fear of ghosts. In the same way, worship of different beings like fairies, elves, and gnomes often aimed at propitiating these beings. Among the Sami people who

Status of religions in Finland, 2000-2050

Followers	2000			2025	2050
	total	%	rate		
Christians	4,804,000	92.8	0.33	4,781,000	4,305,000
Protestants	4,635,000	89.6	0.30	4,650,000	4,250,000
Independents	77,700	1.5	2.04	105,000	120,000
Orthodox	55,900	1.1	-0.02	55,000	55,000
Nonreligious	281,000	5.4	1.08	350,000	440,000
Atheists	73,300	1.4	0.46	95,000	110,000
Muslims	9,200	0.2	1.64	15,000	25,000
Buddhists	2,500	0.1	2.44	4,500	6,000
Baha'is	1,700	0.0	1.12	2,000	2,400
Chinese folk-religionists	1,300	0.0	1.29	1,800	2,500
Jews	1,200	0.0	-0.14	1,300	1,300
Neoreligionists	520	0.0	2.62	800	1,000
other religionists	1,900	0.0	1.13	3,000	4,500
Total population	5,176,000	100.0	0.37	5,254,000	4,898,000

populate northernmost Finland, the pre-Christian religion was preserved longer than among the Finns, although they, too, later became Lutheran or Orthodox Christians. Finnish mythology is found in the nineteenth-century poem collection, the *Kalevala*. It is a work of one man, Elias Lönnrot (1802–1884), who collected the stories in different provinces of Finland but probably also wrote some parts himself. In the sixteenth century, the church reformer Mikael Agricola had published a list of ancient Finnish gods. Otherwise the sources of information about the old Finnish mythology are few. Today, there are some small groups of people, Neo-Pagans, who wish to revive the religion that Finns had before Christianity.

The first Christian influences have been traced to the ninth century. Items with Christian symbols and Christian vocabulary came from both east and west. Finnish culture



The interior of the Lutheran Temppeliaukio Church in Helsinki, Finland (R. Belbin/TRIP)

and language are not related to the cultures and languages in neighboring countries (except Estonia): Finns are neither a Slavic nor a Scandinavian people. Christianity was established during the first three centuries of the second millennium, and in 1216 the Finland of that time became a part of the diocese of Uppsala (Sweden). Some years later, the first bishop of Finland was appointed. By the end of the thirteenth century, the ROMAN CATHOLIC CHURCH had established its position in the country.

The Lutheran phase of the Protestant Reformation of the sixteenth century reached Finland rather early, the first influences felt already in the 1520s. The Christian New Testament was published in Finnish in 1548. It was translated by Mikael Agricola, later a Lutheran bishop. His literary work had an impact far beyond the church, as it became significant for the literacy of the Finns, for the written Finnish language, and for the national literature.

In theological respects, the Reformation was carried out moderately in Finland, and the historic episcopal succession, or apostolic succession of bishops, was not broken. The most visible changes were abandoning Latin as the church language and regarding only baptism and Holy Communion as sacraments. Economically, the Reformation proved disastrous for the church in the Kingdom of Sweden, of

which Finland was still a part. The church's wealth and much of its power were transferred to the king. This did not mean a disaster for Christianity, though, as the Reformation brought about a deepening of knowledge about the Christian faith among the people. Later, especially in the nineteenth century, several nationwide revivals were experienced among the people. Some of these took place in and still have influence in the Lutheran church. Others resulted in the establishment and growth of other denominations.

Besides the Lutheran church and the Pentecostal congregations, the strongest Protestant denomination is the Finnish Orthodox Church (14,000 members). It started at the end of the nineteenth century as a renewal movement inside the Lutheran church, but separated as an independent church after the declaration of religious freedom in 1923. The Roman Catholic Church, which had to close down its activities in the 1520s, returned to Finland at the end of the eighteenth century. Now there are 7,000 Catholics in the seven parishes of the Diocese of Helsinki. The number of Catholics, of whom many are foreigners, is increasing, and several Catholic religious orders have made their appearance.

The relations between churches became increasingly cordial through the twentieth century. The Ecumenical Council of Finland, which is the oldest ecumenical body in the

Finnish Orthodox Church

country and which has also got the most member churches and organizations, was founded in 1917. The council includes twelve member churches and communities, and eighteen observers. A change in the relationship between the majority church and the minority churches occurred recently when the annual official church services (e.g., on the Independence Day), which members of the government and the parliament attend, became ecumenical.

The first Jews came to Finland from Sweden at the end of the eighteenth century, but the community has remained small. The majority of Jews have their roots in Russia. Today, there are two synagogues and 1,150 Jews in Finland. In Helsinki the Jewish community also maintains a kindergarten, a school, and a hospital.

The first Muslim community was founded in 1925 by Tatars who immigrated from Russia. This community retains much of its ethnic distinctiveness, as do most of the newer communities. There are not yet any Muslim schools, nor are there recognizable mosques. The registered Muslim communities are still small and few in number. Estimates on the actual size of Islam in Finland vary between fifteen and twenty thousand; however, the number of Muslims in Finland is increasing, mainly due to immigration.

Several internationally known new religious movements are present in Finland, but they have remained small. Only JEHOVAH'S WITNESSES and the CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS have gained a notable numbers of members. There are no remarkable indigenous new religious movements.

Religious freedom is guaranteed for everyone, as far as the activities involved are not otherwise in opposition to the law. The legislation came into force in 1923. In autumn 2000, a proposal for a reform of the freedom of religion legislation will be presented to parliament.

Laura Maria Latikka

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Finnish Orthodox Church

The roots of the Finnish Orthodox Church lie in the missionary work done at the beginning of the second millennium in the easternmost area settled by Finnish tribes,

that is, the province of Karelia. This work primarily originated from the monasteries, and was carried out by Orthodox monks. The monastery at Valamo, founded according to tradition by the Greek-born monk Sergius and his younger assistant, Herman, was the most important base. As time went by, several other monasteries were found to back up the church's work. None of the Orthodox parts of Karelia formed part of Sweden-Finland politically until the latter half of the sixteenth century, and more came to do so in the seventeenth century. In 1809–1917, when Finland was a Grand Duchy of the Russian Empire, a separate diocese was established for the Orthodox parishes (1892), centered on Vyborg (Karelia). When Finland became independent in 1917, the church's administrative links with the Russian church were broken. After various intermediate stages, the Orthodox church's standing in Finland was formalized through government action: In 1923 it canonically became an autonomous Orthodox church under the Ecumenical Patriarch of Constantinople, gaining extensive self-government in internal matters. As early as 1918 the Finnish government had endorsed, through a special decree, its status as the second national church, the other being the EVANGELICAL LUTHERAN CHURCH OF FINLAND. The Current Act on the Orthodox Church of Finland dates from 1969, with a supplementary decree the following year. Administratively, the Finnish Orthodox Church, which has over 58,000 members, is divided into three dioceses: Karelia, Helsinki, and Oulu. The bishop of the diocese of Karelia is also archbishop (Archbishop John, Archbishop of Karelia and All Finland), the other bishops being metropolitans (Metropolitan Leo of Helsinki and Metropolitan Ambrosius of Oulu). There is also an assistant bishop, called bishop of Joensuu (Bishop Panteleimon), in the Diocese of Karelia. The church's supreme decision-making body is the General Assembly, made up of representatives of the clergy and laymen, to which the bishops belong by right. Decisions on doctrines and canons must be ratified by the Bishops' Synod. The ordinary decision-making body is the Board of Administration, which consist of bishops, a priest, and laymen. General Assembly decisions can only become acts and decrees following approval by the Finnish state. The church's publications committee takes growing responsibility for all Orthodox literature published. The Orthodox periodicals with the largest circulation are *Aamun Koitto*, *Ortodoksiviesti*, and *Paimen-Sanommat*. The committee also publishes a theological yearbook and a periodical on Orthodox culture. The dioceses are divided into 25 parishes, many of which cover an extensive geographical area. There are some 140 churches and chapels, and about 133 clergy, more than 20 of them currently in retirement. There is one monastery (called in Finnish Uusi-Valamo, or simply Valamo) and one convent (Lintula convent). Most parishes use only Finnish for

services, though Church Slavonic is also used regularly in Helsinki and occasionally in other places Swedish and Greek.

The Finnish Orthodox Church is primarily financed out of the church tax collected with the other national taxes and paid to the church by the state on a monthly basis. The salaries of the Orthodox clergy, for instance, come out of this money. The central and diocesan administrations are financed by the state. For seventy years (1918–1988), the Orthodox clergy were trained at a seminary maintained by the state. In 1988, however, the seminary was placed under the University of Joensuu, which has a Department of Orthodox and Western Theology for the purpose. There is also an Orthodox seminary subordinate to the church, which is responsible for service rituals and liturgical practices. The university trains teachers of religion and cantors as well as Orthodox priests. Religious instruction in public schools is confessional, and if there are enough of them, Orthodox pupils are entitled to separate instruction. The church usually arranges Orthodox teaching for groups too small to warrant this. The foreign and ecumenical contacts of the Orthodox Church of Finland have been growing steadily ever since the 1960s, and the Church is now a member of the WORLD COUNCIL OF CHURCHES. The church has associated parishes among Finnish-Americans in the United States and in 1977 began cooperative work with the GREEK ORTHODOX PATRIARCHATE OF ALEXANDRIA AND ALL AFRICA in Kenya and Uganda. Since World War II, there has also been a growing interest in reviving the tradition of icon painting and there are several active groups at the moment in various parts of the country. This art form has awakened interest outside the Orthodox Church, too, like many other manifestations of Orthodox tradition and culture.

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Foguangshan

Founded in Kaohsiung, Taiwan, in 1967, Foguangshan had by the close of the twentieth century developed into one of

the most influential Buddhist organizations in the Republic of China and had opened nearly one hundred temples elsewhere around the world. The order's founder, Master Xingyun (b. 1927), took vows of renunciation at age twelve in 1939 at Qixia Temple in Nanjing, China. Ten years later, he followed the Nationalist army as it retreated to Taiwan. As his following among both mainland transplants and native Taiwanese grew, he established Foguangshan (Buddha's Light Mountain) in the southern part of the island. The monastery's eight-story-high statue of Amitabha Buddha and its Pure Land Cave (which was modeled on Disneyworld's "It's A Small, Small World") have over the years attracted millions of pilgrims and tourists.

Foguangshan is regarded as a leading exponent of Humanistic Buddhism (*Renjian Fojiao*), by which is meant a refocusing of Chan (Zen) and Pure Land practice to more directly deal with the challenges of contemporary life. Rather than exerting their efforts toward being reborn in a pure land elsewhere in the universe, as is usually advocated by the Pure Land School, people are exhorted to transform our own world into a pure land and thereby attain universal enlightenment. Master Xingyun believes that radical, confrontational reforms are not effective means for achieving that goal, since such tactics create too much suffering and remain within dualistic thinking. Instead, he espouses gradual amelioration through each person, whether monastic or lay, engaging in a daily regimen of recitation, meditation, and self-reflection, while simultaneously devoting the rest of their time to improving others' material and spiritual conditions. Hence, Foguangshan sponsors a variety of social, educational, and missionary enterprises, including two orphanages, a medical clinic, several preschools, a high school, and a liberal arts university.

Foguangshan projects are typically undertaken in cooperation with political and corporate leaders. Because of this, Master Xingyun's detractors have saddled him with the pejorative labels of "political monk" and "commercial monk." He counters that creating close working relationships with the powerful is an expedient means (in Chinese, *fangbian*; in Sanskrit, *upaya*) for achieving Buddhist goals.

Although improving people's material wellbeing is seen as essential to establishing a pure land on earth, the key to realizing such a utopia nonetheless remains cultivating people's wisdom and compassion through exposure to Buddhism. Foguangshan is therefore especially well known in Taiwan for its publishing empire, which includes a punctuated edition of the Buddhist canon, a six-volume encyclopedia of Buddhism, and scores of books, cassettes, and videos by Master Xingyun on Humanistic Buddhism. The emphasis on promoting Buddhist teachings is also seen in Foguangshan's missionary efforts. Although the vast majority of devotees in Foguang branch temples outside of Taiwan are overseas Chinese Buddhists, the organization has also devoted considerable energy to bringing others into its

Kari Rantila

fold. Hsi Lai Temple (Hacienda Heights, California), Nan Tien Temple (Wollengong, Australia), and Nan Hua Temple (Bronkhorstspuit, South Africa) have been at the forefront of Foguangshan missionary activity.

Approximately thirteen hundred monks and nuns were within the Foguang ranks in the year 2000, and the order's lay society, known as the Buddha's Light International Association, had a membership of at least four hundred thousand and perhaps more than one million.

Address:

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<http://www.ibps.org>

Stuart Chandler

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Foundation for the Preservation of the Mahayana Tradition

The founder of the Foundation for the Preservation of the Mahayana Tradition (FPMT), Lama Thubten Yeshe (1935–1984), was born in Tibet. He was identified as the reincarnation of the Abbess of Chi-me lung Gompa and joined Sera Je College near Lhasa, where he remained until he was twenty-five. In 1959 he fled into Northeast India along with many other Tibetans and there continued his studies. Here he met Lama Thubten Zopa Rinpoche (b. 1945), who became his first disciple. In 1965 the lamas first came into contact with a number of Westerners, many of whom were on the hippie trail to India, most importantly Zina Rechevsky, an American heiress. Her request to be taught by the lamas resulted in her ordination as a nun by the Dalai Lama in 1967. The trio moved to Nepal in 1969, where they founded Kopan monastery.

Over the following years Kopan attracted a large influx of Westerners, and the seeds of a new Buddhist movement were sown. Lama Yeshe developed a distinctive teaching style tailored to Western understanding and began to visit many groups, which had arisen throughout the West. By 1975 the extent of the movement was such that Lama Yeshe formed a group in order to oversee the diverse activities that were then taking place. This group was named the Council for the Preservation of the Mahayana Tradition

(CPMT) and comprised directors of Dharma centers, rural retreat centers, and training institutes, which were all part of the expanding organization that came to be known as the FPMT. It has now spread into over twenty-six countries across four continents and is the most widespread Tibetan Gelugpa movement outside Tibet.

Lama Yeshe died of a heart attack in a Californian hospital in 1984, and Lama Zopa succeeded him as spiritual director. In 1984 Osel Hita Torres was born to Spanish parents and was soon identified by His Holiness the Dalai Lama as the reincarnation of Lama Yeshe. He is now training at Sera Je monastery in southern India. In the future he will replace Lama Zopa as the spiritual director of the FPMT.

Conishead Priory in the United Kingdom was purchased in 1976 and was named the Manjushri Center. It became a thriving training and retreat center under the spiritual directorship of Geshe Kelsang Gyatso. However tension grew between the FPMT, then situated far away in Nepal, and the Manjushri Center. After much antagonism the Manjushri Center eventually split away from the FPMT and a new movement, the NEW KADAMPA TRADITION, was founded under the spiritual guidance of Geshe Kelsang (b. 1931). The two groups have no affiliation today.

At present Lama Zopa Rinpoche remains the spiritual director, and his authority is shared with the FPMT via the Board of Directors. The CPMT is responsible for representing all members of the various centers around the world. The FPMT Inc. Office (international office) is responsible for administration, legal and financial matters, education, and other coordinating functions, as well as the implementation of ideas stemming from the FPMT board of directors and from the CPMT. Many centers have Tibetan geshe as their resident teachers; the geshe is often assisted by a Western monk or nun.

Central to the FPMT teaching is the *Lam Rim Chen Mo*, which is a synopsis of the Perfection of Wisdom literature, though many other Buddhist texts are referred to as and when necessary. Although various meditation and tantric practices are taught, the FPMT describe their main practice as "following the spiritual advice of Lama Zopa Rinpoche," which is based on the Mahayana Gelug sect of Tibetan Buddhism and follows the lineage of Lama Tsong Khapa.

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France

The religious history of France is thoroughly related to Roman Catholicism, which shaped the social and political basis for the foundation of the nation-state, as well as the framework of French culture. France has traditionally been considered “the eldest daughter of the (Roman) Church.”

Originally, the ancient territory now called Gaul (from the Latin *Gallia*), forerunner of France, was home to a pre-Celtic and Celtic pastoral and tribal civilization, whose religion was DRUIDISM. The conquest of Gaul began with Greek settlements (in the sixth century B.C.E.) and proceeded with Roman invasions (from the second century B.C.E. onward). The end of the independence of the various tribes of Gaul, after the Gallic Wars conducted by Julius Cesar (in 58–50 B.C.E.), led to the absorption of the whole area into the Roman Empire. The resultant Gallic provinces began to be converted to Christianity in the first century of the new era.

The Franks, a pagan Germanic tribe, invaded Gaul, along with other Germanic tribes, in the fifth century, but the baptism of the Frankish leader, Clovis (c. 466–511), and his people inaugurated a lineage of Christian emperors and kings whose power was legitimated by the blessing of the church. This lineage stretched from the early Merovingian, Carolingian, and Capetian kings, until the late Napoleonic Empire (1804–1814) and the Second Empire (1852–1870).

Recurring barbarian invasions and endless territorial wars between feudal kingdoms in the Middle Ages and the early Renaissance did not allow the lasting foundation of a centralized and powerful state. Despite the success of Charlemagne (742–814) in having himself crowned emperor of the Romans by the pope (800), his unification of many territories into an empire (from the eighth to the tenth century) proved fragile, and the Holy Roman Empire that was based on his achievement turned out rather to be a rival of France than an extension of her power. For a time, nevertheless, France grew into the most powerful of feudal monarchies.

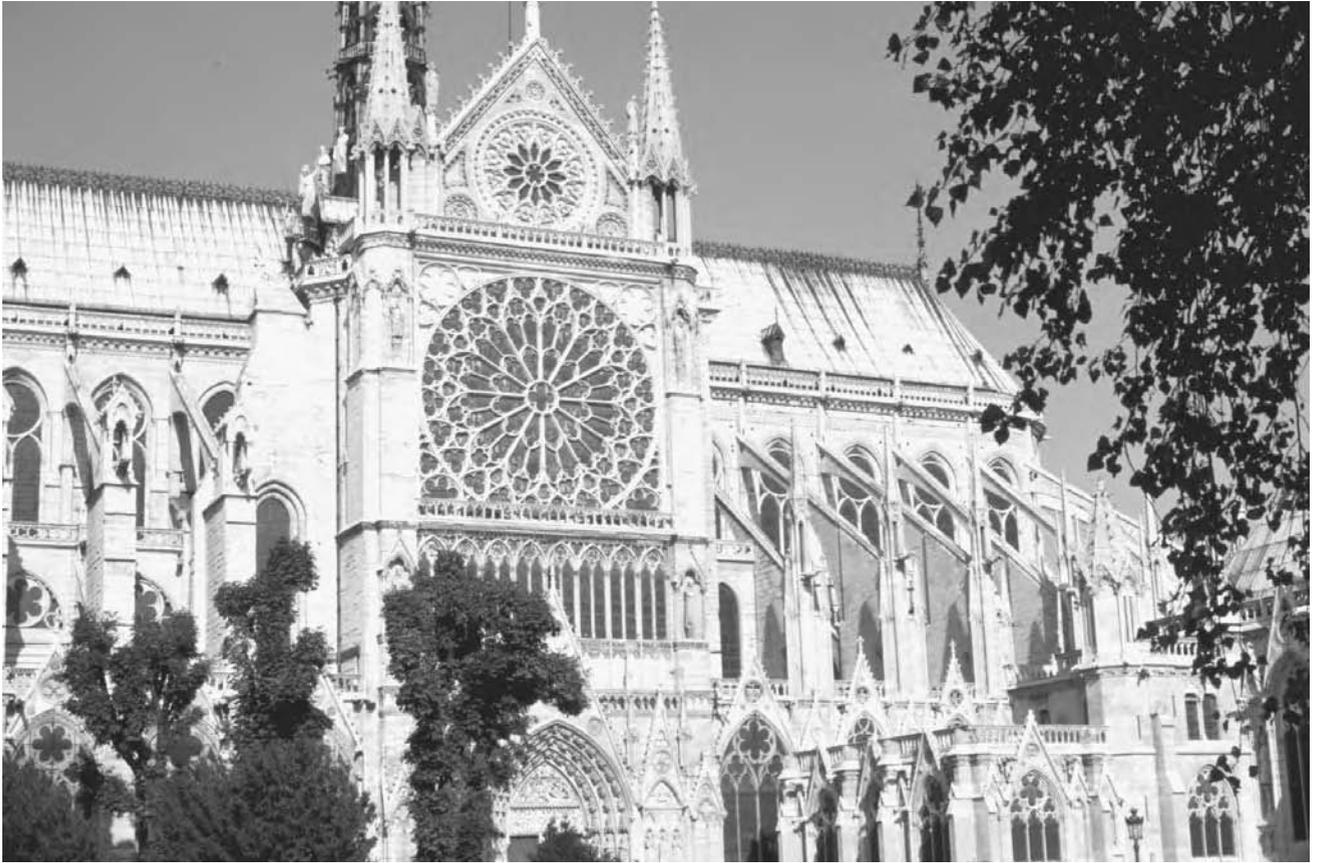


Status of religions in France, 2000–2050

Followers	2000			2025	2050
	total	%	rate		
Christians	41,786,000	70.7	0.28	41,807,000	37,564,000
Roman Catholics	48,600,000	82.3	0.29	49,000,000	46,500,000
Independents	1,325,000	2.2	0.58	1,500,000	1,500,000
Protestants	910,000	1.5	0.22	900,000	900,000
Nonreligious	9,229,000	15.6	0.65	10,269,000	11,000,000
Muslims	4,177,000	7.1	0.82	4,800,000	5,400,000
Atheists	2,381,000	4.0	0.79	3,000,000	3,800,000
Jews	591,000	1.0	0.27	600,000	600,000
Buddhists	448,000	0.8	1.15	600,000	800,000
Chinese folk-religionists	135,000	0.2	1.17	180,000	220,000
Ethnoreligionists	104,000	0.2	2.03	110,000	130,000
Neoreligionists	65,000	0.1	0.80	80,000	100,000
Hindus	44,600	0.1	1.10	60,000	75,000
Spiritists	23,600	0.0	0.95	30,000	36,000
Baha'is	4,100	0.0	0.33	5,200	6,500
Zoroastrians	590	0.0	0.72	800	1,000
other religionists	91,200	0.2	0.71	120,000	150,000
Total population	59,080,000	100.0	0.41	61,662,000	59,883,000

Simultaneously, Roman Catholic institutions settled in France by way of the building of abbeys (Cluny, 927–942), monasteries, and cathedrals all over the country. The propagation and the reinforcement of the faith were achieved by means of evangelism and Crusades (1096–1291). The Catholic organization of the country was founded upon the model of Roman administrations and reflected the traditional structures of the pre-Christian civilization. This “parish civilization” (a territorial structuring in dioceses) persisted as the main religious and social form of organization in France until the twentieth century.

After France recovered from the struggle with England later called the Hundred Years' War, the French monarchy became stable and strong enough to survive the Wars of



The Rose Window of Notre Dame, Paris, France (Corel)

Religion of the sixteenth century, brought on by the Protestant Reformation, and to keep France Catholic. At the same time, the French monarchy avoided domination by the pope, and it was among the French clergy that Gallicanism originated, a movement that favored the restriction of papal control and the achievement by the clergy of each nation of administrative autonomy. Moreover, the Edict of Nantes (1598) granted the French Protestants (of the REFORMED/PRESBYTERIAN TRADITION; called Huguenots) a high degree of religious freedom and even power in some areas.

The absolutist French monarchy of the second half of the seventeenth century was shaped by a cardinal, the famous Richelieu (1585–1642), and came to its greatest power under Louis XIV (1638–1715), who saw himself as the greatest champion of the Roman Catholic Church and answerable only to God. He encouraged unity of religion, gradually undermining the freedoms and privileges of the Protestants and finally revoking the Edict of Nantes (1685), thus driving many Huguenots out of France and greatly weakening the French economy. The oppressiveness of the political system seemed inextricably linked with the power of the church, and the *philosophes* of the Age of Enlightenment, such as Voltaire (1694–1778), risked their lives when they questioned either.

It is thus not surprising that the French Revolution of 1798 brought about a quick laicization of institutions (public records, health, and social services) and originated a first major rupture with Rome. During the Reign of Terror there was even an effort to completely de-Christianize France—in 1793 the Cathedral of Notre Dame de Paris was proclaimed a Temple of Reason, and widespread persecutions occurred, especially in the years 1793–1794. On the other hand, ultimately the Revolution contributed to the recognition by state institutions of denominational pluralism (1795). Despite the dispossession of ROMAN CATHOLIC CHURCH properties during the First Empire, Napoleon Bonaparte (1769–1821), knowing that most of his subjects were still Roman Catholics and wishing a return to stability, reestablished relationships with Rome; the Concordat of 1801 made the Roman Catholic Church once again the established church of France, supported by the state, yet kept the church firmly Gallican, that is, under the control of the French government. After the first defeat of Napoleon, the monarchy was restored, but it was a constitutional monarchy, and remained one (after a brief hiatus in 1815, ended by Napoleon's final defeat at Waterloo) until the Revolution of 1848. The Roman Catholic Church remained the established church, and Catholicism continued the revival it had

experienced under Napoleon, but the principle of religious toleration remained in force. It was only with the fall of the Second Empire (1870) and the establishment of the Third Republic (1871) that a republican political and social system came into being that completed the laicization of France.

French aesthetics, literature, and science have slowly separated from religious influences, starting in the eighteenth century. Further, the progress of industrialization and urbanization, together with the rise of new social strata (proletariat, bourgeoisie), contributed to the process of secularization in France. Emerging ideologies of the eighteenth and nineteenth centuries, such as HUMANISM, positivism, and rationalism, also played a key role in this process, in addition to politicized anticlerical movements (even stronger since the mid-nineteenth century) and to the rise of FREETHOUGHT in the upper classes of society (which had begun in the seventeenth century). At the same time, Catholicism got more involved in social action (especially in the mid-nineteenth century) and political life (especially between 1860 and 1875). Even so, the educational system was laicized in 1882, and the separation of state and church was decreed in 1905.

From that time, although Catholic Christianity in France has seen various religious renewals (through evangelism, especially in Christian youth movements [1935–1965]), it has on the whole weakened, and there has been a rapid growth of ATHEISM. At the same time, since the mid-1970s the decay of the Catholic Church has favored the rise of new forms of Christian religiosity through traditional community forms (MENNONITES, BAPTISTS, or FRIENDS [Quakers]) or evangelical movements (Adventists, PENTECOSTALISM, JEHOVAH'S WITNESSES), introduced in France in the years 1900–1930.

Nevertheless, despite the weakening of Catholic institutions and organizations, statistical estimates place the native Catholic population of France at about 74 percent (according to social scientific sources) to 90 percent (according to religious sources). In comparison, Protestants (including Reformed, Lutherans, and Baptists) represent currently between 1 and 2 percent of the French population, while Eastern Orthodox adherents only account for 0.5 percent. Protestantism is represented in France most notably by such bodies as the REFORMED CHURCH OF FRANCE, the REFORMED CHURCH OF ALSACE AND LORRAINE, the EVANGELICAL LUTHERAN CHURCH OF FRANCE, and the CHURCH OF THE AUGSBURG CONFESSION OF ALSACE AND LORRAINE. The Protestant Federation of France includes these churches and additional groups such as the SALVATION ARMY and the Federation of Evangelical Baptist Churches of France. The PARIS MISSION, supported by the Reformed Church, has been an important force in the worldwide spread of Protestantism since the nineteenth century.

Existing along with Christianity are “foreign” religions, imported through migration: Judaism, Islam, and various Asian religious groups. The presence of Jews dates to the late Middle Ages. They encountered a challenging integration in France, due to a long-lasting tradition of anti-Semitism. Jews acquired French citizenship in 1790–1791 and soon benefited from the official recognition of their religious life owing to integrative laws (1808) and later antidiscrimination laws (1846). Anti-Semitism then gained renewed life as a popular and influential movement in the late nineteenth century, culminating in the Dreyfus Affair, which began with the unjust sentencing of a Jewish officer, Alfred Dreyfus (1859–1935), to life in prison for treason (1895). A national movement led by some of France's greatest intellectuals fought to exonerate him, and anticlericalism was strengthened by the role the Catholic Church was perceived as having played in his ordeal. Nevertheless, the 1930s crisis reinforced anti-Semitism, and the collaborationist government of Vichy during World War II joined the Nazis in deporting many French Jews to concentration camps. In the second half of the twentieth century, the massive settling of migrants from North Africa led to a revitalization of Jewish faith in France, especially propelled by the Jews of Algeria. Following independence in 1962, the Algerian government moved to suppress the Jewish community by, among other actions, depriving Jews of their economic rights. As a result, almost 130,000 Algerian Jews immigrated to France. At the end of the twentieth century, Jews made up approximately 1 percent of the total population of France (some 600,000).

Islam (mainly Sunni of the MALIKITE school) came to France with the migration influxes of the 1960s from Morocco (1 million), Tunisia, and Algeria (more than 1 million), as well as Turkey (200,000) and sub-Saharan African countries. The Muslim community now includes some 4 to 5 million adherents. It is the largest Muslim presence in Western Europe, and the most substantial since medieval Spain. There are only 8 formal mosques, but some 1,600 less formal prayer and worship centers. The Grand Mosque in Paris serves as a symbolic center of the rather diverse community. Since the mid-1970s, socially and sometimes politically active Muslim movements have emerged among the migrants and their naturalized offspring, who are torn between marginalization and integration, and who suffer an enduring xenophobic stigmatization because of their native religion.

Asian religions entered the French soil through migration influxes, mainly from French ex-colonies Laos, Vietnam, and Cambodia (Indochina), carrying Buddhism (from 350,000 to 500,000 adherents) and other forms of beliefs and practices (Daoism, Confucianism, and more recent indigenous groups such as CAODAISM). The UNIFIED BUDDHIST CHURCH transferred its headquarters from Vietnam to rural France. The INTERNATIONAL ZEN

ASSOCIATION is a large international Japanese Zen movement headquartered in Paris. Hindu migrants from India and Tamil refugees from Sri Lanka are up to 50,000 adherents.

Another and last face of the French religious landscape is the development of new religious movements beginning in the 1950s, including various Asian movements that have spread through the West in the last generation (the UNIFICATION MOVEMENT, Transcendental Meditation, the INTERNATIONAL SOCIETY FOR KRISHNA CONSCIOUSNESS) as well as Western Esoteric groups (Rosicrucians, FRATERNITÉ BLANCHE UNIVERSELLE, the Acropole) and several uniquely French groups and organizations (Invitation à la Vie [IVI], the AUMIST RELIGION [Mandarom], ARÈS). The increase in numbers of NEW AGE, or “alternative,” movements (more than three hundred groups with from several dozens to thousands of members) and the controversy that began in the mid-1990s (following the murder and suicide deaths of members of the SOLAR TEMPLE) about “sects” has focused public debates on issues of religious freedom, denominational pluralism, and secularization in France. The result has been the passing of a series of laws aimed at suppressing the “sects” in France, with the JEHOVAH’S WITNESSES, the CHURCH OF SCIENTOLOGY, the Aumists, and the Buddhist movement SOKA GAKKAI INTERNATIONAL being primary targets.

As a final point, mention must be made of the subtle but ongoing persistence of indigenous beliefs in overseas French territories (French Polynesia and Guyana, as well as islands such as Réunion, Martinique, and Guadeloupe), despite their formal conversion to Roman Catholicism.

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Franciscans

The Order of Friars Minor is the primary group referred to by the designation Franciscan. There are also two other

groups, the order of contemplative nuns popularly known as the Poor Clares (or Second Order) and a lay order, the Third Order of St. Francis. The Order of Friars Minor traces its beginning to St. Francis of Assisi (c. 1181–1226). As a young man from a well-to-do family, he felt a call to “rebuild Christ’s church” and to live the renounced life: poverty, preaching the gospel, and penance. Others were attracted to him, and he authored a rule that was, according to the order’s tradition, verbally approved by Pope Innocent II in 1209, the founding date of the order.

The rule underwent a number of revisions over the next century, some caused by the need to adapt the rule to the quickly growing membership, the need to interpret ambiguous parts of the text, and the question of how property was to be handled in light of Francis’s rather austere understanding of poverty. The legal and practical problems of handling possessions caused tensions in the order for decades, though some moderation was found during the leadership of St. Bonaventura (1217–1274), considered the order’s second founder. The tendency to adopt a more absolutist position on poverty, however, continued to attract many Franciscans. The next generation of the more radical Franciscans was called the Spirituals, and they were vigorously suppressed by the church.

In the fourteenth century, laxity in the main body of the order led to the emergence of a new subgroup, the Observants, who tended to retire to remote locations where they could practice the rule of St. Francis in all its austerity. By the end of the century the movement had spread from Italy to France and Spain. Gradually a split developed between the main body of the order, the Conventuals, and the Observants, officially recognized in 1517. The Observants, which constituted the majority of the Franciscans at the time of the split, became the base of other reforming efforts that further split the order. Most of these additional reformed groups were reunited into the Observant branch of the order in 1897. The union of 1897 left three major branches of Franciscans—the Conventuals, the Observants, and the Capuchins (officially recognized in 1619).

In the meantime, the Franciscan movement had spread throughout the known world. Franciscans spread across Europe, were given special responsibility for the Holy Land, and founded the first Catholic churches in China. In the eighteenth century, the JESUITS had taken the lead in the Catholic Church’s missionary work outside of Europe, especially in the Americas. Thousands of Franciscans moved to the Americas in the seventeenth century, and after the Jesuits were suppressed in 1773, Franciscans were in most cases called to take their place. The international role of the Franciscans continued through the nineteenth century (in spite of ups and downs in various particular locations), and by the middle of the twentieth century their centers could be found in more than 135 countries. Since the 1960s, they have reasserted an emphasis on ministering to the poor.

The Order of Friars Minor (continuing the Observant tradition) has its international center at Mediatrice 25, 00165 Roma, Italia. It has a Web site at: <http://www.ofm.org/>.

The Order of Friars Minor Capuchins has its international center at Curia Generalis Ord. Min. Cap. Via Piemonte 70, 00187 Roma, Italy. It has several Web sites sponsored by the different provinces, including <http://capuchin.org> and <http://www.capuchinfriars.org.au>. The order is currently active in 76 countries. The most famous Capuchin in the twentieth century was undoubtedly Padre Pio, an Italian monk noted for his having the stigmata, the five wounds of Christ, in his hands, feet, and side. Although a number of cases of the stigmata have been reported over the centuries, he was the first priest in the history of the church in which they were manifest. He was beatified (a step toward sainthood) by Pope John Paul II on May 2, 1999.

The Order of Friars Minor Conventuals has its international center at Piazza SS. Apostoli 51, 000187, Roma, Italy.

Contemporaneous with the founding of the Franciscans, a counterpart for females, the Poor Clares, was founded by Francis and St. Clare (1194–1243) in 1214. Cardinal Ugolino (later Pope Gregory IX) gave the order its first rule in 1219. Over the centuries, like their male counterpart, the Clares split into several branches. The Urbanists follow the rule of Pope Urban IV (1263), which allows some exemption from corporate poverty as well as personal poverty; the Collettines are named after St Collette, who restored the principle of corporate poverty in her houses in the fifteenth century. A Capuchin branch originated in the sixteenth century, paralleling developments in the male branches of the order. The majority of convents of the Poor Clares are purely contemplative and are strictly enclosed.

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Fraternité Blanche Universelle

The Fraternité Blanche Universelle (or Universal White Brotherhood) grew out of the WHITE BROTHERHOOD that had been founded in Bulgaria at the beginning of the twentieth century by Peter Deunov (1864–1944). In 1937, as the movement peaked, the aging Deunov sent Omraam Michael Aivanhov (1900–1986), one of his accomplished students, to Paris to open a center. His settlement in Paris

was quickly followed by World War II, Deunov's death, and the rise of Soviet power in Bulgaria. With the suppression of the movement in its land of origin, Aivanhov emerged as the leader of the movement in the West and a spiritual teacher in his own right.

The ultimate authority for the White Brotherhood is believed to be a fraternity of highly evolved beings who reside on a higher plane of existence. The earthly organization is seen as a visible reflection of this invisible Brotherhood, and the leadership is believed to be in contact with its members. The purpose of the Brotherhood is to pass on the eternal religion of Christ; it continues the tradition of the Church of St. John, considered by many as the genuine embodiment of Christian spirituality. The Church of St. John is seen as following the spirit rather than the letter of Christ's teaching (which the visible Church of St. Peter is seen as following). This tradition embodies a Christian version of Western esotericism.

Aivanhov teaches that the goal of one's life is to know oneself, to unite one's human self with the divine self. Having made that connection, one is attuned to the White Brotherhood and ready to participate in the great work. The masters of the Brotherhood are attempting to bring the Kingdom of God into reality on Earth. Aivanhov expounded on this basic idea at length in his writings and public discourses. These are published in two collections, *The Complete Works* (35 volumes) and the *Izvor Collection* (36 volumes).

Aivanhov's works are published in several languages by Editions Prosveta. In the decades following war, the Brotherhood expanded in France, where it now has some 5,000 members, and began to establish centers in other French-speaking countries. In the early 1980s the first center was opened in the United States. At the end of the 1990s it reported work in 26 countries, most in Western Europe. The largest number of members were in France (5,000) and Quebec (4,000).

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Fraternity/Society of Saint Pius X

Monsignor Marcel Lefebvre (1905–1991), a French Roman Catholic missionary priest working in Africa, became first a bishop there, then the apostolic delegate for the whole of French-speaking Africa, and finally archbishop of Dakar in 1955. In 1962, he returned to France to become bishop of Tulle, while at the same time remaining superior general of his missionary religious order, the Fathers of the Holy Spirit. He resigned in 1968, however, finding himself unwilling to cooperate with the *aggiornamento* program requested for religious orders by the Second Vatican Council. In 1970, he opened near Fribourg, Switzerland, a seminary for young Catholic men seeking a “traditional” preparation for the priesthood. After a few months, the seminary moved to Ecône, in the Swiss Diocese of Sion, where the bishop had already granted his approval and incorporation of Lefebvre’s organization as the Fraternity of Saint Pius X. In 1974, however, the Vatican started to investigate complaints that the seminary was offering a formation program incompatible with the Second Vatican Council, and in 1975 an ad hoc commission of cardinals requested Lefebvre to refrain from performing further priestly ordinations. He rejected the injunction, however, and on June 29, 1976, defied the Vatican by ordaining thirteen new priests.

On July 22, 1976, the Vatican suspended Lefebvre from his functions as bishop and as priest (a lesser sanction than excommunication: Lefebvre was not excommunicated, and was still recognized as a Catholic in good standing, but no longer authorized to operate as a bishop, or even as a priest).

A dialogue, in fact, continued between Lefebvre and Rome, and on May 15, 1988, it seemed to have achieved its goal, when the French bishop signed the preliminary version of an agreement making the Fraternity of Saint Pius X an independent organization within the Roman Catholic Church, headed by a bishop selected by the Vatican from the fraternity’s own ranks (although other than Lefebvre) and authorized to celebrate the pre-Vatican II Catholic Mass. Several of Lefebvre’s key aides regarded the agreement as unacceptable, however, and on June 19, 1988, negotiations were interrupted. On June 20, Lefebvre initiated what Rome regarded as a schism, by consecrating, without Vatican authorization, four new bishops (Bernard Fellay, Bernard Tissier de Mallerais, Richard N. Williamson, and Alfonso de Galarreta). This time, he was promptly excommunicated, together with the conservative Brazilian bishop Antonio de Castro Mayer (1904–1991), who had assisted Lefebvre in the consecration ceremony. On July 2, 1988, Pope John Paul II published the apostolic letter *Ecclesia Dei*, in which he denounced the new schism, but left a door open to dialogue and allowed Lefebvre’s ex-followers who wished to remain in communion with Rome to obtain a special status and be authorized to celebrate the old Catholic liturgy.

Although separated from Rome, the fraternity (incorporated in the United States as the Society of Saint Pius X) grew, creating several new male and female religious orders along its path (again, not recognized by the Vatican). It currently has six seminaries (in Switzerland, Germany, France, the United States, Argentina, and Australia), 130 homes in 26 countries, 3 universities, 20 high schools, and 50 elementary schools, as well as 380 priests, 200 seminarians, and some 60 male and 120 female members of the religious orders it has created. The Catholic Jubilee year 2000 saw the opening of a new dialogue between the fraternity and the Vatican, and in March 2001 the Holy See officially confirmed that negotiations were in progress.

Although the media often report that the main disagreement between the fraternity and Rome is liturgy, and the fraternity’s wish to celebrate the old Mass, there are in fact several other problems that have not yet been resolved. During his last years (he died in 1991), Lefebvre insisted that he regarded Vatican II teachings on religious liberty as the most critical issue. Religious liberty was a notion he rejected for both theological and political reasons. He was also a staunch opponent of ecumenism and interreligious dialogue, which he regarded as conducive to relativism. In the course of its ongoing dialogue with the fraternity, the Vatican has been quite open on liturgical questions, while the other issues have understandably proved more problematical.

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Massimo Introvigne and PierLuigi Zoccatelli

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Free Churches

As developed in the eighteenth century, the term *Free Church* referred to those Protestant Christian churches that operated free of entanglements with the state governments of Europe. Free Churches had emerged at the time of the Protestant Reformation, when leaders of the Swiss Brethren called for a more radical reformation of the church than that being asked for by Martin Luther (1483–1546), Ulrich Zwingli (1484–1531), and later Jean Calvin (1509–1564).

They wanted a pure church consisting of adults who had been converted to Christianity and who had made a conscious decision to affiliate with the church. By definition, such a church could not be coterminous with the state and include all of the citizens whether they had or wanted any relationship with God or not. In such a church, ecclesiastical discipline operated only among church members and was limited to expulsion of a misbehaving member from the church's fellowship.

A primary symbol of the Free Church came to be adult baptism. State churches (including the Lutheran, Reformed, and Anglican) generally baptized the children of members soon after their birth. The Free Churches generally baptized those who had reached an age at which they were deemed accountable for their Christian profession and had made such a profession. Members who had been previously baptized as infants were typically rebaptized.

The emphasis on baptism within the Free Churches led to further concern about, for example, the proper mode of baptism, with many following the lead of the Baptists in opting for immersions. A few, including the CHURCH OF THE BRETHREN, advocated triune immersion. Baptists divided over the necessity of the act of baptism for individual salvation.

The Free Church impulse led first to the spread of the Mennonites and BAPTISTS and then took form across Europe with the formation of such groups as the FRIENDS (Quakers), the MISSION COVENANT CHURCH OF SWEDEN, the EVANGELICAL LUTHERAN FREE CHURCH OF NORWAY, and the Free Church of Scotland. In North America there were also the churches of the Restoration Movement, the CHURCHES OF CHRIST, the CHRISTIAN CHURCHES AND CHURCHES OF CHRIST, and the CHRISTIAN CHURCH (DISCIPLES OF CHRIST). In the twentieth century, most Pentecostal churches have adopted the Free Church approach to Christian community.

In the nineteenth century, the term *Free* was added to the name of various churches claiming additional freedoms. The FREE METHODIST CHURCH OF NORTH AMERICA was an advocate both of immediately freeing African Americans held in slavery and of free pews (as opposed to other Methodist churches, which accepted a fee from members who wished to have a family pew in the local church building). Free Church also came to mean without a creed (other than the Bible) or free of various forms of ecclesiastical hierarchy. Most Free Churches have adopted a congregational polity, though originally the Congregational Church movement was not a Free Church and remained tied to the state of Massachusetts into the nineteenth century. Groups such as the Churches of Christ and the Primitive Baptists have adopted an ultra-congregational polity, which limits any governance functions by structures above the local congregations. Other Free Churches, such as the Southern Baptist Convention and the Christian Church (Disciples of Christ)

grant denominational structures considerable power to build and control programs operated for the denomination as a whole.

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Free Methodist Church of North America

The Free Methodist Church, one of the leading churches of the nineteenth-century Holiness Movement, emerged as a conservative movement within the Methodist Episcopal Church (now a constituent part of the UNITED METHODIST CHURCH) in the 1850s. Leaders of the movement felt that the main body of the church had slipped from Wesleyan standards, especially as related to an emphasis on the call to lead the sanctified life. Methodist founder John Wesley (1703–1791) had taught that it was possible to be sanctified in this life and had proposed that Christians should strive to be sanctified, to become perfect in love, in this life. Two signs of the Methodists' falling from this standard were the membership of many in secret societies and their toleration of slavery. Most of those who eventually made up the Free Methodist Church were abolitionist. The Methodist Episcopal Church, although against slavery generally, held that abolitionism was an extremist position.

The issues raised by the conservatives culminated when Rev. Benjamin Titus Roberts (1823–1893) and others were expelled from the church. They appealed to the General Conference that met in 1860. When their appeal was denied, they formed the Free Methodist Church. Their name related to another complaint of theirs, the selling of pews to particular church members. The Free Methodists declared that all the pews in their churches were freely open to all.

Formally, the Free Methodists had no doctrinal quarrel with its parent body. Increasingly, however, the Methodist Episcopal Church distanced itself from the particular version of the Holiness perspective that had been popularized in the church in the nineteenth century; the Free Methodists later added a statement on sanctification to the Twenty-five Articles of Religion, to which most Methodists adhere. A new set of articles of religion was adopted in 1974 that spelled out the Holiness perspective and gave the biblical references that underpin them. The church teaches that

Free Wesleyan Church of Tonga

all Christians may be inwardly cleansed from sinful rebellion against God. This sanctification of the affections occurs instantaneously when believers, already having experienced justification from sin, in a moment of faith are open to the work of the Holy Spirit on their lives.

Outwardly the life of holiness includes conformity to a set of guidelines that the church feels should be normative for the Christian life. Church members refrain from alcohol, tobacco, and recreational drugs. They tithe their income. They refrain from membership in secret societies. They are anti-racist. They hold marriage and sexual purity in high regard.

The church is organized with a modified episcopacy. The highest legislative body is the General Conference, consisting of an equal number of ministers and laity. The conference elects the bishops (or general superintendents). The congregations are divided among annual conferences, which appoint ministers to their pastoral charges. In 1996, the church reported 74,855 members in the United States and 5,360 in Canada. During the nineteenth century, the church joined in the world missions movement, and today the great majority of its members are found in its conferences overseas, which reported 358,252 members in thirty-four countries around the world. The church is a member of the CHRISTIAN HOLINESS PARTNERSHIP and the National Association of Evangelicals, through which it is related to the WORLD EVANGELICAL ALLIANCE.

Addresses:

Free Methodist Church of North America
World Ministries Center
770 North High School
Indianapolis, IN 46214

P.O. Box 535002
Indianapolis, IN 46253
<http://www.fmcna.org>

Sources:

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Free Wesleyan Church of Tonga

Methodism, now divided into four bodies, forms the largest religious community in the multi-island nation of Tonga, and the Free Wesleyan Church of Tonga is the largest of the four Methodist denominations. Methodist work on Tonga began in 1822, but the original missionary, Walter Lawry (1793–1859) had to withdraw after fourteen months. On June 28, 1826, John Thomas (1769–1881) and John Hutchinson landed on Ha'atafu and settled in Kolovai. They

had been preceded by two converts from Tahiti named Hope and Tafeta, who had started work on Nuku'alofa. As other missionaries (from Australia) arrived, the work spread to Ha'apai and Vava'u.

Success was scant until 1934, when the efforts of an early Tongan convert led to a mass conversion on Vava'u, and the success was soon repeated on Ha'apai. As it turned out, the ruler of Ha'apai, Taufa'ahau Tupouin, in the 1850s became the person who unified Tonga into a nation and became its first ruler. An admirer of the British, he chose the name George I, by which he was commonly known. He also further encouraged his new subjects to become Christian, and by the end of the 1850s almost all Tongans were at least nominally Christians. Most Tongans were Methodists, though the ROMAN CATHOLIC CHURCH had established a small mission.

In 1890, the aging king and his prime minister (a former Methodist missionary) expressed their concern about the continuing control of the church from Australia. Their desire to break the administrative relationship led to a schism, and the king and his supporters formed the Wesleyan Free Church. Further, he ordered his subjects (as far as he could, given the religious freedom that had been proclaimed in 1855) to join it, and the Methodist Mission and the new church were bitter rivals for the next four decades. Finally in 1924 the new ruler, Queen Salote, worked out a reconciliation, and the two bodies merged to become the Tonga Conference of the Methodist Church of Australia. Some 6,000 people stayed out of the merger and formed the Free Church of Tonga.

The Tonga Conference continued its relationship with the Australian Methodists until 1977. The merger of the Australian Methodists into the UNITING CHURCH IN AUSTRALIA became the occasion of the Tongan Conference becoming autonomous as the Free Wesleyan Church of Tonga. It sponsors an extensive education program that includes some 60 percent of the secondary education in the country.

During the nineteenth century, the Tongan church became crucial to the spread of Methodism through the South Pacific, as Tongan converts accompanied many Methodist missionaries, assisting in the foundation of the church in many island systems. In the twentieth century, many Tongans migrated to New Zealand, Australia, and the United States, and congregations that retain their relationship directly with the Free Wesleyan Church can now be found in each of these countries.

The Free Wesleyan Church of Tonga is a member of the WORLD COUNCIL OF CHURCHES. It has a baptized membership of approximately 33,000, but claims a constituency that would double that number.

Address:

Free Wesleyan Church of Tonga
P.O. Box 57
Nuku'alofa
Tonga

Sources:

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Freemasonry

Although there is much debate over the ties of modern Freemasonry to medieval guilds of stone masons, there is little doubt that what is today called Freemasonry emerged at the end of the seventeenth century with the formation of lodges of speculative freemasons in Great Britain culminating in the formation of the first Grand Lodge in 1717 by the merger of four previously existing lodges in England. These initial lodges had emerged as older masonic organizations accepted non-masons into their life. Devoid of any interest in erecting buildings, these non-masons used their gatherings to speculate about metaphysical issues quite apart from the theological perspectives of either the Church of England or the other dissenting churches in the country at the time, choosing instead to follow the Western Esoteric teachings previously spread under the label of Rosicrucinism (see ANCIENT AND MYSTICAL ORDER ROSAE CRUCIS). Among the first prominent exponents of Western Esotericism in England were Robert Fludd (1574–1637) and Elias Ashmole (1617–1692). The Rev. John Theophilus Desguliers, who became grand master of the British Lodge, was also chaplain to the Prince of Wales, and his political connections facilitated the spread of the movement throughout the British Isles and onto the European Continent and beyond.

Grand Lodges were formed in Ireland in 1725 and Scotland in 1736. The first speculative lodge was founded in Germany in 1733 and was soon established in France and Italy. The first Papal statements against Freemasonry were issued in 1738 and 1751. The Grand Lodge of Massachusetts was founded in 1733 and others followed beginning with South Carolina in 1737. The Masonic lodges would become hotbeds not only of metaphysical speculation but of new democratic political ideals. Masonic ideal would flow through the salons of Paris in the decades prior to the French Revolution and would be a prominent element tying many of the American revolutionaries together. The Marquis de Lafayette was a mason as was Benjamin Franklin (who largely financed the American Revolution) and future American presidents George Washington, James Madison and James Monroe.

English masons led in the founding of speculative lodges in France early in the eighteenth century. The first national French Masonic Body, the English Grand Lodge of France

was formed in 1728. It operated under British leadership until 1738 when the Duke of Antin became the first French Grand Master. During the 1750s, the French work became fully independent and took its present name, the Grand Lodge of France. The French work, becomes important in the nineteenth century as Freethought becomes important to French intellectual and political culture. In 1849, the Grand Lodge declared that the existence of God and the immortality of the soul were foundational principles of Freemasonry. However, in 1877, the French declared that absolute liberty of conscience and the solidarity of humanity were the basic principles. At the same time, all references to God were removed from the rituals. These actions led to the British and American lodges severing relations with the French. The French action appears to be made in reaction to Catholic criticism that Freemasonry had become a rival religion.

Freemasonry is an initiatory system, in which members are brought step by step into its basic ideas and practices, a basic worldview being presented in the initial three degrees. Various elaborate degree systems, the most famous being the 33 degrees of the Ancient and Accepted Rite, the system used in most British and American lodges. The cosmos is viewed as a series of levels that the soul travels as it rises to the realm of the Divine.

The endpoint of metaphysical speculation is an omnipresent, eternal, immutable principle beyond the conceptualizations of language (which many call God). That principle finds expression in natural law. There also exists space and motion, concepts basis to all human perception. Underlying the cosmos is Spirit/consciousness, which manifests and both energy and matter. The cosmos is in eternal flux and creation proceeds in as universal energy and proto-matter interact and produce the basic seven levels of existence. These seven levels—physical, life principle, astral, karma, manas, buddhi, atma—are also reflected in the individual. Mason rituals provide the material to reflect upon the universe and humanity's rightful place within it.

There are a variety of Rites (ritual schemes) used by different Masonic lodges. A Grand Lodge unites lodges that use the same rite. A Grand Orient unites lodges that may use a variety of rites. The Eastern Star was founded in 1876 as an auxiliary for females, Masonic groups being basically a male organization, though forms of masonry, that is, co-masonry, that accept female members were founded in the twentieth century.

Today, the Masonic movement is organized in a set of national grand lodges and grand orients the most prominent of which is the United Grand Lodge of England, the governing body of Freemasonry in England, Wales, and the Channel Islands. The Supreme Council 33° of Ancient and Accepted Scottish Rite of Freemasonry of the Southern Jurisdiction of the United States of America is the leading American organization.

Speculative Freemasonry has been an important transmitter of the WESTERN ESOTERIC TRADITION, having been built from Rosicrucian teachings and serving as a basis of a spectrum of nineteenth century occult groups from the THEOSOPHICAL SOCIETY (ADYAR) to several initiatory ceremonial magic groups such as the O.T.O. (ORDO TEMPLI ORIENTIS). To the present, it raises issues of the religious nature of its teachings and the essential nature of the several grand lodges as religious bodies.

Addresses:

United Grand Lodge of England
Freemasons' Hall
Great Queen St.
London WC2B 5AZ
United Kingdom
<http://www.grandlodge-england.org/>

The Supreme Council, 33°
1733 16th St. NW
Washington, DC 20009-3103
<http://www.srmason-sj.org/web/index.htm>

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Freethought

Freethought, or freethinking, as a term to describe unbelief or dissent from specific religious propositions, appears to have arisen at the end of the seventeenth century in England. The term emerged during the struggle of science to free itself from ongoing theological debates, as it followed a "free way" in inquiry. Eventually, the term became applied to the conscious rejection of some parts of traditional religion. The use of the term implies that the freethinker has a special loyalty to the process of thinking and to the freedom that would allow such thinking to go wherever logic takes it.

As it developed, Freethought came to apply to any revision or rejection of contemporary religious doctrines, or the application of critical and rational thinking to specifically religious subjects.

In the 1690s, there appeared a pamphlet that included reference to the "New Religious Fraternity of Freethinkers," and in 1708 Jonathan Swift, in his *Sentiments of a Church of England Man*, used the term to refer collectively to those espousing unbelief. Then, in 1713, Anthony Collins accepted the term in his *Discourse of Free-Thinking*, and from that point, the identification of the term and religious unbelief began to appear in popular discourse, though those opposed to freethinking often included references to any kind of religious heterodoxy, a more common phenomenon than unbelief.

In the eighteenth century, individuals began to identify themselves as freethinkers, and in the last half of the nineteenth century, one could identify a movement of Freethought that included not only individuals but groups that had a reference to Freethought in their names. The leading exponent of freethinking unbelief in America was Robert Green Ingersoll (1833–1899), a popular lecturer, who identified himself as a freethinker. He noted in his 1890 lecture, "Has Freethought a Constructive Side?":

A denial of all orthodox falsehoods—an exposure of all superstitions. This is simply clearing the ground, to the end that seeds of value may be planted. It is necessary, first, to fell the trees, to destroy the poisonous vines, to drive out the wild beasts. Then comes another phase—another kind of work. The Freethinker knows that the universe is natural—that there is no room, even in infinite space, for the miraculous, for the impossible. The Freethinker knows, or feels that he knows, that there is no sovereign of the universe, who, like some petty king or tyrant, delights in showing his authority. He feels that all in the universe are conditioned beings, and that only those are happy who live in accordance with the conditions of happiness, and this fact or truth or philosophy embraces all men and all gods—if there be gods.

By this time, Freethought had become a synonym for ATHEISM, with the added polemic point that religious thinkers were somehow bound by outdated religious doctrines and institutions that hindered their logic and prevented their following the logic of their affirmations.

Among the oldest of Freethought organizations was the Free Inquirers, founded by utopian thinker Robert Dale Owens (1801–1877) in 1828. Several other Free Inquiry associations appeared in the next few years, the most notable being Abner Kneeland's (1774–1844) First Society of Free Enquirers in Boston, Massachusetts. Among the largest was Die Freien Gemeinden, founded by German-speaking Americans in 1859. It developed chapters in a number of urban

centers and remained active through the 1920s.

By the end of the nineteenth century, there were a number of Freethought institutions across the North American continent and Europe and around the world, including the Hindu Free-thought Union (founded in India in 1875), General Free-thought Association (Canada, 1880s), the Brisbane Free-thought Association (Australia, 1888), the Freethought Association (South Africa, 1888), the Deutscher Freidenker Bund (Germany, 1881), and the Union des Libres Penseurs (France, 1904). The International Federation of Freethinkers was founded in Brussels in 1880 and has been known since 1936 as the World Union of Freethinkers (c/o Jean Kaech, P.O. Box 3001 Berne, Switzerland).

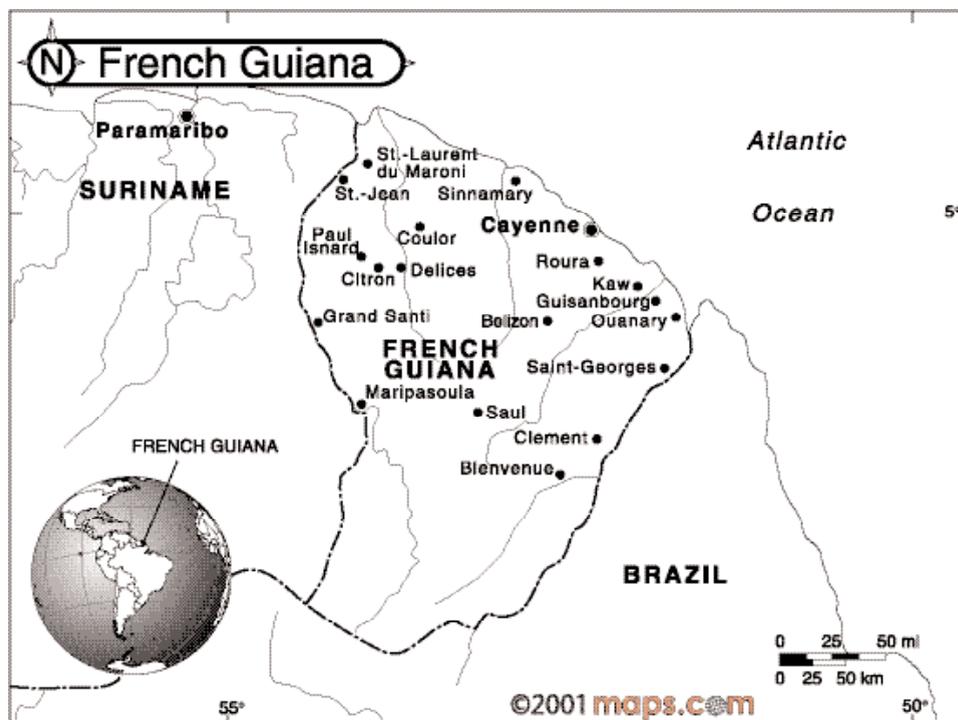
In the twentieth century, atheists, humanists, rationalists, and freethinkers came to see themselves as forming one international community of unbelief, and numerous Freethought organizations have arisen, which are hardly distinguishable from other groups espousing unbelief. Many are members of the INTERNATIONAL HUMANIST AND ETHICAL UNION. Among the oldest and most influential are the Freidenker-Vereinigung der Schweiz (Switzerland), Vapaa-ajattelijain liitto (Finish Freethought Union), Libre Pensée (France, founded in 1848), and De Vrije Gedachte (The Dutch Freethinking Association).

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French Guiana

French Guiana is an overseas department of France located on the Atlantic coast of South America immediately north of Brazil. It is a tropical land, whose capital, Cayenne, is only five degrees from the Equator. The primary people found by the Spanish when they first visited the area were the Caribs, who had displaced earlier residents, the Arawaks. Further inland were other peoples, in-



Status of religions in French Guiana, 2000-2050

Followers	2000			2025	2050
	total	%	rate		
Christians	153,000	84.6	4.37	346,000	473,000
Roman Catholics	145,000	80.0	4.16	320,000	440,000
Protestants	7,000	3.9	3.02	12,500	13,000
Marginal Christians	5,500	3.0	4.93	12,000	15,000
Chinese folk-religionists	6,500	3.6	4.93	16,000	24,000
Spiritists	6,400	3.5	5.94	15,000	22,000
Nonreligious	4,600	2.5	6.87	15,000	27,000
Ethnoreligionists	3,500	1.9	3.36	7,500	10,000
Hindus	2,900	1.6	5.12	7,000	12,000
Muslims	1,600	0.9	4.64	3,600	5,000
Atheists	860	0.5	5.17	1,800	2,300
Baha'is	720	0.4	2.80	1,600	2,300
Neoreligionists	720	0.4	2.80	1,500	2,200
Jews	100	0.1	2.71	220	300
other religionists	110	0.1	3.24	300	500
Total population	181,000	100.0	4.48	416,000	581,000

cluding the Oyampi, Cussaris, and Emerillon. They practiced a variety of related indigenous religions, some of which have survived.

The Spanish and then the French, who occupied the coast in 1604, brought Catholicism with them. The land was disputed territory through the rest of the century and at different times was controlled by the Dutch, the British, and the Portuguese. French control was finally reestablished in 1676. Various efforts to build the colony with French citizens met with mixed results, due to the climate, and even now most of the population reside along the coast and on the nearby islands (one of which was the famous penal colony, Devil's Island).

Catholicism was established in 1636 and became the leading religion soon afterwards. Efforts were made to convert the indigenous population, and most immigrants were

of a Catholic background. The Diocese of Cayenne was erected in 1956. The church was very slow in creating indigenous leadership, and no native Guianan was ordained as a priest until 1971.

Challenges to Catholic hegemony did not really begin until the twentieth century. At the beginning of the century, a member of the CHRISTIAN BROTHERS (the Open Plymouth Brethren) came to Guiana from Barbados to begin work. He was followed by representatives of the SEVENTH-DAY ADVENTIST CHURCH (1940), the JEHOVAH'S WITNESSES (1945), the SOUTHERN BAPTIST CONVENTION (1982), the EVANGELICAL CHURCH OF THE WEST INDIES (ECWI) (1986), the CHURCH OF THE NAZARENE (1988), and the CHURCH OF GOD OF PROPHECY (1991). The ECWI is an association of churches initiated by an American-based Evangelical sending agency, World Team, in the Caribbean.

Also, through the century, numerous people have moved into French Guiana from other lands, especially Brazil, Surinam, and Haiti. There is also a measurable community of Asians, mostly of Chinese and Indian heritage. The massive movement of immigrants into French Guiana has led to the establishment of a variety of different religions, including Afro-Brazilian spirit-possession groups, Spiritism, VOUDOU, Hinduism, and Buddhism. There are a few Muslims, most of Javanese or Lebanese extraction. French immigrants have brought Rosicrucianism, most noticeably members of the ANCIENT AND MYSTICAL ORDER ROSAE CRUCIS (an American-based group that has been quite successful in France).

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French Polynesia

The islands presently grouped together as French Polynesia include some 120 islands of the Society, Gambier, Austral, Marquesas, and Tuamotu archipelagoes. They were inhabited in prehistory by the Polynesians. Spanish explorers visited the Marquesas in 1595, but little attention was paid to them until the discovery of Tahiti in 1767 by the English explorer Samuel Wallis. The islands were then visited by Captain James Cook, and in 1789, Tahiti, the largest island, was the destination from which the H.M.S. *Bounty* had just sailed when the famous mutiny occurred in 1789.

In 1840, the French occupied the island. In 1843, they named it a protectorate and in 1880 designated it a colony, calling it the French Establishments of Oceania. Beginning in 1966, French Polynesia was for a period the site of some very controversial French nuclear tests. Finally in 1984, the

islands were granted local autonomy, the provisions of which were strengthened in 1996 and 1998. France remains in control of the country's military affairs and the currency.

Prior to the coming of Christianity, the residents of the islands worshipped a pantheon of deities headed by a supreme god called Ta'aroa. The other deities were ascribed hegemony over vital areas of island life, such as the sea or the weather. The traditional religion has been all but obliterated by the modern import of Christianity.

An initial effort at evangelization by Roman Catholics in the islands began as early as 1659. A second attempt began in 1772 by some Franciscans from Peru. More permanent efforts were begun in the Gambier Islands in 1831 by French priests. They subsequently found their way to the Marquesas in 1838, Tahiti in 1842, and Tuamotu in 1849. In the decades following World War II, the church experienced significant growth, some attributed to the spread of a devotional movement centered upon the recitation of the rosary. The Living Rosary movement had begun in France under the leadership of Pauline Jaricot (1799–1862). Today, the church is centered on the Archdiocese of Papeete (Tahiti). There is also a diocese headquartered in the Marquesas and serving the northern islands.

In 1797, missionaries of the LONDON MISSIONARY SOCIETY (LMS) arrived in Tahiti, one of their very first missionary targets. A party of eighteen settled on the island (and another eleven went on to Tonga). The group encountered a variety of unexpected problems and by the turn of the century, only seven (five men and two women) remained, the rest having left for Australia and two having been dismissed for marrying local women. Crucial to the success of the mission, in 1815 King Pomare converted and requested to be baptized. He then saw to the building of a large church. At the king's urging, most of the people abandoned their old religion in favor of Christianity. The establishment of French rule and the introduction of Roman Catholic missionaries made the British-based LMS missionary work increasingly difficult, and in 1886 the missionaries turned their work over to representatives of the French Reformed Church's Paris Evangelical Missionary Society, which had already begun separate work on Tahiti.

Status of religions in French Polynesia, 2000–2050

Followers	2000			2025	2050
	total	%	rate		
Christians	207,000	88.0	1.74	279,000	327,000
Protestants	110,000	46.8	2.14	150,000	178,000
Roman Catholics	100,000	42.5	2.32	140,000	165,000
Marginal Christians	25,000	10.6	2.26	35,000	46,000
Chinese folk-religionists	18,400	7.8	2.18	26,000	31,000
Nonreligious	8,300	3.5	3.51	16,000	25,000
Baha'is	700	0.3	3.35	1,500	3,000
Buddhists	340	0.2	1.41	500	800
Ethnoreligionists	220	0.1	1.00	300	400
other religionists	270	0.1	3.05	500	700
Total population	235,000	100.0	1.85	324,000	388,000

In 1963, the mission became autonomous as the *Église Evangélique de Polynésie Française*. The church is a member of the Pacific Conference of Churches and the WORLD COUNCIL OF CHURCHES.

Both the CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS (the Mormons) and the REORGANIZED CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS have started missions. The former arrived first in 1844, and the Mormons have built extensive work, given the special role they have assigned Polynesians in their scheme of salvation. The work begun by Elder Addison Pratt is considered the first Mormon mission to a non-English-speaking area of the world. The French closed the mission in 1852. It was reopened in 1892 and churches built for the remnant of loyal members. A temple was opened in Papeete in 1983. Most recently, the church reported 14,000 members. The Reorganized Church began with a schism in the LDS in the Tuamotu Islands in 1884.

The SEVENTH-DAY ADVENTIST CHURCH began work in 1892, and the JEHOVAH'S WITNESSES in 1932. The Evangelical Church has also been the scene of a number of schisms, among the most interesting being the Mamaia group, founded in the mid-1920s by a man with messianic pretensions and a calling to evict all white people from the islands. There have been several schisms since World War II, most on administrative issues. In 1968, the Chinese members left to found the Polynesian Pentecostal Churches. In 1977, Baptists made their first appearance in the area, with the entrance of the very conservative BAPTIST BIBLE FELLOWSHIP INTERNATIONAL.

Chinese had first arrived in the islands in 1865 and now constitute approximately 6 percent of the population. Although many are Christian, they have also established Buddhist centers. As in other French territories, the ANCIENT AND MYSTICAL ORDER ROSAE CRUCIS is present, and the BAHAI' FAITH has been growing since it arrived in 1955.

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Friends General Conference

The Friends General Conference is the more liberal wing of the FRIENDS movement, the wing that grew out of the ministry of Elias Hicks (1748–1830), an eloquent speaker who moved among American Quakers in the 1820s. He empha-

sized the more subjective side of the Quaker tradition, the reliance on the Inner Light for guidance, and tended to denigrate any outward forms. Among the implications of his approach was the gathering of Quakers for meetings without any prior planning (or programming). Thus those meetings attracted to Hicks messages came to be known as “unprogrammed.” Within the Hicksite faction, a new level of theological diversity became manifest.

Hicks's approach created open controversy in 1823 in the Philadelphia Yearly Meeting (the center of the Quaker community at the time), and over the next four years the controversy became harsher. Then in 1827 the Hicksite faction withdrew from the Philadelphia Meeting, and subsequently similar separations occurred in Friends' communities across the East and Midwest. Within a few years seven Hicksite yearly meetings were formed.

Further organization began after the American Civil War with the formation of a Sunday School Conference in 1868. It facilitated communication among the far-flung unprogrammed congregations, led to several other organizations focused on additional concerns, and culminated in the formation of the Friends General Conference in 1900.

With some 32,000 members, the Friends General Conference is the smallest of the three main Friends denominations, with members confined to North America.

Address:

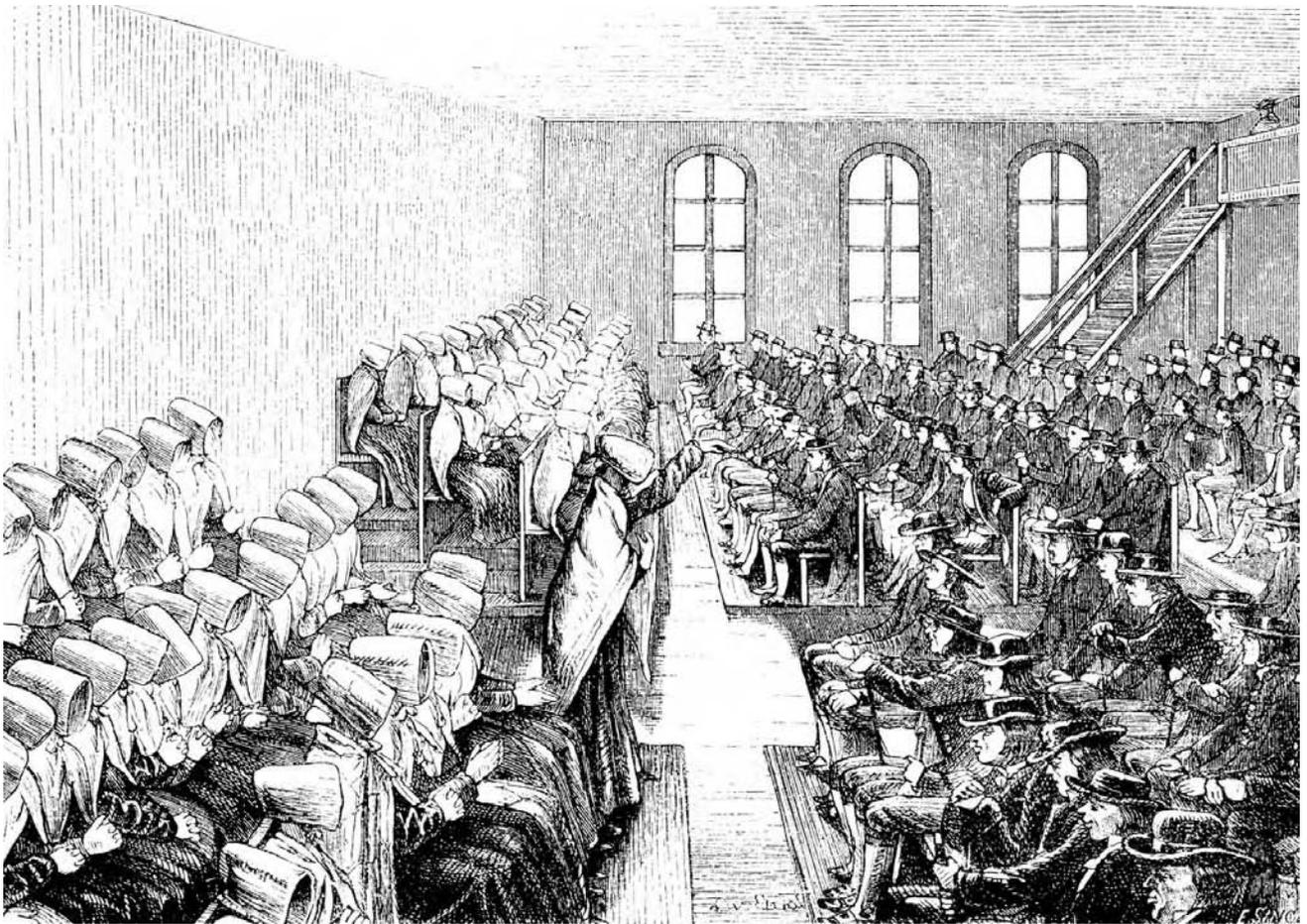
Friends General Conference
1216 Arch St., 2B
Philadelphia, PA 19107
<http://www.fgcquaker.org>

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Friends/Quakers

The Friends movement, commonly known as the Quakers, emerged in seventeenth-century England as the most radical expression of the Puritan movement, the movement that attempted to complete the work of the Reformation in the Church of England by purifying it of non-Biblical elements that had accumulated over the centuries. George Fox (1624–1691), the movement's founder, was a mystic and social activist who began to preach in 1647, during the English Civil War, following his experience of inner illumination. His comments on the social scene drew fire during the years of the Commonwealth (1649–1660), when he was first arrested for his pacifist views.



A nineteenth-century meeting of the Society of Friends (North Wind Picture Archives)

The beginnings of a movement became visible in 1667 when Fox's followers organized a set of monthly (congregations), quarterly (district), and yearly (national) meetings. The Society of Friends was built around Fox's idea that the Bible was not the end of revelation, but that each believer had access to the inner light that provided immediate contact with the living Spirit. Gatherings were centered upon quietly waiting for the Spirit to speak. Bodily movements that appeared in these meetings gave members the popular appellation, Quakers. The messages received and the guidance they offered would then be tested by the teachings and example of Jesus.

Fox taught that Friends should lead simple lives, avoiding the vanities of the world. Members did not wear colorful clothing, wigs, or jewelry. Their language was characterized by their refusal to use "you" when addressing social superiors, as was customary; they addressed everyone with the familiar "thee" and "thou," which further set them apart. They became known for their participation in various social causes, including abolition, prison reform, and most notably, pacifism. Heightened tension over their pacifism regularly arose in times of war.

Persecuted in England, Quakers found a haven in the American colonies when William Penn (1644–1718) founded Pennsylvania and invited his fellow believers to settle there. They first arrived in 1655. Pennsylvania subsequently became a major source of American ideals of freedom of religion.

The Friends remained a small minority group both in England and the United States, and their support for the anti-slavery cause further limited their growth in the American South. However, through the nineteenth and early twentieth century, they spread across North America. As early as 1681 the first General Meeting of Friends was held in New Jersey. It evolved into the General Yearly Meeting of Friends in Philadelphia, East Jersey, and Adjacent Provinces, and as the Philadelphia Yearly Meeting continues as the oldest Quaker association in North America.

During the nineteenth century, several issues split the Friends, and various yearly meetings arose that advocated several distinct perspectives. As the number of yearly meetings proliferated across the United States, various associations of yearly meetings appeared, the most important being the FRIENDS UNITED MEETING, the FRIENDS GEN-

ERAL CONFERENCE, and the EVANGELICAL FRIENDS INTERNATIONAL. Friends have also organized for joint efforts on various social issues through the FRIENDS WORLD COMMITTEE FOR CONSULTATION (FWCC). The movement began to spread in the late nineteenth century as Friends participated in the global Protestant missionary movement, and yearly meetings are now found on every continent. Their greatest success was in Kenya, where the EAST AFRICA YEARLY MEETING OF FRIENDS became the largest Quaker association in the world.

The organizational center of the Society of Friends remains in England, where the FWCC and the London Yearly Meeting are headquartered.

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Friends United Meeting

Formed in 1902, the Friends United Meeting brings together the primary elements of the Friends or Quaker movement in the United States, which dates to the colonial era. The Friends movement developed around relatively small autonomous associations of congregations in a particular area, and by this means the movement spread across the United States during the nineteenth century and funded missionaries in Africa and Latin America. The Friends United Meeting has brought together one set of these yearly meetings (as the congregational associations are called).

The United Meeting traces its origins to the earlier arrival of Quakers in the American colonies in the 1650s. As in England, most colonists did not welcome them. The Congregationalists in New England saw them as disturbers of the peace, whose presence distracted from the religious uniformity they hoped to build. Quakers found a haven in the religiously free Rhode Island, and there they organized the first congregation (quarterly meeting). The real strength of the movement, however, was in Pennsylvania, where William Penn (1644–1718), a wealthy Quaker, created a colony, in large part to provide a refuge for Quakers and others who were suffering from religious persecution both in England and on the European continent. The first organization of Quakers above the congregational level, the Gen-

eral Meeting of Friends, gathered in 1681 in Burlington, New Jersey. It became the seed from which the Philadelphia Yearly Meeting eventually grew.

The Friends movement developed on the radical fringe of the Puritan movement. While accepting a basic Protestant belief structure, including belief in the fatherhood of God, the lordship of Jesus Christ, salvation by faith, and the priesthood of all believers, Friends have tended to withdraw from participation in the state and are confirmed pacifists. As various times, their refusal to participate in wars has earned them the contempt of neighbors, which they have countered with a strong emphasis on social service. The Friends have also dropped the practice of water baptism, interpreting the one baptism referred to in Ephesians 4:4–5 as a baptism of the spirit.

Friends have been known for their unique worship services based upon their understanding of the guidance of the Inner Light. They were known to sit in silence, waiting for the Holy Spirit to move in the hearts of those who had gathered. This emphasis made then the subject of two very different trends in the early nineteenth century. In the 1820s, many Friends were attracted to the teachings of Elias Hicks, who placed total reliance on the Inner Light and advocated an approach to worship that included no preplanning. Those meetings that accepted his idea became known as “unprogrammed” meetings. The Hicksite Friends now form the FRIENDS GENERAL CONFERENCE. Another group of Friends were attracted to the Holiness teachings of Methodist John Wesley, as delivered by Joseph John Gurney. Most of those yearly meetings affected by the Holiness teachings are now gathered in the EVANGELICAL FRIENDS INTERNATIONAL.

Those meetings that rejected both the approach of Elias Hicks and that of J. J. Gurney continued as the largest faction of the movement. In the 1880s, efforts to bring the yearly meetings into a closer relationship were initiated. Conferences were held every five years through the last decades of the century, and in 1902 a loose association, called appropriately the Five Years Meeting, came into existence. The Five Years Meeting evolved into the Friends United Meeting in 1965. At the end of the 1990s, it included twenty-seven yearly meetings. The yearly meetings cover the United States, but two-thirds of the 150,000 members are now found outside the United States, in the yearly meetings in Cuba, Africa, Jamaica, Mexico, and Israel.

Administratively, the work of the Friends United Meeting is carried out through the General Board. The Department of World Ministries relates American Friends to the associated meetings overseas. The Meeting is a member of both the National Council of Churches of Christ in the U.S.A. and the WORLD COUNCIL OF CHURCHES and cooperates fully with the FRIENDS WORLD COMMITTEE FOR CONSULTATION.

Address:

Friends United Meeting
101 Quaker Hill Dr.
Richmond Hill, IN 47374
<http://www.fum.org>

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Friends World Committee for Consultation

The Friends World Committee for Consultation (FWCC) was the major product of the Second World Conference of Friends (Quakers) that was held at Swarthmore, Pennsylvania, in 1937. It expressed the desire for greater unity among Quakers, who had been split by doctrinal differences in the nineteenth century but had found a new sense of unity in their peace witness as a result of World War I. Also, by the 1930s, after several centuries as primarily a movement in England and North America, the Friends had become a worldwide movement. The initial work of the committee was somewhat inhibited by the outbreak of World War II soon after its founding.

FWCC rebounded after the war and in 1952 organized the next World Conference, which was held in Oxford, England, in 1952. Since that time it has worked on its multifaceted program of assisting Friends to transcend their doc-

trinal differences, coordinating various social programs, representing Friends in different ecumenical settings, and providing a united voice for Quaker witness on social issues, especially issues related to peace and social justice. Most of the yearly (district and national) meetings around the world are affiliated to the committee.

The committee is divided into four sections—Africa, the Americas, Asia and the West Pacific, and Europe and the Middle East. The committee holds a large international meeting every three years. An Interim Committee and a staff headed by the executive secretary carry on the work of the committee between the triennial gatherings. The committee sees as one of its essential functions the maintenance of communication between Friends worldwide, many of whom live as small minorities within their own countries, and providing a sense of the global nature of their work and witness.

There are some seventy related yearly meetings, and several hundred thousand Friends worldwide.

Address:

Friends World Committee for Consultation
4 Byng Pl.
London WC1E 7JH
United Kingdom
<http://www.quaker.org/fwcc/FWCC.html>

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Gabon

Gabon, on the Atlantic coast of Africa between the Congo and Equatorial Guinea, has been an inhabited area for several thousand years, but in the sixteenth century it was invaded by the Myene and in the next century by the Fang people. The majority of the population were from various Bantu groups, but the Fang became the dominating force. Europeans had begun to visit the area in 1472 (the Portuguese), and sailors from various nations continued to land on the coast to collect slaves and ivory. The Myene and Fang cooperated with the Europeans in these endeavors. In the middle of the nineteenth century, as the slave trade was winding down, Libreville was founded as a city for freed slaves.

The French, who controlled Gabon for many years, had little interest in exploiting its resources and used it primarily as a conduit to more interesting parts of Africa. Only in the late twentieth century has it become valuable for its uranium and oil deposits. The country made a rather peaceful transition to independence in 1960.

The many different peoples had a variety of traditional religions, most of which have been replaced by Christianity. The veneration of ancestors was a common theme among them. There were also various secret societies, the most important being the BWITI, a male group dedicated to the remembrance of the great ancestors. It developed quite strongly among the Fang and more recently began to admit females to initiation. Members consume a root that possesses psychedelic properties. The eboga root is used in initiation ceremonies in place of water baptism. Bwiti emerged in the late nineteenth century. Suppressed during the colonial era, it developed a branch that incorporated Christian elements and was then legalized in 1970. The Bwiti is now the third largest religious group in Gabon.

Christianity was introduced to Gabon by Capuchin missionaries who arrived from Italy in the 1600s. However, they were expelled by the Portuguese in 1777. In the nineteenth



Status of religions in Gabon, 2000-2050

Followers	2000			2025	2050
	total	%	rate		
Christians	1,111,000	90.6	2.71	1,776,000	2,378,000
Roman Catholics	745,000	60.8	2.62	1,180,000	1,550,000
Protestants	233,000	19.0	2.87	400,000	600,000
Independents	180,000	14.7	3.15	320,000	470,000
Muslims	56,700	4.6	3.55	110,000	170,000
Ethnoreligionists	37,700	3.1	1.98	50,000	60,000
Nonreligious	13,000	1.1	6.35	30,000	50,000
Neoreligionists	6,000	0.5	2.19	11,000	18,000
Atheists	780	0.1	2.68	1,500	3,000
Baha'is	400	0.0	0.12	1,000	1,800
other religionists	720	0.1	1.90	1,600	3,000
Total population	1,226,000	100.0	2.75	1,981,000	2,682,000

century the Congregation of the Sacred Heart of Mary and the HOLY GHOST FATHERS became the backbone of the ROMAN CATHOLIC CHURCH presence in the region. Libreville became the center of church activity in the 1850s, and the Vicariate Apostolic of Senegambia and the Two Guineas was established, with the vicar residing in Gabon. In 1863, the area was divided into several vicariates and the Vicariate of Libreville was created. In 1958, Libreville was elevated to archdiocesan status and a new Diocese of Mouila created. A third diocese was set apart in 1969.

The EVANGELICAL CHURCH OF GABON had its beginnings when missionaries from the American Board of Commissioners for Foreign Missions arrive in 1842. They turned

their work over to American Presbyterians in 1870, who in turn gave way to the Paris Mission (Reformed Church of France) in 1892. The Gabon Mission became independent in 1961. In 1934, the Paris Mission encouraged the Christian and Missionary Alliance to begin work in the southern half of the country, their mission maturing as the Evangelical Church of South Gabon.

The Roman Catholic Church remains the largest church in the country, claiming upwards of 60 percent of the population. Besides the two larger Protestant churches, there are a few smaller groups, including the JEHOVAH'S WITNESSES, the KIMBANGUIST CHURCH (which arrived from the Congo in the 1950s), and the indigenous Evangelical Church of Pentecost.

There is a small Muslim community, most of whom follow the Sunni Maliki school. The community received a boost in 1973, when Albert Bongo, who had become president of Gabon in 1967, announced that he had converted to Islam. The BAHAI FAITH entered the country in the years after World War II. As is common in most former French colonies, there are several lodges of the ANCIENT AND MYSTICAL ORDER ROSAE CRUCIS.

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Gambia

Gambia is a small African nation that exists along the Gambia River, which flows into the center of Senegal. Gambia is surrounded by Senegal on three side, the Atlantic Ocean forming its western border. The largest group of Gambia's citizens consists of the Mandingo people, who moved into the area in the fifteenth century. They shared power along the river with the kingdom of

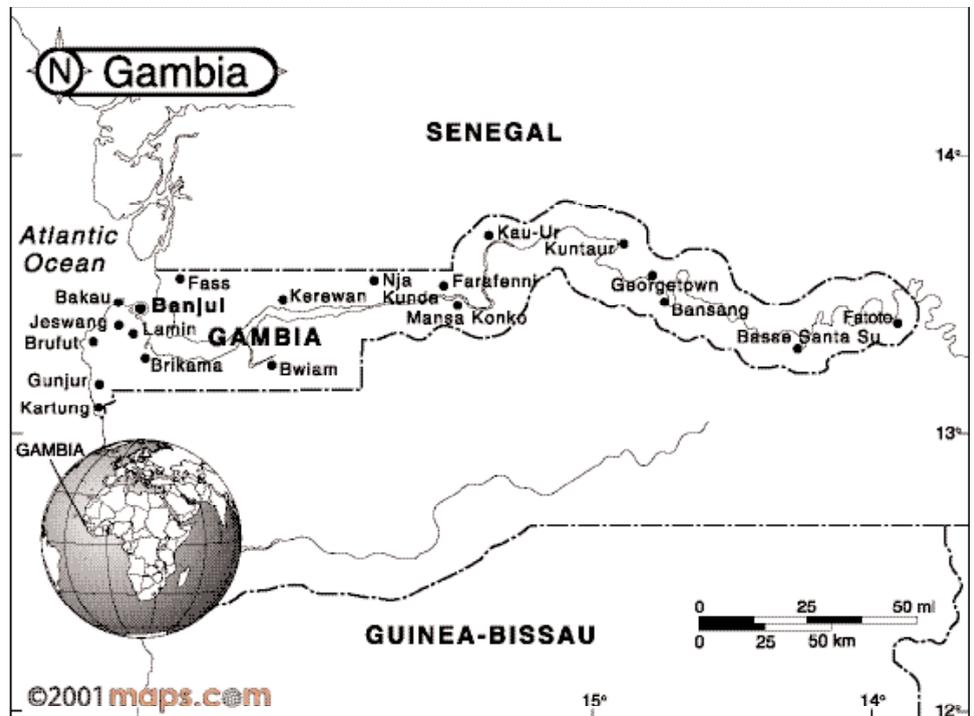
Mali. The Portuguese arrived in 1455, and their presence caused a significant amount of the economic life to shift toward the ocean.

In 1618, the British purchased Gambia from Portugal and thus established Great Britain's initial foothold in western Africa. The British worked the river and established a system of gathering slaves for transport to its colonies in North America and the Caribbean. The British saw the area primarily as a source for slaves, and neither the government nor the British churches saw it as an area for missionary work. Meanwhile, beginning in the early nineteenth century, Islam became the dominant religion in the country.

After the end of the slave trade, Gambia lost its economic importance to Great Britain and was transformed primarily into an irritant for France who controlled Senegal. In 1889, the French and British reached an agreement that set the present border between Gambia and Senegal. Gambia be-

Status of religions in the Gambia, 2000-2050

Followers	2000			2025	2050
	total	%	rate		
Muslims	1,134,000	86.8	3.67	1,916,000	2,478,000
Ethnoreligionists	102,000	7.8	2.29	120,000	129,000
Christians	50,500	3.9	3.29	82,000	108,000
Roman Catholics	31,200	2.4	3.38	50,000	65,000
Independents	9,000	0.7	3.74	18,000	25,000
Protestants	3,700	0.3	3.12	5,000	6,000
Baha'is	10,800	0.8	6.40	17,000	28,000
Nonreligious	8,100	0.6	4.29	15,500	30,000
Hindus	210	0.0	4.19	400	800
Total population	1,305,000	100.0	3.56	2,151,000	2,773,000





The Pipeline Mosque in Gambia (J. Short/TRIP)

came autonomous in 1963 and in 1965 became an independent nation in the British Commonwealth.

Although some traditional religion remains in Gambia, the great majority of the people became Muslim (Sunni MALIKITE SCHOOL OF ISLAM) in the nineteenth century. Both the Tariq and the MURIDIYYA Sufi Brotherhoods are also present, having come into the country from Senegal. In 1960, the AHMADIYYA MOVEMENT IN ISLAM also established a small presence. The BAHÁ'Í FAITH began a growth phase in the 1960s.

It was not until 1816 that an Anglican chaplain made his way to Gambia. Later missionaries from the SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS established a small mission. The CHURCH OF ENGLAND's work was incorporated into the Diocese of Gambia, which in 1951 became part of the CHURCH OF THE PROVINCE OF WEST AFRICA. Representatives of the METHODIST CHURCH came in 1821, and Gambia became a launching pad for Methodism's expansion throughout West Africa. The first permanent mission of the ROMAN CATHOLIC CHURCH was established in 1849. There is now a Catholic diocese, established in 1957, whose bishop resides at Banjul. Many of the priests are HOLY GHOST FATHERS from Ireland.

These three churches dominated the Christian community through the mid-1950s. Together they constituted the Christian Council of Gabon, which in turn is affiliated with the WORLD COUNCIL OF CHURCHES. However, beginning with the World Evangelical Crusade (now WEC International), which entered the country in 1957, several Evangelical organizations have begun a new missionary effort. The primary effort has come from the Association of Baptists for World Evangelism, an American-based Evangelical missionary-sending organization that began sending missionaries in 1979. The first missionary couple, Mel Pittman and Ruby Pittman, were the vanguard heralding the arrival of what had become by the end of the twentieth century a team of seventeen. The SOUTHERN BAPTIST CONVENTION opened a mission in 1982.

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Gardnerian Wicca

528

In its narrower sense, *Gardnerian Wicca* refers to one initiatory lineage within contemporary pagan Witchcraft whose members can trace a line of their initiators back to Gerald Brosseau Gardner (1884–1964). In a wider sense, the term is sometimes used to refer to many forms of the new religion of Wicca (the only modern religion born in Britain) that share elements of the strictly defined Gardnerian tradition. (*Tradition* in Wicca can be loosely compared to *denomination* in Protestant Christianity.)

Gardner himself was born in a suburb of Liverpool, where his father was a partner in a prosperous firm of timber importers. He had little formal education; due to acute asthma, he was often sent on sea voyages to warmer Mediterranean climates with his nurse-governess. When he was sixteen, his governess married a tea plantation owner in Ceylon (now Sri Lanka, at that time a British colony). He worked two years for the couple and then took a managerial job on another plantation. During his early adult years he also became a Freemason. He later managed rubber plantations in Borneo and Malaysia, and after contracting malaria, took employment with the colonial government inspecting rubber plantations and overseeing the legal opium trade. He retired in 1936 and returned with his English wife, Donna, to live on the south coast of England at Highcliffe near Bournemouth. During his years of contact with South Asian cultures he had become intensely interested in such ideas as reincarnation, shamanism, and magic.

In 1939, Gardner claims to have met a handful of surviving British witches, been initiated, and been given permission to write about the Craft, first as fiction (*High Magic's Aid*) and then as nonfiction (*Witchcraft Today*). Some historians of the pagan revival, such as Aidan Kelly and Ronald Hutton, question whether any such coven actually existed or whether Gardner and some friends themselves created it. Philip Heselton, on the other hand, argues in his book *Wiccan Roots* that the coven did exist and suggests who its members in fact were. Regardless of its origins, Gardnerian Wicca enjoyed steady growth throughout the 1950s and 1960s, aided by books and interviews that caused interested people to seek out Gardner and his coveners.

Gardnerian Wicca spread to North America both through Gardner's books and in the persons of Raymond Buckland (b. 1934) and Rosemary Buckland, an English couple who came to Long Island in the early 1960s. By then the American science fiction writer Margaret St. Clair (1911–1995) had already absorbed Gardner's *Witchcraft Today* and included many of its elements in her 1963 novel *Sign of the Labrys*. Most American and Canadian Gardnerian witches (in the stricter sense) trace their lineage to the Bucklands, although Raymond Buckland, a frequent writer on Wicca, in the 1970s downplayed the importance of such lineage, going so far as to start his own from-scratch tradition, Seax Wicca (Saxon Witchcraft).

Gardnerian Wiccans regard Wicca as an initiatory mystery religion, not a mass movement, and tend to adopt elitist attitudes towards other more public forms of Wicca. There are three degrees of initiation, the first making one a priest or priestess and the second conferring the right to teach the Craft. The third qualifies one to form one's own coven, although sometimes second-degree witches may also do so. Ideally, a coven would have a high priestess (Witch Queen) and high priest (Magus), both of the third degree, and no more than thirteen members. Gardnerian covens tend to be hierarchical, with leaders ritually addressed as "Lady" or "Lord." Third-degree initiates gain greater prestige based on the number of covens that have "hived off" from theirs. Each coven is autonomous, although persons judged to have broken their initiatory oaths may be shunned by members of other covens.

The ritual year is based upon a series of eight "sabbats," at the solstices, equinoxes, and the four cross-quarter days half way between the solstices and equinoxes, plus "esbats," or magic-working and coven-business sessions that may be held at the full moon. All Gardnerian Wiccans are expected to copy their teachers's "Book of Shadows," a collection of core ritual scripts, chants, and other material, to which the student may later add. The eight seasonal rituals are not changed, however, as part of a deliberate effort to continue a shared current of energy that each generation adds to a form of "group soul." Followers believe that they will reincarnate in circumstances permitting them to rejoin their coveners in their next lives. Gardnerian covens emphasize the "drawing down" or "carrying" of their deities, a form of trance-possession similar to that found in VODOU and CANDOMBLÉ. Among contemporary Wiccans, they have made this a hallmark of their practice.

Initiates themselves estimate that there are approximately 220–230 covens, with a total of about 3,600 initiated Gardnerian-lineage witches in North America. In another sense—that popularized by historian of religion Aidan Kelly—most Wicca is Gardnerian, if it includes those elements that do not seem to have been part of English Witchcraft before Gerald Gardner's writings were published: an asexual Godhead manifesting as a God and Goddess, ritual leadership primarily or ideally female, seasonal and lunar rituals performed within a magic circle with elemental guardians invoked at each cardinal direction, a belief in reincarnation, and the idea that Wicca is a revived ancient religion with its own theology, not merely a loose collection of magical practices. Although none of these characteristics are unique to contemporary Wicca, collectively they go a long way toward defining it. The widespread influence of Gardner's and his followers' writings (especially the writings of Doreen Valiente [1922–1999], who served as Gardner's high priestess in the 1950s and authored several books of her own) have exercised a magnetic influence on other forms of witchcraft and caused them to align with this broadly Gardnerian model.

A variety of Gardnerians have developed a presence on the Internet, and it is possibly the best avenue for contact, as they have no central or authorized spokesperson. One access point is the Gardnerian Tradition Web Ring, which may be reached at <http://members.tripod.com/~Moonpfyr/web/indexring.html>. A list of Gardnerian contacts is posted at <http://www.wicca.drak.net/gardnerian/gardcont.html>.

Chas S. Clifton

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Garífuna Religion

The ethnic group known as the Garífuna, or Black Caribs, live today in Central America, the Caribbean, and various cities in the United States, Canada, and England (a total population of about 100,000–150,000) and can be distinguished by their unique cultural patterns: language, religion, crafts, music, dance, and lifestyle.

The history of the Garífuna (cassava-eating people) begins on the island of St. Vincent in the eastern Caribbean, which was originally inhabited by a mixture of Carib and Arawak tribes (linguistically Maipuran and Arawakan, or Island Carib) from mainland South America prior to the period of Spanish colonization that began in 1492. Soon after their initial contact with Europeans, the Island Caribs began to absorb individual Europeans (from Spain, France, and England) and West Africans (mainly from shipwrecked Spanish slave ships) by means of capture or rescue. By 1700, a new ethnic group emerged on St. Vincent that was racially and culturally distinct from that of the Island Caribs: the Garífuna.

In terms of their language and cultural patterns, the Garífuna are an Afro-Amerindian people (called Zambos by the Spanish) who have blended various traits of their ancestors to create a unique social system with a strong emphasis on music, dance, and story-telling and with its own unique brand of religion, which consists of a mixture of In-

dian, African, and Catholic beliefs. Another distinction is that the Garífuna are matrifocal, which means that the women are the center of the household and that people trace their bloodlines through their mother's family.

In November of 1997, the Garífuna celebrated the two hundredth anniversary of their arrival on the shores of Central America, after being forcibly removed by the British from the island of St. Vincent in 1797. After conquering many of the Spanish-held islands in the Caribbean, the British decided to take control of the French-held island of St. Vincent during the 1770s. By 1783, the British had dominated the French inhabitants and their slaves and attempted to subjugate about 7,000–8,000 Garífunas. However, many Garífunas were killed in battles with the British or died from European diseases during this period. During 1795–1797, the British hunted down, killed, or captured the remaining Garífuna population, destroyed their homes, and deported on eight or nine ships about 2,250 survivors to the island of Roatan in the Bay Islands, off the coast of Honduras. However, the Garífuna leaders considered Roatan to be unsuitable for such a large population and requested help from the Spanish authorities at Trujillo, on the mainland of Honduras. By the end of September 1797, about 1,700 Garífuna had been resettled near Trujillo by the Spanish, who hoped that the Garífuna would provide them with needed manpower for the development of farming communities on the north coast of Honduras.

By 1900, the Garífuna had established their own settlements along the Caribbean coast of Central America, predominantly in Honduras, Guatemala, and Belize (known at that time as British Honduras), but also at Sandy Bay in Nicaragua. The principal settlements were at Stann Creek and Punta Gorda in Belize; Livingston, near Puerto Barrios, in Guatemala; and at scores of locations along the northern coast of Honduras, near the major cities of Puerto Cortés, Tela, La Ceiba, and Trujillo. In 1974, it was estimated that the Garífuna population in Honduras was about 60,900, with about 10,600 in Belize, 5,500 in Guatemala, and 800 in Nicaragua. With few exceptions, most of these settlements were located within 200 yards of the sea, near river mouths, freshwater lagoons, and protected bays. Also during the 1970s, thousands of Garífuna were reported to have migrated to U.S. cities (New York, Boston, New Orleans, and Los Angeles), where the men typically served in the U.S. merchant fleet. More recently, Garífuna families have been reported in port cities of Canada and Great Britain.

Soon after their arrival in Central America in 1797, the Garífuna were considered by the Spanish and British settlers to be “devil-worshippers, polygamists and speakers of a secret language,” which strengthened the Garífunas’s resolve to live apart in their own settlements, maintain their independence, and preserve their culture. Garífuna songs and dances display a wide range of subject matter; for example, there are work songs, social dances, and ancestral

ceremonies centered on traditions. One of the most popular dances is called “La Punta,” which is performed at wakes, holidays, parties, and other social events. Some of these traditional dances and ceremonies have to do with the Garífunas’s respect for the dead: the Amuyadahani (bathing the spirit of the dead), the Chuga (feeding the dead), and the Dugu (the feasting of the dead).

The Garífunas perform these religious rites and ceremonies because, like many Amerindian and African societies, they believe that the spirits of their dead ancestors, which are both good and evil and have a direct impact on the lives of people in the living world, must be respected, worshipped, and appeased. This religious tradition bears some resemblance to SPIRITISM.

Although some Garífunas adopted Catholicism on the island of St. Vincent during the French occupation or after arriving on the Spanish-controlled mainland of Central America, this was rather a “political decision” than an authentic conversion to Christianity. After migrating to the south coast of Belize and establishing permanent settlements, some Garífunas accepted the presence of Anglican, Methodist, and Baptist missionaries in their villages and eventually the establishment of English-speaking Protestant churches and schools, beginning in the early 1800s. Later, the Seventh-day Adventists and the Church of the Nazarene developed churches and schools in Garífunas villages in Belize. In Honduras, there are a few Baptist churches among the Garífunas, near Tela.

However, the core of Garífunas culture consists of their traditional Afro-Amerindian rites and rituals, which are practiced in every Garífunas settlement, and the *buwiye* (shaman [male or female]), is the direct psychological link between the ancestors and the souls of the living. An important part of their religious ceremonies involves the use of songs, drinking, and dance, accompanied by drums and other musical instruments, a combination that sometimes induces a trance-like state of consciousness (called “spirit-possession”) during which time a person is believed to enter the spirit world and communicate with the ancestors, according to practitioners. These ceremonies, which are similar in some respects to VODOU, SANTERÍA, and obeah practices in Haiti, Cuba and Puerto Rico, and Jamaica, respectively, are used to mourn the dead, heal the sick, protect family members from harm, do harm to one’s enemies, discern the future, assure good fishing and harvests, find a mate, help the dead achieve peace and happiness in the next world, appease alienated spirits, and so on. Rum is often administered ritually to begin a ceremony or induce a trance; it is thrown out of the doors and windows to attract the spirits; it is sprinkled upon the dancers, drummers, and the possessed to cool and soothe; it is used to cure those seeking relief from physical and psychological ills; and it is used to anoint the sacred table at the end of the ceremony. Food, flowers, and candles are normally used in these ceremonies

as well, but there is no mention of animal sacrifices being used as in Vodou, Santería, and obeah rituals. Although many Garífunas today speak Creole English and/or Spanish, most continue to use their traditional language, which is a unique blend of Arawak, Carib, French, Yuroba, Bantu, and Swahili.

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Gaudiya Math

The Gaudiya Math family of institutions represents the most visible form of VAISHNAVISM, the worship of Vishnu, in the world outside of India and, increasingly, within India itself. It traces its origins to the life of Chaitanya Mahaprabhu (1486–1533), the great saint and ecstatic of Bengal, whom Gaudiya Math followers hold to be an incarnation of Krishna (Vishnu’s avatar) himself.

Like many modern Indian religious movements, the Gaudiya Math had its birth in the reforming period of the nineteenth century, when its spiritual father, Kedarnath Datta Bhaktivinoda (1838–1914), commonly known as Bhaktivinoda Thakur, undertook to reveal the theological depth of the form of Vaishnavism taught by Chaitanya. Bhaktivinoda’s son, Bhaktisiddhanta Saraswati (1869–1936), was the actual founder of the Gaudiya Math in 1918, creating a modern institution to promote Vaishnavism. In so doing, he made a number of radical changes in the external forms of the religion, which can be summarized as (1) a new attitude to social organization, known as *daiva Var-nashram*, which rejects all hereditary spiritual rights; (2) a more intellectually based religious life, rejecting the quietist and mystical approaches that predominated in traditional Vaishnava circles; and (3) a strict moralism, fundamentally rejecting abuses that had grown out of antinomian elements in the tradition.

The evangelical fervor that Siddhanta Saraswati brought to his preaching resulted in the establishment of sixty-four branches of his *math* (monastery) before he died in 1936. His conviction of the depth of the Vaishnava tradition in-

spired him to send disciples to England and Germany to spread the teachings, though with limited results. He left behind him a large number of highly committed and learned disciples, many of them *sannyasi* (in the renounced order of life). His succession was troubled, however, and a first schism took place in 1943, when Bhakti Vilasa Tirtha rejected the leadership of Bhakti Prasad Puri and became *acharya* (teacher) of the Chaitanya Math. Puri Maharaj's organization is now officially known as the Gaudiya Mission. Other disciples of Siddhanta Saraswati became disillusioned with the leadership of both these acharyas and left to form their own independent institutions in the 1940s and 1950s. Most prominent amongst these sannyasis were: Bhakti Rakshak Sridhar, Bhakti Dayita Madhava, Bhakti Prajnan Keshava, Bhakti Hriday Bon, Bhakti Saranga Goswami, and Bhakti Kusum Madhusudan. Most of these acharyas established separate branches in Calcutta and Nabadwip-Mayapur (the birthplace of Chaitanya Mahaprabhu) and generally had a stronghold in some regions of West Bengal, Assam, or Orissa. Some of them also established branches in other parts of India, such as Delhi, Bombay, and Chandigarh, where they often served a predominantly Bengali clientele. A. C. Bhaktivedanta Swami (1896–1977), who started the INTERNATIONAL SOCIETY FOR KRISHNA CONSCIOUSNESS (ISKCON), was a relative latecomer and founded his society in 1967 in the United States (after an earlier, failed attempt to form another institution, the League of Devotees, in Jhansi in 1953).

Although these various Gaudiya Maths had differing degrees of success in India prior to the spreading of the Hare Krishna movement internationally, ISKCON's unprecedented accomplishments around the world had undeniable repercussions on its relatives. In the early stages, the relationship of ISKCON to the Gaudiya Maths was problematic, due to Bhaktivedanta Swami's having been something of an outsider in his spiritual master's original movement. However, Bhaktivedanta Swami had strong friendships with two prominent sannyasi god-brothers, Bhakti Rakshak Sridhar (1895–1983), founder of the Chaitanya Saraswata Math, and Bhakti Prajnan Keshava (1898–1968), founder of the Gaudiya Vedanta Samiti. These relations were renewed following his return to India with his disciples from the Americas and Europe, and after his death in 1977, many of those disciples went to seek instruction in the Gaudiya Vaishnava religious tradition from Sridhar and Bhaktivedanta Narayan, one of Keshava's most prominent disciples. Another senior disciple of Siddhanta Saraswati, Bhakti Promode Puri (1899–2000), became a source of attraction to Westerners interested in the more authentic Gaudiya Math culture. Puri Maharaj became the first president of the World Vaishnava Association in 1994.

Sridhar's successor Bhakti Sundar Govinda (b. 1929; a Bengali) continues to travel all over the world and make disciples. Some of Sridhar's Western disciples have also

known considerable success, particularly Bhakti Aloka Paramadvaiti (b. 1953), a Swiss national and disciple of Bhaktivedanta Swami, who founded his own organization, VRINDA, which now has more than a hundred centers, most prominently in South America. Paramadvaiti has also been the driving force in reviving the WORLD VAISHNAVA ASSOCIATION (Visva Vaishnava Raja Sabha), an attempt to coordinate the activities of the disparate Gaudiya Maths. This project has met with limited success, and there are few joint projects by the various institutions, though, with the significant exception of ISKCON, most are members.

Another prominent Western disciple of Bhaktivedanta Swami who accepted Sridhar as *siksha guru* (teacher) and formed an independent society is Swami Bhaktivedanta Tripurari. The Gaudiya Vaishnava Society's northern California monastery, Audarya, is its only math. Swami Tripurari has concentrated on making a literary contribution rather than on establishing maths and making disciples. His writing focuses on presenting esoteric Gaudiya Vaishnava doctrines in contemporary language. He has also successfully established an Internet congregation that transcends sectarian boundaries and serves the entire international Gaudiya Vaishnava community.

The above-mentioned Bhaktivedanta Narayan (Gaudiya Vedanta Samiti), who performed the funeral rites (*samadhi*) for Bhaktivedanta Swami, is the most charismatic force in the Gaudiya Vaishnava world today and has attracted the largest number of disciples outside of India, with followers on every continent and a strong publishing program in several languages. Narayan has his principal center in Mathura, India.

Bhakti Ballabh Tirtha, the current acharya of the Chaitanya Gaudiya Math, has also been particularly active worldwide and has disciples in the United States, England, and Russia, but this math's principal strength is in Assam. Bhakti Promode Puri (Gopinath Gaudiya Math) also has a following in Russia.

Doctrinally, there is not much to distinguish the Gaudiya Math from ISKCON. The principal differences are in form—the Gaudiya Math has not been overly influenced by Western elements. ISKCON has generally been suspicious of the Gaudiya Math's learning and charisma.

The Gaudiya Math has generally taken a more traditional form in India, with a single acharya generally inheriting the institution from his predecessor. The ritual of the Gaudiya Math is fairly standard throughout all the institutions, with few of the individual leaders leaving much of an individual mark. They pride themselves on fidelity to the traditions established by Siddhanta Saraswati. Though different Gaudiya Math institutions have branches throughout India, the Bengali language predominates as the language of hymns (*kirtan*), which are, as in traditional Bengali Vaishnavism, an important means of communicating doctrine. This is in contrast with ISKCON, which concentrates on

chanting the Hare Krishna mantra rather than using the Bengali-language hymnal of Bhaktivinoda Thakur. No hymn tradition has been established in any other languages than Bengali, Sanskrit, and to a much lesser extent, Hindi. Liturgically, the Gaudiya Math tends to be little influenced by India's different vernacular Vaishnava traditions.

Also worth mentioning here is "Jagat Guru" Siddha Svarupananda, the somewhat idiosyncratic founder of the Chaitanya Mission based in Hawaii. A disciple of A. C. Bhaktivedanta Swami, he is perhaps the most Westernized of all representatives of this tradition, with a less intensely scholastic approach to spiritual life. He has opened centers in Poland and other eastern European countries, as well as in the Philippines, Australia, and New Zealand, and is a founding member of the World Vaishnava Association.

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Gedatsu Kai

Gedatsu Kai is a Japanese new religion founded by Okano Seiken (1881–1949) in Tokyo in 1929. After founding Gedatsu Kai, Okano was ordained at Daigoji (Shingon Buddhism) in 1931. For a time Gedatsu Kai received legal recognition as a subsidiary organization of Shingon Buddhism, and it was then called Shugendō Gedatsu Kyōkai, but with the end of World War II, it withdrew from the Shingon organization.

According to Gedatsu Kai, humans desire wealth, fame, sex, food, and other necessities, but they run into trouble whenever the search for these five (necessary for survival) becomes redirected to mere satisfaction for the individual. They then fall into life's tragedies—ignorance of karmic law, hereditary problems, and selfish thoughts. The object of religion is to move from the problems and resultant suffering to a state of enlightenment that will include calm resignation and complete peace of mind. Gedatsu Kai offers a method of attaining enlightenment (*gedatsu*) through developing wisdom, purifying the emotions, and improving willpower.

Gedatsu Kai, literally "the association of deliverance," reveres the Kami Tenjinchigi (the source of all being) and the Buddha Gochi Nyorai (a name borrowed from esoteric Buddhism). Hannya Shingyō is the most recited sutra in Gedatsu Kai. Ongohō Shugyō, which has to do with possession and meditation, is one of its main exercises. When performing Ongohō Shugyō, members kneel before a *kami* (Buddha altar) holding a special spiritual card between their hands and meditate. Spirits light on the card and present requests for purifying ritual and give warnings. The messages are interpreted, not by the person engaged in Ongohō Shugyō, but by a mediator posted alongside. Another ceremony of importance in Gedatsu Kai is the Amacha Kuyō ritual, in which members pour sweet tea on cards inscribed with the name of ancestral or other spirits, in the belief that the ceremony purifies suffering spirits. Amacha Kuyō is performed morning and evening before the home altar.

The current leader of Gedatsu Kai is Okano Seihō. In 2000, it reported 193,856 members. Most reside in Japan, but centers are now scattered around the Pacific basin and in Europe, carried by members who have participated in the Japanese global diaspora. The headquarters is in Tokyo, but there is a "holy land" in the city of Kitamoto, Saitama Prefecture. In the United States, the center of Gedatsu worship is the Goreichi Spiritual Sanctuary at Mayhew, California. This shrine is seen as the resting place of all spirits and as housing the Tenjinchigi, the spirit of the Supreme Creator. The shrine also contains a statue of Fudō Myō-Ō, who has the power to conquer all evil, and other bodhisattvas.

Address:

Gedatsu Kai
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Sources:

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Gelukpa Tibetan Buddhism

The Gelukpa (or Gelugpa) order of Tibetan Buddhism traces itself back to Tsong Khapa Losang Drakpa (1357–1419). Renowned for his scholarship and his meditative attainments, he traveled all over Tibet and studied with mas-

ters from various traditions in an attempt to determine what teachings and practices should be considered normative. The Gelukpa order—whose name means “System of Virtue”—was founded as a reformist tradition, the explicit aim of which was to emphasize the centrality of scholarship and monasticism.

Tsong Khapa considered his tradition to be the successor to the Kadampa order founded by Atisha (982–1054) and his disciple Dromdön (1004–1064). For the first few centuries after its establishment, the Gelukpa Order mostly avoided political entanglements, but in the seventeenth century it rose to supremacy in Tibet when the fifth Dalai Lama, the leader of the Gelukpa sect, Ngawang Losang Gyatso (1617–1682), also became the temporal ruler of Tibet with the help of Mongol troops. From this time until 1959, successive Dalai Lamas ruled the country. Following the Chinese invasion and annexation of Tibet, the fourteenth Dalai Lama, Tenzin Gyatso (b. 1935), fled to India in 1959 and established a government in exile in Dharamsala.

During the Cultural Revolution, Chinese Red Guards destroyed most of Tibet’s monasteries, including the major Gelukpa institutions. Gelukpas who followed the Dalai Lama into exile reestablished the three major Gelukpa monasteries—Sera, Ganden, and Drebung—in southern India, and today they continue to teach the traditional monastic curriculum, which is based on memorization of textbooks (*yikcha*) and oral debate (*tsöba*). In Tibet, meanwhile, the Gelukpa monasteries have been severely reduced in numbers by Chinese authorities. Prior to the Chinese invasion, the three main monasteries housed tens of thousands of monks, but today they are only allowed several hundred each.

The central meditation practice of the Gelukpa order is the “stages of the path” (*lamrim*) system, which is outlined in Tsong Khapa’s magnum opus, *The Great Exposition of the Stages of the Path (Lamrim Chenmo)*. The text begins with an analysis of the sufferings of ordinary beings and the ignorance that is their root cause, followed by descriptions of the proper mindset of a religious practitioner. After generating a sincere desire to escape from cyclic existence, a practitioner should develop the “mind of awakening,” pursue the path of a bodhisattva (a being who wishes to become a Buddha for the benefit of other sentient beings), and cultivate the “six perfections” (generosity, ethics, patience, effort, concentration, and wisdom), which together constitute the core of a Buddha’s awakened mind. The path is conceived hierarchically, and along with the traditional practices of Mahayana Buddhism, Tsong Khapa discusses how the practices of the Tantra should be integrated into the training program. The core Gelukpa text for the tantric path is Tsong Khapa’s *Great Exposition of Secret Mantra (Ngakrim Chenmo)*.

Today the Gelukpa order is the largest in Tibetan Buddhism, and its main reincarnate lama (*tulku*), the Dalai

Lama, is generally considered to be the preeminent religious leader by all orders. He is not, however, the head of the Gelukpa order; this position is held by the Throne Holder of Ganden Monastery (*Ganden Triba*), who is appointed in recognition of his scholarship and moral authority. The headquarters of the order is at the Tibetan colony in North Kanars, Karnataka. Since 1959, Gelukpa leaders have spread across Australia, Europe, and North America. Apart from the main body, several autonomous Gelukpa groups have emerged, including the NEW KADAMPA TRADITION, a Gelukpa group that has challenged the Dalai Lama’s authority.

The Gelukpa tradition is also represented by a variety of independent organizations such as the FOUNDATION FOR THE PRESERVATION OF THE MAHAYANA TRADITION and the Buddhist International Alliance. As the head of the Tibetan government in exile, the Dalai Lama also serves as the titular head of the Tibetan people and travels widely in the cause of “freeing” Tibet from Chinese dominance. The address of the Office of His Holiness the Dalai Lama is Thekchen Choeling, P.O. Mcleod Ganj, Dharamsala 176215, India. A directory of the related offices of the central Tibetan administration of the government-in-exile established by the Dalai Lama in 1959 may be found at <http://www.lungta.cz/biblio/tibadr2.htm>.

Address:

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Tibetan Colony
Lama Camp No. 1
Mundgod
North Kanars, Karnataka 581411
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Sources:

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General Baptist Evangelical Convention of Egypt

One of several bodies constituting the small Evangelical Christian community in predominantly Muslim Egypt, the General Baptist Evangelical Convention originated in 1931

around the preaching of Seddik W. Girgis (d. 1980). Girgis had been raised in the COPTIC ORTHODOX CHURCH. However, in the 1920s, while working with the YWCA in Jerusalem, he came into contact with Baptists and adopted an Evangelical faith. His Baptist friends arranged for him to go to the United States, where he attended Texas Christian University. After completing his B.A., he attended the Southwestern Baptist Theological Seminary (affiliated with the SOUTHERN BAPTIST CONVENTION). He also joined a Baptist church and was ordained as a minister.

In 1931, he returned to his hometown, Fayyoun, some sixty-five miles south of Cairo, and started preaching to his neighbors and family. Over the next thirty years he established six churches and converted some 250 individuals. The General Baptist Evangelical Convention emerged in the late 1960s, and Girgis served as its president until his death in 1980. He began a magazine, *The Baptist Evangel*, in 1971. The church building in Fayyoun was closed for a time because the church members had been unable to obtain a building permit prior to erecting it.

Once his work was off the ground, Girgis began petitioning the Foreign Mission Board of the Southern Baptist Convention (SBC) for support, but it was not until 1956 that he got a positive response. They began to send financial support and occasional visitors to check on the work. Only in 1981 were they able to send a resident missionary to pick up the work left by the recently deceased founder. The SBC continues to support the work.

In Egypt, it is illegal to proselytize Muslims, and many of the converts to the church come from a nominal Christian background. As of the mid-1990s, the church reported 670 members in twelve congregations. The church is a member of the WORLD ALLIANCE OF REFORMED CHURCHES and the WORLD COUNCIL OF CHURCHES.

Address:

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P.O. Box 1248
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Source:

Wardin, Albert W., ed. *Baptists around the World*. Nashville, TN: Broadman and Holman Publishers, 1995.

The General Church of the New Jerusalem

The General Church of the New Jerusalem, one of several churches formed by followers of the teachings of Emanuel Swedenborg (1688–1772), the eighteenth-century Swedish visionary and theologian, was formally established in 1897 by 347 men and women. The individuals involved in the founding of the General Church for the most part

had been associated with what was termed the *Academy Movement*, which at first was a body within the General Convention of the New Jerusalem (now generally known as the SWEDENBORGIAN CHURCH OF NORTH AMERICA). The Academy was founded in response to differences of opinion with the General Convention regarding the authority of the religious writings of Emanuel Swedenborg, organizational structure, and procedural matters. The Academy position was based on the following three principles: First, that Swedenborg's writings were the divine word of God, equivalent in authority to the Old and New Testaments; second, that the writings clearly ordained a hierarchical, or episcopal, form of church government; and third, that regional associations of the General Convention had the right to develop their own governmental structure. The Academy Movement immediately established its own theological school, and in quick succession it also founded a college and separate high schools for boys and girls. The Academy was formally founded in 1876 when it received its charter from the state of Pennsylvania.

In 1890, differences between the two groups within the General Convention came to a head when Bishop William H. Benade (1816–1905) ordained another minister of the Pennsylvania Association into the third or episcopal degree of the priesthood. His action was censured by the General Convention. At that point, members associated with the Academy Movement withdrew from the convention and established their own church, called the General Church of the Advent of the Lord. For eight years this church of the Academy Movement functioned as both a church and a school, with Bishop Benade presiding over both. Benade's autocratic style of leadership increasingly caused problems and, with a sense of necessity and much sadness, the membership of the Academy withdrew their support from Benade. In 1897, the General Church of the New Jerusalem was founded as a religious body separate from but affiliated with the Academy of the New Church.

At the time of its founding, then, the membership of the General Church came largely from those who previously had chosen to disaffiliate themselves from the General Convention of the New Jerusalem. However, it also attracted members from many General Conference societies in Canada, England, and other parts of the British Empire. Thus, from its beginning it was an international church.

The headquarters and episcopal center of this international church, since its founding, has been in Bryn Athyn, Montgomery County, Pennsylvania. The Swedenborgian community of Bryn Athyn was created when the Academy moved the location of its schools from the center of the city of Philadelphia to the country, in Lower Moreland Township. The relocation of the schools outside of the city had been deemed by church members to be culturally desirable and also beneficial to the physical health of the members.

According to the United States Census for the year 2000, the community of Bryn Athyn has a resident population of 1,351 individuals. In addition, during the 2000–2001 academic year the Academy schools reported a total student population of 391. Although most of the students come from Bryn Athyn and other places in North America, some come from countries in Africa, Asia, Europe, and South America, as well as from Australia, New Zealand, and Sri Lanka.

The executive bishop of the General Church is the chief governor and pastor of the church. He is selected by the Council of the Clergy, and his name is then referred to the board of directors of the church for counsel and response. The priesthood of the General Church is open only to men, while both men and women may serve on the board of directors. The Joint Council of the Clergy and the board of directors decide when and where the name of the proposed executive bishop will be placed before the General Assembly of the membership of the church for confirmation. The bishop serves in the office until he resigns, dies in office, or is separated from the office by the same procedure used in the selection process. The executive bishop governs the church with the assistance of counsel from both clergy and laity and the assembly of all church members.

The executive bishop receives counsel from the Council of the Clergy, which is convened on a yearly basis, either in a council of the whole body of the clergy or in regional councils around the world, all of which the bishop attends. In addition, he receives regular counsel from a consistory composed of priests that he selects. The composition of the consistory changes from time to time, and it dissolves when there is a change in the holder of the episcopal office. He also appoints lay members to serve on the Bishop's Council for a term of three years. Both men and women serve on that council, particularly married couples.

A general assembly of the members of the General Church is held at the call of the bishop every three or four years. The General Assembly, while it is composed only of those in attendance, represents the whole church. The Joint Council acts for and represents the assembly in the interim between assemblies.

The General Church data center reports that at the beginning of the year 2001, there were 4,671 members, with a total international church population of 14,385. This latter figure includes children and youths up to the age of nineteen, who are baptized but not yet confirmed in the church, and adults who are affiliated with the church but not members. The General Church has members in seventy societies, circles, or groups in thirty-four countries around the world. The largest concentrations of members and affiliates are in the United States, Canada, South Africa, and Ghana.

Ten societies of the General Church have elementary schools. Nine are in North America; one is located in Dur-

ban, South Africa. In 1999 a school was established in Tema, Ghana, as a growth initiative. Additionally, a number of the church societies sponsor nursery education programs. Education of the young is considered an important function of the General Church. Although members of the General Church do not always live in special New Church communities, and in fact most members probably live outside of them, they have built several residential communities, which are centered on a church and an adjacent General Church elementary school, in various parts of North America.

In recent years a controversy has developed within the General Church membership over the issue of the ordination of women. At the beginning of the twenty-first century, women cannot be trained for or ordained into the priesthood of the General Church. Currently there are 106 priests on the roll, and 77 of them are actively serving the church in some capacity. The others are either unassigned or retired. Women are welcome to enroll in the master's program in religious studies that was developed under the leadership of the Theological School in Bryn Athyn in 1996, and so far five men and eight women have graduated from that program.

The headquarters of the General Church of the New Jerusalem is located in a building called Cairncrest (in Bryn Athyn, Pennsylvania), which was built by Harold Pitcairn (1897–1960), a member of the General Church and an aviator who developed the autogiro used in helicopter guidance systems. There are two other notable buildings in Bryn Athyn. One is Glencairn, designed by Raymond Pitcairn (1885–1966) as the home for his family, which has its own unique arts and crafts style. Today it is a museum that houses his medieval art and a growing collection of New Church art. The other is the Bryn Athyn Cathedral, which was built using a modern version of the guild system. In the cathedral, every detail is uniquely crafted so that no two objects in the building are the same. It, too, has a unique arts and crafts style.

Address:

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Georgia

The territory between the eastern shore of the Black Sea and the western coast of the Caspian Sea, currently known as the Republic of Georgia (5,400,000 population as of the 1989 census) was inhabited in the third millennium B.C.E. As early as the sixth century B.C.E., the kingdom of Kolkhida in western Georgia had arisen. In the fourth century B.C.E. a second kingdom, Iberia (or Kartli), emerged in eastern Georgia.

Both kingdoms were incorporated into the Roman Empire in the first century B.C.E.

The territory of Iberia and Kolkhida fell under a succession of foreign rulers, including the Eastern Roman (Byzantine) Empire and Muslim Arabs; several feudal states were created in the eighth to the tenth centuries. From the eleventh to the twelfth centuries, the several divisions into which the areas had been split were united into one independent kingdom, and it was the apex of a Georgian feudal state. In the thirteenth to the fifteenth centuries, the Mongolian and Turkoman invasions split the country into many princedoms. Later on, various parts of Georgia were fought over by neighboring Turks and Iranians. In 1783, eastern Georgia became a protectorate of the Russian Empire. It was finally annexed in 1801. By 1880, as a result of several wars with Turkey, Russia absorbed the rest of Georgia. In 1914, at the beginning of World War I, the territory of present-day Georgia comprised the Tbilisi and Kutaisi *gubernias*, and the Batumi and Sukhumi oblasts.

After the Russian Revolution of 1917, Georgia gained its independence in 1918 and was recognized by the Soviet government. However, Britain, Germany, and Turkey all sent troops to bring down what had become a socialist government. In 1921, the Soviets responded by sending troops into the country, and in 1922 Georgia became a part of the Soviet Union. Three autonomous territorial units were established within Soviet Georgia. Two of them—Abkhazia and South Ossetia—were based on ethnicity, while the third—Adjara, which is populated by Georgian Muslims or Adjarians—was based on religion.



Status of religions in Georgia, 2000-2050

Followers	2000			2025	2050
	total	%	rate		
Christians	3,090,000	62.2	-0.40	3,471,000	3,600,000
Orthodox	2,887,000	58.1	-0.22	3,231,000	3,322,000
Roman Catholics	55,000	1.1	4.93	70,000	80,000
Independents	42,000	0.9	2.14	55,000	75,000
Muslims	958,000	19.3	-0.81	1,000,000	1,000,000
Nonreligious	760,000	15.3	-2.08	600,000	500,000
Atheists	135,000	2.7	-5.53	80,000	50,000
Jews	22,100	0.4	-1.24	22,000	20,000
Baha'is	1,700	0.0	1.41	5,000	10,000
Total population	4,968,000	100.0	-0.94	5,178,000	5,180,000

In 1988–1989, following the policy of democratization and liberalization introduced by the USSR's last leader, Mikhail Gorbachev (b. 1931), a mass and rather radical nationalist movement developed in Georgia, the aims of which were both to destroy the Communist system and to break away from the Soviet Union. In May 1991, the first Georgian president, Zviad Gamsakhurdia (b. 1939)—a representative of the nationalistic bloc Round Table-Free Georgia—was elected, and in December 1991 the breakup of the USSR finalized the reestablishment of Georgia's independence. During 1991–1992, Georgia experienced civil war and unrest, combined with a growing separatist movement in its autonomous territorial units, South Ossetia, Adjara, and Abkhazia. In March 1992, the military council, which had ousted Gamsakhurdia, but obviously failed to control the situation, offered the helm to Eduard Shevardnadze, who was a decades-long Communist leader in Soviet Georgia and who resided in Moscow at that time. In 1995, he was elected president of Georgia under the new constitution that had just been adopted.

The initial Christianization of Georgia has been traced to the first century C.E. According to legend, lots were cast among Jesus' apostles to determine to which country each of them was to go with a mission, and the Holy Mother was assigned Georgia. Therefore, Georgians consider their home country as "allotted to the Mother of God." Since the Mother of God stayed in Jerusalem, the apostle Andrew went to Georgia. Western Georgia also received the apostle Simon Canaanite (also known as Simeon the Zealot), whose grave is near the city of Sukhumi in the village of Komani.

The arrival of Christian clergy from the Byzantine Empire, the construction of Twelve Apostles Cathedral in Mtskheta, the ancient capital of the kingdom of Kartli (Iberia), and the baptism of the nation are all dated to 326 C.E. The church in Kartli was initially under the jurisdiction of the Patriarchate of Antioch, but the Georgian Orthodox Church was granted independence from Jerusalem in 467. Consequently, the bishop of Mtskheta was elevated to the rank of catholicos. West Georgia, which was then a part of the Eastern Roman (Byzantine) Empire, gradually became Christian by the fifth century and came under the rule of the patriarch of Constantinople. The church in Georgia had agreed with the Armenian Apostolic Church in the rejection of the decisions of the Chalcedonian Council in 451. However, it reversed its position in 697 and again came into full communion with other Eastern Orthodox churches.

As various conquerors (most of whom were Muslims) moved through Georgia, the struggle for independence became largely identified as a struggle for defense of Orthodoxy, since many clerical and lay persons died as martyrs for their Orthodox faith.

In 1811, a decade after the Russian annexation of eastern Georgia, the head of the Georgian Church—the catholicos-patriarch—died. The authorities then took away the independence of the church in Georgia and incorporated the GEORGIAN ORTHODOX CHURCH (GOC) into the RUSSIAN ORTHODOX CHURCH (MOSCOW PATRIARCHATE) as an exarchate. The number of dioceses in the territory of Georgia was reduced from thirteen to four. The Georgian liturgy was largely replaced by the Church Slavonic liturgy, and Russification of the church in Georgia began. After 1817, only Russians were named as exarchs, or heads of the Exarchate of Georgia.

An independent Georgian Orthodox church was reestablished in 1917, but it was not formally recognized by the Patriarchate of Moscow until 1943. Nevertheless, the Georgian Orthodox Church continued through the latter decades of the Soviet Union. Its growing social role in the independent post-Soviet Georgia was symbolized in 1992 by the public baptism of Eduard Shevardnadze. By 1993, 66 percent of the population in Georgia had declared that they considered themselves believers in a religion, and of those 82.7 percent reported that they belonged to the GOC. At the same time, roughly the same proportion of respondents

(80–82 percent) among those who called themselves non-believers and those who responded "don't know" also associated themselves with the GOC. Thus, the overwhelming majority of the population see the GOC as a national church and a symbol of Georgian statehood. Most recent official estimates claim that 75 percent of Georgia's population belong to GOC.

According to the GOC's decree (issued in 1991), priests and bishops are not allowed to be members of political parties or to participate in political activities yet a substantial political factor was integral to the severe internal tensions within the GOC. The moderate head of the GOC, Patriarch Ilia II, has forged a close alliance with President Shevardnadze, while a conservative and anti-ecumenical group of Georgian Orthodox clergy has been linked to Georgian radical nationalists associated with ousted president Zviad Gamsakhurdia.

The relation of the GOC to the Georgian state is a continued matter of debate. The ninth clause of the constitution declares full freedom of religion and the separation of the church and state, while at the same time acknowledging the "special role of the GOC in the history of Georgia." In the attempt to define that special role, some politicians have called for Orthodoxy to be declared the state religion. In several ways, the church operates already as an official body, and it has signed agreements about cooperation with the Georgian Ministry of Defense (1999) and the Ministry of Interiors. In the 1990s, the Georgian state supported the Georgian Orthodox Church in opposing the spread of nontraditional and new religious movements into the country. In June 1997, in a public statement, the security minister stressed that the activities of "sects" threatened national security.

On March 31, 2001, the 188 members of the Georgian Parliament passed a unanimous decision declaring the necessity of a concordat between the GOC and the state. This agreement was given constitutional rank. The proposed concordat stipulates, for example, that Orthodox clergy cannot be drafted into the army; the state recognizes marriages registered by the church; the property and lands owned by the church are tax-exempt; the state agrees to compensate the church for damages and material losses incurred during the Soviet regime; and the twelve major Orthodox festivals are recognized as public holidays. Once the concordat is signed, the GOC will be the first and only national Orthodox church that has such a special relationship with the state.

Islam was first introduced to Georgia by the Arabs in the eighth century. However, it was not until the periods in which the Ottoman Empire and the Persians (sixteenth through eighteenth centuries) had hegemony that a permanent Muslim community arose in the country. Although not a large number of Georgians were attracted to Islam, it has persisted through the centuries, and a number of ethnically various Muslim communities exist today throughout

Georgia. About 330,000 of those who live in Ajaria (southwest Georgia) are ethnic Georgians who adopted Islam during the reign of the Turks. The Islamic population consists also of ethnic Azerbaijanis living in southeast Georgia (about 310,000) as well as of Chechens and Ingushs (12,000) in the villages of northeast Georgia, in the district of Akhmeti. Although Ajarians are Sunnis, there are both Shites and Sunnis among Azerbaijanis. The religious practice of Chechens involves a mixture of Sufism and Muridic brotherhoods's traditions. In terms of religiosity, the Ajarians are much more superficial followers of Islam than Azerbaijanis and, especially, Chechens. Two Islamic theological schools—*madrasah*—are functioning in the country, in the capital, Tbilisi and in the city of Marneuli.

Archaeological evidence confirms the presence of Jews in Mtskheta, the capital of the ancient state of Kartli, in the first centuries C.E. Jews appear to have arrived in western Georgia in the sixth century, most likely from the Byzantine Empire. In the ninth century Georgia was the site of the birth of a new Jewish group that denied some Jewish laws concerning marriage and food. The group's founder, Abu-Imran Musa (Moshe) al-Za'farani, had moved to Tbilisi (then called Tiflis) from Babylonia. He was later known as Abu-Imran al-Tiflisi, and the group the Tiflis Sect. The group appears to have lasted some three or four centuries.

Today, Jewish religion in Georgia is represented by Orthodox Judaism, and the Jewish community is subdivided into two large groups: Georgian-speaking Sephardim and Russian-speaking Ashkenazim. Although Sephardim can be considered as an indigenous population of Georgia, the origin of the community of Ashkenazim traces back only to the nineteenth century. At that time a number of retired soldiers of the Russian army who were Jews settled in Georgia. Consequently, the Sephardim in Georgia have lived until the twentieth century almost exclusively in the countryside, while Ashkenazim were initially urban dwellers.

The number of Jews in Georgia appears to have peaked at around 61,000 in 1970, including 43,000 Sephardim and 18,000 Ashkenazim. It had decreased to fewer than 25,000 in 1989 (including 14,000 Georgian-speaking and 10,500 Russian-speaking) due to mass emigration to Israel and, though less so, to the United States. The short period of Gamsakhurdia's radical nationalistic regime urged forward this process, and it continued to reduce the community through the 1990s. By 2000, the total number of Jews was estimated at 12,000 (9,000–10,000 Georgian Sephardim, 2,000–3,000 Russian-speaking Ashkenazim). Thirteen synagogues are functioning in Georgia now (including two in Tbilisi and three in Kutaisi) in comparison with twenty-eight thirty years ago. The largest Jewish communities are in the capital, Tbilisi (9,000), in the city of Kutaisi (1,000), and Gori (800).

Most of the 33,000 Kurds who migrated to independent Georgia in 1918 did so because of the religious and political

persecution conducted by the government of Turkey. They are Yezidis by religion. This pagan religious teaching is based on Zoroastrianism, but it has elements of Islam, Judaism, and Christianity as well. Kurds in Georgia are strict followers of religious traditions and prescriptions.

The second-largest Christian group in Georgia consists of Christian Armenians (437,000 as of the census of 1989) who belong traditionally to the monophysite ARMENIAN APOSTOLIC CHURCH. Seven permanently functioning churches (two in Tbilisi and one each in Batumi, Nino Tsminda, Shaumjany, Akhalkalaki and Akhalzikhi) and many chapels in villages, all served by ten priests and an archbishop, form the church's Georgian Diocese.

The ROMAN CATHOLIC CHURCH was introduced to South Georgia at the time of the Ottoman Empire's rule. Since the Islamic conquerors were much more tolerant of Catholicism than of Orthodoxy, many Orthodox Georgians preferred to convert to Roman Catholicism rather than adopt Islam. Today these Roman Catholics live mainly in Tbilisi, in Kutaisi, and in South Georgia. Eight Catholic parishes in Georgia form a part of the Apostolic Administration of Transcaucasia, which was established in 1994 and includes also Armenia and Azerbaijan. Although most of about 30,000 Roman Catholic faithful are Georgians by ethnicity, the twelve priests and the bishop (whose residence is in Tbilisi) are foreign nationals (from Poland and Italy).

Protestantism appears to have come to Georgia initially through the spread of the MOLOKANS. In the 1840s, members of this group who ran into trouble with the authorities in the Russian Empire were banished to Transcaucasia and established several villages in Djavakhetia, the mountainous area in South Georgia. In 1862, a German, Martin Kalweit (1833–1918), who was Baptist, settled in Tbilisi. He began to hold worship services, primarily within the German-speaking community in the city. In 1867, he baptized the first Russian, Nikita I. Voronin, a Molokan, and from that time the Baptist congregation grew, with services in both languages. Since conversion from Orthodoxy was legally persecuted, the Baptist movement spread primarily among the Russians. One of them was Vasili G. Pavlov (1854–1924), who studied in Germany and returned to become the leading force in spreading the Baptist faith in Transcaucasia. In 1912, the first Georgian-speaking members were baptized, and after 1919 Baptist services were celebrated in the Georgian language on a regular basis.

In 1919, a Transcaucasian Union of Baptists was formed. In 1921, Georgian Baptists merged with the Russian Baptist Federation. The Baptist churches were closed during the period of harshest Communist religious repression (1937–1944), but in 1944 the first Baptist church was reopened under an umbrella organization of Evangelical churches, the All-Union Council of Evangelical Christians-Baptists. Following the collapse of the USSR, the Union of

Evangelical and Baptist Churches of Georgia was formed. It is a member of the BAPTIST WORLD ALLIANCE. The Baptists in Georgia number about 18,000 faithful and have sixty local churches (including 5,000 persons and eight churches in Tbilisi) and a theological seminary in Tbilisi. The Baptist congregations are divided along ethnic-linguistic lines—Georgian, Ossetian, Armenian, and Russian.

In the early twenty-first century, aside from the Baptists, Protestant denominations in Georgia are represented by Pentecostals (5,000–6,000 members in seventy local communities), Lutherans (about 1,000 German speaking persons living mainly in Tbilisi), JEHOVAH'S WITNESSES (the estimates vary between 15,000 and 30,000), as well as by small groups of the NEW APOSTOLIC CHURCH and of THE SALVATION ARMY.

A unique community of the Russian sect of DOUKHOBORS in mountainous South Georgia has shrunk in size from about 7,000 in 1988 to less than 1,000 now, due to a mass migration to Russia. The remaining Dukhobors live today mainly in the village of Gorelovka in the Nino-Tsminda district.

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Georgian Orthodox Church

Archaeological findings testify to the existence of Christian communities and churches in Georgia as early as the second and third centuries. At that time Georgia consisted of two states: the Kingdom of Kartli (or Iberia in Greek) in eastern Georgia and the Kingdom of Egrisi (or Kolkhida in Greek) in western Georgia. In Kartli, Christianity had become the state religion due to the missionary activity of “Equal to Apostles” St. Nino, a slave girl from Cappadocia who came to Kartli from Jerusalem around 325 C.E. According to legend, St. Nino was a close relative of St. George, commonly recognized as a protector of Georgia. Under her ministry, Georgian Queen Nana and King Mirian converted to Christianity, and then they requested the Byzantine emperor, Constantine, to send clergy to Kartli in order to baptize the royal family. The arrival of clergy in Georgia, the construction of Twelve Apostles Cathedral in Mtskheta, an ancient capital of Kartli, and the baptism of the nation are dated to 326. West Georgia, which was then a

part of the Eastern Roman Empire, gradually became Christian, a process pretty much completed by the fifth century, and came under the rule of the patriarch of Constantinople. The Church of Kartli was initially under the jurisdiction of the Patriarchate of Antioch, but it was granted independence (or, more technically, autocephaly) in 467, at the request of King Vakhtang Gorgaslan and through the intercession of the Byzantine emperor and the patriarch of Constantinople. Consequently, the bishop of Mtskheta was elevated to the rank of catholicos. Nevertheless, relations with the Holy Land, in particular with Jerusalem, have always had a special meaning for Georgia and for the Georgian Orthodox Church (GOC).

Monasticism has flourished in Georgia since the sixth century. Monasteries became important centers of educational and cultural activity and remain a significant feature of the contemporary GOC. Georgians also built churches and monasteries outside of Georgia in Palestine, Greece, Bulgaria, Syria, and Cyprus.

Initially in Kartli the Jerusalem liturgy of St. James was celebrated, while the Byzantine liturgy was used in Kolkhida, in western Georgia. After East and West Georgia were united into one kingdom in 1008, the Byzantine liturgy celebrated in the Georgian language was adopted in the whole country. Also since that time the head of the GOC has been known by the title of catholicos-patriarch.

Looking for protection from Islamic invaders, Georgia has repeatedly requested assistance from Orthodox Russia. In 1783, Georgia became a protectorate of the Russian Empire. In 1801, upon the request of the last Georgian kings, George XII and Solomon II (the country having split again in the fourteenth century), Georgia was declared a part of Russia by Emperor Alexander I. In 1811, when the catholicos-patriarch of the Georgian Church died, the Catholicate of Georgia was forcibly abolished, and the Georgian Church became a part of the RUSSIAN ORTHODOX CHURCH (MOSCOW PATRIARCHATE) with the status of exarchate. Thus the GOC lost its independence, or autocephaly. The thirteen dioceses of the church were reduced to four, and the Georgian language was largely replaced by Russian and Slavonic in both the seminaries and the liturgy. Beginning in 1817, all exarchs of Georgia were ethnically Russians.

According to the 1897 census, of the total population in the territory of contemporary Georgia, 70 percent were Orthodox (i.e., members of the Russian Orthodox Church), 15 percent Muslims, 11 percent followers of the Armenian Apostolic Church, 1 percent Jews, 0.8 percent Orthodox Old Believers, 0.7 percent Roman Catholics, and 0.5 percent Protestants.

In March 1917, after the abdication of Czar Nicholas II, the autocephaly of the GOC was reestablished at a meeting of ethnically Georgian bishops, clergy, and laity; a new catholicos of the GOC was elected in September 1917. After

a short period of independence (May 1918–February 1921), Georgia was annexed by the Soviet Union. The GOC managed to retain its de facto independence from the Russian Orthodox Church, but this independent status was not recognized by the Moscow Patriarchate, and for twenty-five years relations between the Russian and Georgian churches were broken. The situation was aggravated by the fact that many Orthodox parishes in Georgia were predominantly Russian and had Russian priests. These parishes tended to remain loyal to the Moscow Patriarchate.

In 1943, the Moscow Patriarchate finally recognized the GOC's autocephaly, but this status continued to be questioned, now as part of a dispute between the Russian Orthodox Church and the ECUMENICAL, PATRIARCHATE, which did not recognize Moscow's authority to grant autocephaly. The canonicity and equality of the GOC was finally regularized in 1989, when the Ecumenical Patriarchate confirmed its status.

The situation of the GOC under the Soviet regime was similar to that of the Russian Orthodox Church. At the beginning of the twentieth century, there were 2,354 parishes, 26 monasteries, and 5 convents. Some 590 public schools were also run by the church. The Orthodox clergy numbered almost 2,000. In 1985, only 54 Orthodox churches remained open in Georgia, along with 4 monasteries and a theological seminary in the capital city of Tbilisi.

The church began to revive in the late 1980s. By 1990, the church had 200 parishes (divided into 15 dioceses) and 15 Orthodox monasteries. In addition to the seminary, a theological academy was open in Tbilisi in 1988. After the declaration of Georgia's independence (1991), the renewal of the GOC intensified. By 1999, it had 400 parishes, 30 monasteries and 30 convents, 2 theological academies (Tbilisi, Kutaisi) and 4 theological seminaries (Tbilisi, Kutaisi, Batumi, Akhalzihi). The number of dioceses has increased to 27, served by 600 priests. Today it has an estimated total membership of 3,500,000.

Through the 1990s, the rapid development of the GOC was accompanied by serious internal problems. Conservative and anti-ecumenical sentiments were growing within the GOC, specifically among clergy in Georgian Orthodox monasteries. In an open letter written in May 1997, the abbots of five monasteries threatened to break communion with Catholicos-Patriarch Ilia II because of his ecumenical activities (from 1979 to 1983, he had served as a president of the WORLD COUNCIL OF CHURCHES). Tensions within the GOC were high, and in order to avoid a church schism, the Synod of Bishops voted to withdraw from both the World Council of Churches and from the European Council of Churches. This action did not entirely resolve the problem, and the opposition leaders, who are in close contact with Old Calendarist groups from Greece, continue to call for a break in communion with those national Orthodox churches that participate in ecumenical organizations.

Apart from the problems with its most conservative wing, the church has made great progress in its impact on public life. Besides its guarantees of freedom of religion and of the separation of church and state, the national constitution recognizes a "special role of GOC in the history of Georgia." This special role was acknowledged in a variety of ways during the 1990s. Then in 2001, that special role was fixed legally by a decision of Georgian Parliament to sign a concordat between the church and the state. The agreement, which will have constitutional status, states, among other provisions, that Orthodox clergy cannot be drafted into the army; that the property and lands of the church are tax-exempt; that the state will not secularize the property of the GOC; and that the twelve major Orthodox festivals will be recognized as public holidays. The government also agreed to partially compensate the church for the damages and material losses inflicted by the Soviet regime.

Today, the Patriarchate of Georgia consists of ten departments (External Affairs, Mission and Evangelization, Relations with Army and Law Enforcing Bodies, Relations with Prisoners, Search and Protection of Ecclesiastical Sanctities, Study of Non-Orthodox Denominations, Education, Publication, Folk Handicraft, Study of Ancient Georgian Sacred Songs), and supports a nationwide radio show, *Iveria*.

Since 1977, the church has been headed by the catholicos-patriarch and archbishop of Mtskheta-Tbilisi, His Holiness Ilia II.

Address:

Erekle II
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German Buddhist Union

The German Buddhist Union (GBU; Deutsche Buddhistische Union) is the umbrella organization of Buddhist groups, societies, and institutions in Germany. Since the or-

ganization is not aligned with any specific tradition, member societies are from the Theravada, Mahayana, Tibetan Buddhist, and Western Buddhist traditions. The union is the only nationwide umbrella organization and is widely recognized as the representative of Buddhism in Germany.

The GBU started as the German Buddhist Society in 1955, offering membership to both individuals and organizations. In 1958, the organizational structure was changed to an umbrella organization of Buddhist groups and societies only. The name adopted was German Buddhist Union, and it specified three aims: (1) to promote mutual understanding and cooperation between the different schools and traditions present in Germany, (2) to serve as a Buddhist representative for administrative bodies and other public institutions, and (3) to be a partner in interreligious dialogue.

During the first twenty-five years of its existence, the GBU remained small, with seven to eight member organizations only. As Buddhism generated increasing interest in Germany from the 1970s onwards, numerous new Buddhist groups and associations were founded. In the early 1980s, the GBU experienced a sharp increase, with new groups and organizations becoming members. This growth, accompanied by the wish to gain an officially established place in society and to firmly dissociate itself from new religious groups (such as the Bhagwan Shree Rajneesh movement), led to application for public recognition of Buddhism as an incorporated body in 1985. Although the GBU managed to meet legal prerequisites, especially those of a specific organizational structure and the provision of a commonly accepted doctrinal platform, the privileged status was not granted. The main reasons for the rejection were a lack of financial resources and the fact that too small a number of Buddhists were represented by the union.

Nevertheless, the GBU is proud to present a "Buddhist Confession" (*Buddhistisches Bekenntnis*; a self-designation) that has been accepted by a wide range of traditions and schools. The friendly cooperation between the various Buddhist schools and groups in the GBU has been termed a *Buddhist ecumenism* (also a self-designation). The sharp increase in membership continued during the 1990s, doubling the members from twenty-seven (1994) to fifty (late 2000). Many of the GBU members consist of numerous local meditation groups or centers; the organization thus comprises an estimated four-fifths of the more than five hundred Buddhist groups, societies, centers, and organizations existent in Germany in the beginning of the twenty-first century.

Legally, the GBU is a registered society with public benefit status. The union is headed by a board of eleven persons, with a speaker coordinating the activities. Individual Buddhists can join the GBU via a membership in the Buddhist Community (currently some 2,000 members), which itself is a member of the GBU. Once a year, the GBU organizes a

public conference, presenting varying topics. Since 1987, it has published the quarterly *Lotusblätter*; a year earlier its headquarters was established in Munich. The GBU is a member of the European Buddhist Union and the WORLD FELLOWSHIP OF BUDDHISTS.

Address:

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Amalienstr. 71
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Martin Baumann

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Germany

Germany as a united nation-state in the modern sense came into being after the Franco-German war of 1871. Before, there was a millennium-long story of rivalry between numerous small and big German states, between principalities, kingdoms (e.g., Bavaria, Prussia), and the Holy Roman Empire, a shifting loose confederation of mostly German-speaking states, generally with a German emperor, of which it has been said that it was neither holy nor Roman nor an empire. The different peoples were loosely connected by the varying dialects of the German language (first referred to in Latin as *theodisca lingua*, from which the German expression *diutisc* was derived, first attested in the tenth century; from *diutisc* has come the modern *Deutsch*). People believed in the existence of local powers and deities (deities in trees, rivers, on hills) that needed to be respected and approached in awe. In the course of the fifth to tenth centuries C.E., Roman Catholic monks and nuns, supported by the ruling powers, led the peoples of the various central western European territories to Christianity. During the Middle Ages (the eleventh to the fifteenth centuries), the pope and the German emperor alternately struggled as rivals and cooperated.

In the early sixteenth century, the initial historic split between the ROMAN CATHOLIC CHURCH and Reformist Protestantism took place, Martin Luther (1483–1546) providing the theological inspiration. Following Luther's translation of the New Testament into German (from the Greek

and Latin versions) in 1521 and his public criticism of the pope and the practice of selling indulgences, an increasing number of German principalities and kingdoms dissociated from Rome and introduced the Protestant Reformation. The peace treaties of 1555 and 1648 politically sanctioned the split of the church. By those treaties, the principle was established that the ruler of a region could determine its religion (in Latin, *cuius regio, eius religio*), and so parts of Germany became Protestant (following the Evangelical Church, as the church established by Luther was called), and other parts remained in the Roman Catholic Church. The subjects had to follow the principal's decision.

Within Protestantism, already in the sixteenth century the first splits occurred, and pietistic denominations (emphasizing personal spirituality) came into being. Many principalities were in fact more or less mono-religious, but in the larger kingdoms people of both confessions (that is, of both the Evangelical and the Roman Catholic churches) resided, as well as marginalized Jews. Alongside this predominantly bidenominational setup a small number of FREE CHURCHES (e.g., Baptists and Methodists), occult esoteric groups, and metaphysical movements came into existence beginning in the seventeenth century.

Biconfessionalism had also come about as a result of the legal secularization of 1803 and the territorial rearrangement of the German principalities following the Napoleonic Wars (1806–1814). Along with the disappearance of states in which only one religion was recognized, a progressive dissolution of former state churches began, culminating in the legal separation of church and state (in a now united Germany) of the Weimar Republic Constitution in 1918. In 1949, after the Nazi regime and World War II, the law of the Federal Republic of Germany (FRG) incorporated the relevant articles of the Weimar Constitution. Article 137 states that there is no state church, that the various “religious societies” have the right to organize themselves in an autonomous way, and that each may collect church taxes if it is recognized as a public body. More basically, Article 4 guarantees the freedom of faith and religious confession. As for East Germany, the German Democratic Republic (GDR), its constitution of 1949 adopted the same



Status of religions in Germany, 2000-2050

Followers	2000			2025	2050
	total	%	rate		
Christians	62,326,000	75.8	0.19	59,150,000	51,179,000
Protestants	30,420,000	37.0	-0.01	29,500,000	25,500,000
Roman Catholics	28,700,000	34.9	0.18	27,800,000	24,500,000
Independents	728,000	0.9	-0.03	700,000	650,000
Nonreligious	14,131,000	17.2	0.56	14,151,000	14,500,000
Muslims	3,653,000	4.4	2.51	4,950,000	6,000,000
Atheists	1,793,000	2.2	0.25	1,500,000	1,000,000
Jews	96,000	0.1	7.41	150,000	150,000
Buddhists	84,600	0.1	1.21	130,000	180,000
Hindus	51,200	0.1	1.29	85,000	125,000
Neoreligionists	18,900	0.0	0.76	30,000	45,000
Baha'is	12,400	0.0	0.32	20,000	40,000
Chinese folk-religionists	5,200	0.0	0.45	8,000	12,000
Sikhs	3,300	0.0	0.92	5,300	8,000
Ethnoreligionists	3,100	0.0	0.41	4,500	6,400
Confucianists	2,000	0.0	0.67	4,000	7,200
other religionists	39,700	0.1	0.43	50,000	50,000
Total population	82,220,000	100.0	0.35	80,238,000	73,303,000

articles of the Weimar Constitution. Nevertheless, this did not prevent the state and the Communist Party of the GDR from imposing Marxist-Leninist ideology, nor did it prevent strong criticism of the Christian churches (mainly Protestant), and indeed of every faith. As a result, after forty years of the GDR, the percentage of people not affiliated to a church or faith was the highest in Europe (70 percent non-affiliated). With the GDR joining the FRG and thus the formal ending of the GDR in 1990, the percentage of religiously non-affiliated people in the now-united Germany became 26 percent of the whole population.

Around the beginning of the twentieth century, new, non-Christian faiths and traditions had already emerged in or trickled into Germany. A few individual Baha'i, Bud-



Berliner Dom Church (Corel)

dhists, Theosophists, freethinkers, Anthroposophists, and others met in private circles, founded societies, and propagated their convictions in journals and public meetings. A different way of contributing to the enlarging religious pluralism of Germany came about during the 1960s, with the arrival of so-called guest workers (*Gastarbeiter*) from Turkey. Most of these workers and their families were Muslims (in the Sunni HANAFITE SCHOOL OF ISLAM tradition). After years of work in Germany, many opted to stay in the country where their children had by now grown up. A multitude of small, hidden mosques were built, a process that during the 1990s changed to a more visible appearance of Islam in Germany. In 2000, Islam, with some 3 million people, had become the third largest religious faith in Germany. Furthermore, the migration of people and flight of refugees from Near Eastern, African, and Asian countries had brought further faiths and traditions, be it other Islamic traditions, AFRICAN INITIATED CHURCHES, or Yezidi, Hindu, Sikh, and Buddhist followers.

Additionally, during the 1970s and 1980s, new religious movements such as the Hare Krishnas (INTERNATIONAL SOCIETY FOR KRISHNA CONSCIOUSNESS), Transcendental Meditation, the Neo-Sannyas Movement of Bhagwan Shree Rajneesh (OSHO COMMUNE INTERNATIONAL), and the

CHURCH OF SCIENTOLOGY had succeeded in finding a footing in Germany. A fierce public debate has ensued about whether these organizations are dangerous. Christian pastors and so-called “sect specialists” have been at the forefront of this polemical discussion, using their traditional societal power to define what is right and wrong.

Despite the fundamental enlargement of religious options and traditions, Christian churches have retained their dominant position within the religious pluralism in Germany. In 2000, of Germany’s 82 million inhabitants, 27.4 million were members of the EVANGELICAL CHURCH IN GERMANY (33.4 percent), and almost the same number of people were affiliated to Roman Catholicism (27.3 million). Free churches (1 million) and Orthodox churches (0.8 million) stay well behind the total of 3.6 million Muslims (4.4 percent). Judaism has reestablished itself in Germany after the persecution and Holocaust during Nazi time, with about 96,000 Jews living in Germany in 2000. Hindus from India and Sri Lanka (Tamils) make up some 90,000 people, Tamil Hindus having been active in opening architecturally impressive temples during the 1990s. The number of Buddhists can be estimated at some 150,000 people, two-thirds of whom are refugees and migrants from Asia. Other religious communities and new

religious movements comprise a minority of some 120,000 to 140,000 followers altogether (0.15 percent). In total, non-Christian faiths with about 4 million people constitute a minority of 4.8 percent. In contrast, the number of people not officially affiliated to a church or religious tradition may be as high as 20 to 22 million, comprising thus a fourth of the population in Germany.

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Germany, Hinduism in

Interest in Hindu concepts and ideas in Germany can be traced to eighteenth- and nineteenth-century philosophers and writers. Despite this early encounter, a lasting presence of Hindu people began no earlier than the second half of the twentieth century, with immigrants and refugees coming from South Asia. Johann Gottfried Herder (1744–1803) and Romantic thinkers and poets such as Joseph Görres (1776–1848) and Novalis (1772–1801) idealized India as being synonymous with original religiosity and unity, virtues supposed to have been lost in Europe with the eighteenth century Age of Enlightenment. This kind of idealization has continued to this day among some artists; it has also shaped the image of India and Hinduism held by many Western converts. In 2001, the number of Hindus living in Germany has been estimated at about 90,000 to 100,000 people. Far from



Procession of Hindu Tamils at an annual temple festival in Hamm, Westphalia, Germany, 1998 (Martin Baumann)

forming a homogeneous faith minority, Hindus fall into sub-minorities from India, Afghanistan, and Sri Lanka, as well as belonging to organizations formed by Western converts.

Indian Hindus, many of them businessmen, doctors, and engineers from Kerala, Bengal, or Gujarat, have come since the 1950s. The number can be estimated at some 35,000 people in 2001. These individual professionals have become well established as professors, senior physicians, or businessmen. A fair number have married German partners and taken German citizenship. Despite their number, no permanent places of worship have been founded. Occasionally Indian Hindus meet in rented halls to celebrate the main Indian annual festivals, such as Durga-puja or Divali. Wealthy families invite a swami (teacher) to provide lectures or to perform specific life rituals.

Afghan Hindus came to Germany fleeing the civil war during the 1980s. Of some 66,000 Afghans in Germany, a minority of approximately 5,000 are Hindus. In 2001, they maintained four well-organized and richly decorated temples, one in Hamburg, two in Cologne, and one in Frankfurt am Main. These sites are often visited by Sikhs and Indian Hindus too. The Afghans may be contacted c/o the Afghan Hindu Temple, Billstr. 77, 20539 Hamburg.

Western Hindus come together in organizations such as ANANDA MARGA YOGA SOCIETY (with some 200 members), SAHAJA YOGA (200), BRAHMA KUMARIS (300), the INTERNATIONAL SOCIETY FOR KRISHNA CONSCIOUSNESS (whose members are called Hare Krishnas, 350), DIVINE LIGHT MISSION (500), Transcendental Meditation Organization (1,000, plus 5,000–10,000 'practitioners'), and the OSHO COMMUNE INTERNATIONAL (5,000). All together they number less than 10,000 people. In numerous local groups, they pursue devotional acts, read basic Hindu texts, and practice yoga and meditation. They provoked public debates during the 1970s and 1980s, when they were stigmatized as belonging to "cults" and "sects," but the controversy has calmed down since the mid-1990s. A less polemic and more factually oriented approach has emerged, which perceives these Hindu-faith based groups as belonging to the category of new religions.

Tamil people from Sri Lanka have come to Germany as asylum seekers since the early 1980s. Among the 60,000 Tamil refugees and citizens in 2001, some 75 percent, or 45,000, are Hindus, the rest Catholic and Protestant. Despite the imposed geographic distribution of Tamils to all federal states of Germany, a clear concentration has evolved in North Rhine-Westphalia (NRW). In this region, 45 percent of all Tamil people live. They have established shops and social and political societies and founded numerous temples. Of the twenty-four permanent temples (additionally there are temporary places of worship) in late 2001, fifteen were situated in NRW. The size of the temples varies, from little basement rooms to shrine rooms set up on the ground floor of a residential house to temples in spacious

halls of converted industrial buildings. Hamm (in NRW), with its three separate temples for Vinayagar (Ganesha), Kamadchi (a goddess), and Murugan, has become the center of Hindu Tamil life in Germany. The Sri Kamadchi Temple stages an annual procession attended by some ten thousand participants and visitors (Hindu Shankarar Sri Kamadchi Ampal Temple, Siegenbeckstr. 4, 59071 Hamm-Uentrop; <http://www.kamadchi-ampal.de>). Also, this temple is the only purposely built temple, constructed in South Indian style with a large *gōpuram* and seven separate shrines in the huge temple hall.

In general, until the mid-1990s migrant Hindus displayed a rather low public profile, despite their numbers. In contrast, media interests focused on convert Hindus and their religious practices. With the emergence of public processions and the founding of recognizable temples, there has been a shift to more public visibility of the immigrant Hindu minorities.

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Germany, Islam in

In 2000, 3.04 million people of Muslim faith resided in Germany (3.6 percent of the population). Some 75 percent of these were Turkish Muslims, most of them in the Sunni HANAFITE SCHOOL OF ISLAM. Along with the dominant Sunni community, there are also Turkish ALEVISM (approx. 340,000) and smaller groups of Shi'a Muslims (of Turkish, Iranian, and other descent), Sufis, Ismailis, and members of the Ahmadiyya Muslim movement. Finally, there are also some 10,000 German Muslim converts.

The current presence of Islam is based on the enlistment of Turkish men (very few women) for semiskilled work in Germany during the 1960s. However, the history of Islam in Germany dates back to the mid-eighteenth century, when in 1739 the Prussian king, Frederick William I, ordered the construction of a mosque in Potsdam (near Berlin) so that the Turkish soldiers serving in the Prussian army could faithfully practice their religious duties. In 1798, a first



Muslims set up an information booth in Stuttgart, Germany. (B. Turner/TRIP)

Muslim cemetery, owned by the Osman Empire, was authorized in Berlin. In 1922, due to Muslim diplomats, traders, and refugees living in Berlin (about 1,000 people), an initial Muslim community consisting of Muslims from forty-one nations was established.

A sharp increase of Muslim people resulted from a labor-force shortage and the resultant signing of an employment agreement between West Germany and Turkey in 1961. Similar agreements were concluded with Morocco in 1969, and subsequently with Tunisia. The agreements foresaw a temporary influx of workers. A system of rotation was built into the program, and the so-called *Gastarbeiter* (guest workers) were intended to stay for one to three years only. Within ten years, half a million Turkish workers came to Germany. In 1973, due to the oil recession, recruitment was stopped. The phase of family reunion commenced in the following year, and the guest workers moved from temporary housing to more permanent houses. A proliferation of Turkish social and cultural infrastructures, including small halls for prayer, developed during the 1970s and 1980s.

During the 1990s, the children of the guest workers came of age, and they have occasioned a move of Islam into the public arena. Representative mosques, each with its minaret, quite different from the hitherto unnoticed, hid-

den prayer halls, have been built in various cities. Most often, the building of these publicly visible signs of Islamic presence were accompanied by emotionally laden controversies, as German-born residents complained about such overtly Islamic buildings. Still, the vast majority of places for prayer remain in converted halls or houses (some 2,200), as opposed to some 70 proper mosques. Mosques and prayer halls have assumed many functions, serving religious, cultural, and social needs. Some offer special programs for youth, women, and elderly people.

The primary Muslim organizations are the Turkish Islamic Union of the Authority of Religion (DITIB), a direct representative of the Turkish Ministry of Religion, and the Islamic Community Milli Görüş (IGMG; Islamische Gemeinschaft Milli Görüş). Influential are also the Sufi-oriented Association of Islamic Cultural Centers (VIKZ) and the Islamic Community Jama'at un-Nur (all four with headquarters in Cologne). In addition to these organizations, with which about half of the local mosques or prayer halls are associated, national umbrella organizations such as the Central Council of Muslims (ZMD; Zentralrat der Muslime in Deutschland) and the Islamic Council strive to function as general representatives of Muslims in Germany. However, so far factionalism and internal quarrels have prevented the

formation of a unified body. The import of Turkish home policy, the alignment to specific Islamic schools and traditions, and the emphasis on the cultural-linguistic origin of immigrant Muslims strongly influence the heterogeneity of Islam in Germany. Despite this organizational disunity, the second generation's increasing share in the leadership has brought about a shift in orientation toward ambitions to firmly establish Islam in Germany and to foster processes of both public representation and acculturation.

The various organizations that represent the German Muslim community may be contacted through the following addresses: Zentralrat der Muslime in Deutschland (ZMD), Indestr. 93, 52249 Eschweiler, <http://www.islam.de/> (in German); Islamrat für die Bundesrepublik, Adenauerallee 13, 53111 Bonn, 5396138, <http://www.islamrat.de/> (in German); DITIB, Türkisch-Islamische Union der Anstalt für Religion, Venloer Str. 160, 50823 Köln; IGMG Islamische Gemeinschaft Milli Görüs, Merheimer Str. 229 50733 Köln, <http://www.igmg.de/>; Islamische Gemeinschaft Jama'at un-Nur, Neustr. 11, 51063 Köln; and Verband der Islamischen Kulturzentren (VIKZ), Vogelsanger Strasse 290, 50825 Köln, <http://www.vikz.de/>.

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Ghana

The modern nation of Ghana began to take shape in the fourteenth century C.E. with the movement of the Akan (or Ashanti) people in the area, where they became rivals of the Denkyita state that controlled the coast. They emerged as a trading people who gathered the goods of the region and exchanged them for goods from the far north. This arrangement worked for several centuries, but in the seventeenth century, the Ashanti responded to the collapse of trade with

North Africa by uniting and capturing several coastal cities. They then came into contact with Europeans and became partners in the slave trade.

The British attempts to stop the slave trade led to three different wars with the Ashanti (1806–1816, 1825–1828, and 1874). In 1875, the British established a protectorate over the coastal region, and twenty years later added the area in the north, where a new national political movement centered in Guinea threatened to spread. The Ashanti nation still controlled the central region. It was absorbed into the British colony, known as the Gold Coast, in 1902.

Pressure for independence grew after World War II, and in 1949 the Convention People's Party was founded by Kwame N'Krumah (1909–1972). He became the prime minister in 1952, and five years later the head of the first African colony to become independent. His attempts to reform the nation and his increasingly autocratic regime, however, met strong opposition, and in 1966 he was overthrown. A representative government was created in 1969. However, the next decades were marked by economic instability and frequent change of governments. Some stability has been offered by Jerry John Rawlings (b. 1947), who came to prominence in 1979 and became president in 1982. He has survived several changes in the government and remains the country's president as the new century begins.

The Ashanti (who dominate the central part of the country) and the Fanti (along the southern coast) make up 44 percent of the citizenry. Other important groups include the Ewe, Ga-Adanbe, Mole-Dagbani, Guan, and Gurma peoples. Approximately 25 percent of the people retain their traditional beliefs and practices.

Islam entered Ghana as early as the 1390s, in part due to the trade fostered by the Ashanti. Conversions to Islam were few until the twentieth century, but Muslims (of the Sunni SHAFIITE SCHOOL OF ISLAM and MALIKITE SCHOOL OF ISLAM) are now found across the nation. Muslims are strongest in the north, where such groups as the Wala and Dagomba are more than 50 percent Muslim. In 1969, some

Status of religions in Ghana, 2000–2050

Followers	2000			2025	2050
	total	%	rate		
Christians	11,195,000	55.4	3.06	22,097,000	32,353,000
Protestants	3,360,000	16.6	3.42	7,000,000	11,200,000
Independents	2,920,000	14.5	3.11	6,150,000	9,626,000
Roman Catholics	1,925,000	9.5	2.53	3,200,000	4,200,000
Ethnoreligionists	4,937,000	24.4	2.55	6,367,000	6,540,000
Muslims	3,974,000	19.7	3.10	8,200,000	12,500,000
Nonreligious	63,800	0.3	2.89	150,000	300,000
Neoreligionists	17,800	0.1	3.18	22,000	35,000
Baha'is	12,100	0.1	2.17	18,000	35,000
Hindus	4,000	0.0	2.36	7,000	16,000
Atheists	3,200	0.0	2.55	6,000	10,000
Chinese folk-religionists	590	0.0	1.60	800	1,200
Buddhists	400	0.0	1.74	1,000	2,000
other religionists	3,900	0.0	3.05	7,000	10,000
Total population	20,212,000	100.0	2.94	36,876,000	51,802,000

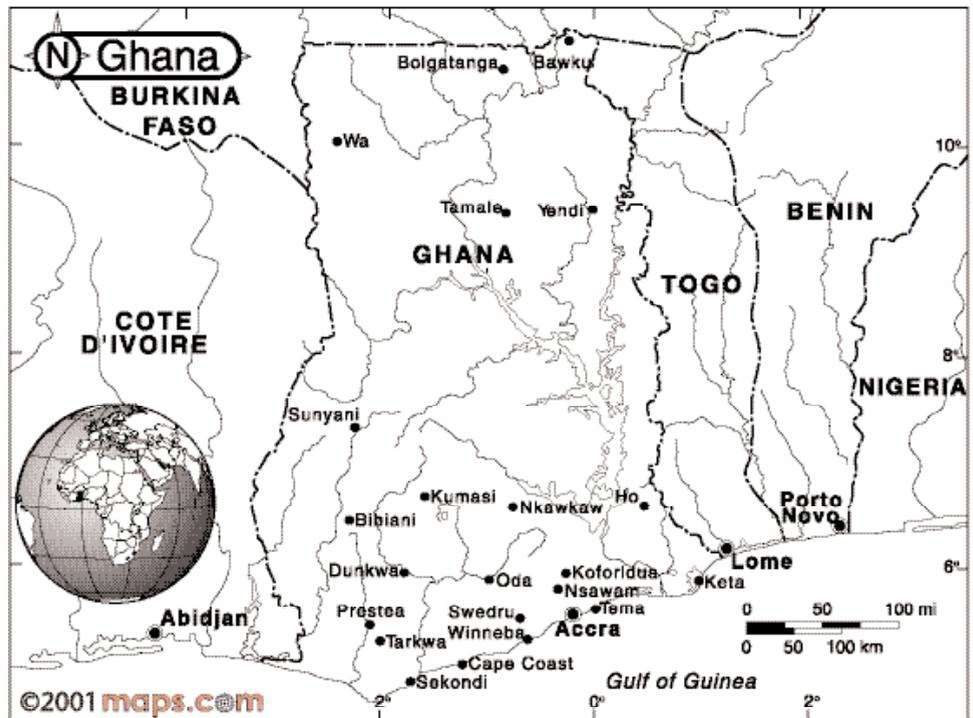
200,000 Muslim immigrants in Ghana were expelled from the country, and many Muslim schools were closed. However, by that time the native Muslim community had become well entrenched. As the new century begins, some 20 percent of the population of 20 million are Muslims.

Prior to 1969, the Muslim community had been dominated by the Ghana Muslim Community, headed by non-Ghanaians. After 1969, the Ghana Muslim Mission (organized in 1957) and the AHMADIYYA MOVEMENT IN ISLAM (formed in Accra, the capital, in 1924) rose to prominence. Both formed modern Muslim schools and assumed a role in the post-independence culture. Most recently, missionaries sent by Al-Azhar University (HANAFITE SCHOOL OF ISLAM) in Cairo, Egypt, have begun to proselytize in Ghana.

At the beginning of the 1990s, with the approval of the government, American Muslim leader Louis Farrakhan, head of the NATION OF ISLAM (FARRAKHAN), launched a mission in Ghana. In October 1994, he brought some 2,000 members from America to hold a five-day celebration of the work of Elijah Muhammad (founder of the Nation of Islam), the International Savior's Day, at which the Ghanaian president Jerry Rawlings spoke.

Christianity entered Ghana with initial missionary efforts of the Moravians, but no permanent work was established until 1828, when representatives of the Basel Mission settled in Christiansborg. The shaky work, headed by Europeans unused to the climate, was rescued in 1843 by Jamaican Moravians, who finally built a stable congregation. The Basel missionaries built villages of Christian converts and created a school system. This work was transferred to the United Free Church of Scotland (now an integral part of the CHURCH OF SCOTLAND) after World War I and eventually matured into the PRESBYTERIAN CHURCH OF GHANA.

British Methodists launched work in 1832 under the leadership of Thomas Birch Freeman (1809–1890), whose African heritage (by way of Jamaica) allowed him some comfort in his homeland. In 1838, he began the work among the Ashanti and emphasized education and indigenous leadership. The METHODIST CHURCH, GHANA, became the leading church in the land and developed an education system capped by Bible schools and colleges.



As the British gained hegemony over the region, Anglicans moved in, headed by workers associated with the CHURCH MISSIONARY SOCIETY and the United Society for the Propagation of the Gospel (though Anglican services had been held in several locations along the coast since 1752). That work has now been incorporated into the CHURCH OF THE PROVINCE OF WEST AFRICA. THE SALVATION ARMY came in 1922. Nigerian (Yoruban) Baptists established the first Baptist congregations in 1918. Americans with the ASSEMBLIES OF GOD brought Pentecostalism in 1931. In subsequent decades a spectrum of American and British groups staked out mission territories. The SOUTHERN BAPTIST CONVENTION began an extensive mission in 1947.

Like the Muslims, the Christian community suffered in 1969, when all aliens without valid passports and work permits were expelled. Most Western missionaries and numerous Christians from neighboring countries were among the million people forced to leave Ghana.

The ROMAN CATHOLIC CHURCH first reached Ghana when the Portuguese explored the coast in the fifteenth century, but it did not build an effective presence until the 1880s, when systematic work began. Following World War I, the White Fathers took the lead in building the church. The first Ghanaian bishop was consecrated in 1957. The church has been helped in the last generation by the spread of the Catholic Pentecostal movement.

AFRICAN INITIATED CHURCHES began to arise early in the twentieth century, and several, such as the MUSAMA DISCO CHRISTO CHURCH (also known as the Army of the Cross of Christ Church), have gone on to become international bodies. The Divine Healers Church now rivals the



A Besease traditional shrine in Ashanti, Ghana (M. Barlow/TRIP)

Methodist Church in size. Other churches, such as the CHERUBIM AND SERAPHIM and the HARRIST CHURCH, have come to Ghana from neighboring lands. The very first Ghanaian independent church, the Church of the Twelve Apostles, was founded by a former member of the Harrist Church in 1914. Literally hundreds of different independent churches now operate in Ghana.

Many of the older missionary churches organized the Christian Council of the Gold Coast in 1924. That council evolved into the Christian Council of Ghana, now affiliated with the WORLD COUNCIL OF CHURCHES. More recently, conservative evangelical churches have organized the National Association of Evangelicals of Ghana, which is affiliated with the WORLD EVANGELICAL ALLIANCE.

The JEHOVAH'S WITNESSES began work in 1924, and though banned in 1989, the organization now has over 100,000 members. The CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS, also banned in 1989, now has 15,000 members and has erected a temple in Accra. The work in Ghana expanded for the first time in the years after the ad-

mission of people of African descent to the priesthood in 1978. The ban on the church was lifted in 1990.

Some Hindu traders from India had come to Ghana through the twentieth century, but in 1977, a missionary (called the Black Monk of Africa) set up a Hindu monastery in Accra. It had a Ghanaian as its head and some two dozen African residents, who accepted the vows of renunciation as *sannyasi*. The monastery has developed a presence in various parts of the church through its establishment of clinics and social welfare structures. The ANANDA MARGA YOGA SOCIETY also has work in Ghana.

Additional small movements in Ghana include the BAHÁ'Í FAITH, the CHURCH UNIVERSAL AND TRIUMPHANT (from the United States), SOKA GAKKAI INTERNATIONAL (from Japan), and Chinese Buddhists.

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Gibraltar

The island of Gibraltar, located off the coast of Spain and a mere 32 kilometers from Morocco, is a United Nations territory administered by the United Kingdom. The island was occupied by England in 1704. Spain formally ceded hegemony to England with the Treaty of Utrecht a decade later. Since the 1960s, Spain has actively worked to regain control, an effort blocked by a plebiscite in 1967. The island's 30,000 residents come from Spain, Great Britain, and a host of other nearby countries (including Italy, Portugal, Morocco, and Malta).

The Roman Catholic Church had begun work on Gibraltar in 1492, but once the British assumed control, the church was suppressed. However, the church survived and remains by far the largest religious body on the island. In 1910, the work was organized into a diocese, whose bishop was immediately subject to Rome through the Office for the Propagation of the Faith.

The Anglican Church was introduced by the British in 1704 and has primarily served residents of British extraction. A Diocese of Gibraltar was organized in 1842, which included Anglican parishes across southern Europe around the Mediterranean rim all the way to Turkey. More recently, the Anglican work in Europe outside of the British Isles has been reorganized into the comprehensive CHURCH OF ENGLAND's Diocese of Europe, which includes English-speaking parishes in some forty-five coun-

tries. The work in Gibraltar has been reorganized into an archdeaconry.

Also following the British arrival, Methodists (associated with the METHODIST CHURCH of Great Britain) and Presbyterians (related to the CHURCH OF SCOTLAND) established work. The SEVENTH-DAY ADVENTIST CHURCH arrived early in the century. Gibraltar is part of the Spanish Union of Churches. The JEHOVAH'S WITNESSES established their presence around 1955.

In 1492, at a time when Spain was considering what to do with the Jews in its midst, the government heard proposals that Gibraltar would be a site to exile some of them, especially the Marranos, or hidden Jews. No one acted upon the suggestion. Thus it was not until the British occupation that Jews from North Africa began to arrive. By 1749, when they received legal status, there were some six hundred, and two synagogues had been erected. The Jewish community has risen and fallen over the years. It peaked at around two thousand in the middle of the nineteenth century but had dropped back to approximately six hundred by the end of the twentieth century.

Beginning in 1961, Moroccans began to arrive in Gibraltar. They brought their Sunni Islam (of the MALIKITE SCHOOL OF ISLAM with them). Several thousand now reside on the island. There are also a minuscule number of Hindus and Baha'is.

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Gnostic Catholic Church

The Gnostic Catholic Church, a contemporary occult church, exists as an integral part of the thelemic (from the Greek, thelema, or will) magical order O.T.O. (ORDO TEMPLI ORIENTIS). It is actually one faction of the Nouvelle Église Gnostique Universelle, which in 1890 was initiated as a new Gnostic tradition by Jules-Benoit Doinel du Val-Michel (1842–1894). In 1967, the year before his marriage, Doinel claimed that as part of an apparition of the Virgin Mary, Jesus had also appeared and consecrated him as a bishop. Through the next years, he focused his reading on occult literature, and then around 1890, during a Spiritualist séance, he accepted a second consecration that led directly to his founding of the Nouvelle Église Gnostique Universelle. Through the church, Doinel hoped to revive the mystical doctrines attributed to the second-century theologian Origen, most importantly the idea of the preexistence of soul and the related belief in metempsychosis, or reincarnation. Assuming the position as patriarch of the new church, Doinel proceeded to consecrate four bishops,

Status of religions in Gibraltar, 2000–2050

Followers	2000			2025	2050
	total	%	rate		
Christians	21,600	86.2	-0.79	17,700	14,000
Roman Catholics	21,200	84.5	-0.68	17,000	13,000
Anglicans	1,900	7.6	-0.51	1,600	1,300
Protestants	380	1.5	0.54	420	460
Muslims	2,200	8.6	-0.18	2,200	2,200
Nonreligious	490	2.0	2.13	600	700
Jews	480	1.9	-1.23	400	300
Hindus	270	1.1	-1.01	350	400
Baha'is	70	0.3	0.42	120	150
Total population	25,100	100.0	-0.72	21,400	17,800

each of whom went on to establish separate lineages from which several dozen distinctive Gnostic jurisdictions have emerged.

In 1892, Doinel consecrated Gerard Encausse (1865–1916), the author of several occult texts under the pen name Papus. Papus took Doinel's Gnosticism into the milieu of the German and British occult orders. Papus remained loyal to the Église Gnostique Universelle, a faction of the church that emerged in 1908. However, as a bishop he possessed authority to consecrate others without reference to his superior, and it is claimed by some that he in fact consecrated both Theodor Reuss and Aleister Crowley, who as leaders in the Ordo Templi Orientis brought the Gnostic Catholic Church into the O.T.O. orb. Evidence of these consecrations are somewhat weak.

Early in his work for the O.T.O., Crowley wrote a Gnostic mass that integrated thelemic themes in a liturgy that followed the form of the Roman Catholic mass, though no Christian teachings remained. In 1917 Reuss translated Crowley's mass into German and began designating himself as the leader of the Gnostic neo-Christians and the Swiss legate of the Église Gnostique Universelle, then headed by Jean Baptiste Bricaud (1881–1934), reportedly consecrated by Papus in 1911. Reuss later accepted several additional consecrations, while Bricaud (albeit unsuccessfully) advocated the use of Crowley's mass in Freemason circles.

During the years under Karl Johannes Germer (1885–1962), the Ordo Templi Orientis almost ceased to exist, and the performance of the Gnostic mass put aside. Then in 1957 in Switzerland, Hermann Joseph Metzger (1919–1990), a leader in the O.T.O., accepted consecration as a bishop of the Gnostic Catholic Church from Herbert Fritsche (1911–1960), and then succeeded Fritsche as patriarch in 1960. Following Germer's death, in 1963 he called together German O.T.O. leaders and was selected by them as the new international Outer Head of the Order of the O.T.O.. He then revived the O.T.O., along with the Gnostic Catholic Church.

In America in the 1970s, Grady McMurtry (1918–1985) revived the O.T.O. by assuming the role of caliph of the order and argued that he was therefore patriarch of the Gnostic Catholic Church. McMurtry claimed authority to lead the O.T.O. from some emergency documents he had been given by Crowley in the mid-1940s. He argued that the same documents gave him an implied consecration as a bishop. McMurtry's role as head of the church was questioned, given the lack of documentation of Crowley's consecration by Papus and the lack of an act of consecration of McMurtry.

McMurtry's successor, William Breeze, put the controversy over the church to rest when he was consecrated anew by Jack Hogg, a bishop of the Gnostic Church of Thelema. Hogg's lineage could be traced directly to Doinel and has been supplemented by the lineage of Orthodox bishop Joseph René Vilatte, through the small theosophically ori-

ented American Catholic Church. All ninth-degree members of the American O.T.O. are now consecrated as Gnostic bishops. The Other Head of the O.T.O. is also considered the patriarch of the Gnostic Catholic Church.

The American branch of the Gnostic Catholic Church may be contacted at JAF 7666, New York, NY 10116. Gnostic church services are held across North America and in eighteen countries where the O.T.O. has affiliated lodges and groups.

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Gnostic Churches (Doinel)

The Gnostic churches comprise a number of new religious movements, most of which originated from the spiritual experience of Jules-Benoît Doinel (1842–1902). Doinel was born in Moulins (France), in 1842, into a pious Catholic family, sharing a special devotion to the sixteenth-century Jesuit saint Stanislas Kostka (1550–1568), who appeared to Doinel in mystical visions when he was a teenager. These visions eventually put young Doinel in trouble with his teachers at the Jesuit Seminar of Montciel, which he entered in 1859 and from which he was expelled in 1861. He decided then to become a lay archivist and historian rather than a Jesuit priest and graduated from the famous École des Chartes in 1866. His first appointment as an archivist was in Aurillac. By that time, Doinel had abandoned Roman Catholicism altogether and was active as a spiritualist medium. In 1868, however, he married actress Stéphanie-Françoise Le Clerc (1835–1873), a pious Catholic who brought him back into the Roman fold. In 1869, he was appointed archivist of the city of Niort and, while still claiming to be a good Catholic, resumed his practice as a spiritualist medium. After Stéphanie's death in 1873, he remarried in 1874, this time to a lady with strong family ties to (rather anti-Catholic) French Freemasonry, which he ultimately joined in 1884.

By that time, he had held the post of archivist in Orléans (a very important position) since 1875 and had again abandoned the ROMAN CATHOLIC CHURCH. French Freemasonry was in need of a competent archivist, and Doinel was called to Paris to take on the directorship of the Masonic Museum. In 1882, he joined Monodism, a short-lived religious movement led by Guillaume Monod (1800–1896), the son of the famous Swiss Reformed scholar Jean Monod

(1765–1836); Guillaume claimed to be the new Messiah who represented the Second Coming of Jesus Christ. In 1890, Doinel met Papus (Gérard Encausse, 1865–1916), who was then the leader of the Martinist order and other occult organizations, which the archivist quickly joined. Doinel was a true collector of occult society memberships, and he also joined the THEOSOPHICAL SOCIETY (ADYAR). His studies led him toward a particular interest in ancient Gnosticism and Catharism. He shared these interests in Paris with Countess Maria Mariátegui (1830–1895), who later became the duchess of Pomar by marriage and was a friend of Madame Helena P. Blavatsky (1831–1891), as well as other Theosophical luminaries.

How Doinel came to found the Gnostic Church is a tale that he himself told in different ways during his later years. According to one version, in June 1890 during a spiritualist séance at the home of the duchess of Pomar, the spirits of forty-one Cathar bishops appeared and consecrated Doinel as patriarch of a newly established Gnostic church. True or not, by late 1890 Doinel was actively consecrating Gnostic bishops, including Papus and another well-known French esoteric author, Paul Sédir (pseudonym of Yvon Le Loup, 1871–1926). By 1892, there were enough Gnostic bishops to convene a synod, which confirmed Doinel as patriarch with the name of Valentinus II. The same synod consecrated yet another French esoteric author, Léonce Fabre des Essarts (1848–1917), as bishop under the name of Synésius. Between 1890 and 1894, Doinel, using a mix of Gnosticism and Catharism, published both a catechism and a ritual for the Gnostic Church. In December 1894, however, Doinel repudiated both Freemasonry and the Gnostic Church and in 1895 publicly announced his return to the Catholic fold. In May 1895, using the pseudonym of Jean Kostka (the latter being the surname of the Jesuit saint to whom he was so devoted in his youth), he published a book under the title *Lucifer démasqué* (Lucifer unmasked), in which he claimed that the devil himself was behind FREEMASONRY, the Theosophical Society, and the Gnostic Church.

Never one to remain in the same church for long, however, Doinel wrote to Fabre des Essarts (who, in the meantime, had been elected the new patriarch of the Gnostic Church) on December 31, 1899, claiming that he had never really abandoned Gnosticism and was returning to the Gnostic Church, not as patriarch, but as one of its bishops. In 1902, on the other hand, he published a rather pious book of Catholic poetry. Doinel died on March 16, 1902, with both Roman Catholics and Gnostics claiming that he had died whilst still embracing the tenets of their respective faiths.

Unlike Doinel, Fabre des Essarts remained a Gnostic bishop and patriarch throughout his whole life and presided over the expansion of the Gnostic Church from France into Belgium, Germany, Russia, Italy, and the United States. During this period, René Guénon (1886–1951), the

famous French esoteric author, was also consecrated as a Gnostic bishop (in 1909) under the name of Palingénius but remained a member of the Gnostic Church for only a short time. Another well-known French esoteric author (and Martinist leader), Jean Bricaud (1881–1934), was consecrated a Gnostic bishop in 1901 but went on in 1907 to head a schism that established what was initially known as the Catholic Gnostic Church, but which from 1908 onwards became known as the Universal Gnostic Church. Bricaud's branch eventually attracted most members of the original Gnostic Church led by Fabre des Essarts (who died in 1917) and his successors, Léon Champrenaud (1870–1925) and Patrice Genty (1883–1964).

The two branches (the Gnostic Church and the Universal Gnostic Church) merged in 1960 under the leadership of Robert Ambelain (1907–1997) who, as leader of the Universal Gnostic Church, had succeeded Constant Chevillon (1880–1944), who had been assassinated by Nazi collaborators, and Henry-Charles Dupont (1877–1960). Ambelain, a successful writer of popular esoteric books, had established yet another independent branch in 1958: it was known as the Apostolic Gnostic Church, and it too was part of the 1960 merger. In 1967, Ambelain left his position as patriarch to pursue other interests, and in 1983 the Apostolic Gnostic Church (which was the name it maintained from the 1960 merger) ceased to exist as an international body. A dozen small Gnostic churches, however, continue to this day to survive on a national basis, particularly in France and Belgium (Rosicrucian Apostolic Church, Gnostic Apostolic Church), Italy (Italian Gnostic Church, Via San Zanobi 89, 50129 Florence, Italy), and the United States and Barbados (Apostolic Gnostic Church, <http://www.apostolic-gnosis.org>), and they have kept alive Doinel's ideas and rituals right up to the present time.

The different branches of the Gnostic Church established by Doinel in 1890 should not be confused, however, with other new religious movements, also known as Gnostic churches; some are completely independent of the Doinel tradition described above (such as several independent Gnostic churches active in California or throughout the United States); others derive from branches of the O.T.O. (ORDO TEMPLI ORIENTIS). The latter include the Catholic Gnostic Churches, which operate within several branches of the O.T.O. loyal to the tradition of Aleister Crowley (1875–1947), although Crowley claimed episcopal orders from Doinel, and the Gnostic churches operating within the Gnostic MOVEMENT, founded by Samael Aun Weor (1917–1977).

Massimo Introvigne and PierLuigi Zoccatelli

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Gnostic Movement (Samael Aun Weor)

More than a hundred independent organizations, known as Gnostic movements or Gnostic churches, claim as their founder Victor Manuel Gómez Rodríguez (1917–1977), an esoteric master born in Bogota (Colombia) and known under the pen name of Samael Aun Weor. Raised as a Roman Catholic, Weor later became a spiritualist, a Theosophist, and a member of the *Fraternitas Rosicruciana Antiqua* (Ancient Rosicrucian Brotherhood) founded by Arnoldo Krumm-Heller (1876–1949). Krumm-Heller was a friend of the British magus Aleister Crowley (1875–1947) and also operated a Gnostic Catholic Church, in which he probably consecrated Weor a bishop. Weor published his first popular esoteric book, *The Perfect Matrimony*, in 1950 and about the same time in Mexico City established a Universal Christian Gnostic Church. Weor's death in 1977 generated an endless sequel of schisms. They all differ on matters relating to leadership, doctrine, and ritual, but all venerate Weor as a superhuman master and as the Messiah of the Aquarian age. Some of the branches have several thousand members, particularly throughout Latin America and also in Latin Europe and Québec, with others in the United States, Australia, New Zealand, Asia, and Africa.

Weor's thought is syncretic and includes themes drawn from Theosophy, Krumm-Heller, Aleister Crowley, George Ivanovich Gurdjieff (c. 1866–1949) and other masters. The three keys to Weor's system (or the "three factors of the consciousness revolution") are death, rebirth, and sacrifice. *Death* means the destruction of all the negative psychological factors that prevent human awakening. *Rebirth* involves the birth of a higher alchemical body, achieved through sexual magic in the shape of the "AZF Arcane," a form of *karezza* (the technique aimed at halting a sexual experience just before orgasm). *Sacrifice* means spreading to humanity in its entirety the wisdom the initiate has acquired. In order to achieve the three stages of Weor's consciousness revolution, secret rituals (in seven degrees), study, astral projection, and astral travels have to be undertaken. The initiate's itinerary is divided into three stages, known as exoteric, mesoteric, and esoteric (terminology also used by Gurdjieff). Weor's main sexual practice, the above-mentioned form of *karezza*, also known by the tantric name *Sahaja Maithuna*, is regarded as the only permissible sexual magic. All other forms (including those prevailing in the O.T.O. (ORDO TEMPLI ORIENTIS) groups inspired by the teaching of Aleister Crowley) are regarded as illicit and ultimately controlled by a "Black Lodge" for their own satanic ends.

Drawing a map of the Weor groups is a difficult task, with new schisms occurring almost frequently. The largest group is the Gnostic Institute of Anthropology, which until her death in 1998 was led by Weor's widow, Arnolda Garro Gómez (known as Maestra Litelantes; 1920–1998). It currently has some 18,000 members and was established in 1989, when Arnolda left the Gnostic Association of Anthropological and Cultural Studies over a dispute about the copyright on Weor's writings. The American branch of the Gnostic Institute of Anthropology (3408 E. Broadway, Suite E, Long Beach, CA 90814) maintains a Web site for the organization at <http://www.gnosticinstitute.org>.

The Gnostic Association of Anthropological and Cultural Studies (Internet site at <http://www.ageacac.org>) still exists under the joint leadership of Hypatia Gómez, Weor's daughter, and Victor Manuel Chavez, whilst Osiris Gómez, Weor's son, took over the leadership of the Gnostic Institute of Anthropology, together with Roberto Tejada, after his mother's death. The international headquarters of the Gnostic Institute of Anthropology are at Taxquena 1408, Col. Campestre Churubusco, Mexico, and a Brazilian Web site (<http://www.infonet.com.br/iga>) is used internationally.

Among other branches, a few are worthy of mention: (a) the Gnostic Association of Anthropological, Cultural and Scientific Studies, established in Spain in 1992 by Oscar Uzcátegui Quintero (headquarters: Avenida de América 26/10F, 18006 Granada, Spain; Web site: <http://www.ageacac.org>); (b) the Center for Gnostic Studies (Centro de Estudios Gnósticos, CEG), perhaps the fastest-growing branch, a splinter from Arnolda's branch, guided by Ernesto Barón (whose large Italian chapter maintains a Web site at <http://www.ceg-it.org>; in 2001, Cloris Rojo Barón, Ernesto's wife, separated from her husband and created a separate branch); (c) the Gnostic Christian Universal Church, founded by Colombian master Teofilo Bustos (b. 1935), known as the Venerable Master Lakshmi, currently living in Venezuela (<http://www.gnostico.com>); (d) the Gnostic Christian Universal Movement in the New Order, established in Colombia in 1960 by Joaquín Enrique Amortegui Valbuena (1926–2000), known as the Venerable Master Rabolú (<http://www.gnosisonline.com>). This group enjoyed a certain notoriety in the media thanks to its apocalyptic features and the idea that a planet named Hercólubus may soon collide with planet Earth, thus destroying humanity forever.

Massimo Introvigne and PierLuigi Zoccatelli

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Gnosticism

The term *Gnostic* was originally applied to a spectrum of groups that emerged to prominence in the second century C.E. as competitors to the Christian church. Questions about the origins of the groups remain a source of intense scholarly discussion, and estimates for the dates of their origins range from the first century C.E. to the first century B.C.E. Until the twentieth century, the Gnostics were known primarily from the writings of Christian heresiologists such as Saint Irenaeus (c. 125–202), whose famous text *Against Heresies* included excerpts of the writings of various Gnostics such as Valentinus and Carpocrates, both of whom lived in the second century C.E.

The study of Gnosticism was elevated from its status as a subtopic under Christian heresies in 1945 with the discovery of an ancient Gnostic library in the Egyptian desert at Nag Hammadi. The fourth-century site yielded complete copies of books such as the *Gospel of Truth* (initially recognized from the several quotes in Irenaeus' writings) and the *Gospel of Thomas*, a heretofore unknown collection of sayings attributed to Jesus. These books, along with the *Pistis Sophia*, a Gnostic collection published in 1900, have provided a whole new perspective on the Gnostic groups and have led some to question the conventional view of Gnosticism as a singular movement. The renewed interest in Gnosticism has also focused attention on the MANDAEANS, possibly the only Gnostic group that has survived from the ancient Mediterranean. The Mandaean community is centered in southeastern Iraq.

Gnosticism was described by Irenaeus and other Christian writers as a heretical form of Christian teaching. However, in light of the new findings, the Gnostic tradition has come to be seen as a religious community in its own right that began to interact with the Christian movement already in the first century and incorporated Christian elements into its own teachings. Christian Gnostics believed that they possessed the clearest understanding of the message of Christ, the knowledge (in Greek, *gnosis*) that allowed them to encounter spiritual reality and attain salvation.

To the Gnostics, God was a remote reality, utterly unknowable and transcendent. They described the world as the product of a series of emanations that originated in God—those closest to God being purely spiritual and those closest to earth being characterized by the gross materiality of earthly life. The material world was inherently bad, and only in escaping from it could one obtain salvation. Human beings were seen as sparks of divinity who had been trapped in this lower world. The *gnosis* allowed them to escape their fate and return to their spiritual home. In some

groups, the God of the Hebrew Bible was pictured as a lesser deity, the demiurge, characterized by human passions. In contrast, Christ was seen as a totally spiritual being who appeared in human form (only seeming to have a material existence) to show the way back to the spiritual realm.

Gnosticism, apart from the Mandaeans, appears to have died out by the fifth century, but the impulse it represented continued to reappear at various times and places throughout Europe, most prominently among the Bogomils toward the end of the first millennium C.E. in Bulgaria and the Cathars (or Albigensians) in southern France. Gnosticism had a great affinity to the kabbalistic teachings of mystical Judaism, which found expression in the Christian Cabalist movement that emerged in the sixteenth century. A new burst of Gnosticism began with the Cabalist movement and with the seventeenth-century movement called Rosicrucianism. This reborn Gnosticism is discussed elsewhere in this encyclopedia as the WESTERN ESOTERIC TRADITION, which includes Rosicrucianism, FREEMASONRY (eighteenth century), Theosophy (nineteenth century), and a host of occult and metaphysical groups spawned in the twentieth century, culminating in the NEW AGE MOVEMENT.

Whereas Christian leaders and scholars have tended to see Gnosticism as the oldest and most persistent Christian heresy, Western Esoteric leaders in the twentieth century have taken the opportunity provided by the free religious environment to reclaim Gnosticism as a contemporary living tradition. Gnostic Christian groups have appeared on the fringe of the Christian community, incorporating the Gospel of Thomas into their canon of Scripture. Other esoteric groups have claimed the Gnostic heritage by incorporating the term into their name, though without any significant reference to the ancient Gnostic texts; these include the Gnostic CATHOLIC CHURCH and the Gnostic MOVEMENT.

A very few groups have attempted to base their religions directly on the ancient Gnostic writings. The most prominent representatives of this latter type include the Gnostic Society, based in southern California and headed by Gnostic bishop Stephan A. Hoeller, and the Gnostic Society in the Kingdom of Norway, founded by Terje Dahl Bergersen.

Addresses:

Gnostic Society
4516 Hollywood Blvd.
Los Angeles, CA 90029
<http://www.gnosis.org/~gnosis/gnostsoc.htm>

Gnostic Society in the Kingdom of Norway
Bruchion-Center for Gnosis and Art
c/o Capella Santa Sophia
Jan Valentin Saether
Brugt. 3
0157 Oslo
Norway
<http://terje.bergersen.net/gsn/>

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Goddess Spirituality

Goddess spirituality has been an important trend in Western religion since the nineteenth century. While mainstream churches have struggled to adapt themselves to the demands of women for entry into the priesthood and inclusive language in liturgy, other spiritual traditions have evolved to meet these needs. Several cultural trends can be discerned in the growth of Goddess spirituality, including women's emancipation from the nineteenth century onward and growing interest in pre-Christian religious traditions with both female and male deities. Another important influence, particularly in Europe, was the cultural exchange between East and West and the exposure of Western colonialists to Eastern religious traditions of Goddess worship.

In the early twentieth century, British colonial magistrate and tantric scholar Sir John Woodroffe (1865–1936), writing as Arthur Avalon, advocated a return to a religion where Goddess and God were equal. All things were possible, wrote Sir John, when the supreme personifications of the Divine were God and Goddess who "give and receive mutually, the feminine side being of equal importance with the masculine" (731–732). In the mid-twentieth century, writer Dion Fortune, founder of the Fraternity of Inner Light, wove Goddess spirituality into literature for public consumption in novels that described a religion of Goddess and Horned God, drawing on European mythologies with kabbalistic overtones. In the late 1940s, a retired British colonial administrator, Gerald Brosseau Gardner (1884–1964), had his own personal vision of the Goddess and created what was in effect a new religious synthesis by grafting ideas of Goddess worship, heavily steeped in the Greek and Roman classics of his boyhood education, onto the remnants of the British witchcraft tradition.

GARDNERIAN WICCA, as the synthesis came to be known, incorporated a gender essentialism and a focus on heterosexuality that was unattractive in the latter half of the twentieth century to many women attracted to Goddess



The goddess Aphrodite (Helene Rogers/TRIP)

worship as a manifestation of their feminism. New interpretations of Goddess-based witchcraft arose, particularly in the United States through the work of Starhawk. Wicca already venerated the natural world as a theophany. Starhawk made more explicit the radical activism of many Goddess worshippers. From the 1980s onwards, Goddess spirituality, nature religion, and environmental activism have gone hand in hand.

For Pagan women, organizations such as the FELLOW-SHIP OF ISIS and the Reformed Congregation of the Goddess offer routes to ordination and the possibility of fulfilling the role of priestess, to which many spiritual women feel drawn but which is denied them or given only on suffering in monotheistic traditions. There are parallel upsurges of interest in the divine feminine in Jewish and Christian traditions. Some Jewish women have found in the kabbala and the matriarchs of the Bible images that can update Judaism to meet contemporary women's needs, and some Christian women have sought to update liturgy so that God is *Mother* and *She* as well as *Father* and *He*.

Vivienne Crowley

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The Grail Movement

The Grail movement was founded by Oskar Ernst Bernhardt (1875–1941), a German esoteric author known

under the pen name of Abd-ru-shin (Parsi; Son of Light). He was born in Bischofswerda (Germany) in 1875, and from 1900 on traveled extensively in the Middle and Far East, the United States, and Europe; he also published several novels, short stories, and theatrical pieces. The outbreak of World War I found him, a German citizen, in an enemy country, the United Kingdom, and he was interned on the Isle of Man. In 1923, he circulated the first parts of *The Grail Message*, the publication of which continued through to 1937.

The Grail Message, a complicated esoteric work, found interested readers, particularly in Germany, France, the former Czechoslovakia, and Austria. Bernhardt decided, in fact, to settle in Austria, at the Vomperberg (Tyrol), together with a handful of followers of what later became known as the Grail movement. In 1938, Austria was occupied by Nazi Germany: *The Grail Message* was banned, the Vomperberg center closed, and Abd-ru-shin arrested. Released from jail in September 1938, he was banished firstly to Schlauroth (near Görlitz, Saxony) and then to Kipsdorf, where he died in 1941. His wife, Maria Freyer (1887–1957) continued his spiritual mission within the framework of the Grail movement, which was directed for several years after her death by other members of the Bernhardt family, although it was also plagued by a number of schisms.

The Grail Message includes 168 talks explaining the structure of the whole universe and of the laws that govern it. The border between the divine and human realms is the Grail Castle, where the holy cup of the Grail represents God's direct irradiation. Creation is the spread of God's rays, with their consequent and gradual cooling beyond this border. This is how different planes of the universe were generated, a scheme very reminiscent of that found in the thought of Helena P. Blavatsky (1831–1891), one of the founders of the THEOSOPHICAL SOCIETY (ADYAR). First came the original spiritual level, then the spiritual level and additional levels successively down to matter, all originating, it is believed, from the cooling and solidification of the divine rays. Crucial for this descent of the rays are two characters, known as Parsifal and the pristine Queen, or Mother. A force flows down from the Holy Grail and sustains the whole of creation. Planet Earth is part of the creation's denser and lower level. Human beings, however, keep within themselves a spiritual spark capable of reminding them of their divine origin. By cultivating this spark through successive reincarnations, humans can transcend the lower planes of matter, achieve a higher spiritual consciousness, and ultimately return to their heavenly home.

At the Vomperberg and in other places, the Grail movement celebrates three spiritual feasts each year: the Feast of the Holy Ghost (Pentecost) on May 30, the Feast of the White Lily on September 7, and the Feast of the Radiant Star on December 29. The total membership of the main branch of the Grail movement (splinter groups not included) is currently 16,000. The international readership of

The Grail Message is certainly much larger. The headquarters are located at the Vomperberg, although the international correspondence address is the movement's publishing house.

Address:

Grail Movement
Verlag der Stiftung Gralsbotschaft
Schukertstrasse 8
70192 Ditzingen
Germany
<http://www.graal.org>

Massimo Introvigne and PierLuigi Zoccatelli

Sources:

- Abd-ru-shin (Oskar Ernst Bernhardt). *In the Light of Truth. The Grail Message*. 3 vols. Vomperberg, Austria: Alexander Bernhardt, 1985.
- . *The Ten Commandments of God. The Lord's Prayer*. Vomperberg, Austria: Alexander Bernhardt, 1982.

Great White Brotherhood (Russia/Ukraine)

The Great White Brotherhood (GWB) is perhaps the most publicized and controversial new religious movement that appeared in the former Soviet Union in the early 1990s. In the 1980s, the founder of GWB, Yuri Krivogonov, who had a Ph.D. in engineering, became interested in ways of "releasing the energetic potential of humankind" and "directing" human behavior. In 1990, he set up the Atma Medical Centre (or Institute of Soul) in Kiev, the Ukrainian capital, which was intended for the study and propagation esoteric methods of healing. He soon met Marina Tsvigun, a young Ukrainian journalist who had had a "special experience" during an abortion operation. Following their marriage and "persecution" by Ukrainian legal authorities (i.e., a criminal investigation of financial irregularities), the institute rapidly evolved into a religious community, and its leaders evolved into the "divine duo" of Maria Devi Christos and Ioann Swami. They announced a 1,260-day period of spreading the message of the living God, Maria Devi Christos, which would culminate in her "sacrificial death," followed within three days by her resurrection in autumn 1993 in Kiev. In November 1993, almost all members of GWB arrived in Kiev but were detained by the Ukrainian police. The movement was then banned in the Ukraine and its leaders sentenced to imprisonment.

In prison, Maria Devi denounced her former husband as a "fallen Cain" and divorced him. She and her new husband, "Apostle Piotr," were released in 1997 under an amnesty. The divorce caused a split among the remaining members, several dozens of whom continued to operate underground in both Ukraine and Russia. Their attempts to register with

authorities what they claim to be a cleaned-up movement have so far proved unsuccessful.

The name of the movement alludes to an interest in, and the claim to have been initiated into, ancient esoteric wisdom. This initiation seems mainly to have been based on Krivogonov's familiarity with the teachings of Theosophist Nicholas Roerich (1874–1947), founder of the Agni-Yoga Society, and Helena. P. Blavatsky (1831–1891), cofounder of the THEOSOPHICAL SOCIETY (ADYAR). Krivogonov's early teachings were also influenced by various "alternative techniques" and teachings that were available in the emerging Soviet phase of the New Age movement in the 1980s—bioenergetics, various forms of yoga and meditation, neuro-linguistic programming, and the like. Reference to Eastern religious teachings is evident in the names adopted by the leaders ("Swami" and "Devi"). At the same time, in the early days GWB emphasized the ability of the leaders to provide therapeutic remedies and to enhance the human potential of its followers. With the development of the religious community, however, millenarian features, embodied in the teaching of Yusmalos, became increasingly prominent.

Yusmalos (a contraction of the two first names of the leaders and *logos*), depicted the current state of the world in dualistic terms as governed by a satanic conspiracy on the one hand but, on the other hand, blessed with the presence of the living God, which gave prospects for salvation to "144,000 saints" (an apparent reference to the Book of Revelation). The early teachings of GWB had strong political overtones, with both anti-Western and anti-Communist elements. The satanic conspiracy was occasionally referred to as "American-Israeli" or "Jewish-Masonic," and only Slavs could be the elect few; God himself was said to be "a Russian." At the same time, the post-Communist reality was seen as a hangover of Communist injustices, which could only be overcome by the establishment of a strong theocracy based on the "true religion." The "sacrifice" of Maria Devi Christos was seen as the beginning of the new era of "divine theocracy." It remains unclear, however, whether her "death" was expected to be a physical or purely symbolic act.

After the failure of the end of the world to materialize and the split in the leadership, the millenarianism of GWB diminished considerably. Maria Devi Christos renounced its most controversial features and attributed their origins to the "evil" influence of her former husband. Since 1994, followers have tended to claim that the movement stemmed from the "respectable" traditions of Theosophy and Agni Yoga. Similar changes have occurred in the movement's practices, which have evolved from strong asceticism and hostility to the outside world to more moderate attitudes. However, the continuing semi-underground existence of GWB makes it difficult to know the extent to which these changes have affected different subgroups within the movement.

The early activities of GWB served as one of the triggers of the Russian and Ukrainian anticult movements. The anticultists exaggerated its controversial features to point to the general dangers from a spectrum of religious groups that emerged en masse in the former USSR in the early 1990s. Curiously, the anticult opposition to GWB appeared to agree with GWB's belief in the powers of neuro-linguistic programming and other psychological techniques utilized by the GWB leaders.

Marat S. Shterin

Sources:

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- Shterin, Marat. "New Religions in the New Russia." *Nova Religio*, 4, 2 (2001): 310–321.

Greece

The Greek peninsula and its associated islands have been inhabited for some 5,000 years. In the second millennium B.C.E. the Achaean people emerged as the ruling elite and founded the Mycenaen Empire, covering present-day Greece and Crete. The Dorians swept through the area and rose to dominance as the first millennium B.C.E. began. Over the next centuries a set of city-states arose in the area. In the eighth century the increase in population and lack of resources forced the Greeks to turn outward to the Mediterranean Sea. They became great traders, established colonies throughout the region, and made Greek the language of international commerce.

During the sixth century, Athens began its rise to prominence among the city-states, and during several centuries of prosperity great strides were made in the setting down of laws, scientific observations, literature, and philosophical thought, developments that have had implications for all

Status of religions in Greece, 2000–2050

Followers	2000			2025	2050
	total	%	rate		
Christians	10,083,000	94.7	0.36	9,252,000	7,570,000
Orthodox	9,900,000	93.0	0.39	9,100,000	7,500,000
Independents	228,000	2.1	0.22	200,000	170,000
Roman Catholics	62,000	0.6	0.50	75,000	85,000
Muslims	354,000	3.3	1.29	400,000	420,000
Nonreligious	180,000	1.7	1.21	180,000	200,000
Atheists	19,500	0.2	2.65	22,000	32,500
Jews	5,000	0.1	-2.81	4,000	4,000
Spiritists	940	0.0	0.46	1,500	2,000
Baha'is	610	0.0	1.63	1,100	1,500
other religionists	1,900	0.0	0.46	2,500	3,000
Total population	10,645,000	100.0	0.41	9,863,000	8,233,000

humankind. The growing influence of Greece culminated in the rise of Philip of Macedonia, who subdued the peninsula. Philip's son, Alexander the Great (336–323 B.C.E.), built an empire that included North Africa, the Arabian Peninsula, Persia, and territory as far as India. The fracturing of Alexander's empire after his early death set the stage for the rise of Rome. Rome conquered Greece in 146 B.C.E.

Greece remained a part of the Roman Empire for many centuries. When in the fourth century C.E. the empire was divided, Greece was tied to the eastern part of the empire, known as the Byzantine Empire because its capital was Byzantium (later called Constantinople, and later still, Istanbul); as Christianity was established as the religion of the empire, Greece was brought under the hegemony of the Eastern Orthodox Church. Greece was under the direct authority of the patriarch in Constantinople.

Constantinople fell to the Turkish Muslims in 1456, and within a few years Greece also fell. The Turks remained in Greece as an occupation force for the next four centuries and in 1718 formally incorporated Greece into the Ottoman Empire. By the beginning of the nineteenth century, the Ottoman Empire was showing its weakness, and in the 1830s the Greeks were able to force the creation of an independent Greek state, minus the area in the northeast around Thessalonica. The country was ruled by a king through the rest of the century, but in 1911 a parliament was created. The country was overrun by the Nazis during World War II. Political instability has marked the postwar decades, the country reaching its lowest point during the harsh repressive military dictatorship that began in 1967. The dictatorship ended in 1974. Since 1975, the country has operated under its new democratic constitution.

The introduction of Christianity to Greece is described in the New Testament as resulting from a dream experienced by the apostle Paul during which he heard a call to come to Macedonia. He subsequently traveled through the land, stopping at Thessalonica, Berea, Philippi, Corinth, and Athens. He later wrote letters to believers in Thessalonica, Philippi, and Corinth that became part of the Christian scriptures.



The rise of Christianity to a position of power in the Roman Empire led to its pushing aside the pagan faith that had previously dominated in Greece and the other religions that had come to Greece along the trade routes established across the Mediterranean and through Alexander's kingdom. Christianity completely replaced what had come before though it was deeply influenced by the philosophy that had grown out of the encounter with Greek religion and the East, especially by the thoughts of Plato and the Neoplatonists. Judaism alone survived. Over the next centuries the theology and liturgy of the Eastern Orthodox Church developed, and the Orthodox Church distinguished itself on various points from the ROMAN CATHOLIC CHURCH of the Latin-speaking part of the empire. Authority in the Eastern Orthodox Greek-speaking church came to be shared by the patriarchs in Constantinople, Antioch, Jerusalem, and Alexandria.

The takeover of Greece by Turkey did not greatly change the church's position in Greek society, though the church became one symbol of the Greek people's survival during the long years of Turkish rule. However, after the coming of independence in 1830, a break with the ECUMENICAL PATRIARCHATE followed. In 1833, the government issued the first formal statement declaring an independent national church free from the authority of the patriarch, who still resided in Turkish territory. It was not until 1850 that the independency of the church was recognized. Not included in the jurisdiction of the ORTHODOX CHURCH OF GREECE are some of the Greek islands, still in the jurisdiction of the Ecumenical Patriarchate and, most importantly, the independent Monastic Republic of Mount Athos.



An Orthodox monk at a monastery in Samos, Greece (Helene Rogers/TRIP)

In 1924, the Church of Greece made what many considered a crucial change in adopting the Gregorian calendar, which replaced the traditional Julian calendar. This move was seen by many as a step away from the received tradition of the church and led to major schism by bishops, priests, and parishes who continued to adhere to the Julian calendar. Over the years, the TRUE (OLD CALENDAR) ORTHODOX CHURCH OF GREECE has further divided over the issue of cooperation with the Church of Greece, which has participated in the larger ecumenical movement, even to the point of joining the WORLD COUNCIL OF CHURCHES.

The Church of Greece remains the faith of the overwhelming majority of Greek citizens, but almost immediately after it came into being as an autonomous body, it had to make room for other Christian churches. Some posed little problem, such as churches like the CHURCH OF ENGLAND, the ARMENIAN APOSTOLIC CHURCH, or the ANCIENT CHURCH OF THE EAST, which served small expatriate communities and offered no program for proselytization. However, in 1858, a Protestant movement, later

known as the GREEK EVANGELICAL CHURCH, was the first of a number of Protestant bodies and FREE CHURCHES that attempted to develop missions in Greece. At various times these churches have faced severe repression and in recent decades were the object of concern of the Greek police, who considered them subversive of national policy.

The most successful of non-Orthodox bodies have been the JEHOVAH'S WITNESSES, who began activity in Greece in 1900. They have also been the group that has received the most attention from both the Orthodox Church and the state in its attempt to protect the position of the church in Greek life. During the 1990s, the arrest of Jehovah's Witnesses led to the Greek government receiving two significant judgments from the World Court for violations of religious freedom documents to which it had agreed. These rulings have eased the situation in Greece somewhat.

During the 1960s, although not open to the new religions that were otherwise proselytizing throughout Europe, Greece became a setting for the development of the Western Esoteric tradition in the phase that came to be known as the NEW AGE MOVEMENT. Many New Age devotees described their work as nonreligious, though it was spiritual.

Sources:

- Burch, S. L. "The Beginning of the Protestant Mission to the Greek Orthodox in Asia Minor and Pontos." M.A. thesis, Fuller Theological Seminary, 1977.
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- Hart, L. K. *Time, Religion and Social Experience in Rural Greece*. Lanham, MD: Rowman and Littlefield, 1992.

Greek Catholic Church

In 1829, the sultan of the Ottoman Empire rescinded the law requiring Roman Catholics following an other-than-Latin liturgical order to be subject to the Orthodox Church. That law had meant that the small number of Greek Catholics in Greece and Turkey worshipped in churches under the jurisdiction of the ECUMENICAL PATRIARCHATE. The small community of Greek Catholics now allowed to have their own congregations began to grow in the 1850s after missionary work was launched among the Greek Orthodox by a Roman Catholic priest. A modest number of parishes emerged through the remainder of the nineteenth century. In 1895, the Assumptionist Fathers settled in Constantinople, where they oversaw a Greek seminary and two parishes. In 1911, Pope Pius X organized the Greek Catholic parishes in Turkey into an exarchate and appointed Isaias Papadopoulos as the first bishop.

In the 1920s, almost all of the Greek Catholics moved to Athens, the result of an agreement between the two countries

for a general relocation of expatriates to their homeland. The emergence of a body of believers in Greece affiliated with the ROMAN CATHOLIC CHURCH has caused considerable tension over the years in a land in which the Greek Orthodox Church is considered the national religious body. The Greek Orthodox Church has actively opposed both Protestant and Catholic presence in the country but is especially opposed to the Greek Catholic Church, which it sees as easily confused with an Orthodox church. Catholics must conform to a set of special laws designed as obstacles to any movement of Orthodox believers into the Greek Catholic Church.

The several parishes of the Greek Catholic Church have a total membership of less than 2,500. There is still one parish in Istanbul.

Address:

Greek Catholic Church
Odos Homirou 9
106 72 Athens
Greece

Sources:

Liesel, N. *The Eastern Catholic Liturgies: A Study in Words and Pictures*. Westminster, MD: Newman Press, 1960.
Roberson, Ronald G. *The Eastern Christian Churches—A Brief Survey*. 5th ed. Rome: Edizioni Orientalia Christiana, Pontificio Istituto Orientale, 1995.

Greek Evangelical Church

The roots of the Greek Evangelical Church can be traced to the work of Jonas King (1792–1869), a Congregationalist minister sent to Greece by the American Board of Commissioners for Foreign Missions following the Greek War for Independence that ended in 1928. He settled in Greece, met and married a Greek woman, started a school, engaged in welfare work, and preached as opportunity allowed. In 1848, the authorities arrested and deported King. Through the influence of the American government, he was eventually allowed to return.

It was not until 1866, just three years before King's death, that the first community of a future church was organized. King was by this time being aided by a young man, Michael Kalopothakis, who had been present at King's trial in 1848 and as a result had converted to Protestantism. He went to New York, studied at Union Theological Seminary, and then returned to his native land. He led in the erection of the first church building in 1871. By 1885, three congregations existed, and a synod was organized. In the meantime, evangelistic work had been conducted in the Greek community in Turkey by the British Mediterranean Mission. This effort was to have a significant effect upon the work in Greece. As a result of the Greek-Turkish War of 1922, many Greek people left Turkey and returned to Greece. As a result of the sudden jump in

membership that followed, the synod was reorganized as the Greek Evangelical Church.

The church is conservative in its theology and places great emphasis on the authority of the Bible. It has developed a strong Sunday school and youth program. The church is headed by a general assembly that meets semi-annually.

In the years since World War II, the church appears to have attained a stable position in Greek society, though many still consider it a foreign element in Greek culture. It continues to evangelize and has developed a broad social service program. In the 1990s, it opened a mission in Albania.

In the 1990s, the church reported approximately five thousand members. Affiliated churches can now be found in Cyprus, Germany, and the United States, where many members have immigrated. It is a member of both the WORLD ALLIANCE OF REFORMED CHURCHES and the REFORMED ECUMENICAL COUNCIL, as well as the WORLD COUNCIL OF CHURCHES.

Address:

Greek Evangelical Church
24 Marku Botsari St.
117 41 Athens
Greece

Source:

Bauswein, Jean-Jacques, and Lukas Vischer, eds. *The Reformed Family Worldwide: A Survey of Reformed Churches, Theological Schools, and International Organizations*. Grand Rapids, MI: William B. Eerdmans, 1999.

Greek Orthodox Patriarchate of Alexandria and All Africa

The city of Alexandria was founded by Alexander the Great in 332 B.C.E. and quickly became one of the great cultural and political centers of the ancient world. According to tradition, St. Mark the Evangelist brought Christianity to the city in the first century, and the new religion began to spread in the sizable Jewish community that had long flourished there. By the end of the second century Christianity had been embraced by the majority of the city's Greeks and was growing in the local Egyptian population, and a renowned catechetical school had been established. The community was persecuted by the Roman emperors in the third century but came into its own after Constantine's Edict of Milan granted religious freedom to Christians in 313.

The Church of Alexandria was soon torn by theological controversies and efforts to suppress various heresies that sprang up. The Byzantine emperors enforced the Christological teaching of the Council of Chalcedon (451), which had the support of local Greeks but was rejected by the great majority of the Egyptian Christian population. When

the Arab armies took Alexandria in 642, the Egyptian Christians were free to organize themselves into what eventually became today's COPTIC ORTHODOX CHURCH. The Arabs singled out the Greek minority for special persecution because of its links to the former Byzantine rulers. The Turkish conquest of Egypt in 1517 brought an end to the persecutions but gave rise to a greater dependency on the ECUMENICAL PATRIARCHATE. Some of the Greek patriarchs began to live in Constantinople, and at times the ecumenical patriarch appointed them to office. The Alexandrian Patriarchate sank deep into poverty and often had to turn to the RUSSIAN ORTHODOX CHURCH (MOSCOW PATRIARCHATE) for support. The church experienced a renaissance in the nineteenth century when the Egyptian rulers began to encourage Greeks to settle in Egypt. After 1846, the patriarchs resided permanently in Egypt once again, and the involvement of the Ecumenical Patriarchate in the administration of the Alexandrian Church ended in 1858.

Patriarch Meletios II (1926–1935) promulgated a new set of regulations for the patriarchate and modified his title to include “of All Africa” in the place of the former “of All Egypt.” His successor Christophoros recognized a spontaneous movement of indigenous Africans toward Orthodoxy that began in Uganda and spread to Kenya and Tanzania. By 1998, there were over a hundred African Orthodox priests in East Africa, presided over by the world's first black African Orthodox bishop. The growing membership among Africans compensated for the shrinking of the Greek community in Egypt.

The patriarchate is governed by regulations that provide for a synodal system of administration and a process of patriarchal election that involves both clergy and laity. The Holy Synod, made up of at least seven metropolitans (currently twelve), must meet at least once a year but ordinarily gathers semiannually. The Alexandrian Patriarchate ranks second among the Orthodox churches, immediately after Constantinople. Through the efforts of Archbishop Makarios III of Cyprus, an Orthodox patriarchal school was opened in Nairobi in 1981. The membership of the patriarchate today includes approximately 100,000 black Africans and 150,000 others, mostly ethnic Greeks scattered across the continent. It is an active member of the Middle East Council of Churches and the WORLD COUNCIL OF CHURCHES.

Address:

Greek Orthodox Patriarchate of Alexandria and All Africa
P.O. Box 2006
Alexandria
Egypt
<http://www.greece.org/gopatalex/index.html>

Ronald Roberson

Sources:

Meinardus, O. F. A. *Christian Egypt: Ancient and Modern*. Cairo: American University/Cairo Press, 1970.
Orthodoxia. Regensburg, Germany: Ostkirchliches Institut, annual.
Roberson, Ronald G. *The Eastern Christian Churches—A Brief Survey*. 5th ed. Rome: Edizioni Orientalia Christiana, Pontificio Istituto Orientale, 1995.

Greek Orthodox Patriarchate of Antioch and All the East

Founded in 300 B.C.E., the city of Antioch quickly became one of the most important urban centers of the eastern Mediterranean. The new religion arrived very early in the city; according to the Book of Acts (11:26), it was there that the followers of Jesus were first called Christians. The single-bishop model of church government appears to have originated in Antioch, and most scholars agree that the Gospel of Matthew was composed there. The growing community was periodically persecuted in the third century, but flourished after Emperor Constantine's Edict of Milan (313) granted freedom of worship to Christians. The School of Antioch was renowned as a center of biblical studies advocating a literal interpretation of scripture and an emphasis on both the humanity and divinity of Christ.

The Council of Chalcedon (451) established Antioch as a patriarchate but reduced its size by ceding much of its territory to Constantinople and the new Patriarchate of Jerusalem. Chalcedon also triggered a schism within the Church of Antioch, the larger portion rejecting the Christological teaching of the council and eventually forming what is today the SYRIAC ORTHODOX PATRIARCHATE OF ANTI- OCH AND ALL THE EAST. After Antioch fell to the Arabs in 638, the Greeks who allied with Byzantium and who had accepted Chalcedon experienced many years of persecution. The Greek Patriarchate prospered again from 969, when the Byzantine Empire regained the city, until 1085, when it fell to the Seljuk Turks. During this period of Byzantine rule the older West Syrian liturgy of Antioch was replaced by the Byzantine liturgy. In 1098, the Latin Crusaders took Antioch and established a kingdom that lasted nearly two centuries. A line of Latin patriarchs was set up, while a Greek succession continued in exile.

The Greek Patriarchate returned to Antioch after the city was taken by the Egyptian Mamelukes in 1268. By now Antioch had been reduced to a small town, and the patriarchate moved permanently to Damascus in the fourteenth century. The area fell to the Ottoman Turks in 1516 and remained under their control until World War I. The Christians of the area had been reduced to a minority, and the church was further weakened by the activity of Western missionaries. A domestic quarrel among the Orthodox resulted in the election of two patriarchs in 1724, one Catholic and one Orthodox, and the church split into separate Greek Orthodox and

Melkite Greek Catholic communities. Even though in recent centuries the faithful have been composed almost entirely of Arabs, the line of ethnic Greek patriarchs continued until 1898, when the last Greek patriarch was deposed. An ethnic Arab patriarch was elected the next year, and all subsequent patriarchs have been Arabs.

Today the patriarchate's Holy Synod is composed of the patriarch and all the active metropolitans. Meeting at least annually, it has the purpose of electing the patriarch and other bishops, preserving the faith, and taking measures against violations of ecclesiastical order. There is also a General Community Council made up of the Holy Synod and lay representatives. Meeting twice a year, this body is responsible for financial, educational, juridical, and administrative matters. When a new patriarch needs to be chosen, the council selects three candidates, one of which is then elected by the Holy Synod. Patriarch Ignatius IV (elected 1979) has been very active in the ecumenical movement and has encouraged dialogue with the Syrian Orthodox Church and the MELKITE CATHOLIC CHURCH in an effort to reunite the three main segments of the ancient Antiochian Patriarchate. In 1970, the patriarchate established St. John of Damascus Academy of Theology, located near Tripoli, Lebanon, which in 1988 was incorporated into Balamand University.

There has been extensive immigration from the homeland of this church in Syria and Lebanon to various parts of the world in recent decades, especially to North and South America. The Antiochian Orthodox Christian Archdiocese of North America also includes a number of Western-rite parishes, for the most part composed of former Episcopalians. The archdiocese maintains a Web site at <http://www.antiochian.org>. The total membership of the patriarchate today is about 750,000.

Address:

Greek Orthodox Patriarchate of Antioch and All the East
P.O. Box 9
Damascus
Syria

Ronald Roberson

Sources:

- Downey, G. *Ancient Antioch*. Princeton, NJ: Princeton University Press, 1963.
- Dick, Ignace. *Les Melkites: Grecs-Orthodoxes et Grecs-Catholiques des Patriarcats d'Antioche, d'Alexandrie et de Jérusalem*. Turnhout, Belgium: Editions Brepols, 1994.

Greek Orthodox Patriarchate of Jerusalem

The earliest Christian community in Jerusalem was decimated by the Roman destructions of the city in 70 and 135

C.E. By the time the church in Palestine was organized in the late second century, the bishop of Jerusalem was subordinate to the metropolitan of Caesarea Maritima within the Patriarchate of Antioch. After peace was granted to Christians by Constantine in 313, Jerusalem became a great center of Christian life and pilgrimage, in part because of the Basilica of the Holy Sepulchre and other churches built by Constantine and his mother, Helen. Given its newfound importance, the Council of Chalcedon in 451 made Jerusalem a patriarchate ranking immediately after Antioch in status.

Christian Jerusalem suffered a terrible disaster in 614 when it was sacked by invading Persians, who destroyed most of its churches and monasteries. In 637, the city surrendered to the Arab armies that had besieged it for four months, and subsequently under Arab rule much of the population gradually converted to Islam.

In 1099, Jerusalem fell to the Crusaders, who established a Latin kingdom that endured for almost a century. Rome created a Latin Patriarchate of Jerusalem, but a line of Greek patriarchs continued in exile, usually residing in Constantinople. They began to live in or near Jerusalem again following the destruction of the Crusader Kingdom by the Seljuk Turks in 1187. In 1247, the city was taken by the Egyptian Mamelukes, and in 1516 it fell to the Ottoman Turks, who ruled the city for four hundred years.

Under Ottoman rule various Christian groups frequently struggled for control of the holy places in Jerusalem. In the mid-nineteenth century the Turks confirmed Greek control over most of them. This arrangement remained in place under the British mandate beginning in 1917 and under subsequent Jordanian and Israeli administrations.

Even though most of the patriarchate's faithful, including most of the married parish priests, have long been ethnic Arabs, since 1543 all the patriarchs of Jerusalem and most of the bishops have been ethnic Greeks drawn from the Brotherhood of the Holy Sepulchre, a monastic community headquartered in the monastery of the St. Constantine and St. Helena in Jerusalem. This has been a source of tension, which broke into the open several times in the nineteenth century and which continues today. The Holy Synod has vigorously resisted efforts to promote ethnic Arabs to the episcopate and eventually the patriarchate and has continued to affirm its Greek character.

In 1989, the patriarchate withdrew from all the bilateral theological dialogues in which the Orthodox Church was engaged, stating that other Christians were using the dialogues as a means of proselytism.

Under its current charter, the patriarchate has both a synod and a mixed council. The patriarch presides over the Holy Synod, which can have no more than eighteen members and is composed of metropolitans and provincial bishops as well as titular bishops and archimandrites appointed

by the patriarch. Questions are decided by majority vote; ties are broken by the patriarch. The mixed council, composed of laity and clergy and over which the patriarch also presides, provides for lay input into the decision-making process.

The patriarchate is a member of the WORLD COUNCIL OF CHURCHES and the Middle East Council of Churches. At present it has jurisdiction over Jordan, Israel, and the areas under the control of the Palestinian Authority. Total membership is estimated at 200,000, with no more than 3,500 remaining in Jerusalem itself.

Address:

Greek Orthodox Patriarchate of Jerusalem
P.O. Box 19632-633
Jerusalem
Israel

Ronald Roberson

Sources:

Pulcini, T. "Tensions between the Hierarchy and Laity of the Jerusalem Patriarchate: Historical Perspectives on the Present Situation." *St. Vladimir's Theological Quarterly* 36 (1992): 273-298.

Purvis, J. D. *Jerusalem, The Holy City: A Bibliography*. Metuchen: Scarecrow, 1988.

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a colony and established a new Danish settlement in 1894. It was made an integral part of Denmark in 1953, and Greenlanders elect two members to the Danish Parliament (the Folketing).

Danish Lutherans established work in Greenland in 1721, and Lutheranism retains the allegiance of the majority of the population. The dean of the church, who lives in the capital, works under the bishop of the EVANGELICAL LUTHERAN CHURCH IN DENMARK who resides in Copenhagen. The majority of the Inuit have been baptized, but there is evidence of some continued allegiance to their pre-Christian faith in the far north. The traditional religion was built around the veneration of a female deity, called variously Nerrivik or Sedna, the Old Woman of the Sea.

During the twentieth century, a spectrum of churches, from the ROMAN CATHOLIC CHURCH to the SEVENTH-DAY ADVENTIST CHURCH and the JEHOVAH'S WITNESSES, developed congregations, but all have had relatively little success. Pentecostals from several Scandinavian countries ar-

Status of religions in Greenland, 2000-2050

Followers	2000			2025	2050
	total	%	rate		
Christians	54,100	96.4	0.08	56,700	59,300
Protestants	38,900	69.2	0.02	40,000	41,000
Marginal Christians	240	0.4	2.92	600	1,000
Independents	120	0.2	2.92	220	250
Nonreligious	1,200	2.2	1.52	2,000	3,000
Ethnoreligionists	440	0.8	-0.35	300	200
Baha'is	360	0.6	1.70	600	900
Total population	56,200	100.0	0.11	59,600	63,400

Greenland

Greenland is a large island, most of which is covered in ice the year round and is thus sparsely populated. It was originally settled by Inuit people (Eskimos), and they remain the dominant element of the population. The majority of people live along the southwest coast, where the capital Nuuk (or Godthåb) is located. Greenland played an important role in history as a staging area for the Viking exploration of America. Erik the Red established a colony in the tenth century that lasted until the fourteenth century. The land was rediscovered in the sixteenth century. In 1815, Denmark claimed it as



rived in the years after World War II, and the CHRISTIAN BRETHREN, who had had great success in the Faeroe Islands, initiated work in 1970.

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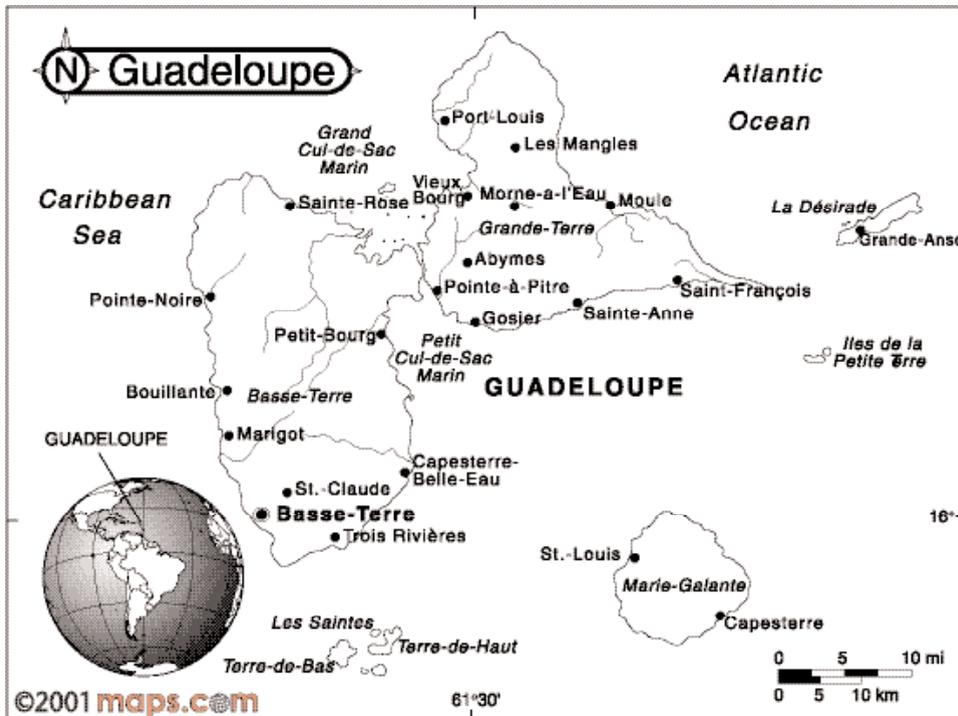
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Guadeloupe

Guadeloupe, an overseas department of France, includes several islands in the north-east edge of the Caribbean Sea, the main three islands being Basse-Terre, Grande-Terre, and Marie-Galante. The islands were originally inhabited by the Arawaks, who were in turn overrun by the Caribs. The Spanish attempted to invade the islands in 1493 but were driven off by the Caribs. Finally, the Caribs were defeated by the French in the 1630s, and the latter began to develop the sugar industry. They imported a number of Africans to work the plantations. By the early eighteenth century, the Africans had completely replaced the Caribs.

In 1815, France renounced the slave trade and restructured its Caribbean possessions as colonies. Slavery was abolished, and to build the labor force indentured servants from India were brought to the island. Following World War II, Guadeloupe was designated an overseas department, a status granting it much local autonomy. At the beginning of the twenty-first century, the island has a population of approximately 456,000.

In 1523, the first missionaries of the ROMAN CATHOLIC CHURCH on the islands were killed by the Caribs, but later missionaries from the various orders (JESUITS, Capuchins, Dominicans) had more success following the establishment of French authority. In 1816, a prefecture for Guadeloupe and Martinique was established, and in 1850 Guadeloupe was named a suffragan diocese and attached to the Diocese of Bordeaux, in France. The first priest of African descent was ordained in 1925, the first bishop in 1970. Today, Guadeloupean priests and nuns serve throughout the French-speaking world. The church counts more than 90 percent of the population as Catholic.



Status of religions in Guadeloupe, 2000-2050

Followers	2000			2025	2050
	total	%	rate		
Christians	434,000	95.3	1.52	535,000	556,000
Roman Catholics	433,000	95.0	1.50	530,000	540,000
Protestants	22,500	4.9	2.26	38,000	55,000
Marginal Christians	19,700	4.3	1.79	40,000	70,000
Nonreligious	9,200	2.0	3.27	16,000	22,000
Atheists	5,000	1.1	1.80	7,000	8,800
Hindus	2,300	0.5	1.57	4,000	5,400
Muslims	1,700	0.4	-0.60	1,500	1,600
Baha'is	1,600	0.4	1.46	3,000	4,200
Spiritists	1,400	0.3	1.65	1,800	2,300
other religionists	210	0.1	2.76	340	500
Total population	456,000	100.0	1.55	569,000	601,000

Protestant missionary efforts began with the Moravians, who started work in the West Indies in the 1750s. They had only modest success, however. Missionaries from the REFORMED CHURCH OF FRANCE established substantial work, now existing as the Église Evangélique de la Guadeloupe. It has been eclipsed, however, by the SEVENTH-DAY ADVENTIST CHURCH, which entered the field in 1965 and is the largest Protestant body in the country. The Adventist churches are part of the French Antilles-Guiana Union Mission. Some success has also been registered by the JEHOVAH'S WITNESSES, who came to the islands in the mid-1930s.

A variety of Holiness and Pentecostal groups, most from the United States, have established small works in Guadeloupe since World War II, but most have only one or two congregations.

Indian immigrants from Tamil arrived as workers in the middle of the nineteenth century. They have developed a

new religion that synthesizes elements of Catholicism and Hinduism. It is centered upon two female deities, Malieman, the Virgin Mary, and Mari-amma, the Tamil goddess of disease. Islam has been brought to the islands by immigrants from Syria, most of whom are Sunnis. There are also members of the ubiquitous ANCIENT AND MYSTICAL ORDER ROSAE CRUCIS.

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Guam

Guam is the southernmost island of the Mariana Islands, and it shares much of the history of the Marianas and Micronesia in general. The island was settled in prehistoric times by the Chamorro people, Micronesians. They first encountered Europeans when Ferdinand Magellan arrived in the area in 1521. The Spanish ruled the island and at various times in the last half of the seventeenth century attempted to exterminate the native population. By the middle of the eighteenth century, less than 5,000 Chamorros were left alive. The present population (more than 100,000) are a product of intermarriage with the Spanish and with a number of Filipinos who migrated there along the Spanish trading route.

Guam came into U.S. hands in 1898 as a result of Spain's defeat in the Spanish-American War. After being reclaimed from Japanese control in 1944, it became a major U.S. military center. Guam was part of the trust assigned to the United States by the United Nations, which also began to urge the island's independence. Guam did not participate with the rest of the Marianas in the formation of the Federated States of Micronesia.

Guam remains an American territory. It has a semiautonomous government that operates under the U.S. Department of the Interior. Residents are U.S. citizens, and the local political system is similar to the U.S. state govern-

Status of religions in Guam, 2000-2050

Followers	2000			2025	2050
	total	%	rate		
Christians	158,000	94.1	2.15	213,000	244,000
Roman Catholics	139,000	83.2	2.10	185,000	210,000
Protestants	17,500	10.4	1.22	24,000	29,000
Marginal Christians	4,300	2.6	3.33	9,000	12,000
Nonreligious	2,800	1.7	5.94	4,000	5,400
Buddhists	2,200	1.3	5.59	3,600	6,000
Baha'is	1,900	1.1	3.66	3,400	5,500
Chinese folk-religionists	1,300	0.8	2.21	1,700	2,100
Neoreligionists	840	0.5	5.31	1,200	1,500
Ethnoreligionists	590	0.4	-0.24	550	500
Confucianists	240	0.1	1.63	300	500
Total population	168,000	100.0	2.27	228,000	266,000

ments. The island is not represented in the U.S. Congress. A third of the island is still controlled by the military.

During the Spanish era, the ROMAN CATHOLIC CHURCH became the dominant religion of the people, and with the intermarriage of the Chamorros with the Spanish and Filipinos, a unique form of Spanish Catholicism became institutionalized on the island. More than 90 percent of the population identify themselves as Roman Catholics.

The large number (more than 20,000) of U.S. military personnel on the island reflects the general spectrum of American religion. Military chaplains hold services for Catholics and members of Protestant and FREE CHURCHES. JEHOVAH'S WITNESSES are active on Guam, and there is one congregation of the CHURCH OF CHRIST, SCIENTIST. Members of the CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS were among the servicemen and servicewomen stationed there during World War II, and following the war the church organized congregations that reached out to local residents.

The work on Guam is now designated the Micronesia Guam Mission.

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Guatemala

The Republic of Guatemala is the largest and most populous country in Central America. The nation is divided geographically by the central highlands that stretch east and west. Known as the "Land of Trees" and the "Land of Eternal Spring," Guatemala has been steadily losing much of its animal and plant life, particularly since the 1950s, due to the process of economic modernization. Environmental deterioration is now threatening human society and the economy, but the flora and fauna have long suffered from human activities. From the early hunter-gatherer groups of Amerindians that arrived about 2500 B.C., to the sophisticated Mayan civilization of 400–900 C.E. in the Guatemalan highlands and lowlands (as well as in adjacent areas of Mexico, Belize, Honduras, and El Salvador), where more than a million inhabitants depended on large-scale agricultural production to sustain their dominance in the region, to the Spanish colonial period (1492–1832) and the modern period (1832 to date), the natural environment of Guatemala has suffered the cumulative effects of accelerated human occupation.

The classic Mayan civilization, which was dominated by large city-states in the Valley of Guatemala (where Guatemala City is now located), Tikal in the lowlands of the Petén, Copán in northwestern Honduras, and Palanque in the Chiapas foothills, rapidly declined after 900 C.E. due to environmental changes (mainly drought), overpopulation, internal social and political disintegration, and competition with rival Amerindian empires (Toltec and Mixtec). The center of Mayan civilization shifted from the previous city-states to new ceremonial centers in the central and northern Yucatán Peninsula in present-day Mexico, such as Chichén Itzá and Mayapán, during the period 600–1500 C.E.

By the time the Spanish conquistadors, colonists, and Roman Catholic priests arrived in the early 1500s, the



Status of religions in Guatemala, 2000-2050

Followers	2000		2025	2050
	total	% rate		
Christians	11,124,000	97.7 2.63	19,204,000	26,069,000
Roman Catholics	9,600,000	84.3 2.71	16,400,000	21,500,000
Protestants	1,450,000	12.7 3.18	3,000,000	4,700,000
Independents	1,030,000	9.1 3.50	2,100,000	3,100,000
Nonreligious	149,000	1.3 6.71	400,000	750,000
Atheists	55,900	0.5 3.40	110,000	175,000
Spiritists	23,800	0.2 1.77	40,000	64,000
Baha'is	20,100	0.2 2.29	45,000	80,000
Chinese folk-religionists	3,700	0.0 1.74	5,800	9,000
Ethnoreligionists	2,900	0.0 -0.79	2,000	1,500
Buddhists	2,000	0.0 2.16	3,600	6,200
Jews	1,000	0.0 0.65	900	900
Muslims	910	0.0 1.31	1,200	1,600
other religionists	2,000	0.0 2.19	4,000	8,000
Total population	11,385,000	100.0 2.67	19,816,000	27,165,000

Mayan civilization in Guatemala was in disarray and engaged in bitter rivalry with other major Amerindian groups, which facilitated Spanish domination. By 1650, disease, war, and exploitation had greatly reduced the size of the Amerindian population in Guatemala, from about one million in 1500 to only about two hundred thousand in 1650. The Spanish and Creole (American-born of pure Spanish blood) elite ruled over the growing mestizo population (of mixed Spanish and Indian heritage) and the dwindling Amerindian population, which declined from 80 percent of the total population in 1778 to 65 percent in 1893, to less than half the population in 1973, according to government authorities.

Today, Guatemalan society is divided into two main categories: Indian and Ladino (non-Indians of Spanish descent). However, the major factors used by the government



Good Friday celebrations in Antigua, Guatemala (C. Rennie/TRIP)

for determining the size of the Indian population have been language and dress, rather than race, which tends to underestimate the strength of the Amerindian population. The Council of Mayan Organizations (COMG) claimed that about 65 percent of the Guatemalan population was Indian in 1990. However that may be, Ladinos control the nation's political and economic life, as well as determining its social standards: "To be accepted outside one's own Indian community one has to look, act, and talk like a ladino," according to Tom Barry in *Inside Guatemala*. Ethnic discrimination permeates Guatemalan life, and Indians must shed their traditional dress and language and assume a Ladino cultural identity to achieve social acceptance and to succeed in the dominant society.

According to Wycliffe Bible Translators' *Ethnologue* (1992), the population of Guatemala was about 9,340,000 in 1990, with 55 percent being Amerindian, 44 percent Mestizo, and about 1 percent other races. Fifty-two dialects are spoken in Guatemala among twenty-three ethnolinguistic groups, with Spanish being the dominant language (44 percent), followed by the principal Mayan languages of Quiché, Mam, Cakchiquel, and Kekchí. Spanish is the major trade language because most of the Amerindian languages are linguistically distinct, which hampers communication outside one's own ethnic group. About 100,000 Black Caribs (Afro-Amerindian) speak GARÍFUNA in Central America, but only about 16,700 live in Guatemala, mainly on the Caribbean coast. Additional ethnic components of the Guatemalan population include English-speaking, Afro-American West Indians on the Caribbean coast, Middle Easterners (mainly Lebanese and Jews), Caucasians (mainly Germans and U.S. citizens), Chinese, and Koreans.

Politically, Guatemala achieved its independence from Spain in 1821–1823, after nearly three hundred years of Spanish colonial rule, when the Captaincy-General of Guatemala became the United Provinces of Central America. Then, in 1838, the Republic of Guatemala was created under rebel leader Rafael Carrera (1838–1865). In 1852, Carrera signed a concordat with the Vatican, repealed the anticlerical legislation established under the rule of Francisco Morazán (1829–1838), reinstated the Catholic religious orders, and allowed the Catholic clergy to operate the nation's few schools. However, after the death of Carrera in 1865, the liberal Justo Rufino Barrios came to power (1871–1885), and the ROMAN CATHOLIC CHURCH was again subjected to harsh legislation, the Jesuits were again expelled, the archbishop and bishops were exiled, tithes were eliminated, convents and monasteries were closed, church property was confiscated, priests were prohibited from wearing clerical garb and were barred from teaching, religious processions were proscribed, and civil marriage was declared obligatory. These anticlerical laws so crippled the Catholic Church in Guatemala that it has never recovered its former influence.

It was President Barrios, in 1873, who established freedom of speech and worship in Guatemala and who was responsible for the official introduction of Protestantism into the country by inviting the Presbyterian Church in the U.S.A. (now an integral part of the Presbyterian Church [U.S.A.]) to send missionaries to Guatemala in 1882, allegedly "to counteract the influence of the Catholic clergy" in its opposition to liberal reform. The Reverend John Clark Hill arrived in late 1882 to begin the work, although Hill did not speak Spanish upon his arrival and his first activities were among thirty to forty distinguished English-speaking foreigners who were already Protestants. Nevertheless, Hill and his successors succeeded in establishing churches and schools in a country that had expelled the first Protestant minister to arrive in Guatemala City in the 1840s.

By late 1885, Hill and his assistant Luis Canales had begun to preach and teach in Spanish and had initiated a process that led to the formal establishment of the Central Presbyterian Church in 1888. In addition to planting churches, the Presbyterians founded the American School in 1883, a hospital and nursing school in 1912, a bookstore in 1915, a girl's school in 1918, and an industrial training center in 1919. By 1935, there were twenty-two organized Presbyterian churches and 198 preaching points with 2,805 baptized members in Guatemala. The English worship services in Guatemala City, begun by Hill in 1882, were continued by a succession of pastors. Today, the nondenominational Union Church, located in Plazuela España, traces its founding to that date, making this church the oldest Protestant congregation in Guatemala.

Previously, other efforts had been made by Baptist missionaries and laymen in British Honduras to distribute the Scriptures among the inhabitants of a small British colony on the shores of Lake Isabel in eastern Guatemala, near the border of the two countries, between 1822 and 1835, under the auspices of the British Honduras Bible Society. It was during a similar journey by Frederick Crowe in 1841 from Belize City to Abbottsville, where he resided for two years as a missionary and school teacher, that the English Baptist colporteur began to make plans to travel to Guatemala City by way of Salamá, a journey that he accomplished in 1843 with a cargo of Bibles and other evangelical literature. Crowe, although supported in his educational and missionary efforts in Guatemala City by a few liberals, was opposed by the Catholic clergy and conservative politicians, who forced his expulsion from Guatemala in 1846. Although no permanent organizational structure was established, the English Baptists have the distinction of being the first known Protestants to work in the Republic of Guatemala.

The third Protestant missionary organization to work in Guatemala was the Central American Mission (now known as CAM International, with headquarters in Dallas, Texas), which sent Mr. and Mrs. Edward Bishop to Guatemala City in 1899. The first CAM church, located in the capital city,

became the mother church to hundreds of CAM congregations throughout the country. In 1935, there were 63 organized churches and 185 preaching points. The Central American Evangelical Church Association (CAM-related), founded in 1927, became one of the largest Protestant denominations in Guatemala, and CAM has also had an important role in training pastors and lay leaders for the non-Pentecostal Evangelical movement through its Central American Bible Institute (founded in 1926) and more recently through the Central American Theological Seminary (known as SETECA), created in 1965.

By 1935, additional Protestant mission agencies were also working in Guatemala. The Church of the Nazarene traces its origins to work begun in 1901 in Cobán and Zacapa by missionaries affiliated with the Pentecostal Mission of Nashville, Tennessee, which later became part of the Church of the Nazarene. In 1902, the California Friends Mission (Quakers) began its ministry in the southeastern part of the country, near the border with Honduras and El Salvador, with headquarters in the Department (province) of Chiquimula. Representatives of the SEVENTH-DAY ADVENTIST CHURCH arrived in 1908 and began work in Guatemala City and Quezaltenango, the nation's second-largest city. The Christian Brethren, known in Guatemala as the Free (Plymouth) Brethren, were established in 1924 through the ministry of Carlos Kramer in Quezaltenango. Others were the National Evangelical Mission (1923), the National Association of Baptist Churches (1926), and the German Lutheran Church (1929).

In 1916, Thomas Pullin and Charles Furman of the United and Free Gospel Missionary Society (Turtle Creek, Pennsylvania) arrived in Guatemala to begin an itinerant evangelistic ministry in El Quiché, Totonicapán, and other western departments, but they returned to the United States in 1920 to strengthen their base of support. When Furman and his family returned to Guatemala in 1922, he was affiliated with another Holiness denomination, the Primitive Methodist Church (PMC). Later that year, the PMC absorbed the work begun by independent Holiness missionary Albert Hines in Totonicapán in 1912, which was then under the supervision of Rev. Amos Bradley. In 1926, the PMC acquired the property in Chichicastenango owned by independent medical missionary Dr. C. F. Secord, who had begun work there in 1900, and Secord continued his ministry under the auspices of the PMC.

In 1934, while on furlough in the United States, Furman joined the CHURCH OF GOD (CLEVELAND, TENNESSEE) and returned to Guatemala to become that denomination's first missionary in the country. He proceeded to visit PMC churches and encourage the leaders to join him in the ranks of the Church of God, which resulted in 14 PMC churches switching their affiliation to the Church of God. By 1980, this denomination had grown to 664 churches and 234 missions with 34,450 members.

The ASSEMBLIES OF GOD began work in the Department of Jutiapa in 1937 as an extension of its ministry in El Salvador. Following a healing campaign by T. L. Osborn in Guatemala City in 1953, the work began to grow more rapidly in the central highlands, and by 1980 churches had been established throughout the country. By 1980, there were 748 congregations with 35,909 members.

The Prince of Peace Evangelical Church Association was formed in 1956 by José María Muñoz in Guatemala City, among a group of believers that had left the Central Assembly of God. Many of the early members of this new denomination had been members of other Evangelical churches but were drawn to Muñoz's ministry because of his popular radio ministry and powerful Pentecostal preaching. By 1980, the church had more than 500 congregations.

The Elim Christian Mission began as a house church in 1962 in Guatemala City, led by a well-known medical doctor and radio personality, Dr. Otoniel Ríos, who became an Evangelical during the Evangelism-in-Depth campaigns in 1961. In 1973, Ríos terminated his medical practice to devote himself to a full-time pastoral ministry and to building up a large central church, which grew to 3,000 members in 1979 after the congregation moved into a new auditorium. By 1980, the ministry of Elim included 68 churches and 50 preaching points with a total membership of about 20,000, with a growing association of sister churches in El Salvador.

Other Evangelical denominations that began work in Guatemala prior to 1960 were the following: Emmanuel Church Association (1940), Interdenominational Evangelical Mission (1944), Baptist Convention of Guatemala (related to the SOUTHERN BAPTIST CONVENTION, 1946), Spanish American Inland Mission (Calvary Churches, 1947), Galilee Church of God (CHURCH OF GOD [ANDERSON, INDIANA]) 1947, LUTHERAN CHURCH—MISSOURI SYNOD (1947), CHURCH OF GOD OF PROPHECY (1950), United World Mission (1952), Defenders of the Faith (1952), Bethesda Church of God (1952), Apostolic Church of Faith in Jesus Christ (1953), INTERNATIONAL CHURCH OF THE FOURSQUARE GOSPEL (1956), Palestine Pentecostal Church (1956), the Missionary Church of God (1957), and the independent CHURCHES OF CHRIST (NON-INSTRUMENTAL) (1959).

During the 1960s and 1970s, additional Protestant groups initiated ministries in Guatemala: the New Jerusalem Church of God (1960), Assembly of Christian churches (1962), EPISCOPAL CHURCH (1962), Evangelical Church of the Holy Spirit (1962), Door to Heaven Pentecostal Church (1963), CHRISTIAN AND MISSIONARY ALLIANCE (1963), Evangelical Mennonite Church (1964), PENTECOSTAL CHURCH OF GOD of America (1965), Eastern Mennonite Board of Missions and Charities (1968), Mount Bashan Evangelical churches (1968), Voice of God Evangelical Church (1968), Springs of Living Water Church (1972), Pentecostal Church of God of New York (1972),

Bethany Evangelical Mission (1972), the World Christian Church (1976), Center of Faith, Hope and Love (1978), Christian Fraternity (1979), and the Jesus Christ is Lord Church (1980).

Despite differences of tradition, doctrine, and practice, many of the leaders of the various Protestant denominations in Guatemala met together periodically, although informally, to discuss common problems and resolve conflicts during the period 1909–1935. A formal structure was organized in 1935 to facilitate interdenominational cooperation, the Synod of the Evangelical Church in Guatemala, although it was not until 1937 that member organizations formally ratified the agreement. In 1951, the Evangelical Synod was restructured and its name changed to the Evangelical Alliance of Guatemala (AEG), now related to the WORLD EVANGELICAL ALLIANCE.

It was under the auspices of the AEG that a vast interdenominational evangelistic campaign was conducted in 1961–1962 throughout the country, under the banner of Evangelism-in-Depth (EVAF), a program designed by missionary and national leaders of the Latin America Mission (LAM) in Costa Rica. Led by the LAM's Kenneth Strachan, EVAF was hailed as a great success by the AEG and missionary leaders, due to more than 20,000 reported "professions of faith" that took place during the citywide campaigns and house-to-house visitation efforts.

During the week of January 23–27, 1962, an interdenominational leadership retreat was held in Guatemala City, sponsored by AEG and World Vision International (Monrovia, California), with the participation of about 1,500 pastors and missionaries from throughout Central America. During the opening ceremony for this event, on January 23, the president of Guatemala, Miguel Ydígoras Fuentes, and the mayor of Guatemala City, Dr. Luis Fernando Galich, addressed the audience of about 3,000 and welcomed the participants, which was the first time in history that a Guatemalan president had participated in a Protestant rally. This singular event and the two-year EVAF program was a symbolic turning point for Evangelicals in Guatemala, who lost their fear of being known as Evangelicals in public and began to openly evangelize their communities and aggressively plant new churches throughout the country.

This was a significant turning point in the history of the Protestant movement in Guatemala and signaled a new era of rapid church growth in most areas of the country. Between 1960 and 1964, the total number of Protestant congregations increased from 566 nationally to 1,525; or in terms of national membership, from 25,470 to about 72,500, which represents an increase of 30 percent annually. By mid-1980, there were 6,448 Protestant congregations in Guatemala with 334,453 baptized members and a Protestant community of 1,003,359, or about 13.8 percent of the national population of 7,262,419.

When the *National Directory of the Protestant Movement in Guatemala* was published in 1981, the largest denominations were the following: the Prince of Peace Evangelical Church (518 congregations with 33,670 members), Association of Central American churches (823 congregations with 32,353 members), Assemblies of God (684 congregations with 31,505 members), Church of God (Cleveland, Tennessee) (994 congregations with 30,032 members), Seventh-day Adventist Church (216 congregations with 17,207 members), and the National Presbyterian Church (224 congregations with 16,263 members). All the other denominations had less than 10,000 members in 1980, but Pentecostal groups had 52.1 percent of all the Protestant church members in the country, compared to 6.3 percent for the Adventists and 41.6 percent for other Free Church groups (non-Pentecostal). Of the six largest denominations in 1980, only three were Pentecostal.

During the period 1960–1980, Guatemala became a showcase for the growth of the Protestant movement in Latin America, but the enthusiasm of Evangelical leaders regarding continued high rates of church growth in Guatemala often exceeded the reality. A series of public opinion polls taken between 1990 and 2001 in Guatemala helped to correct some of the erroneous growth projections made by Evangelical leaders: The CID-Gallup company reported that the Protestant population was 26.4 percent in May of 1990 and 25 percent in April of 1996. Early in 2001, SEPAL conducted a public opinion poll in Guatemala that showed Protestants to be 25.3 percent of the national population. It seemed clear that the size of the Protestant population did not change in Guatemala, even though the number of Protestant congregations continued to increase, from about 6,450 in 1980, to 9,298 in 1987, to about 18,000 in 2001.

The fact that the percentage of Protestants from 1980 to 2000 has remained stable while the number of Protestant congregations has grown by 258 percent is an as yet little understood enigma. Some have suggested that there may have been an exodus of Protestant adherents in Guatemala during the 1980s and 1990s due to discouragement about the performance of Evangelical politicians, such as General Efraín Ríos Montt (military dictator during 1982–1983) and Jorge Serrano (president during 1990–1993), as well as to disillusionment over the financial and sex scandals involving popular American Evangelical TV personalities, such as Jim and Tammy Faye Bakker (1987) and Jimmy Swaggart (1991).

Another factor, during the period 1962–1996, is that Guatemala faced political and social upheaval caused by a brutal and bloody civil war between the "public security forces" of the conservative government and a series of Marxist-led revolutionary forces, which at the time of the peace talks in late 1996 were led by the Guatemalan National Revolutionary Unity (known in Spanish as the

URNG). The thirty-six years of armed conflict caused an estimated 200,000 deaths, the forced exile to Mexico of about 250,000 people from conflict zones, mainly among native peoples in the central highlands, and about 1 million internal refugees.

The counterinsurgency campaign launched by dictator Efraín Ríos Montt (a self-declared Evangelical) and carried out by the military and the civilian defense patrols in 1982–1983 strongly polarized Guatemalan public opinion against the government and caused civil rights organizations to begin a worldwide campaign against military aid to Guatemala, which had been coming mainly from the U.S. government. The Guatemalan military was accused of genocide because of its program of systematic extermination of the Indian population. In November of 1986, a series of peace talks were held in Esquipulas, Guatemala, with representatives from most of the countries of Central America, in an effort to bring peace to the convulsed region, but it was not until December of 1996 that a final peace accord was signed between the Guatemalan government and rebel forces.

During the 1980s, Evangelical public opinion was divided for and against support for Ríos Montt, who offended many people—Catholics and Evangelicals alike—by his public radio messages, which blended anti-Marxist rhetoric with Evangelical sermons. The leadership of the Evangelical Alliance, which represents most Evangelical organizations in Guatemala, decided to back off from publicly supporting Ríos Montt and to distance themselves from his government. After alienating business, military, and political opposition leaders, as well as the Catholic Church, Ríos Montt was overthrown by Defense Minister General Oscar Humberto Mejía in August of 1983. Although Evangelicals were not persecuted after the ousting of Ríos Montt as head of state, there is no doubt that the public image of Evangelicals did suffer.

In 2001, the estimated sizes of the largest Protestant denominations in Guatemala were as follows: the Assemblies of God (139,000 members), Prince of Peace Church (93,700), Church of God (Cleveland, Tennessee) (90,000), Association of Central American churches (86,000), Calvary Church (59,400), Seventh-day Adventist Church (46,400), Voice of God Church (44,500), Evangelical Mission of the Holy Spirit (38,700), Elim Christian Mission (36,600), Christian Brethren (33,800), and the National Presbyterian Church (30,100).

According to the SEPAL study in 2001, Catholics were 58 percent of the nation's population, Protestants 25 percent, other religions 3 percent, and none/no response 14 percent. Other religions included native Amerindian religions (Animist), Garífuna religion, the CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS (about 67,500 members), the JEHOVAH'S WITNESSES (about 14,100 members), Light of the World Church (Guadalajara, Mexico), Voice of the Corner-

stone (Puerto Rico), THE FAMILY (Children of God), UNITED CHURCH OF RELIGIOUS SCIENCE, CHRISTADELPHIANS, and Growing in Grace Church (Miami, Florida). Guatemala is also home to the spectrum of the world's religions and now has small communities professing Judaism, BAHÁ'Í FAITH, Islam (Palestinian Arabs), Buddhists/Chinese religions, Hinduism, and various Western Esoteric traditions. The total population of Guatemala in 2000 was estimated at 11,385,300.

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Guinea

Guinea is the home to no less than sixteen different African peoples, among whom the Fulahs, Mandingos, Malinkes, and Susses form the largest blocs in the population. It was a rich land, with notable gold deposits in its northern highlands. At various times through the centuries, parts of Guinea were incorporated into empires ruled from neighboring power centers. They were, for example, on the edge and frequently part of the various Fulani states centered in Senegal and Mali. Then in 1870, a man named Samori (1840–1900) rose from humble beginnings to become the Almany (a title indicating his combined political and religious role) of a state that approximated the present country of Guinea (plus parts of Mali and the Ivory Coast).

Portuguese had traveled the coast of Guinea for several centuries and established trading posts prior to Samori's emergence, but it was during his rule that the French began to move into the heart of the country from Senegal. He fought his first battle with French troops in 1886. He fought the French for the next twelve years but was finally defeated, taken prisoner, and exiled. The country remained a French colony until 1958 when, following a negative vote on Presi-

dent Charles de Gaulle's plan to transform Guinea from a colony to a member of the French community, the local leadership proclaimed the country's independence.

The popular leader of the independence movement, Sékou Touré (1922–1984), died in 1984. Shortly thereafter a coup was led by Colonel Lansana Conté, who continues to head the government.

Traditional religions of the Guinea peoples have remained strong in this land where Christianity and Islam have vied for the heart of the population. The Kissi, Loma, and Gbande peoples, who traditionally have occupied the forest lands in the south-east near the borders with Sierra Leone and Liberia, have been most resistant to conversion. Also many of the Malinke and Kpelle have retained their religion.

Islam (of the Sunni MALIKITE SCHOOL OF ISLAM) entered Guinea in the eighteenth century, the Fulani people being the primary instrument. The majority of Guineans are now Muslims. The strongest support has appeared among the Dialonke, Garakole, and Susu peoples. Many of the country's Muslims are members of the TIJANIYYA SUFI ORDER, an order that was developing in North Africa at about the same time that Islam was moving into Guinea. In the twentieth century, the community has further diversified with the introduction of the AHMADIYYA MOVEMENT IN ISLAM from Pakistan. Also, since World War II the BAHÁ'Í FAITH has begun to spread.

Portuguese arrived along the coast of Guinea in 1462. Catholicism was introduced at the trading centers, but there was no effort to evangelize the interior. It was not until 1877 that Roman Catholic missionaries, in the form of the HOLY GHOST FATHERS, arrived, by which time Islam already had established its claim on much of the region. The first mission station was opened at Boff. The White Fathers arrived in 1896, by which time the French had almost completed their conquest of the land.

The ROMAN CATHOLIC CHURCH grew steadily through the twentieth century, growth marked by the ordination of the first Guinean priest in 1940, the establishment of the first archdiocese (Conakry) in 1955, and the consecration of the first African archbishop in 1962. The Holy Ghost Fathers were in charge of the archdiocese, and the White Fa-



Status of religions in Guinea, 2000-2050

Followers	2000			2025	2050
	total	%	rate		
Muslims	4,999,000	67.3	2.65	8,866,000	12,087,000
Ethnoreligionists	2,120,000	28.5	2.37	3,000,000	3,200,000
Christians	295,000	4.0	2.98	580,000	950,000
Roman Catholics	117,000	1.6	3.25	300,000	500,000
Protestants	69,200	0.9	3.94	130,000	200,000
Independents	43,000	0.6	3.67	120,000	220,000
Nonreligious	12,500	0.2	4.55	40,000	90,000
Atheists	3,800	0.1	2.43	10,000	20,000
Baha'is	290	0.0	1.84	600	1,200
Total population	7,430,000	100.0	2.59	12,497,000	16,348,000

thers worked in the neighboring Diocese of N'Zékékoré. Then in 1967, as the country was struggling to become independent, all foreign priests and nuns were expelled. Only eight priests remained to carry on the work. The church was forced to quickly recruit more priests and rebuild, which it has subsequently done.

Protestants did not enter the country until 1918, when the CHRISTIAN AND MISSIONARY ALLIANCE (CMA) began work in the Niger River valley. It expanded primarily by working among groups that had to that point retained their traditional faith, rather than from among the Muslim community. The CMA has taken the lead in creating Bibles and other literature in the various languages spoken in Guinea. Like the Catholics, CMA missionaries were expelled in 1967, but the CMA was able to negotiate an arrangement whereby twenty-six missionaries were allowed to remain, though their activities were for a period very restricted. Many of these were at the church's two schools at Telekoro and Mamou. Thus they were able to focus on leadership

training and continue the process of translating the Bible. Their work eventually matured into the Evangelical Protestant Church.

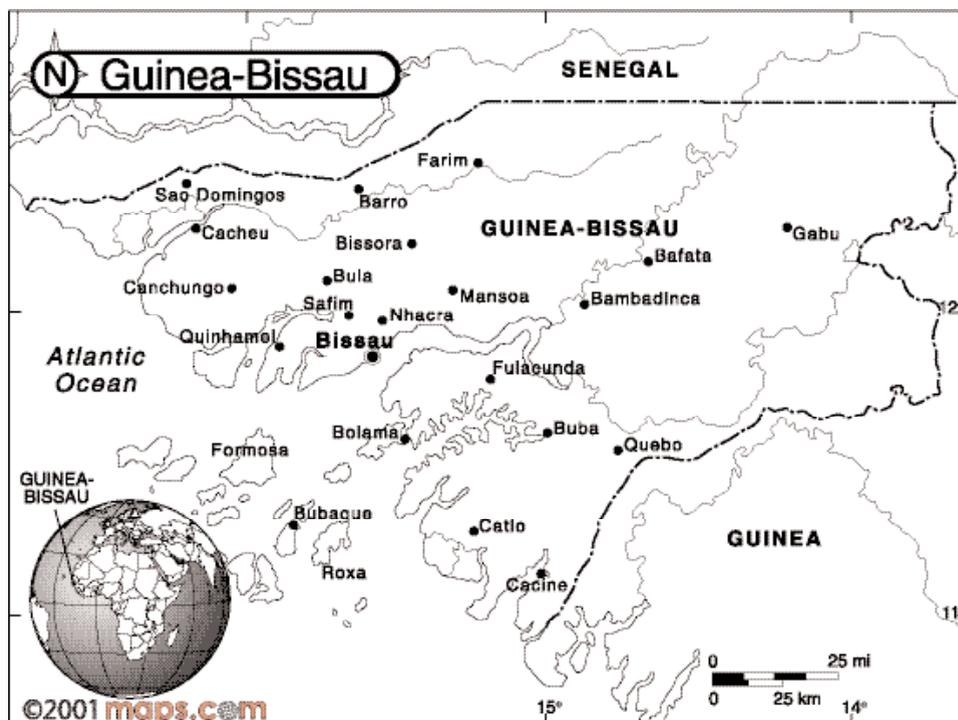
By 1967, several other churches had also established missions, most prominently the Church of the Open Bible, an American Pentecostal group that entered in 1952. The PARIS MISSION and the Anglicans had both established work in the nation's capital city, Canakry. Each of these three efforts lost all their missionary leadership in 1967, and the churches have remained weak. Anglican churches are part of the Diocese of Guinea, which now includes both Guinea and Guinea-Bissau, part of the CHURCH OF THE PROVINCE OF WEST AFRICA.

The Christian community remains relatively small, 2 to 3 percent of the total population of approximately seven million. Some 65 percent of the population profess Islam, and the remainder continue to follow their traditional religion. There are few signs of new religious impulses, though several Evangelical groups (most notably the New Tribes Mission, SIM USA [formerly the Sudan Interior Mission], and the SOUTHERN BAPTIST CONVENTION) opened work in the 1980s. The Southern Baptists have a small work among the Susu people, and more recently the NATIONAL BAPTIST CONVENTION, U.S.A. has launched missionary activity.

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Status of religions in Guinea-Bissau, 2000-2050

Followers	2000			2025	2050
	total	%	rate		
Ethnoreligionists	548,000	45.2	1.77	730,000	820,000
Muslims	484,000	39.9	2.70	877,000	1,321,000
Christians	160,000	13.2	2.33	295,000	450,000
Roman Catholics	141,000	11.6	2.33	240,000	350,000
Independents	31,000	2.6	4.48	70,000	120,000
Protestants	9,500	0.8	3.10	24,000	50,000
Nonreligious	18,500	1.5	3.13	40,000	85,000
Atheists	1,700	0.1	5.24	3,500	8,000
Baha'is	330	0.0	4.23	500	800
Total population	1,213,000	100.0	2.23	1,946,000	2,685,000

independence, only to see the Portuguese begin to create settlements along the coast at the end of the fifteenth century. At this time the area was home to no less than forty different peoples, the most numerous being the Fulalni, Mandings, Mandes, and Balantes.

The Portuguese gradually established a colony, which became the source of slave labor. The country itself was turned over to a private company, which forced many into the cultivation of crops designed for export, while the majority of the population were living at subsistence levels. The country was impoverished and left in ignorance. However, in this situation in the 1950s a resistance movement began to develop, led by Amilcar Cabral (d. 1973). His goals were made plain in the name of the organization he founded, the African Party for the Liberation of Guinea and Cape Verde (the Portuguese island off the coast that had been a processing center for the slave trade). The movement turned into a war for liberation, which won the country's freedom in 1973. As he realized his life's work, Cabral was

Guinea-Bissau

Guinea-Bissau, a small country sandwiched between Senegal and the Republic of Guinea, includes three major river valleys (the Geba, Cacheu, and Corubal) and the Bijagos Archipelago, consisting of a number of islands immediately off the coast. Early in the second millennium B.C.E., the area was incorporated into different kingdoms centered in Senegal and Mali, but the people eventually attained their

assassinated by Portuguese agents. The United Nations moved quickly to recognize the new nation, and its establishment played a major role in the coup that ended the harsh dictatorship in Portugal and led to the dismantling of the Portuguese colonial empire.

The new government was taken over in a coup in 1980, and a Marxist dictatorship took control. A multiparty democracy was put in place in 1991, but the poverty of the country has made it continually unstable. It was the scene of a civil war in 1998 and an attempted coup in 2000.

The majority of the people of Guinea-Bissau retain allegiance to the traditional religions of the land and are the overwhelming majority in the western half of the country farthest from the coast. The Banyum, Bayot, and Manjaco peoples have remained virtually untouched by either Islam or Christianity.

Christianity came to Guinea-Bissau from the Franciscans who arrived in 1462 with the first wave of Portuguese traders. Their work came under the jurisdiction of the new Diocese of St. James of Cape Verde erected in 1532. They were later joined by Jesuit priests but made only slow progress at wooing converts into the church. The low point of the church was in 1929, when only one priest remained in the entire country. In 1940 (as part of an agreement between Portugal and the Vatican), Guinea-Bissau became a mission independent of Cape Verde, and a new missionary effort began. The relative success in more recent decades was indicated by the mission's elevation to the status of a prefecture apostolic in 1955 and the establishment of the Diocese of Bissau in 1977.

The development of the ROMAN CATHOLIC CHURCH was overshadowed by the movement of Islam into the country, especially in the eighteenth century. Sunni Islam of the MALIKITE SCHOOL IN ISLAM came to dominate the Sominke, Fulakunda, and Susu peoples, mostly in the southern and eastern portions of the country, and the Diola in the west. However, even Islam has had only relative success, with only a third of the population of around a million people being attracted to it.

Protestantism did not manifest in Guinea-Bissau until the Worldwide Evangelization Crusade (WEC), headquartered in England, established work in Bissau. Its work spread along the coast and in the islands of the archipelago. Like the Catholic Church, it has found progress difficult. In the 1990s the Evangelical Church of Guinea (Igreja Evangélica da Guiné), founded by the WEC, still had only a few thousand members. It is the largest Protestant work in the country. There is also a small Anglican presence attached to the Diocese of Guinea of the CHURCH OF THE PROVINCE OF WEST AFRICA and the small Guinea-Bissau Mission of the SEVENTH-DAY ADVENTIST CHURCH, part of the larger Sahel Union Mission, which includes a number of countries in West Africa.

Of some interest, there is a small DRUZE community in Guinea-Bissau consisting of approximately a hundred expatriates from Lebanon. The civil unrest has tended to discourage the founding of new religions.

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The Gurdjieff Foundations

George Ivanovich Gurdjieff (b. c. 1866–1949) was a spiritual teacher who brought a message of inner awakening and a method of self-development that is increasingly studied in the West today. Born in Alexandropol, in the southern Caucasus, at the crossroads of diverse cultures, traditions, and languages, Gurdjieff dedicated his early life to the search for meaning. He was convinced that there existed an ancient knowledge that could illuminate the place of human existence within the cosmic scheme. After over twenty years of relentless searching in remote schools and monasteries of the Middle East and central Asia, he appeared in Moscow in 1912 with an all-encompassing teaching that weaves cosmology, metaphysics, social critique, and spiritual practice into a design for personal evolution. The body of ideas and practices that he introduced, called “the Work,” reflects the Western Esoteric (alchemical) tradition, which requires effort on the part of the aspirant to awaken to the process of inner transformation.

A defining feature of this work on oneself is that it is meant to take place in the cauldron of everyday life. Specific to Gurdjieff's method is his emphasis on the direct awareness of the triadic structure of humans, the three centers of body, mind, and feeling. The harmonious development of this triad, called by Gurdjieff the three “brains,” brings balance to the whole being and allows access to a new dimension of consciousness.

Leading his pupils out of the chaos of the Russian Revolution, Gurdjieff settled in France in 1921, where he based his activity until his death in 1949. During this period he also set out his ideas in his major work, *Beelzebub's Tales to His Grandson*, as well as in *Meetings with Remarkable Men*, written in the form of an autobiography. In addition, Gurdjieff left a large corpus of sacred dances and exercises called “movements” and, in collaboration with Thomas de Hartmann, over two hundred musical compositions.

Gurdjieff worked closely with a number of pupils in Europe and America in what remains essentially an oral teach-



George Ivanovich Gurdjieff (Gurdjieff Foundation of New York)

ing tradition. Upon his death, the work of the groups was guided and developed by his chief pupil, Jeanne de Salzmann, who succeeded in creating a nucleus of advanced pupils capable of sustaining the life of the teaching. In the early 1950s, societies and foundations were established in Paris, New York, London, and Caracas. From these original centers bearing his name, and all led by his most experienced followers, other groups have been formed in many cities in Europe, North and South America, Australia, and Israel. The activities of each of the Gurdjieff Foundations are directed by a council of its own members. The relation of the foundations to each other is cooperative rather than based on common allegiance to a central authority.

In the foundations, practical work takes place through various group meetings, exercises and movements, guided meditation, and a large range of activities, including music, art, crafts, and manual work, intended to make possible the use of all aspects of everyday life for the growth of awareness. Although the form and language is adapted to the scientific temper of the modern age, the teaching retains a specific esoteric character and is believed consistent with all great religious traditions. As a path of consciousness, it does not involve belief or formal rites but calls for direct experi-

ence and understanding. There is no effort to proselytize, and this may in part account for the charges of secrecy that have arisen from time to time. Approximately ten thousand persons currently participate in the work of the foundations. Essential aspects of the teaching are periodically presented to the public through conferences, lecture series, concerts, and the issuing of relevant texts. In cooperation with Gurdjieff's heirs, the foundations also direct the publication of his writings and music.

No notable controversies have occurred within the foundations since their beginnings in the early 1950s. However, some older pupils separated from the mainstream of the work and formed groups of their own. There are also numerous other organizations led by individuals who claim no historical lineage with Gurdjieff or his direct pupils. In addition, since Gurdjieff's time, many organizations throughout the world have used his name or his ideas—such as, for instance, the Enneagram and the Fourth Way—with interpretations that have little or no relation to the way these ideas are approached and experienced within the foundations.

A source of information on Gurdjieff and the Gurdjieff Foundation of New York is the Internet site <http://www.gurdjieff.org/foundation.htm>. The teaching emphasizes the need to develop a new quality of participation in all aspects of human life. A growing number of representatives of art, science, philosophy, and religion credit the teaching with insights into their own fields.

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Gush Emunim

Gush Emunim, the Bloc of the Faithful, is an Orthodox Jewish group founded in the wake of the Six-Day War of 1967, which pitted Israel against Syria and Egypt. As a result of the war Israel occupied new territory far beyond its original borders but part of historic Israel. The Israeli government's plans to return these lands were thwarted by a group led by Rabbi Tzi Yehuda Kook, the son of the revered Rabbi Abraham Isaac Kook (1865–1935), former chief rabbi of Palestine. The younger Kook believed Jews should possess all the territory included in the Israel of biblical times (including ancient Israel, Judea, and Samaria). He came to believe that possession of that land was a prerequisite for the coming of the promised Messiah.

Gush Emunim builds on the tradition of religious Zionism as expounded by such leaders as Rabbi Zvi Hirsch Kalischer (1795–1874), Rabbi Judah Alkalay (1798–1878), and Rabbi Samuel Mohilewer (1824–1898). As a minority movement among Zionists, the religious supporters organized the Mizrahi (Spiritual Center) movement in Vienna in 1901, at a conference called by Rabbi Isaac Jacob Reines (1839–1915), the organization's first president. Like all Orthodox Jews, they believed that a Messiah would come and that he would reconstruct the temple and initiate a great Jewish empire that would be the instrument for establishing peace and prosperity for the world's people. They were also content, to some extent, to await the Messiah's coming. Rabbi Kook's followers, the Gush Emunim, have given up waiting and operate on the idea that the Messiah wants or needs them to help prepare the way. According to the Gush Emunim, beyond the mere establishment of the state of Israel, the Temple Mount in Jerusalem needs to be cleared, the temple rebuilt, and the biblical lands settled by Jews.

To carry out their program, once east Jerusalem was in Israeli hands, a member climbed to the top of the Wailing Wall and unfurled an Israeli flag. A short time later, Kook and some of his followers rented rooms at an Arab-run hotel in Hebron, the first step in a program to create a large number of settlements throughout the West Bank. The Israeli government has been unable to move them off of the land. A major obstacle is the strength accorded the Gush Emunim through their political party, the Tehiya Party, which, though relatively small, has been able to block government attempts to return conquered land to Palestinian control. While unable to swing a large number of Israelis to its full program of religious messianism, in the 1970s they

found the public supportive of the basic notion of Israel's territorial expansion.

The Gush Emunim have remained a small but important group in Israel. In 1980, some of the group were responsible for a failed attempt to blow up the Dome of the Rock, an important Muslim site in Jerusalem built in the seventh century. In the 1990s, rabbis sympathetic to the Gush Emunim position advocated disobedience to military orders to leave the occupied territories. At the same time, because of his activity in pursuing the peace process with the Palestinians, they called Prime Minister Yitzhak Rabin a traitor. In November 1995, Rabin was assassinated.

Gush Emunim, though small in membership, has sympathetic supporters throughout Israel for some of its primary affirmations, especially its desire to expand Israel's borders and provide no concessions to an independent Palestine. It remains somewhat secretive, especially as it has been supportive of and knowledgeable about continuing violent incidents in Israel.

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Guyana

Human beings may have reached what is today the country of Guyana as early as thirty-five thousand years ago. In modern times it came to be the homes of two peoples, the Arawak people who inhabited the coast and the Caribs in the interior. Eventually, the more warlike Caribs displaced the Arawaks, a process repeated several times as both groups moved into the islands of the Caribbean. They bequeathed to the region its name, Guiana (land of waters).

Christopher Columbus sailed along the coast of Guyana in 1498, but the first settlers were from Holland. The Dutch constructed a fort in 1616, the first of several settlements to facilitate trade. The Dutch West India Company administered the colony into the eighteenth century. As agriculture increased in the mid-1600s, the company began to import African slaves, and the shrinking native population moved inland. In the 1770s, Guyana became contested territory, and after four decades during which it changed hands several times, it became a British possession in 1814 and was

known as British Guiana. The British retained control until independence in 1966 when it assumed the name Guyana. Since 1968, the People's National Congress has been the leading political party.

The Guyanese constitution guarantees religious freedom. During the early decades of independence, however, the Marxist-oriented governments promoted atheism, one symbol of which was the nationalization of all the schools operated by various religious groups. Religious groups and buildings are registered through the government's Ministry of Home Affairs. The presence of foreign religious personnel is strictly regulated.

Indigenous religions have survived in the interior of Guyana, especially among the Arekuna, Macushi, and Warrau peoples. But Christianity is now followed by a slight majority of the people, and Guyana has possibly the highest percentage of adherents to Hinduism of any country in the Americas (32 percent).

Roman Catholicism was introduced in 1657 by brothers of the Capuchin order, but their work did not survive. Missionaries from the NETHERLANDS REFORMED CHURCH and the Moravian Brethren arrived later in the century. The first Reformed church was erected in 1720, and Dutch Lutherans built a church in 1743, both primarily serving the Dutch community. The Reformed Church had a policy of not allowing either Africans or Guyanese people to become members.

A new era in Guyanese religion began with the establishment of British control. The LONDON MISSIONARY SOCIETY entered the country in 1807, and the CHURCH OF ENGLAND was established as the favored religious community in 1810. State support was withdrawn from the Reformed Church, and it was gradually superseded by the CHURCH OF SCOTLAND (Presbyterians), that church having been established in 1766 by several plantation owners. It began to receive state funds in 1837.

Methodism in the islands had a unique beginning. It was brought to Guyana by freed slaves from Nevis in 1802. The church was then supplemented by British immigrants. Rounding out the Guyanese scene were the Canadian Presbyterians (1885) and the SEVENTH-DAY ADVENTIST CHURCH (1887). During the twentieth century, notable



Status of religions in Guyana, 2000-2050

Followers	2000			2025	2050
	total	%	rate		
Christians	439,000	51.0	0.64	507,000	547,000
Protestants	169,000	19.6	1.31	250,000	300,000
Roman Catholics	86,500	10.0	-0.17	83,000	80,000
Anglicans	77,000	8.9	-0.38	70,000	65,000
Hindus	280,000	32.5	0.95	355,000	400,000
Muslims	70,100	8.1	0.85	86,000	90,000
Ethnoreligionists	19,300	2.2	0.15	15,000	10,000
Spiritists	17,400	2.0	1.90	22,000	26,000
Baha'is	14,600	1.7	1.16	27,000	45,000
Nonreligious	11,800	1.4	1.67	18,000	27,000
Atheists	4,600	0.5	1.33	7,500	10,000
Chinese folk-religionists	2,400	0.3	1.87	3,600	5,000
Buddhists	2,100	0.2	3.26	4,000	6,000
Jews	60	0.0	0.80	80	100
Total population	861,000	100.0	0.80	1,045,000	1,166,000

work has been founded by the ETHIOPIAN ORTHODOX TEWAHEDO CHURCH, the ASSEMBLIES OF GOD, and an independent Evangelical sending agency, the Unevangelized Fields Mission, which now works in the country's interior. Among the more interesting indigenous churches are the Jordanites, an independent Pentecostal church, and the Hallelujah Church, which emerged in the interior in the 1870s under the leadership of a new prophet named Abel.

Protestant Christians associate with each other across denominational lines through the Guyana Council of Churches, an affiliate of the WORLD COUNCIL OF CHURCHES. Conservative Protestants are associated in the Guyana Evangelical Fellowship, which is related to the WORLD EVANGELICAL ALLIANCE.

The ROMAN CATHOLIC CHURCH was reestablished in 1826 with the arrival of an initial priest. The effort proved

quite successful, and a vicariate was erected a mere eleven years later. The Diocese of Georgetown was designated in 1956. Catholics now have the largest following in Guyana, followed by the Anglicans, whose work is now a diocese of the CHURCH IN THE PROVINCE OF THE WEST INDIES, and the Assemblies of God.

Following the abolition of slavery in 1833, the British turned to India as a source of labor. Indians (most of whom were Hindus) were recruited for work on plantations and brought to Guyana as indentured servants. They were largely from rural India, predominantly male, with 10 percent children and 30 percent female. Those between the ages of ten and twenty were counted as adults. Some 200,000 were transported to Guyana, and their descendents now constitute 53 percent of the population. Many left Hinduism for Christianity, as the British made it an official policy for Hindus to become Christians before they could be eligible for the better civilian jobs.

Traditional Hinduism underwent some development as people from different parts of India were thrown together on plantations with Africans and members of the native peoples. Various forms of traditional Hinduism, both Vaishnava and Saivite, remain popular, most of the temples being associated with the Hindu Orthodox Guyana Sanathan Dharma Maha Sabha, the largest single religious group in the country. Hindu priests have organized the Guyana Pandits Society. Two popular Hindu holy days, Diwali and Holi (Phagwa), are celebrated as national holidays.

There are small groups associated with the INTERNATIONAL SOCIETY FOR KRISHNA CONSCIOUSNESS, the SATHYA SAI BABA MOVEMENT, and the ARYA SAMAJ. There is also a chapter of the Vishwa Hindu Parishad.

A percentage of the Indian immigrants to Guyana were Muslims, the great majority being Sunnis of the HANAFITE SCHOOL OF ISLAM and the SHAFIITE SCHOOL OF ISLAM. There are lesser numbers of Ismailis and Shi'as. The Shiites,

who have no separate mosque, have felt some discrimination from the Sunni majority, especially with the growth of a vocal WAHHABI ISLAM presence. Guyana's pluralistic culture has provided fertile ground for both branches of the Ahmadiyyas, the AHMADIYYA MOVEMENT IN ISLAM and the AHMADIYYA ANJUMAN ISHAAT ISLAM, LAHORE, and for the BAHÁ'Í FAITH.

Although most Africans brought to Guyana (who currently constitute approximate one-third of the population) have become Christians, some have also become Hindus and Muslims, while a noticeable minority have continued to practice a form of their traditional African faiths. These now find expression in Guyanese VODOU (with a base in Ashanti religion from West Africa) and SPIRITISM, their life being somewhat affected by the improved communications between Caribbean lands and by the movement of RASTAFARIANS from Jamaica.

In November 1987, Guyana became the scene of one of the more dramatic religious events of the twentieth century. Over nine hundred members of the PEOPLES TEMPLE who had established an agricultural colony in a rural part of the country were involved in a massive act of murder and suicide. Although this event occurred in isolation from the ongoing life of Guyanese religions as a whole, it affected the larger religious community worldwide.

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Haiti

Estimates of the number of inhabitants on the island of Hispaniola at the time of Columbus's arrival in 1492 vary from five hundred thousand to two million. Within fifty years, they had been reduced to a few hundred, such that the Spanish were forced to turn to African slaves as a replacement labor force. Although the island's native religious cultures, those of the Taino and Carib, all but perished with their bearers, certain indigenous Caribbean influences are still notable in Haitian Vodou. Zaka, the Vodou spirit of agriculture, for instance, is perhaps a derivative of an indigenous corn spirit.

As early as 1502, the Spanish were shipping enslaved Africans to the island, empowered by the 1454 papal bull *Romanus pontifex*. Slaves were forcibly baptized Catholic, yet their conversion was usually cosmetic. African religious traditions, despite their prohibition, thus thrived in the colony, especially in maroon communities, absorbing Catholic elements and eventually becoming the religion known as Vodou.

In response to an increasingly uncontrollable French presence on the island's northwestern coast, the Spanish ceded the western third of the island to the French at the Treaty of Ryswick in 1697. Statistics reveal the explosion of the French plantation system that followed: When the treaty was signed, there were roughly 2,000 slaves in the nascent French colony of Saint-Domingue, whereas by 1789, over 600,000 slaves labored for the colony, at one point producing one-third of all sugar consumed in Europe.

French Catholicism in Saint-Domingue was hampered by a weak and factional priesthood, whose conversion of enslaved Africans was largely a perfunctory gesture required by Article 2 of the *Code Noir*, the royal decree governing the treatment of slaves in French colonies. The arrival of the Society of Jesus in 1704 marked a significant change in this regard. French Jesuits learned African languages and estab-

lished a more genuine mission for more than half the colony's slaves. Colony administrators and plantation owners soon became suspicious of the Jesuits, however, accused them of insubordination to the Crown, and had them expelled in 1763.

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Followers	2000			2025	2050
	total	%	rate		
Christians	7,875,000	95.8	1.69	11,373,000	14,015,000
Roman Catholics	6,520,000	79.3	1.68	9,200,000	11,000,000
Protestants	1,440,000	17.5	2.45	2,300,000	3,150,000
Independents	430,000	5.2	2.62	850,000	1,250,000
Spiritists	207,000	2.5	2.61	320,000	480,000
Nonreligious	116,000	1.4	4.13	250,000	600,000
Baha'is	17,100	0.2	1.99	33,000	60,000
Atheists	2,300	0.0	6.09	4,000	8,000
Muslims	1,900	0.0	1.57	2,700	4,200
Chinese folk-religionists	210	0.0	1.65	300	400
Jews	200	0.0	2.05	300	500
other religionists	3,000	0.0	2.55	4,500	6,000
Total population	8,222,000	100.0	1.74	11,988,000	15,174,000

lished a more genuine mission for more than half the colony's slaves. Colony administrators and plantation owners soon became suspicious of the Jesuits, however, accused them of insubordination to the Crown, and had them expelled in 1763.

By the end of the eighteenth century persistent slave resistance mushroomed into a national revolt following an August 1791 Vodou ceremony at Bois Caiman led by a slave named Boukman Dutty. Over the next thirteen years of revolt, the popular Africa-based religion served to unite and inspire the rebel slaves to defeat Napoleon's forces and finally gain independence in 1804.

Independent Haiti's first leaders (who declared Catholicism the nation's official religion, which it remains today) struggled to gain the recognition and respect of the rest of the world. The Vatican, for example, refused to send priests until the signing of a concordat in 1860. The fifty-four-year interim period was one of especial importance in Haitian religious history, as Vodou was further crystallized as the religion of the peasantry (despite new prohibitions against it). As for the Haitian Catholic Church, the few remaining priests in the new republic were joined by clerics who had been expelled from other colonies, and these men provided a dubious and inadequate sacerdotal leadership for Haitian Catholics. In such a disorderly ecclesial climate, popular Catholicism developed more unrestrainedly in Haiti than anywhere else in the Americas.

Shortly after the signing of the concordat in 1860, French Catholic missionaries came to Haiti and aggressively developed a national educational system. Not until the 1950s were Haitians ordained in significant numbers, and even then they only accounted for 20 percent of the country's priests. Over the course of these one hundred years the ROMAN CATHOLIC CHURCH was transformed into the largest and most functional institution in the country, rivaled in power only by the Haitian armed forces and kowtowed to by all Haitian heads of state, save the recalcitrant François Duvalier (r. 1957–1971).

Besides educating and ministering to the better part of the population, the Catholic Church hierarchy in Haiti has until very recently sought to eradicate Vodou from Haitian society. Three formal "antisuperstition" campaigns were waged to this end, in 1896, 1913, and 1941–1942. The last of these saw the Haitian government put the military at the church's disposal, and the resultant repression of Vodou practitioners and destruction of a treasury of national art represents one of the great tragedies in Haitian religious history.

Tempered by the spirit of the Second Vatican Council (1962–1965) and inspired by the force of liberation theology, the popular Haitian Catholic Church has changed radically in recent decades, both becoming acculturated and taking sides with the poor. Vodou rhythms and drums are now common features in Catholic Masses, and Catholic base communities have emerged as a potent political force, known collectively as *Tilegliz* (Haitian Creole; Little Church). Empowered by Pope John Paul II's March 1983 visit and forceful declaration that "Something must change here," the *Tilegliz* movement served to rally the masses against the oppressive Duvalier regime, eventually leading to the dramatic departure of Jean-Claude Duvalier in 1984 and the election of populist priest Jean-Bertrand Aristide as president in 1990.

As in other Latin American nations, the Charismatic renewal is recently having a strong impact on Haitian Catholicism. The direct emotional religious experiences normally associated with Protestant Pentecostal revivals

now feature in many Haitian Catholic Masses, and the annual national Charismatic convention in Port-au-Prince draws tens of thousands and is marked by dramatic healings, speaking in tongues, and witnessing.

A recent survey of over one thousand households in rural Haiti shows that as many as 30 percent of Haitians today are Protestant. Though surprising, this figure is in reality a reflection of Haiti's participation in the hemisphere-wide turn of Third World Catholics to Protestant Pentecostalism. Protestantism in Haiti, moreover, has a long history, beginning with the 1817 establishment of the Methodist Wesleyan Mission. Other Protestant sects emerged in Haiti in ensuing decades, including the Baptist, Episcopalian, and Seventh-day Adventist churches. Today, most major Protestant sects count significant numbers of followers in Haiti; the largest are the CONVENTION BAPTISTE DE HAÏTE, which was founded in 1924 and by 1986 counted 120,000 members and the Evangelical Baptist Mission of South Haiti.

Religious freedom is enjoyed today by all of Haiti's eight million citizens. Vodou has gained greater respect and is widely appreciated as a source of Haitian pride and identity and a driving force behind Haiti's rich artistic culture. Although small numbers of Buddhists, Muslims, and members of the BAHÁ'Í FAITH can be found in Port-au-Prince, by far the most influential religious movements besides Christianity and VODOU in Haiti are Freemasonry and Rosicrucianism, both of which date to the colonial era. Although the esoteric nature of these movements precludes any estimation of their numbers, many Haitian heads of state have been Freemasons, and historically the Catholic Church hierarchy has been troubled by the attraction of its flock—and especially of upper-class Haitian Catholics—to Freemasonry and Rosicrucianism.

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Hanafite School of Islam

The Hanafite School of Islam is one of four *madhhabs* (schools) of jurisprudence recognized as orthodox within the

Sunni Muslim world. Islam is centered upon submission to God (Allah) and obedience to the *Shariah* (law). As Islam developed, necessary decisions over acceptable and unacceptable behavior led to the elevation of jurisprudence within the Muslim community as a variety of interpretations of the Qur'an and the Sunnah, the collection of *hadith* (the sayings and action of the prophet Muhammad and his companions). Through the first centuries of Islam, different collections of hadith appeared and only slowly did a consensus emerge concerning what constituted the authentic hadith.

Abu Hanifah (699–767) emerged from the traditions that had emerged in his native Kufa, in Mesopotamia (modern-day Iraq). For many years he was a merchant, the experience of which he later used when he turned to legal studies. After being a student for many years, he became a teacher and instructed many in his system. He left no writings behind and it was left to two students, Abu Yusuf (c. 731–798) and Muhammad ibn al-Hasan al-Shaybani (749–c. 804) and later scholars to develop the Hanafi perspective. A large body of legal commentaries produced by scholars over the centuries now form the library of the Hanafi school. As Hanafi thought developed, it contended for acceptance with the MALIKITE SCHOOL OF ISLAM and SHAFIITE SCHOOL OF ISLAM. In the ninth and tenth century, the Abbasid Empire tended to favor the Shafiite school and the Hanafi approach went into eclipse. However, with the rise of the Ottoman Empire, the Hanafi school was revived and became the dominant school in those lands under its control. It has thus survived as the dominant school of Islam in Turkey and Egypt and the lands between (Syria, Lebanon, Jordan) and eastward into central Asia, Pakistan, India, and China (though challenged by SHI' A ISLAM in Iran and Iraq).

Muslim legal thought has four sources—the Qur'an, the Sunnah, the consensus of the *ulama* (community of those knowledgeable in Islamic law and theology), and reasoning by analogy, the latter principle allowing a general broadening of areas covered by the law. Like the other schools of jurisprudence, Hanafi legal scholars agree upon the importance of the Qur'an and the traditions passed through the Sunnah as important and give due reverence to the consensus of the *ulama*. However, the Hanafi are distinguished by the relative importance they give to the use of analogy (*qiyas*) and tolerance of a resulting range of opinion (*ra'y*) on some issues. Hanafis use human reason to compare a current situation with one for which legislation already exists. Thus the Hanafi school has been seen as the most liberal of the four schools and the one that has been most open to issues of personal freedom.

The liberality of the Hanafi's made them the object of attack by the traditionalists, especially the HANBALITE SCHOOL OF ISLAM that rejected the use of analogy and placed its emphasis upon a conservative reading of the Qur'an and Sunnah. Those forces that opposed the Ottoman Empire, which had adopted the Hanafite system for

their legal discourse, cited their opposition to the Hanafite school as part of their rationale for fighting the empire.

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Hanbalite School of Islam

The Hanbalite School of Islam is one of the four *madhhabs* (schools) of jurisprudence deemed orthodox within the world of Sunni Islam. The school traces its origin to Ahmad ibn Hanbal (780–855). Born in Baghdad, he would travel widely across the Arabian Peninsula and throughout the Muslim world. Though he never authored a single book on jurisprudence (*fiqh*), after his death, his students (including his son, Abd Allah [d. 903] gathered his writings, including a number of *fatwas* (legal pronouncements), that once assembled manifested the breath of his work on the *Shariah* (Islamic law).

Hanbal, though a student of Muhammad ibn Idris ibn al-Abbas ibn Uthman ibn Shafi (767–820), the founder of the SHAFIITE SCHOOL OF ISLAM, developed a more strict approach to legal interpretation that centered upon the Qur'an and the Sunnah, the collection of *hadith* (the sayings and actions of the prophet Muhammad and his companions). He played down the role of the *ulama* (community of those knowledgeable in Islamic law and theology) and reasoning by analogy, which had become so established in the HANAFITE SCHOOL OF ISLAM. The result was a more rigid approach to Islam that among some developed into a significant dislike of SUFISM as a departure from Orthodox Islam.

The Hanbalite school grew strong during the ninth and tenth centuries, but in 945 the new Buwayhid dynasty (who favored Shi'a Islam) turned against the Hanbalites, but it enjoyed a revival under subsequent dynasties in the eleventh and twelfth centuries. Though not the most favored at court, the Hanbalites continued to be active throughout the fifteenth century, during which time one of its most celebrated teachers, Ahmad ibn Taymiyya (d. 1328), appeared. The school further suffered in popularity with the rise of the Ottoman Empire, which favored the Hanafite school. The Hanbalite school survived mainly in pockets on the Arabian Peninsula.

Harrist Church

The Hanbalite school experienced a revival in Arabia during the career of Muhammad ibn Abd-al-Wahhab (c. 1703–1791). He founded a movement closely identified with the Hanbalite perspective (though many Hanbalite scholars have not supported it). The identification of the Saud family in Arabia with WAHHABI ISLAM Movement provided an agenda for their moving against the Ottoman Empire and led in the 1930s to the establishment of the modern state of Saudi Arabia. Wahhabism is now the professed faith of the ruling elite in Saudi Arabia and Hanbalism the majority religious community in Saudi Arabia, which is home to a variety of Islamic schools, and the Hanbalite legal system forms the basis of state law. The Hanbalite school exists as a minority party in India, Egypt, and Syria.

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Harrist Church [Église Harriste] (Ivory Coast)

William Wadé Harris (1865–1929) received a call in 1910, while in a Liberian prison for treason, to be a prophet to take God's word to those who had never heard it. The Spirit came on him, and after his release, he began to preach from the Bible about the one true God, healing from disease, and the rejection of practices associated with traditional religions. In 1913 and 1914, he began preaching in the Ivory Coast and the Gold Coast (Ghana). Rejecting Western clothing and walking barefoot, Harris wore a long white calico robe, a turban, and black bands crossed around his chest. He carried a Bible, a gourd rattle, a bowl, and a staff in the shape of a cross.

The whole population of the regions through which he passed accepted him as the messenger of God. People traveled from distant places to hear Harris and be baptized, and as a result his message penetrated deep into the interior. He sent out disciples to carry his message and methods far and wide. On the Ghanaian coast, Harris confronted traditional priests, many of whom were converted. Opposition from Catholic missionaries caused him to return to the Ivory Coast, where he was accused of intimidation and fraud, arrested, and beaten; he was deported from the Ivory Coast

toward the end of 1914. Over the next ten years, Harrist believers were systematically suppressed and village prayer houses destroyed. Harris returned to Liberia and lived in relative obscurity until his death in 1929.

Harris never intended to form a separate church, and he directed people to existing (especially Catholic and Methodist) churches, but he also encouraged converts to build their own prayer houses where there were no churches; in those houses they were to worship, led by a minister and twelve apostles chosen by the village community. Tens of thousands of his followers formed these village churches in the Ivory Coast and the Gold Coast. Thousands of Harris's followers soon found themselves at odds with Methodist financial policy, their prohibition of polygyny, and the Methodist liturgy, so different from the African hymn-singing and dancing practiced by Harris. These followers organized themselves into the Église Harriste (Harrist Church), apparently after receiving the prophet's approval to do so just before Harris died in 1929. As symbols of his prophetic authority, Harris gave John Ahui a cane cross and a Bible, and Ahui was thereafter designated Harris's successor.

The Harrist movement was severely persecuted by the French administration, and for many years its adherents had to meet secretly. Many coastal Ivorians, however, increasingly identified it with the nationalist struggle, and it began to grow rapidly. Some time after 1931, Ahui began preaching as Harris had done and organizing churches, but he was still severely restricted. After about 1945, people who had been baptized by Harris began leaving mission churches to join or to establish Harrist churches. The Harrist Church in the Ivory Coast was officially constituted in 1955, and Ahui became its preacher, bishop, and later pope. In 1964, the church was officially recognized as one of four national religions, the others being Islam, Roman Catholicism, and Protestantism. Since 1972, the church has tried to modernize and has a renewed emphasis on healing and the eradication of witchcraft.

In 1990, the church had an estimated 176,000 members, one of the four largest churches in the Ivory Coast. Ahui died in 1992 and was succeeded by Supreme Preacher Cessi Koutouan Jacob as spiritual head of the church.

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<http://www.egliseharriste-ongapa.ci> (in French)

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Hassidism

Hassidism is a form of Orthodox Judaism that offers a uniquely Jewish approach to mystical experience, the direct encounter with the divine. Although it has roots in various Jewish mystical texts from centuries past, modern Hassidism is generally dated from the career of Israel Baal Shem Tov (born Israel ben Eliezer; 1698–1760). A Baal Shem is one who possesses the secret mystical knowledge of the names of God and who works miracles out of that knowledge. It is reported that as a young man he studied with a mystic teacher, or *tzaddik*, from a secret order called the Tzadikim Nistarim, in which he became a leader. He also became familiar with the kabbalah, one of the older Jewish mystical teachings, and in 1724 began a ten-year period of withdrawal to study the Bible and the kabbalah. He also claimed to have been in regular contact with Ahiya of Dhilo, a prophet who lived during the reign of the ancient King David. His retreat was climaxed in

1736, when he received a revelation concerning his future career.

Israel Baal Shem Tov settled in Mezshbozsh, Poland, and began to teach Hassidism. He taught that each individual could have a living experience of faith, and he encouraged people to cleave to God in their daily lives. The sense of oneness with God would lead to joy, which would in turn be expressed in ecstatic dance. An approach to Judaism that emphasized devotion and piety over law and learning had an immediate appeal to many, and the movement spread to Jewish communities throughout the Slavic countries.

Central to Hassidism was the appropriation of the kabbalah, a magical teaching that had been written down in a thirteenth-century document, the Zohar. The kabbalists believed that the world could be understood through numbers and letters. Through various divinatory methods, the hidden meaning of letters, numbers, and words can be discerned and the divine approached. The kabbalah pictures the world as the emanation of the divine in ten spheres of activity that bridge the gap between God and humanity. Thus ten becomes the key organizing principle of the cosmos. The spheres of activity (*sephirot*) are frequently pictured in a diagram called the “tree of life.” The kabbalah had been appropriated in the sixteenth century by a small group



Hassidic Jews visit to celebrate Rosh Hashanah in Uman, Ukraine. (D. Mossienko/TRIP)

in the Protestant Christian community, who spelled it *Cabala*, but it was within the Hassidic community that it became popular for the first time.

The Hassidic movement was organized around a set of teachers (called *rebbe*s or *tzaddikim*) who were known for their mystical, psychic, miracle-working powers as much as their learning. *Tzaddikim* generally settled in a particular Jewish community, and there a center was developed to which believers could come to be with the *tzaddik* on special occasions and in which leaders could reside for short periods of time to study. *Tzaddikim* emerged throughout Poland, Hungary, Lithuania, Ukraine, Russia, Belarus, and other nearby countries.

Leadership within the movement was generally passed from father to son or nephew, and different Hassidic groups came to be known both by the town in which the *tzaddik* lived and by his family name. Two Hassidic groups have come to stand out for their distinctiveness. Bratslav Hassidism developed around Nachman of Bratslav (1772–1810). At the time of his untimely death, he was heard to have said, “My light will glow till the days of the Messiah.” His followers interpreted the remark to mean that he would have no successor, and the community he called together has continued without a *rebbe* to lead them. The Lubavitcher *rebbe* survived the Holocaust and moved to the United States, where he and his successors have spearheaded the growth of a global new Hassidism. LUBAVITCH HASSIDISM has also become known for the millennial expectations that have grown up around their recently deceased *rebbe*, Menachem Mendel Schneerson (1902–1994).

Hassidism was almost destroyed by the Holocaust. Nazi forces overran much of the Hassidim’s homeland in Eastern Europe, and only a small percentage survived. The *rebbe*s that escaped migrated primarily to the United States and Palestine. Among the survivors was Yoel Teitelbaum (1887–1979), the *rebbe* for SATMAR HASSIDISM, a group well known for their opposition to Zionism (the establishment of the state of Israel). Today, most Hassidic groups have their headquarters in the United States (many in Brooklyn, New York) and Israel.

In the 1960s, a new generation of teachers from the Hassidic tradition appeared as leaders of a variety of neo-Hassidic groups. The movement was partially inspired by the writings of theologian Martin Buber (1878–1965). Rabbi and musician Shlomo Carlebach (1926–1994) was a popular prophet of this new generation of mystically oriented Jews. The most successful of the new Hassidic groups, however, appears to be the KABBALAH LEARNING CENTRE, founded in 1922 by Rabbi Yehuda Ashlag (1886–1955), but now headed by Rabbi Philip S. Berg, the author of many books on the kabbalah and Jewish mysticism.

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Healing Tao

The Healing Tao is among the best known popular Daoist groups in the West. It teaches a regulated system of inner alchemy and is famous for popularizing ritual sexual practices. It was founded by Mantak Chia (b. 1944), a Thai-born Chinese who was trained in Hong Kong and has a background in both Oriental and Western medicine, as well as traditional Daoist practices. He claims his teachings are a body of esoteric knowledge, previously hidden from the world, now being made available and accessible to the general public.

Chia is said to have begun self-cultivation at the very young age of six with Buddhist meditation training, martial arts, tai chi, and kundalini yoga. Of his many teachers, the most influential was from the Lungmen sect of QUANZHEN DAOISM. This teacher, called One Cloud, gave him transmission and a mandate to teach and heal.

Chia systematized his knowledge, and in 1974 he established the first of his schools in Thailand (called the Natural Healing Center). In 1979, he moved to New York and opened the Taoist Esoteric Yoga Center. This center, which became the Healing Tao Center, attracted Euro-American students who helped him organize a national seminar circuit. In 1994, Mantak and his wife Maneween (whom he subsequently divorced), moved back to Thailand to establish an international Healing Tao Center in Chiang Mai, which caters to wealthy Europeans and Americans.

Meanwhile, Chia’s principal student, Michael Winn, runs a Healing Tao University each summer in upstate New York that bills itself as the “largest summer ‘Chi’ retreat program in the world.” This program is no longer officially affiliated with Mantak Chia, and Winn has added on several new techniques, but Chia is a guest teacher every year. There are currently some one thousand certified Healing Tao instructors globally.

The Healing Tao program consists of fifteen courses, the first nine being introductory, the next three intermediate, and the final three advanced, which can only be reached after many years of practice. The first nine include connecting the microcosmic orbit, developing the Inner Smile, and practicing the Six Healing Sounds. The personal goals of those who practice Chia’s form of Daoism are the expansion of con-

sciousness and improvement of their health, guided by the master through the workshops he has structured.

Healing Tao has its international headquarters at the Universal Tao Center in Thailand, where Mantak Chia now resides. Michael Winn now heads Healing Tao USA, which may be reached at P.O. Box 20028, New York, NY 10014. Healing Tao USA has a Web site at <http://www.healing-taousa.com>.

Address:

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Doi Saket, Chiang Mai 50220
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Massimo Introvigne, PierLuigi Zoccatelli, and Elijah Siegler

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HINDUISM

Hinduism has become a global religion in the twentieth century. For millennia restricted to the Indian subcontinent, Hindus currently reside in some 144 countries. The universal outreach has not been only geographical. Rather, the modern reinterpretation of Hindu ideas and practices has paved the way to attracting converts and sympathizers beyond the Indian people. As during the classical epoch of Hinduism, the modern epoch continues to be prosperous and dynamic in bringing forth new forms, ideas, and practices of Hindu ideas and devotion.

Hinduism, a Problematic Term. The term *Hinduism* is a Western construction invented in the early nineteenth century by British colonial administrators and orientalists. The construction and usage of the notion is built on a differentiation, current in the subcontinent, previously altering its meaning according to European understanding. Persian conquerors of the late sixth century B.C.E. used the word *Hindu*, a Persian variant of Sanskrit *sindhu*, to denote both the region and the people living nearby and beyond the Indus River (the region of today's Pakistan). Muslim rulers, who invaded North India beginning in the eighth century, took over the term and used it to demarcate Muslims from their non-Muslim Indian subjects. The Muslims' exclusive term *Hindu* was then adopted by eighteenth-century European orientalists and administrators in an altered mode. Since all people of the subcontinent were conceived of as followers of the one so-called heathen religion, the term *Hindoo* subsequently replaced the previous notion of *Gentoo* (heathens; from Latin, *gentiles*; from Portuguese, *gentio*). Thus, all different Indian religious traditions—except Islam—prevalent in the nineteenth-century British Raj came under the heading of *Hindoo*. From this the abstraction *Hinduism* was derived, first used in English in 1829.

Since then, the notion of Hinduism suggests a coherent religion to be found all over India. The construction fails to convey, however, the apparent diversity and heterogeneity that it both subsumes and ignores. Related to the empirical situation in the subcontinent (and now also overseas), in contrast it would rather be more appropriate to speak of a number of distinct but related religious traditions or religions existing side by side within so-called Hinduism. The encompassing of diverse regional religious traditions under the one heading of Hinduism has stirred up both academic and practical problems of communal and national representation. The same terminological problematic applies to the designation *Hindu*, as a person who is not a “Hindu in general” but rather a “Hindu in particular”—for example, a Gujarati Vaishnava or Tamil Shaivaite, placing emphasis on specific deities, sacred texts, ways of worship (*puja*), religious teachers, and so on.

Hindus seldom use the notion *Hinduism* as a self-description, using as an alternative a term of their own—*sanatana dharma* (perennial or eternal faith). This term remains elitist, in particular as it is applied more to philosophical interpretations of the diverse Hindu traditions than to the multifarious local manifestations of practice and faith.

Main Historical Epochs. The approximately three-thousand-year-long history of Veda-based traditions, or Hinduism, will be subdivided in five broad epochs, highlighting main developments and changes. (The bibliography provides references to topics and voices that deserve a fuller treatment than is possible here, in particular with regard to women, Dalits [so-called untouchables], the veneration of goddesses, worship, and the performing arts.)



Ganesha, Hindu god of luck, good beginnings, and wisdom (Helene Rogers/TRIP)

The Harappa Culture. Early twentieth-century archaeological excavations made known the existence of large towns, such as Mohenjo Daro and Harappa, with some forty thousand inhabitants each, on the banks of the Indus River. It is assumed that these towns already existed in the first half of the third millennium B.C.E. This Indus Valley civilization, also designated as Harappa culture, knew the art of writing, evidenced in carved seals. The people built impressive houses of brick supplemented by a drainage system. The script has still not been deciphered, and thus the many archaeological findings are subject

to contrasting interpretations and speculation. Speculations also abound in the religious sphere. Evidence suggests cults of fire and fertility, but it is not yet clear whether the many female figures excavated relate to the veneration of a mother goddess or are mainly paraphernalia for fertility rites. Seals seem to have been used like protective amulets.

Epoch of the Veda or Brahmanism. According to established theory (though challenged recently), Indo-European people known as the Aryans (Skt., *arya*, noble, honorable) invaded the northwestern plains of the Indian subcontinent during the first half of the second millennium B.C.E. It is not yet known for certain whether this incursion of the Aryans destroyed the Harrapa culture or whether the civilization had come to an end because of ecological catastrophes (droughts). The Indo-European immigrants settled down near the River Sindhu (Indus) and subsequently went on to reach the Ganges River regions. Their language was an Indo-European tongue that developed into Vedic Sanskrit and later into classical Sanskrit. From those early days, Sanskrit has been the exclusive, sacred language of Vedic Brahmanism and Hinduism. Sanskrit texts, some of them more than three thousand years old, provide ample evidence of the religious ideas, rituals, and culture of the Aryan people. The texts form a huge corpus of scriptures that developed over a period of several centuries. These hymns and manuals on ritual and philosophy had previously been passed down from generation to generation by word of mouth and were written down between 1200 and 500 B.C.E. The collection of texts are called Veda from the Sanskrit root *vid* (knowledge). The Veda is spiritually audible, meaning that ancient seers (*rishi*) saw or “heard” the knowledge thanks to their superior intuition. Collectively, the four text groups of the Veda are called *shruti* (that which was heard). This knowledge is timeless, not subject to change. It is of nonhuman origin; it was not invented or composed by the seers.

The Veda consists of four collections, each divided into four sections. The collections are the Rig, Sama, Yajur, and Atharva; the sections in each of these collections are Samhita (hymnic compositions), Brahmana (ritual treatises), Aranyaka (forest books) and Upanishad (sitting near [the teacher], philosophical treatises). The stated sequence is roughly in chronological order, the Rig Veda Samhita being the earliest text (written down around 1200 B.C.E.) and the Upanishads being the latest (composed from 800 to 500 B.C.E.). The Veda is primarily a liturgical text, being used in the ritual honoring of the deities. The central religious practice was the sacrifice (Skt., *homa*, *yajna*), in which the ritual specialist, the brahmana (also known as brahmin and brahman) propitiated the gods. Sacrificial ingredients were milk; ghee or purified butter; curds; various grains; and the *soma* plant. Also, domestic animals such as sheep, goats, cattle, or horses were offered by way of ritual slaughter. The substances offered would be given into the fire and through this transported to the deities (the *deva* invoked). Most important was the correct recitation of the hymns and *mantras* (sounds, verbal formulas); only the priest was eligible to perform these rituals. The Aryans primarily worshipped Agni, the fire god; Soma, a hallucinogenic plant; Varuna, the custodian of the “law” or cosmic order (*rita*); and Indra, the warrior god. According to the texts and the brahmins, these rituals were essential and indispensable to sustain the cosmic homology—that is, the correlation of the cosmos and man’s position in it.

In the course of time, the priestly brahmins came to dominate the religious practice and to establish their ritual monopoly. The kings also were especially in need of rites to legitimize and stabilize their power. The dominant position of the Brahmins, undisputed until the middle of the first millennium B.C.E., provides valid ground to call this Vedic epoch the time of the brahmins, or Brahmanism. The early texts also outlined the fourfold classification of Vedic society along general social strata into which a person was born (Skt., *varna*). According to Rig Veda 10.90,12, the four varnas are the brahman or priest, the *kshatriya*

(warrior and ruler), the *vaishya* (farmer, trader, and commoner), and the *shudra* (serf). The classification was straightforward and exclusive, based on ritual purity. A change of one's varna and thus one's social status was not possible. The first three classes were called the twice-born, due to a special ritual ceremony. The male members of those varnas underwent the initiation ceremony called *upanayana* (receiving the sacred thread). The female's equivalent to the upanayana ceremony was a rite during a girl's first menstruation, performed especially for brahman daughters. During the epic epoch and subsequent centuries, this rough classification along varnas subdifferentiated along manyfold *jatis*—that is, specific occupational and residential so-called castes into which a person was born.

The youngest group of texts, the Upanishads, comprise the “end of the Veda” (*vedanta*). In these texts the change from a sacrificial worldview to a more person-centered search for “liberation” (*moksha*) became manifest. The knowledge of the correct performance of the ritual shifted to a knowledge based on insight and realization of inner wisdom. It was in the Upanishads that the central terms and concepts of classical Hinduism (that is, Veda-based traditions) were formulated and expounded. Both with regard to the Vedic and epic epoch, it is paramount to bear in mind that not a single, systematized Veda-based religion dominated the Indian subcontinent. Rather, a parallelism of various religious traditions and strands, at times markedly influenced by local cults, existed.

Epoch of the Epics or Classical Hinduism. The time of so-called classical Hinduism can roughly be set from the late sixth century B.C.E. to the eleventh century C.E. The shift from the Vedic to the epic epoch is based on both socioeconomic and religious changes. These took place in the seventh and sixth centuries B.C.E. During that time span, northern India witnessed an increase in urbanization and occupational differentiation. A self-content trading strata emerged, and the numerous smaller kingdoms were replaced by larger ones. In religious terms, during these centuries a variety of renouncer traditions emerged. Among the many *shramana* (ascetic movements), prevalent in those days were the Buddhist and the Jain traditions. Like the many other renouncer traditions, they questioned the ritualistic predominance and the religious monopoly of the brahmins. The many *shramana* movements and orders of *sadhhus* (good men, renunciators) and *sadhvis* (good women) accepted the authority of the Veda. In contrast, the Buddhists and Jains questioned the attributed sacred status of the texts. The two latter came to be labeled as heterodox or heretic, and in the course of succeeding centuries various means were taken either to destroy their centers of learning or to conceptually absorb their teachings and religious practices. At times, powerful rulers such as the famous kings Ashoka (268–233 B.C.E.) and Kanishka (first century C.E.) supported the Buddhist *sangha* (order); at other times dynasties such as the Guptas (320–600 C.E.) were less favorable and more in support of the brahmanical sacrificial traditions. In particular, from the Guptas onward, the brahmanical traditions regained their central sociopolitical status in the Indian subcontinent, as these were concerned with the ritually legitimized status of the king, the maintenance of boundaries between the social strata, and the regulation of a person's behavior according to the general principle of *dharma* (order, obligation). Nevertheless, since the middle of the first millennium B.C.E. and parallel to the established brahmanical traditions, groups of ascetics and renunciators came into existence. These advocated a homeless life, depended for food on alms, and minimized, in varying degrees, personal ownership of possessions. These ascetics, by virtue of their austere life and yogic exercises, became religious authorities in their own rights. To them lay devotees may come for spiritual advice and instruction as well as to have *darshan* (sight, seeing the divine) and to receive *prasad* (food from the gods). In this way, apart from the heterodox traditions, the strand of brahmanical sacrificial tradition(s)

was faced with a strand of nonestablished, and often nonresident, authority of sacred knowledge and practice, based on the Veda.

During the epic epoch, both the central religious ideas of “mainstream” Hinduism crystallized and the leading gods and deities stepped forth. The separate section below will explain the main sociopolitical and doctrinal ideas, and thus we now turn to the emergence of the devotional veneration of one god (*ishtadeva*, deity of choice). The strengthening of the devotional, or *bhakti*, movement, in the southern subcontinent in particular, the expanding popularity of the epics and the Puranas among the general population, as well as the absorption of pre-Vedic and non-Aryan religious forms had their impact on this long-term development. In this way, during the second half of the first millennium C.E., the main Hindu traditions, with their focus on Shiva, Vishnu, and Devi (goddess), took shape. Although the latter often is subsumed under the former—that is, the goddess being the wife or consort to Shiva and thus forming a part of the Shaivite tradition—it rightfully can be argued to speak of a line or strand of its own. The god Shiva in one of his many manifestations is known as a Himalayan ascetic, residing on the sacred mountain Kailash. Often he is venerated in the form of a *linga*, a smooth, cylindrical stone. He is also associated with a divine family, his wife Parvati personifying Shiva’s female energy, *shakti*, together with the sons Ganesha and Skanda (or Murukan). Shiva is an ambivalent god, being both destructive and benevolent.

Like Shiva, Vishnu is described iconographically in many stories and myths in the Puranas. The followers of Vishnu (adherents of VAISNAVISM), venerate him in one of his ten *avatars* (incarnations). Most important among these are the figures of Rama and Krishna; they form central figures in the great epical stories. The goddess tradition is associated with powerful female deities such as Kali, Durga, and many local goddesses. The character of the goddesses is often ambivalent; they can give life and fertility but can also generate destruction and death. Their followers are referred to as members of the SHAKTA MOVEMENT; the devotional and ritual strand refers back to both tantric texts and non-Aryan practices. At various times—and a process going on these days also—formerly local goddesses may be identified with the pan-Indian Devi, providing additional legitimation for her veneration and her inclusion in brahmanical worship.

These deities were honored both at home and in temples. Brahmans performed a manifold complex of rituals, in particular in the temples. From the sixth century C.E. onward, important temple cities evolved. These cities were not only centers of commerce and administration but also ritual centers, with the temple at the hub of the town and the streets radiating outward. The city formed the capital of the regional kingdom, and brahmanical ritual and the temple supported the power and sovereignty of the dynasty. Outstanding examples of such royal-religious cities were Madurai, Citamparam, and Kanchipuram in Tamil Nadu (South India), or Puri in Orissa (East India) with the Jagannatha Temple.

Finally, notable during the first millennium C.E., Hindu (and Buddhist) practices and concepts spread to Southeast Asia by way of Indians in search of economic wealth. Records provide evidence that brahmans, kshatriyas, and vaishyas, as well as renouncers, crossed the sea to find a living and wealth in foreign lands. This process, stretching from the first to the thirteenth centuries, has become known as the Indianization of mainland Southeast Asia and the archipelago. The local courts employed Indian warriors and priests to settle their power and to legitimize their reign ritually. Hindu and Buddhist elements were not so much superimposed on as creatively absorbed by the local nobility and elite. Localized versions of the Ramayana and other important doctrinal sources evolved, incorporating indigenous legends and myths. With the advance of Islam and the supremacy of THERAVADA BUDDHISM in Siam (Thailand) and Laos, the Sanskritic culture in Southeast Asia came to

its end. In Bali, however, the particular version of Indo-Javanese culture and religion has survived to these days.

Epoch of Postclassical Hinduism and Islamic Rule. Spanning the time from about 1100 to 1800, this epoch witnessed less innovative religious impulses than the preceding epoch of classical Hinduism or the succeeding one of neo-Hinduism. Of paramount political importance was the gradual conquering of India by Muslim rulers, beginning with the raids of Mahmud of Ghazni in northwest India (977–1030). Later, the Delhi Sultanate (1206–1526) was followed by the Mughal Empire (1526–1757). Although neither the Mughals nor—gradually from 1757 onward—the British actually imposed their religions on the Indians, both esteemed their religion as superior. They looked down upon Hindu beliefs and practices. In the fifteenth century, Muslim-Hindu syncretistic interpretations evolved. Most prominent among these new understandings were the concepts and practices proposed by bhakti poet Kabir (1440–1518) and Nanak (1469–1539). Nanak founded the Sikh tradition and was the first of a line of ten gurus, based in the Punjab. Also notable became the religiously tolerant rule of the great Mughal emperor Akbar (r. 1555–1605). The Hindu traditions, differentiated along regional and devotional lines, also had some outstanding interpreters such as the *dvaita* renouncer Madhva (thirteenth century). In line with his view, the Bengali saint Chaitanya (1486–1533) founded the Gaudiya Vaishnava *sampradaya* (sub-tradition). His ecstatic dancing and singing enabled him to experience the love of Radha and Krishna. In the twentieth century, the Bengali Vaishnava Prabhupada felt inspired by Chaitanya and Madhva, founding the INTERNATIONAL SOCIETY FOR KRISHNA CONSCIOUSNESS in New York in 1966. Other important theologians and poets of the sixteenth and seventeenth centuries, spreading their devotional form of religiosity in vernacular rather than Sanskrit verses, had been Vallabha (1479–1531), Tulsidas (c. 1532–1632), and Dadu (1544–1660), as well as Tukaram (1608–1649) and Ramdas (1608–1681). The latter two praised Hindu-ness and glorified past “golden ages.”

Epoch of Neo-Hinduism, British Rule, and Independence. From the sixteenth century onward, the Portuguese started to establish trading posts on the Indian coast. They were followed by Dutch, French, and British companies, all striving to gain a share in the lucrative trade in spices. The British strengthened their commercial and administrative positions gradually. In 1757, the British East India Company secured Bengal by military force. Over the course of the next hundred years, the company was able to spread its commercial and military influence all over India. The Indian economy was changed to mainly the exporting of goods, which consequently ruined local trade and business. English became the official language of the administration and the law courts. In 1858, the British Crown officially adopted India as its colony, establishing a centralized administration for the whole country.

The industrialization of the Indian economy was accompanied by the establishment of the British educational system as well as the arrival of Christian missionaries. Earlier on, British administrators and scholars had started to study and collect the numerous sacred texts. Charles Wilkins translated the Bhagavad Gita into English in 1785, followed by William Jones’s translation of the Manusmriti in 1789. Christian missionaries aimed to convert members of the high castes, though with little success. They strongly criticized Indian customs such as child-marriage and the self-immolation of widows (*sati*). Such criticism was also voiced by Indian social reformers, most notably by the Bengali Ram Mohan Roy (1772–1833). Influenced by Muslim and Christian ideas, in particular by the Unitarians, Roy formed the BRAHMO SAMAJ in 1828. He intended to spread a rational, ethical monotheism, which according to him had its roots in the Upanishads and Brahma Sutra. The society was

modeled on Christian reform movements and met regularly for religious services during which passages from the Upanishads were read, hymns sung, and sermons delivered. Some fifty years later, Dayananda Saraswati (1824–1883) founded the ARYA SAMAJ in 1875. He emphasized a return to the Veda and denied the authenticity of puranic Hinduism. The Arya Samaj criticized brahman-based ritual worship of images or idols, worked for the uplift of women, and glorified an assumed “golden Vedic age.”

The Brahmo Samaj and Arya Samaj organizationally and conceptionally pioneered what came to be known as neo-Hinduism or Hindu Renaissance. They were followed by other influential reformers and their organizations, most notably Vivekananda (1863–1902, disciple of Ramakrishna), Shri Aurobindo (1872–1950), and Mohandas K. Gandhi (1869–1948). These and other spokesmen were strongly influenced by Western ideas and Christian values, making use of these in order to bring about a revival of Hinduism and an independent India. Religious reforms and a burgeoning Indian nationalism went hand in hand, reclaiming an “unpolluted,” sovereign Aryan past. These Western-educated reformers used the English language to spread their ideas, circulated texts and pamphlets, stressed social services, and criticized what they saw as degenerated Hindu customs and practices. They constructed a Hinduism based on reason and ethical spirituality, equal or superior to Christianity and Islam. Although this reformist Hinduism has acquired the image of representing “typical Hinduism” in the West, especially championed by Vivekananda and the VEDANTA SOCIETIES (founded 1894), in India itself the various reform movements have attracted only small followings. Their religious impact has remained confined to the educated, urban strata of Indian society, not reaching the mass of the Hindu people.

The movement for Indian self-rule (*svaraj*) grew stronger in the 1920s and 1930s, headed by Gandhi and his campaign based on the principle of *satyagraha* (holding fast to the truth). India gained independence in 1947, Nehru becoming its first prime minister. Based on democratic ideals and a secular constitution, Hindu political nationalists have questioned Nehru, in particular during the last two decades of the twentieth century. The nationalists used the religious argument to a large extent for the achievement of political and ideological aims. A climax was reached with the destruction in 1992 of the Babri Mosque (built in 1528) in Ayodhya. Communalism and the right-wing Hindutva policy (making India Hindu) have since undermined the country’s self-claimed prestige as the most numerous secular democracy of the world.

The late-nineteenth-century reinterpretation of Hinduism along Western organizational models and ideas was vital to paving the way for a trans-Indian outreach of Hinduism. Vivekananda’s famous speech at the 1893 World Parliament of Religions in Chicago and his two-year stay in the United States made him the first effective proponent of Hinduism as a universal religion. An idealized image of India as the land of spiritually superior gurus (grave persons) and of Hinduism as a religion of tolerance and deep devotion reinforced previously held Western glorifications (prevalent since the late eighteenth century). This positive perception was strengthened as Hindu teachers, swamis, and gurus started to visit the West from the 1950s onward. A variety of groups and organizations were founded, and they won followers among the hippies and the counterculture. Most prominent have become the Transcendental Meditation of Maharishi Mahesh Yogi; Swami Pabhupadas’s International Society for Krishna Consciousness; Shree Hans Ji Maharaj’s Divine Light Mission (superseded by ELAN VITAL); the ANANDA MARGA YOGA SOCIETY, founded by Shree Shree Amandamurti; the neo-Sannyas Movement (OSHO COMMUNE INTERNATIONAL), centered on the teachings of Bhagwan Shree Rajneesh (Osho); the BRAHMA KUMARIS; and SAHAJA YOGA.

Hindu practices, customs, and ideas had left India prior to this export of spiritual practices, however. Between 1838 and 1917, Britain's colonial authorities recruited workers from India for labor in the mines and sugar fields in South Africa, the Caribbean, and the Malayan-Pacific region. Also, laborers left India to build the railway in East Africa and to earn livings as traders there. The overall number of these indentured workers is estimated to have been in excess of 1.5 million. Communities of Hindu and, to a lesser degree, Muslim Indians were formed in the faraway colonies. The religious heritage was not abandoned, despite attempts to convert the Indians to Christianity. Rather, the religious belonging and rituals were maintained and handed down through generations. As a result, sizable Hindu communities exist from the time of indentureship in such scattered locations as Trinidad, Guyana, Surinam, East and South Africa (Natal), Mauritius, Malaysia, and the Fiji Islands.

A very different trajectory has brought hundreds of thousands of Indians to the West since the 1960s. Because of changes in foreign policy (especially that of the United States), shifts in immigration policies, and the need for increased work forces abroad, Indians were allowed to immigrate to Canada, the United States, and Australia. Furthermore, Indians had begun a significant move to Great Britain following Indian independence, and beginning in the 1950s settled in other European countries as well. Finally, because of the oil boom, workers were needed to build new houses and cities in the Near East, and many Indians lived there temporarily. A widespread network of communications has been set up by Hindus in the different places, using the airplane, telephone, Internet, and e-mail to maintain contact with fellow Hindus abroad and in India. Also, as is the case with the converted "Western" Hindus, the Indian Hindu communities and their newly erected and consecrated temples are often visited by gurus and swamis from India. Confined for three millennia to the Indian subcontinent (with the exception of Indianized Southeast Asia), during the twentieth century Hinduism has become a globally distributed religion.

Principle Concepts and Practice. At the close of the Vedic and the shift to the epic epoch, the texts of the Aranyakas and Upanishads expounded on the principal concepts of classical Hinduism. The notion of dharma started to become a leading religious concept: dharma, though untranslatable in any Western language, as it has no direct semantic equivalents, conveys the meaning of duty, norm, obligation, and cosmic law or order. A Hindu person is said to act according to the dharma of his/her varna and jati—that is, to stick to the obligations and restrictions imposed by one's birth. Birth and rebirth in specific jatis is dependent on the person's karma (action). All living beings are thought to be reborn repeatedly in the cycle of death and rebirth (*samsara*), this according to the cause and effect of the actions and deeds a person had performed in life. There are different "disciplines" (yoga, from the Skt. root *yuj*, to control) or "paths" (*marga*) to gain moksha, or liberation, from this beginningless cycle. The path of action (karma marga) entails the path of unselfish action—that is, of fulfilling one's duty (dharma) without expecting praise or blame. The path of knowledge (*jnana*-marga) is constituted by attaining scriptural knowledge and by this "true insight" into the real nature of the universe. The path of devotion (bhakti marga), most emphasized throughout the great epic Bhagavad Gita, outlines as means for final liberation the surrender to and wholehearted trust in the god venerated. Basic to these different paths is the fundamental correspondence of the all-pervading ultimate reality or truth (brahman) and the human soul (*atman*). To reach liberation is to understand this basic unity of brahman and atman. The Chandogya Upanishad explains this nonseparatedness in the famous conversation between Uddalaka Aruni and his son Shvetaku: the father asks the son to dissolve salt in water and says that brahman and atman are united in a similar manner. The father ends the teaching in explaining: "The finest essence here—that constitutes

the self of this world; that is the truth; that is the self (atman); and that is how you are (*tat tvam asi*)” (6.13).

The two great epics, the Ramayana and the Mahabharata (including the Bhagavad Gita), in particular, expound on and make known the central Hindu concepts and the different paths to liberation. These epics, composed from 200 B.C.E. to 300 C.E. and followed by other texts, such as the Manusmriti (codes of law), the Puranas (old stories), sutras, and *shastras* (normative and scientific texts), all belong to the category of *smriti* (remembered, handed down). Smriti texts are of human authorship; they explain, comment on, and prescribe ideas and life-styles touched on in the Vedas. Although theoretically this literature is of lesser authority than the Vedas, it has played a far more important role in the lives and religiosity of Hindus for the last two thousand years. In particular, the sutras and shastras provide a normative structuring of a person’s obligation (dharma), both with regard to one’s position in society (that is, duties according to one’s varna) and with regard to one’s stage of life (*ashrama*). These two concerns together became known as *varnashrama*-dharma. Its fulfillment was a sign of brahmanical orthopraxy, and in many Hindu traditions this model codified the ideal of a “true Hindu life.” *Smarta* brahmins are especially proud and eager to follow the teachings and prescriptions of the smriti texts. The four different stages that a male “twice-born” (*dvija*) is expected to take are *brahmacarya*, the stage of boy student, learning the Veda; *grihastha*, the stage of householder, raising a family; *vanaprastha*, the stage of hermit or forest-dweller, retiring from the householder’s duties; and *sannyasa*, the final stage of renouncer, concentrating on final liberation. The obligations of married women were generally referred to as *stri*-dharma, the duties of the wife. According to the Manusmriti, women are to be subject to male control and authority throughout their lives; they have to be docile and virtuous.

As mentioned, of paramount importance to teaching basic Hindu ideas, norms, and practices to the common Hindu were the two great epics, the Ramayana and Mahabharata. Some two and a half millennia later, these mythological dramas continue to attract an unsurpassed interest. The stories and their morale are told by parents to their children, set on stage by village theater groups, and broadcast in phenomenally successful television productions in the 1980s. The Ramayana, or story of King Rama, exists in a multitude of versions, the most widely known being the one attributed to Valmiki. The main plot of the story is the abduction of Princess Sita, wife of Rama, by the demon Ravana and the freeing of Sita and her return to Ayodhya with the help of the monkey-general Hanuman. The story’s morale centers on the fulfillment of one’s dharma—that is, on loyal obedience to one’s social role and obligations. In the same way, the Mahabharata highlights the virtues of devoted service to and dutiful observance of one’s dharma. The main part of the story circles around struggles for throne succession among cousins, culminating in a battle between the Pandavas and the Kauravas. The eve of the battle sets the scene for the Bhagavad Gita (Song of the Lord), the well-known dialogue between Krishna and Arjuna. Doubtful Arjuna, who is hesitant to fight his relatives, is convinced by his charioteer Krishna that it is his social and religious obligation, or dharma, to go into the war. As a member of the warrior class, he has to fulfill his duty. Krishna, though disguised as charioteer, is really the supreme Lord, and he offers Arjuna guidance in the same way a teacher (*guru*) instructs his pupil. In the eighteen chapters of the Gita, the three principle disciplines or paths to attain liberation from the cycle of death and rebirth are also explained prominently, among many further themes.

The shaping and codifying of basic Hindu concepts and norms from the middle of the first millennium B.C.E. onward was accompanied by the development of different philosophical systems and the growth of so-called sectarian or tradition-wise worship of particu-

lar deities from the middle of the first millennium C.E. From around the third to the sixth centuries C.E., theologians and philosophers worked out six so-called orthodox perspectives or systems (*darshana*) commonly identified in Hindu thought. Each system is based on specific text and commentaries, containing logic, analysis, and scriptural exegesis. The *samkhya* darshana advocates a dualistic and atheistic differentiation of self or spirit (*purusha*) and matter (*prakriti*). The yoga darshana, based on the Yoga Sūtra of Patanjali (fifth century), builds on the dualism of samkhya. It focuses, however, on the spiritual discipline required for the self to attain moksha, or liberation. The *mimamsa* darshana places its emphasis on right action (dharma), whereas the *nyaya* darshana elaborates on a system of logic, leading to liberation. The *vaisheshika* darshana constitutes a system of atomistic analysis of the categories of dharma and their constituent elements. Finally, the vedanta darshana, like the *mimamsa* darshana system of Vedic exegesis, concentrates on the Upanishadic teaching on ultimate reality (brahman). In the following centuries, the vedanta system was differently interpreted by philosophers and renouncers. Most prominent among the many have become Shankara (c. 788–820), Ramanuja (1017–1137), and Madhva (1238–1317). Shankara favored the nondualist or *advaita* vedanta and established that viewpoint as the touchstone of a revived smarta orthodoxy. He was founder of ten orders of samnyasis (renouncers) and set up four (or five) principal monasteries (*mathas*) or seats of learning (*vidyapithas*). The leading men of these seats are renowned spiritual and normative leaders known as Shankaracharyas (masters [in the tradition] of Shankara), playing an important role through the centuries and up to the present. Being different from Shankara's theology, Ramanuja taught a qualified nondualist or *vishishtadvaita* vedanta. He disagreed with Shankara on the nature of brahman, the individual selves, and the world. Ramanuja was the leader of a Shri Vaishnava Order (followers of Vishnu), arguing that Vishnu-Narayana is the ultimate Brahman, his relation to the world and souls being "qualified" as substance to attribute. In contrast to Shankara's and Ramanuja's understandings, Madhva exposed a dualist, or *dvaita*, vedanta. He stressed the absolute sovereignty of God and differentiated the fivefold set of absolute distinctions between (1) God and souls, (2) God and the world, (3) souls and souls, (4) souls and the world, and (5) matter in its different aspects. These theological conceptualizations cannot be differentiated from philosophical systematizations; a sharp distinction is hardly possible.

Worship and the veneration of the chosen deity take many different forms in the Hindu traditions and sampradayas. To the vast majority of people, the above-sketched philosophical investigations are rather less known. The bulk of devotees engage in the recitation of the name of the deity, in praying to the various gods and goddesses and receiving darshan, in joint singing at a meeting (*samkirtana*, *bhajana*), in night vigils of prayer and song, in attending fire sacrifices in the temple or at home. Individual prayer is more prevalent than congregational forms of worship. A devotee may concentrate on a mental image of a god or pray in front of a *murti*. The honoring and worship can be daily, or it can be performed occasionally before the home shrine and without a foot ever set in a temple. Also, some may go on a pilgrimage (*tirthayatra*) to the holy spots in India, while many will attend the various specific festival days (*utsava*, *yatra*), celebrated throughout the year. One of the most popular forms of worship is the *puja*, the ritual offering of hospitality to a god or goddess as a most welcome and honored guest. The Brahman offers flowers, camphor, water, light, fruits, and food, as well as mantras, to venerate the deity. At specific days and occasions, a ritual bathing (*abhishekam*) will take place, the Brahman offering a number of precious ingredients to the deity. As an expression of one's faith and devotion, a devotee may give gifts (*dana*) and undertake fasts and vows (*vrata*). In life-cycle ceremonies, memorial rites, and

rites of expiation, the favor of the deity is sought through prayer and invocations. Of particular practical importance for many Hindus is the knowledge of auspicious times according to astrological constellations. In ancient times these were used to determine the appropriate times for Vedic sacrifices, and it has become a common belief that terrestrial events correspond to celestial phenomena. The constellations are held to have a direct effect on important life events. Hindus consult an astrologer or a brahman to have a horoscope cast, providing information about beneficial and unfavorable times. According to the days and hours specified, children's ritual names are selected, marriages arranged and performed, debts paid, businesses started, travels done, and much more. In contrast to Western astrologies, the Hindu system considers the moon rather than the sun to be of fundamental importance.

Martin Baumann

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His Highness Prince Aga Khan Shia Imami Ismaili Council

The administrative authority, operating under the leadership of the Aga Khan, for the contemporary Nizari Ismaili Muslim community. The Nizari Ismailis, as a separate branch of ISMAILI ISLAM, originated during the years of the Fatimid dynasty in Egypt. In 1094 C.E., Abu Mansur Nizar (1045–1095) succeeded his father Abu Tamim Ma'add al-Mustansir bi'llah (d. 1094) as caliph of Egypt and imam for the Ismaili community. However, some part of the population favored his younger brother Abu'l-Qasim Ahmad (1074–1101). A civil war resulted, and Nizar was defeated and subsequently executed. His death appeared to end his cause, but Ismailis in Persia and Iraq continued to recognize his lineage. After the fall of the Fatimid dynasty and the suppression of Ismaili belief in Egypt, the Persians became the center of the surviving community.

For several centuries, Ismaili life was centered upon the famous mountain fortress at Alamut in northern Persia (and similar mountain fortresses in Syria and Lebanon). During this era, the Ismailis became known as the Assassins, a name derived from their use of hashish but later applied to their practice of sending out trained killers to assassinate their enemies. Their life at Alamut was brought to an end by the Mongols in 1256, and the last of the mountain outposts were finally overrun by the Ottomans in the sixteenth century. They were left as a minority Muslim community, but they still possessed a leadership in the lineage of Nizar, whom they believed to be in a direct familial lineage with Muhammad through his daughter and his son-in-law Ali. In the 1830s, the leader was given the honorific title, Aga Khan, by which he and his successors have since been known.

During the Alamut years the Ismaili community expanded to India when a number of missionaries began to build what became a growing following in Gujarat and the Sind (now part of Pakistan). By the beginning of the nineteenth century, the largest groups of Ismailis resided in India. Thus when the Aga Khan was forced out of Persia in 1840, it was only natural that he would assume a new residence among his followers in India. Locally, his followers became known as Khojas. Here they developed a distinctive literature focused in *ginans*, a variety of hymnlike poems utilizing local languages that embody Ismaili theological and speculative beliefs.

The contemporary Nazari Ismaili community is under the absolute spiritual guidance of the Aga Khan, a belief that was spelled out in the 1986 constitution granted to the community. The administration of the community is placed in the hands of the His Highness Prince Aga Khan Shia Imami Ismaili Council, which takes on life through a number of national and local councils that are found wherever the Nizari Ismailis have spread. During the nineteenth century, many Ismailis began to move to East Africa and in the twentieth

century to Europe and North America. It is estimated that there are some thirty million Nazari Ismailis worldwide.

During the first half of the twentieth century, the Aga Khan authorized the formation of a spectrum of institutions for social and economic development on the Indian subcontinent and in East Africa. These have now been grouped in the Aga Khan Development Network, which includes the Aga Khan Foundation, Aga Khan Educational Services, the Aga Khan Fund for Economic Development, Aga Khan Health Services, Aga Khan Planning and Business Services, the Aga Khan Trust for Culture, Aga Khan University (Pakistan), and the University of Central Asia (with projected campuses in Tajikistan, Kyrgyzstan, and Kazakhstan). The network may be contacted through its Internet site, <http://www.akdn.org>, or at its international offices at 1–3 Avenue de la Paix, P.O. Box 2369, 1211 Geneva 2, Switzerland. Several of the national councils have Web sites.

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Hoa Hao Buddhism

Hoa Hao Buddhism (Phat Giao Hoa Hao, or PGHH) is a Vietnamese reformist Buddhist movement combining Buddhism and the cults of ancestors. Hoa Hao is considered by its followers to be a reform branch of Buddhism. It does not have an institutionalized priesthood and rejects many of the ritual aspects of orthodox Mahayana Buddhism. For instance, even the most dedicated followers of Hoa Hao, who would in more orthodox traditions be monks, are allowed to live with their families and are not required to shave their heads. Hoa Hao followers worship Buddha at least twice a day. Hoa Hao altars display no Buddha statues but a piece of brown cloth. Their flag is rectangular and brown, bearing no symbols.

Hoa Hao followers believe that their movement is an extension of the Buu Son Ky Huong (literally, "Strange Fragrance of Precious Mountains") sect, which was established in Vietnam in 1849. Hoa Hao Buddhism was launched in 1939 by charismatic twenty-year-old visionary Huynh Phu So. His teaching highlighted basic Buddhist doctrines and the concept of "Four Debts," namely duties to ancestors and parents, to the Fatherland, to one's compatriots, and to Buddhist values. The new Buddhist movement was named after Huynh Phu So's birthplace—Hoa Hao village in Tan Chau District, Chau Doc Province, which is in the Mekong Delta near the Cambodian border.

Within a few months, Huynh Phu So gained the adherence of half a million followers. Also, in 1939 the young

leader had composed four volumes of traditional Vietnamese verses, which aimed at propagating the basics of Hoa Hao doctrine. These works, composed in the language of ordinary speech, totaled about 150,000 words and more than 800,000 copies were distributed.

During World War II, the Hoa Hao started a military build-up. When Vietnam declared its independence in 1945, Huynh Phu So allied with the Viet Minh to resist the French troops. On September 21, 1946, Huynh Phu So established the Social Democrat Party of Vietnam (Viet Nam Dan Chu Xa Hoi Dang, also known as Dan Xa). But the alliance between the Hoa Hao and Viet Minh did not last. In 1947, Huynh Phu So was invited for talks by the Communists and executed. Beliefs that Huynh Phu So's avatar will soon descend to earth still persist among the Hoa Hao, constituting a potentially explosive amalgamation of millenarian themes and motives of personal allegiance.

In the wake of the 1954 Geneva Agreements, the Hoa Hao community suffered persecution under the regime of Ngo Dinh Diem. Only after the overthrow of Diem in November 1963 did the Hoa Hao Buddhists reorganize themselves and elect a new administrative body. Since the end of the Vietnam War in April 1975, Communist authorities have confiscated thousands of Hoa Hao properties, they have abolished its management structure, and they have banned its major celebrations. Also prohibited is the dissemination of Hoa Hao sacred scriptures.

The Vietnamese government officially recognized the Hoa Hao community only in May 1999, when a group of 160 Hoa Hao delegates convened a congress in An Giang Province with government approval. However, many domestic Hoa Hao followers, as well as expatriate Hoa Hao activists, do not recognize the validity of this congress, since they see it as subject to government control.

Hoa Hao followers are concentrated in the Mekong Delta, particularly in provinces such as An Giang and Chau Doc. According to the Vietnamese government officials, there are 1.3 million Hoa Hao believers. Church-affiliated expatriate groups suggest that there are more than 2 million.

The international authority of the movement has moved to the United States and may now be contacted at the first address given below or at the mailing address that follows.

Addresses:

Hoa Hao Buddhist Church
c/o Central Council of Administrators
2114 W. McFadden Ave.
Santa Ana, CA 92704

P.O. Box 3048
Santa Fe Springs, CA 90670
<http://www.hoahao.org> (English and Vietnamese)

Sergei Blagov

Sources:

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Holiness Movement

The Holiness movement developed in the nineteenth century as a revival of interest in the teachings of John Wesley (1703–1791), the founder of METHODISM. Wesley had pictured the life of the Christian as one of growing in grace, culminating in the attainment of a level of perfection that he termed sanctification. Although Wesley saw the Christian life as one of striving, the attainment of this new grace of sanctification was, like the beginning of the Christian life, seen as a result of God's gracious action, not human striving.

Among Methodists in America, the preaching of sanctification as a second act of grace immediately available to the serious Christian gave a slightly different slant on Wesleyan teachings. Within the camp-meeting setting, the emphasis upon a life of growth in grace prior to sanctification was de-emphasized in favor of a focus upon the immediate attainment of perfection by God's action. The result was a fellowship in which the sanctified life became the norm of Christian church life.

This new emphasis on sanctification gained favor throughout the several Methodist churches in the decades immediately after the American Civil War but began to lose favor with the bishops and church intellectuals in the 1880s. The result was that during the next generation many Holiness advocates left the Methodists and formed independent Holiness churches, as well as independent Bible colleges and seminaries for the training of ministers. In the early twentieth century these churches began to coalesce into the major Holiness denominations, such as the Church of the Nazarene, the Pilgrim Holiness Church (now a constituent part of the Church of God [Anderson, Indiana]). In the meantime, several of the old Methodist denominational bodies, especially the Wesleyan Methodists (now a constituent part of the Wesleyan Church) and the Free Methodist Church of North America, identified with the Holiness movement at the same time that the several larger churches (later to become part of the United Methodist Church) backed away from it.

Through the twentieth century, the Holiness churches became worldwide bodies through an extensive missionary program, and the larger Holiness churches now have affiliate congregations in most of the countries of the world. In North America, Holiness churches have fellowship through the CHRISTIAN HOLINESS PARTNERSHIP. Also, in the early twentieth century, the Holiness movement became the birthplace of a new movement, PENTECOSTALISM, which continued to share its emphasis on Holiness.

Holy Catholic Church in Japan

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Holy Catholic Church in Japan

The Holy Catholic Church in Japan (Nippon Sei Ko Kai), a church in the Anglican tradition, only came into existence in 1887, but its history begins earlier. The very first Christian missionaries allowed into Japan following its opening to the West in the 1840s were John Liggins (1829–1912) and Channing M. Williams (1829–1910), two American Episcopalians who arrived in May 1859 from their former posting in China. Their arrival had been made possible by the demands of the American government that Japan cease its isolationist policies toward the West. Although Liggins was soon forced to retire due to health problems, Williams remained to build the mission. He led in the founding of Saint Paul's University and Saint Luke's Hospital of Tokyo.

The work pioneered by the EPISCOPAL CHURCH was supplemented in 1869 by the entrance of personnel from the Church Missionary Society, representing the CHURCH OF ENGLAND, and the Women's Missionary Union opened the Doremus Girls' School in Yokohama in 1871. The SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS arrived a short time later. Gradually the Japanese government allowed the missionaries to spread from their original confines in Yokohama and Nagasaki.

The British and American missionaries united in 1887 to form the Japan Holy Catholic Church. Channing M. Williams was selected as the first bishop. The first Japanese bishops were consecrated in 1923. In 1940, the Japanese government demanded that all non-Catholic Christian churches unite in the UNITED CHURCH OF CHRIST IN JAPAN. The Japan Holy Catholic Church refused the union and had to operate underground for the duration of the war. It reemerged with the declaration of religious freedom in 1945.

The church is led by its bishops and the biennial general synod. The synod selects the Executive Provincial Standing Committee, which administers the church between general synod meetings. The general synod also elects the primate from among the active bishops. The primate serves a two-year term, with the possibility of being reelected, and is the chair of the House of Bishops. There are currently eleven dioceses.

In the mid-1990s, the church reported 58,000 baptized Christians and 31,000 active communicants in the 315

congregations. The church supports Central Theological College in Tokyo and Bishop Williams Theological School in Kyoto. It also supports an expansive system of parochial schools that includes five junior colleges and five universities.

Even though it stayed out of the United Church, the Holy Catholic Church in Japan is ecumenically oriented. It is a member of the worldwide ANGLICAN COMMUNION, the WORLD COUNCIL OF CHURCHES, and the National Christian Council of Japan.

Address:

Most Rev. Christopher Ichiro Kikawada
 Holy Catholic Church in Japan
 65 yarai-cho
 Shinjuku-ku, Tokyo 162
 Japan
<http://www.nskk.org> (Japanese and English)

Source:

- Koshiishi, Samuel Isamu. "The Nippon Sei Ko Kai Today and Its Future Task." In *Anglicanism: A Global Communion*, edited by Andrew Wingate et al. London: Mowbrays, 1998.

Holy Ghost Fathers

The Holy Ghost Fathers, officially the Congregation of the Holy Ghost under the Protection of the Immaculate Heart of Mary, is a religious order of the ROMAN CATHOLIC CHURCH composed of both priests and lay brothers. The order, commonly referred to as the Spiritans, was founded in Paris, France, in 1703 by Claude Francis Poullart des Places (1679–1709). The original intent was the supplying of the French church with trained priests, and the first project was a seminary. The founder died in 1709 and the order's first two members a year later; it survived, but did not receive official approval until 1734. The order began to take an interest in missionary work during the eighteenth century. Their first missionary was sent to Canada in 1732. During the nineteenth century, several missionaries were sent to West Africa.

The order was almost destroyed in the aftermath of the antireligious sentiments generated by the French Revolution. Disbanded, it was restored in 1804 but did not truly revive until the 1850s, under its new superior general, Francis Libermann (1804–1852), a converted Jew. In 1841, Libermann had founded the Congregation of the Holy Heart of Mary and sent priests to Guinea in West Africa. Out of contacts between Libermann's order and the Holy Ghost Fathers in Africa, the two orders decided to merge in 1848. Libermann became the head of the merged group.

Under Libermann's guidance the order spread across Europe and North America, where a number of schools, including seminaries for the training of priests, were established. Here men were recruited for work in the rest of

the world—South America, the West Indies, Africa, and the islands of the Indian Ocean. By the middle of the twentieth century, the Holy Ghost Fathers had sent more missionary personnel (over 1,700) to Africa than any other single religious order. Several, including archbishops Prosper Augouard (1852–1890; Congo) and Alexandre Le Roy (1854–1938; Gabon), became honored church leaders of note.

The congregation has its headquarters in Rome.

Address:

Congregation of the Holy Ghost
Clivo de Cinna 195
00136 Roma
Italy
<http://members.attcanada.ca/~spilav/TheSpiritans.html>

Source:

Koren, H. J. *The Spiritans: A History of the Congregation of the Holy Ghost*. Spiritan Series I. Pittsburgh, PA: Duquesne Studies, 1958.

Holy Orthodox Church in Japan

Eastern Orthodoxy spread to Japan in 1861 when Nikolai Kassathin (1836–1912), a priest, arrived as a representative of the Russian Orthodox Church. He began work on the island of Hokkaido, and within several decades had converted some twenty thousand people and opened churches across the country. He had the vision of an indigenous church, and rather than ask for further priests from Russia, he began to recruit priests from among the converts. He was able to create a missionary society to expand the work and was rewarded for his efforts by being made bishop and then archbishop of the growing mission. Toward the end of the century, the spread of the church was hindered, first by the policies of the government and then especially by the strong anti-Russian sentiment that developed as a result of the Russo-Japanese War (1904–1905).

In 1919, following the Russian Revolution and the establishment of the Soviet Union, the church in Japan, under Metropolitan Sergei Tikhomiroff, established itself as an independent body. It took the name Nippon Harisutosu Kyokai (Japan Orthodox Church). Archbishop Nikolai's policy of quickly building an indigenous church allowed the church to survive the period of most intense nationalism during the last years of the Meiji regime and World War II. It remained a separate body and was not forced into the Protestant-based UNITED CHURCH OF CHRIST IN JAPAN. After the war, the church developed strong relationships with the independent Russian Orthodox community in the United States (now the Orthodox Church in America) and accepted episcopal oversight from them until 1965, when relations were normalized with the parent body in Moscow.

The Holy Orthodox Church became autonomous in 1970 under its own episcopal leadership. The first Japanese archbishop, Metropolitan Theodosius, assumed leadership of the new church. The archbishop now resides in Tokyo, where the Cathedral of the Holy Resurrection has become a popular site for visitors. The church is divided into the Archdiocese of Tokyo and the Diocese of Sendai and Kyoto. It remains at one in doctrine and practice with Orthodoxy worldwide.

The Holy Orthodox Church has more than twenty-five thousand members and sponsors a seminary in Tokyo. It joined the WORLD COUNCIL OF CHURCHES in 1973.

Address:

Holy Orthodox Church in Japan
Nicholai do, 1–4 chome
Surugadai Kanda
Chiyoda-Ku, Tokyo 101
Japan
<http://plaza15.mbn.or.jp/~fnagaya/> (Japanese and Russian)

Source:

Van der Bent, Ans J., ed. *Handbook/Member Churches/World Council of Churches*. Geneva: World Council of Churches, 1985.

Holy Spirit Association for the Unification of World Christianity

See Unification Movement

Honduras

The Republic of Honduras, about the size of Ohio, is located in Central America, between Guatemala, El Salvador, and Nicaragua. In mid-2000, the total population of Honduras was estimated at 6,130,000 and was very homogeneous, with approximately 5,517,000, or 90 percent of its population, being Mestizo (mixed Spanish and Indian

Status of religions in Honduras, 2000–2050

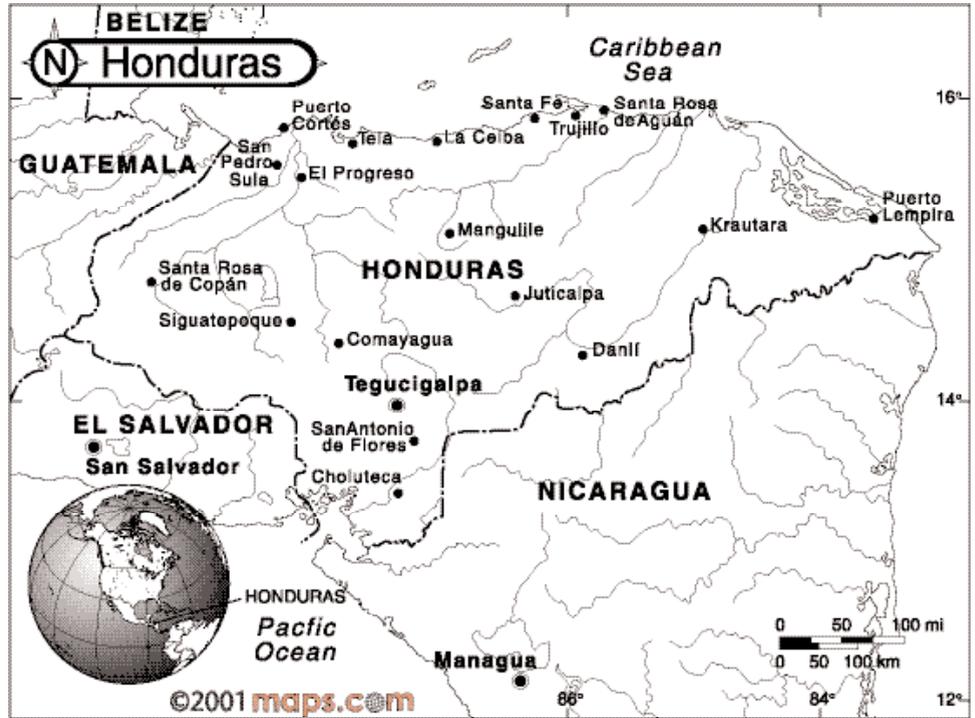
Followers	2000			2025	2050
	total	%	rate		
Christians	6,292,000	97.0	2.86	10,270,000	13,265,000
Roman Catholics	5,590,000	86.2	2.78	8,950,000	11,250,000
Protestants	425,000	6.6	3.54	1,000,000	1,560,000
Independents	180,000	2.8	3.97	450,000	750,000
Spiritists	69,700	1.1	3.17	120,000	170,000
Nonreligious	56,000	0.9	4.82	156,000	300,000
Baha'is	32,600	0.5	5.02	56,000	90,000
Atheists	13,600	0.2	3.74	23,000	40,000
Muslims	8,200	0.1	3.18	15,000	30,000
Ethnoreligionists	7,000	0.1	1.44	6,000	5,500
Buddhists	3,700	0.1	3.88	6,300	14,000
Chinese folk-religionists	460	0.0	1.34	500	650
Jews	340	0.0	1.57	450	650
other religionists	2,100	0.0	2.01	3,000	4,500
Total population	6,485,000	100.0	2.89	10,656,000	13,920,000

blood), about 7 percent Indian (Lenca, Chorti, Chorotega, Pipil, Miskito, Pech, Sumo, and Tol, or Jicaque), about 2 percent African (Garífunas and Creoles), and about 1 percent Caucasian (including U.S. citizens, Canadians, Jews, Arabs, and Lebanese). There are smaller numbers of Asians (Asian-Indians, Chinese, Japanese, and Koreans). Honduras has the distinction of having the largest GARÍFUNA (of Afro-Indian origin, also known as Black Caribs) and Arabic (predominantly Palestinian, but mistakenly called Turks) populations in Central America.

It should be noted that some of the indigenous groups (Lenca, Chorti, Chorotega, and Pipiles) are Hispanicized peoples, and none of these speak their native languages, only Spanish, whereas the Miskito, Pech, Sumo, and Tol still maintain their original languages, and many speak some Spanish and/or English as well. The Miskito, in particular, have experienced significant changes since the fifteenth century due to the incorporation of numerous ethnic components (African, Spanish, English, French, Dutch, and German) into their cultural world, the result of numerous shipwrecks, foreign explorations, and pirate raids along the Caribbean coast.

Roman Catholicism arrived in Honduras with the early Spanish explorers and settlers, and it dominated the religious life of the country until after the 1950s, when Protestant groups began to multiply rapidly throughout the country. Franciscans arrived in 1521, followed by Mercyite missionaries in 1548, to begin the task of evangelizing and baptizing the Indians and forcing them to build churches in the settled communities across the land. However, across the centuries, the ROMAN CATHOLIC CHURCH in Honduras has never developed into a strong national institution. As late as 1990, the Catholic Church in Honduras was one of the most dependent national churches in Latin America, with a large number of expatriate priests and lay workers; in fact it has the highest proportion of expatriate priests of any Latin American nation.

Beginning in the mid-1600s, the British established a protectorate over the Miskito coast and the Bay Islands, which today form part of Honduras and Nicaragua. Trading settlements were established by the British in the 1730s at several key locations along the coast. The Miskito Indians



were armed by the British to protect the Mosquito shore from Spanish penetration, while the British engaged in illegal trade with the Spanish and with Indians in the interior. The Miskito Kingdom successfully resisted Spanish conquests and allied themselves with the British for self-protection and trade benefits. As early as 1739, the Miskito chiefs requested religious instruction for their children in the Anglican faith and even sent several of their young men to Jamaica to be educated during the 1740s.

Protestantism in Honduras has had slow but steady growth. The first Anglican missionary, Christian Frederick Post (1768–1785) from Philadelphia, was sent out by the SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS (SPGFP). Post arrived at the Black River settlement in 1768, and additional Anglican chaplains followed. In spite of their troubles with the climate, Anglican schools and chapels were established among the Indians and Negroes, but few converts were made among the whites.

Anglican chaplains and missionaries continued to serve on the Miskito coast until the mid-twentieth century. This Anglican work was transferred to American jurisdiction in 1947, eventually becoming a missionary district of the EPISCOPAL CHURCH with headquarters in the Panama Canal Zone. In 2000, there were 41 Episcopal congregations in Honduras, with about 2,900 members.

Protestant missionary activity increased during the nineteenth century with the arrival of British Wesleyan missionaries in the Bay Islands, where the first Methodist society was formed in 1844–1845. Between 1887 and 1892, the Belize District of the Wesleyan Methodists formally entered the mainland of Honduras, where English-speaking con-

gregations were established among Belizean and West Indian migrants. During the 1930s, these congregations were taken over by a new mission agency from the United States, the AFRICAN METHODIST EPISCOPAL CHURCH. In 1949, the United Brethren in Christ Mission (UBCM) arrived on the Caribbean coast of Honduras and soon absorbed the remaining English-speaking Methodist congregations. In 1952, the UBCM began work among the Spanish-speaking population on the north coast, and by 1986 the work had grown to 34 churches, 8 missions, and 1,677 members. In 2000, this denomination was estimated to have 60 churches and 2,600 members.

Another Methodist missionary society entered Honduras in 1957, the Wesleyan Methodist Church (now the WESLEYAN CHURCH), which also began work among the English-speaking inhabitants of the Caribbean coast; by 1978, 6 churches had been established, with about 260 members. In 1986, most of the English-speaking Methodists in the country were affiliated with the METHODIST CHURCH IN THE CARIBBEAN AND THE AMERICAS. In 2000, there were only 12 Methodist churches and 700 members in Honduras.

The Baptists in British Honduras (now called Belize) responded to invitations from West Indian Baptists in the Bay Islands to come and help them, and the first Baptist missionaries were sent to the Bay Islands in 1846. By 1904, Baptist work in Honduras had become independent of the churches in Belize under the British Honduras Baptist Trust Association. A spiritual revival, known as the Great Awakening, occurred in Belize and the Bay Islands between 1905 and 1914, which added hundreds of new converts to the existing Baptist churches. But the revival was soon followed by the turmoil of World War I, economic depression, and destruction caused by a major hurricane, all of which motivated thousands of Bay Islanders to emigrate and led to the decline of church membership during the 1920s and 1930s. Although in 1978 there were only 7 churches and 110 members in the Baptist Association of the Bay Islands, by 2000 the work had grown to 73 churches and 3,640 members.

Baptist work on the mainland, begun by the Conservative Baptist Home Missionary Society in 1951, grew to 66 churches and 1,470 members along the Caribbean coast in 1978. By 1986, there were 119 congregations with 2,269 baptized members affiliated with the Conservative Baptist Association in Honduras, mainly due to missionary efforts by George Patterson in La Ceiba. By 2000, there were 160 churches and 3,500 members in this association.

Three other Protestant groups entered Honduras during the latter part of the nineteenth century, the SEVENTH-DAY ADVENTIST CHURCH (1887), the Central American Mission (1896), and the CHRISTIAN BRETHERN (1898). Initially, the Adventists concentrated their efforts on the English-speaking population of the Bay Islands and on the coastal mainland. By 1978, Adventist work in Honduras was equally divided among Spanish-speakers in the interior of

the country and English-speakers on the north coast and the Bay Islands. At this time, there were 55 Adventist churches, 97 mission stations, and about 18,400 baptized members. As the new century began, Adventist work had grown to 96 churches and about 19,800 members, which made this denomination one of the largest Protestant groups in the country. Also present in Honduras are the Church of God (Seventh-Day) and the SEVENTH-DAY ADVENTIST REFORM MOVEMENTS. Missionaries of the Central American Mission (now called CAM International) entered Honduras in 1896 with the express purpose of evangelizing the Spanish-speaking population, mainly in the nation's interior regions. Five CAM missionaries launched a pioneer effort in the mountain villages, while others concentrated their efforts on regional market centers. By 1985, there were 154 churches and 21 mission stations with about 7,600 baptized members. In 2000, the work had grown to 270 churches and missions, with 8,130 members, affiliated with the Association of Central American Churches in Honduras.

The Christian Brethren began work in the San Pedro Sula area in 1898 led by Christopher Knapp and, after 1911, by Alfred Hockins, an agent for the British and Foreign Bible Society, who later became a missionary affiliated with Christian Missions in Many Lands (1919) and remained in active ministry with the Brethren in Honduras until his death in 1978. By 1936, 12 small congregations, called Gospel Halls, had been established in the San Pedro Sula and Trujillo regions on the north coast. About 1950, missionary efforts were started in the interior of the country, and the Brethren almost doubled their membership in the next decade. From 164 congregations and about 15,000 members in 1985, the Association of Gospel Halls grew to 250 congregations and an estimated 23,000 members in 2000.

During the twentieth century, Protestant mission efforts in Honduras increased significantly with the arrival of dozens of new agencies and hundreds of new missionaries, mainly following World War II. The California Yearly Meeting of Friends (Religious Society of Friends, or Quakers) established mission work in Guatemala in 1902, and by 1912 this activity had spread across the border into northwestern Honduras, based in San Marcos de Ocotepeque. Soon Quaker missionaries and national workers were active throughout the departments of Copán, Gracias a Dios, and Ocotepeque. However, due to the war between Honduras and El Salvador in 1969, the work of the Friends Mission in northwestern Honduras was severely affected, because many of the church members were Salvadorans who were forced to return to their own country during the conflict, while other members fled to Guatemala and to the interior of Honduras. In 1985, the Friends Church Association reported 61 congregations with only 1,185 members, but by 2000 the total membership had increased to 2,240.

Although in 1914 the Quakers also began work in the nation's capital of Tegucigalpa, located in the south-central region, this field of service was administered separately and included mission stations in La Esperanza, Marcal, La Paz, and Juticalpa. However, in 1944, the Tegucigalpa Friends Mission was transferred to the supervision of the National Holiness Missionary Society (now called the World Gospel Mission [WGM]) due to serious financial and personnel shortages during World War II. At the time of the transfer, there were 5 Quaker churches, but by 1985 the Honduras Holiness Church reported about 2,400 members in 98 congregations. In 2000, this denomination had grown to 3,110 members in 110 congregations.

Other non-Pentecostal churches established in Honduras included the Evangelical and Reformed Church (now an integral part of the United Church of Christ) in San Pedro Sula in 1935; the Moravian Church in 1930 in the Mosquitia region, mainly Miskito Indians; the SOUTHERN BAPTIST CONVENTION in 1946 in Tegucigalpa; and the Eastern Mennonite Board of Missions and Charities in 1950 on the Caribbean coast and later in Tegucigalpa. Several Baptist missions entered Honduras during the 1950s and 1960s: Baptist International Mission, BAPTIST BIBLE FELLOWSHIP INTERNATIONAL, Grace Baptist churches, Baptist Mid-Missions, the Good Samaritan Baptist Mission, and a dozen independent Baptist groups. Also present were the CHURCH OF THE NAZARENE, the LUTHERAN CHURCH-MISSOURI SYNOD, the independent CHURCHES OF CHRIST (NON-INSTRUMENTAL), and several other small denominations. In 2000, the largest of these groups included: the Moravian Church (100 churches and 9,000 members), Baptist Convention (92 churches and 6,890 members), Bible Baptist Fellowship (50 churches and 5,700 members), Baptist Association of the Mosquitia (97 churches and 4,830 members), Evangelical Mennonite Church (92 churches and 3,250 members), and the UNITED CHURCH OF CHRIST (93 churches and 2,340 members).

The first known Pentecostal missionaries in Honduras visited the Bay Islands in the early 1900s, but it was not until 1931 that Frederick Mebius, an independent Pentecostal missionary working in El Salvador, crossed the border and helped establish the first Pentecostal churches in western Honduras. Early Pentecostal leaders in Honduras requested help from the ASSEMBLIES OF GOD in El Salvador during the mid-1930s. Several national workers were sent, but the first missionaries did not arrive until 1940. From the very beginning, the work in Honduras was indigenous and self-supporting, although the Assemblies of God Board of Missions has aided the work by sending missionaries and funds for special projects. By 1985, the Assemblies of God had 392 churches with 10,156 members in Honduras, and in 2000 there were an estimated 800 churches and 24,000 members.

The CHURCH OF GOD (CLEVELAND, TENNESSEE) arrived in the Bay Islands in 1944, when Fred Litton and

Lucille Litton went to Roatan and Utila to hold revival meetings among the English-speaking West Indian population. Spanish-speaking work was begun in the 1950s in the interior of the country through the efforts of Mexican evangelist Josué Rubio, who established the first church in Tegucigalpa in 1951 with 53 members. By 1985, there were 371 churches with about 14,000 members; and in 2000 there were an estimated 610 churches with 18,800 Church of God members in Honduras.

The INTERNATIONAL CHURCH OF THE SQUARE GOSPEL arrived in Honduras in 1952 and began evangelistic efforts in the capital city and in the Departments of Cortés, La Paz, Santa Barbara, and Valle, in addition to Francisco Morazán, where Tegucigalpa is located. This denomination has had numerous divisions and has not grown much over the years; in 2000 there were an estimated 104 churches with about 6,700 members, which was less than it reported in 1985.

The Prince of Peace Pentecostal Church, founded in Guatemala City by José María Muñoz in 1956, began ministry in Honduras during the 1960s, mainly due to the influence of Muñoz's extensive radio ministry and the reputation of the mother church in Guatemala. It experienced rapid growth in the mid-1970s from about 50 churches (1974) to 125 (1979). In the early 1980s, it declined due to dissension within the ranks and the formation of splinter groups, but in 1985 this denomination reported 143 churches and about 2,000 members. In 2000, there were an estimated 180 churches and 13,300 members in this association.

Other Pentecostal denominations in Honduras include (2000 statistics): the UNITED PENTECOSTAL CHURCH INTERNATIONAL (170 churches and 10,700 members), PHILADELPHIA CHURCH OF GOD from Sweden (110 churches and 6,000 members), the Church of God of Prophecy (210 churches and 5,600 members), Center for Christian Formation (15 churches and 5,400 members), the Great Commission Churches (90 churches and 4,500 members), Elim Christian Mission (51 churches and 3,840 members), the Pentecostal Church of God from Puerto Rico (150 churches and 3,680 members), the Living Love Church (24 churches and 3,600 members), the Congregational Holiness Church (170 churches and 3,170 members), and several dozen smaller groups.

Overall, according to the Socio-Religious Study of Honduras by World Vision International (1987), in 1986, the Protestant movement in Honduras was composed of an estimated 2,644 churches and 645 missions, for a total of 3,289 congregations; the total membership was reported to be 149,313, and the Protestant community was estimated at 450,000, or about 11.7 percent of the national population of 3,838,031, in 1985.

According to a CID-Gallup public opinion poll in July 1997, Roman Catholics accounted for 63 percent of the total population, whereas Protestants had increased to 21

percent. Other religions were 4 percent, and no religion/no response was 12 percent. In addition to Protestant growth, the size of “other religions” and those with “no religion/no response” is significant.

Other religious groups in Honduras are the JEHOVAH’S WITNESSES (110 churches and 7,000 members in 2000); two Mormon denominations with about 110 churches and 23,000 members—the CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS (Utah Mormons) and the REORGANIZED CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS (Missouri Mormons); LIGHT OF THE WORLD CHURCH (Guadalajara, Mexico); and Growing in Grace Churches (Miami, Florida). Native American religions (Animist) survive from the ancient past and have been joined by Myalism-Obeah among the West Indians and the Garífuna Religion among the Black Caribs. Also present are the Maronite Catholic Church (Lebanese Eastern-rite believers who recognize the authority of the Pope in Rome), Islam among Palestinians, the BAHÁ’Í FAITH and a few Buddhist, Hindu, and Western Esoteric groups. The small Jewish community was established after World War II.

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Hong Kong

See China: Hong Kong

The Hong Kong Council of the Church of Christ in China

The Church of Christ in China can be traced to 1918, when a group of Protestant Christian leaders in China thought it

necessary for the several mission-based churches to become united and form an indigenous church organization. They also realized that if they wanted to preach the Gospel more effectively, they should conform to the three principles of self-support, self-governance, and self-propagation (hence its popular designation as the three-self movement). Those denominations that supported such a movement included the Presbyterian Church, the LONDON MISSIONARY SOCIETY, the Congregational Church, the Church of the United Brethren, the Methodist Evangelical Missionary, and the Swedish Missionary Society. By 1948, there were 24 synods, 110 associations, 2,767 local churches, 496 ordained ministers, 1,448 male and female preachers, and some 172,000 communicants. The church organization consisted of national assemblies, synods, district associations, and local churches.

The Hong Kong Council was formerly incorporated within the jurisdiction of the Sixth District Association of the Guangdong Synod of the Church of Christ in China. It was renamed The Hong Kong Council of the Church of Christ in China in 1953 and incorporated by legislation passed by the Legislative Council of Hong Kong in 1958 (Chapter 1095). Members of the council basically included those churches, institutions, and schools that were originally members of the Sixth District Association, located in Hong Kong Island, Kowloon, the New Territories, offshore islands, and Macao. The council became a self-supporting organization in 1974 and proclaimed as a Three-Self church in 1980. The council emphasizes the universality and unity of the church and focuses on sharing, witnessing, and service.

The Hong Kong Council of the Church of Christ in China is a uniting church organization. Its members come from different denominational backgrounds and church polity, but they share much: faith in Jesus Christ as Redeemer and Lord on whom the Christian church is founded; an earnest desire for the establishment of Christ’s Kingdom throughout the whole earth; belief in Holy Scripture, made up of the Old and New Testaments, as the divinely inspired Word of God, and their supreme authority in matters of faith and life; and acknowledgment of the Apostle’s Creed as the expression of the fundamental doctrines of a common evangelical faith.

Other than sharing these common beliefs, churches wishing to join the council as members must also be willing to abide by several underlying principles. They must support the unity movement, emphasize democratic participation, and advocate the three-self principle. They must advocate equal rights for both sexes. And they must practice a spirit of mutual respect, trust, and sharing.

As the new century begins, the council has 52 churches and preaching points in Hong Kong and Macao. These churches offer Sunday services in Cantonese, Mandarin, Fukienese, Hainan, and Swatow dialects. There are 56 ordained ministers and 78 preachers, and a congregation of

Honmichi

30,000 persons. Also, the council sponsors 25 secondary schools, 5 evening secondary schools, 32 primary schools, 3 kindergartens, 3 nurseries, a family support center, and a campsite. Additionally, 25 primary schools and kindergartens are also operated by member churches. There are approximately 2,800 teachers and 58,000 students.

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Luk Fai

Sources:

The Church of Christ in China: Church Unity in China and Church and Mission Co-operation. Shanghai: Willow Pattern Press, 1938.
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Honmichi [Original Way]

Honmichi (Original Way), honors both the founder of TENRIKYO, Nakayama Miki (1798–1887), and its own founder Onishi Aijiro (1881–1958). The latter, a former member of Tenrikyo and one of its church leaders in Yamaguchi Prefecture, believed that the role of Nakayama Miki as mediator of divine truth to the Tenrikyo movement came to an end in August 1913 when the *kami* (god) of truth, Kanrodai-Sama, decided to choose him as the *tenkeisha* (revealed one) and appointed him in Nakayama Miki's place as the mediator of divine revelation.

Tenrikyō finally expelled Onishi Aijiro in 1924, and in 1925 he established the Tenri Association for the Study of Heavenly Truth (Tenri Kenkyukai). In 1926 he and some one hundred of his followers were imprisoned on the charge of lese majesty, a charge that was made against and led to the imprisonment of several other leaders, including Nakayama Miki, Deguchi Nao (of ŌMOTO) and Deguchi Onisaburo (of Ōmoto). In the case of Onishi Aijiro, his crime consisted of expressing in a pamphlet, *Kenkyu Shiryo* (Research Materials), that the *kami* ruled Japan before Emperor Jimmu, the legendary first emperor of the nation, that the emperor himself was not of divine status, and that the then emperor was unfit to lead the nation. Released in 1935, he regrouped, but he was again imprisoned in 1938 for a breach of the Peace Preservation Law, and in 1939 his movement was disbanded.

On being released for a second time in March 1946, Onishi restarted his movement, giving it the new name of

Tenri Honmichi (Original Way of Heavenly Truth). Later the Tenri part of the name was dropped, and the movement is now known simply as Honmichi.

Many of Honmichi's beliefs are derived from the Tenrikyō scriptures—the *Ofudesaki* (Tip of Divine Writing Brush) and the *Migakura-uta*—revealed by Tenri-O-no-Mikami (the creator god of both the universe and of mankind) to Nakayama Miki, the woman who founded Tenrikyō. At the center of Honmichi worship is the veneration of a group of ten *kami* (the principal one of which is Tenri-O-no-Mikoto, God of Heavenly Reason) who are believed to be the core of the universe.

Hinokishin (voluntary activity of a mental and physical kind), a pivotal idea in Tenrikyō, is also central to the teaching of Honmichi, where it often means the practice of the movement's teachings combined with selfless service to others.

Honmichi, and numerous other Japanese new and new, new religions, is persuaded that the solution to all ills lies in mind. Right mindfulness is the key to health, happiness, and peace, and thus great emphasis is placed on attaining, with the help of Kanrodai-Sama, the proper state of mind and on using the mind in accordance with the will of God. Failure in these areas leads to misfortune, sickness, and unhappiness, all evil forces that obstruct God's efforts to assist humankind. The principal goal of human beings is to build paradise on earth so that the human race can live united in peace and harmony.

Like so many other Japanese new and new, new religions (*shin shukyo* and *shin shin shukyo*, respectively), Honmichi is strongly millenarian. It is also apocalyptic in that it preaches that world war and catastrophe will afflict the human race before the advent of paradise on earth.

The current membership of Honmichi in Japan is estimated to stand at 316,000. There is only one overseas branch, and that is in the United States in Los Angeles.

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Hossōshū

As a Buddhist school, Hossōshū (Sect of Dharma Characteristics) has strong doctrinal links with Indian Buddhism. It draws doctrinal inspiration from the *vijnanavada* (consciousness-only) thought of Yogacara Buddhism, as propagated by Indian Buddhist philosopher-monk Asanga

(fourth century C.E.) and Vasubandhu (fourth century C.E.). It intends to examine “the essential nature and phenomenal manifestations of all existents.” It asserts consciousness as the basis for the appearance of the phenomenal world.

Hossōshū is the Japanese equivalent of the Chinese Fa-hsiang-tsung, one of the thirteen traditional Chinese Buddhist sects. The doctrines of Hossōshū, together with an idealistic analysis of phenomena, were transmitted into Japan four times: First, the Japanese monk Dosho (629–700), who studied the doctrine of *vijnaptimatratā* under Hsuan-tsang (602–664), upon returning from China in 660 founded Hossōshū in Japan; second, in 658 Chitsu and Chitatsu brought the doctrines of the Kusha school; third, in 706 the Korean monk Chiho brought the teaching; and finally, in 735 Genbo (d. 746) brought to Japan the first complete Chinese Buddhist canon.

Hossōshū played an important role in the early stages of Buddhism in Japan. In the early phase of Japanese Buddhism, influential and famous monks such as Gyogi (668–749), Gomyo (750–834), and Jokei (1155–1213) belonged to Hossōshū. It was one of the six Nara sects of scholastic Buddhism introduced to Japan during the Nara period (710–794), which became the foundation for doctrinal innovations in the Kamakura period (1185–1336). During the medieval period (thirteenth–sixteenth centuries), three important monastic establishments—Horyuji (f. 607), Yakushiji (f. 680), and Kofukuji (f. 710)—propagated their ideas and practices; in 1892, these three headquarters came under the rule of one single abbot. Though Horyuji seceded from Hossōshū in 1950, both Yakushiji and Kofukuji in Nara each have about twenty affiliated temples.

In Japan, though the word *shu* (sect) is quite often used to identify Buddhist denominations, in the Nara period it did not denote the doctrinal differences associated with the English term *sect*. In particular, in the Nara period it referred to “a group of scholars who gathered together to study one tradition,” but their examination was not by any means restricted to one tradition alone. In fact, initially all six Nara schools gathered and pursued their studies at Todaiji Temple in Nara.

Although the major role of the Nara schools such as Hossōshū was the introduction of the academic study of Buddhism, as propagators of Buddhism among the masses they were not successful at all. Their vast depth of knowledge in Buddhist doctrinal and philosophical issues did not reach the general populace in Japan. Although two Nara schools—Kusha and Jojitsu—had no adherents at all, the other four Nara schools, including Hossōshū, attracted adherents from aristocracy. However, even they made very little effort to spread their teachings among the masses, since they were still preoccupied with performing rites and rituals for the protection of the nation, the royal family, and the aristocracy and with the promotion of culture and education. Only a few individuals, such as Gyogi

of the Hossōshū, believed that as Buddhists they were expected to teach Buddhism and help the masses create better lives for themselves. Nevertheless, the doctrinal contributions of Hossōshū and other schools still continue to shape the curriculum of higher learning in Japanese Buddhist institutions.

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Human-Etisk Forbund i Norge

Human-Etisk Forbund i Norge (Norwegian Humanist Association) was formed in 1956 by a group of parents in Oslo who had begun by seeking an alternative to the coming-of-age ceremony through which most Norwegian youth go in their fifteenth year. The ceremony confirms them as adult members of the CHURCH OF NORWAY (Lutheran), the state church of the land. Not wishing their offspring to participate in a ceremony related to a faith they rejected, the parents proposed an alternative civil ceremony, similar to one that had been in use in Denmark. They organized the first ceremony in 1951, and thirty-four youths participated.

In 1956, members of the informal Association for Civil Confirmation, as the parents called themselves, broadened their program to unite a variety of individuals who were interested in nonreligious approaches to ethical questions. Those who attended an initial gathering founded the Human-Etisk Forbund i Norge. The first leader was Kristian Horn, a professor of botany, who was able to enlist a number of colleagues from the academic and political world as supporters. They represented a spectrum of nontheistic perspectives.

The association has served over the years as a forum for discussions and the development of a community of shared values and ideas. Though realizing its shortcoming, they supported the program of “life stand education” that schools began to offer in the 1970s. The program presented different religious perspectives in a somewhat objective manner, as opposed to the Christian teachings that had previously dominated the curriculum. That program was ended

in 1996 by a new law that reestablished Christian dominance in the state schools. By this time, however, the association had grown into the second largest religious/philosophical organization in the country.

In 2000, some eight thousand youths, about 15 percent of all Norwegian youth of the appropriate age, participated in the civil confirmation ceremony. The association has also prepared secular alternatives to other rites of passage for births (naming ceremonies), weddings, and funerals.

As the new century began, the association reported sixty-four thousand members. Religious freedom became a reality constitutionally in Norway in 1979. Citizens pay religious taxes, and the Humanist Association receives the religious tax money collected from its members. The association is a member of the INTERNATIONAL HUMANIST AND ETHICAL UNION.

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<http://www.human.no> (in Norwegian)

Source:

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Humanism

Humanism is one form of nontheistic thinking that emerged in the twentieth century in the context of liberalizing trends in American religion that sought to reconstruct religion around human aspirations, values, and moral needs rather than speculation about divinity, especially speculations built upon reputed revelations of divine truth. Self-identified Humanists appeared at the beginning of the twentieth century among members of the American Unitarian Association (now an integral part of the UNITARIAN UNIVERSALIST ASSOCIATION), the Free Religious Association, and the American Ethical Union. Leading spokespersons included John H. Dietrich (1878–1957), Curtis W. Reese (1887–1961), Charles Francis Potter (1885–1962), and Theodore Abell. Potter was among the Humanists who in 1933 issued an early definitive statement of the Humanist perspective, the “Humanist Manifesto.” Other signers included philosopher John Dewey (1859–1952) and philosopher-historian John Herman Randall (1899–1980). The manifesto suggested that the universe was self-existing and not (as Christianity proposed) created. It also rejected supernaturalism and theism. The goal of life is the realization of human personal-

ity, and social ethics is a major tool in reaching that goal. A new manifesto issued in 1973 attempted to update the original with a strong affirmation that human beings have a responsibility toward the whole of the human race.

Among the first organizations to form specifically around the Humanist perspective was the American Humanist Association. Over the next generation, the movement spread globally and was embodied by such organizations as the Human-Etisk Forbund (1951), Sydney (Aust.) Humanist Association (1960), Indian Humanist Union (1960), Humanist Society of New Zealand (1963), British Humanist Association (1963), Humanist Association of Canada (1967), and the Humanist Association of South Africa (1979). Many of these groups have come together in the International Humanist and Ethical Union, founded in 1952.

Among the most successful Humanist groups is HUMAN-ETISK FORBUND I NORGE (Norwegian Humanist Association), which has over sixty thousand members and has become the second largest philosophical/religious association in the country. It began as a group of parents who wished to organize an alternative to the confirmation ceremony through which most Norwegian youth pass during their fifteenth year. The first thirty-four youths used the new civil ceremony in 1951. In the year 2000, some eight thousand youths (about 15 percent of the youth that age) selected the civil ceremony rather than that of the Church of Norway.

At the end of the 1970s, philosopher Paul Kurtz, a prominent Humanist and head of Prometheus Books, left the American Humanist Association and began to argue for what he termed *secular Humanism*. In 1980, he organized the COUNCIL FOR SECULAR HUMANISM, which stood for not only a nontheistic Humanism but a nonreligious Humanism. He saw secular Humanism as an alternative, not just to traditional religion but to all religion and circulated “A Secular Humanist Declaration,” which outlined that perspective. The council and its sister organizations have taken a more aggressive anti-religious stance; they propose scientific inquiry as the best method of reaching an adequate worldview and moral code. Like the religious Humanists, the council is a member of the INTERNATIONAL HUMANIST AND ETHICAL UNION.

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Hungary

The Hungarians, or Magyars, entered the Carpathian Basin toward the end of the ninth century after a long journey. In 1235, a Hungarian Dominican friar, Julianus, set out to find Magna Hungaria, the great land of the ancestors (and actually found a people whose language he could clearly understand beyond the Volga, in the territory of today's Bashkiria, a republic within Russia). Like the belief system of the other peoples of the steppes, the Hungarians's faith consisted of animism, the veneration of totem animals, and most of all, shamanism. According to this belief, the spirits know everything because being bodiless they can go anywhere. However, only the *táltos* (the Hungarian shaman), has the unique capability of communicating with the spirits of living and deceased creatures and with objects. The information gained in a voluntary ecstasy—what the Hungarians call *rejtőzés*, meaning to conceal oneself—enabled the *táltos* to be the Hungarians's clairvoyant, healer of humans and animals, advisor, and *regós*, who preserved the Hungarians's cultural heritage. Even today, a few *táltos* can be found among Hungarians.

It is certain that the wandering Hungarians spent a long period of time on the western side of the Volga along the middle reaches of the Don, above the Sea of Azov. Here, they encountered three types of monotheism, which coexisted peacefully. In the Khazar Kaganate, Eastern Christianity had a bishopric, and Islam was widespread. The most interesting fact, however, is that the elite circles of the Khazars converted to Judaism, even though the territory lacked any significant Jewish ethnic groups. The probable explanation is that the Khazar nobles wanted political alignment neither with Christians nor with Muslims, who both had formidable military powers in the region. Among the Kabars, the people who left with the Hungarians, were Muslims and probably also Jews; and possibly a very modest part of the Kabars and Hungarians may have been Christians.

By the end of the ninth century, Hungarians moved into, and practically conquered, the Carpathian Basin. From there they launched their stormy, marauding raids on wealthy European cities for roughly a century. Various European rulers and aspiring rulers also hired them as mercenaries against



Status of religions in Hungary, 2000-2050

Followers	2000			2025	2050
	total	%	rate		
Christians	8,764,000	87.3	-0.22	8,078,000	6,871,000
Roman Catholics	6,330,000	63.1	-0.11	5,800,000	5,200,000
Protestants	2,560,000	25.5	0.04	2,400,000	2,200,000
Independents	165,000	1.6	1.66	200,000	240,000
Nonreligious	743,000	7.4	-1.00	500,000	400,000
Atheists	425,000	4.2	-1.19	220,000	120,000
Muslims	56,400	0.6	1.63	65,000	70,000
Jews	44,900	0.5	-2.86	35,000	24,000
Buddhists	1,700	0.0	5.42	1,400	2,000
Baha'is	250	0.0	5.07	400	800
Total population	10,036,000	100.0	-0.32	8,900,000	7,488,000

their rivals. That was the time when the prayer "From the arrows of the Hungarians, save us, Lord" was introduced to the litany of the Catholic Church. From the middle of the tenth century, however, the European rulers recognized that by constantly ravaging each other's domains through the use of Hungarian mercenaries, they were all harming themselves. From their several defeats, the Hungarian leaders also realized that continuing raids would lead to self-destruction. Hence, it was in the interest of both the European and the Hungarian leaders to tame the restless and nomadic Hungarians by having them settle down in a defined territory and by incorporating them into Christendom.

The missionaries—most importantly, Bishop Pilgrim of Passau, and after him, St. Adalbert of Prague—were able to turn to local traditions for support, because in the fourth century Christianity had had episcopal seats in the Roman province of Pannonia, a territory that later became western Hungary. In addition, after the fall of the Avar Empire

(796), Charlemagne, the Holy Roman Emperor, promoted the Christianization of eastern Europe. Instead of Constantinople, the Hungarian leaders turned to Rome, partly because of Hungary's relatively favorable bargaining position in relation to the papacy, which was feuding with the German emperors. For Stephen, Hungary's first king, a crown from the Pope not only meant the acknowledgment of Stephen's rule but also signaled his independence from both Byzantium and the German emperor.

Religious intolerance was not characteristic of Hungarians. King Ladislaus (1077–1095), instead of persecuting Paganism, started what has been called a campaign of canonization in 1083. It raised, among others, Stephen, his son Emeric, and Bishop Gerard, the martyr tutor of Emeric, into sainthood. The canonizations served a twofold purpose. Apart from issuing mild warning to the remnants of Paganism, they also certified the presence of the nation and its rulers, the dynasty of Árpád, in Christian Europe. A large Ishmaelite population in the twelfth century provides further evidence of the Hungarians's religious tolerance. They were able to practice their faith and were obliged to serve the king only in case of war and even then only against non-Muslims. Similarly, the Jews had privileges even under King Béla IV (1235–1270); and only the Anjou period (1301–1395) introduced to Hungary the medieval version of anti-Semitism and persecution. Finally, Coloman (1095–1116), nicknamed the Book Lover (*Beauclerc*), issued a decree in which he stated, contrary to the views of contemporary European rulers, that witches who could assume different shapes and forms did not exist. However, while different religions existed peacefully in the Carpathian Basin under the reign of the House of Árpád, the primacy and dominance of Roman Catholicism was unquestionable.

Hungarian kings were involved in the wars against the Turks from the time of Sigismund of Luxemburg (1387–1437). After the Hungarian defeat at Mohács (1526), the country was divided into three parts, with decisive consequences, especially with respect to religion. The western and northern regions became a part of the Hapsburg Empire and thus remained Catholic. The middle part, a triangle-shaped territory, whose peak extended far beyond the capital city and included the Alföld (Great Plain), the eastern half of Transdanubia, and the lower tip of Transylvania, was absorbed by the Ottoman Empire. The remaining part of Transylvania emerged as an independent principality, protecting and nurturing future Hungarian national aspirations. Meanwhile, the sixteenth-century religious Reformation begun by Luther also affected the religious life of Hungarians. Due partly to the influence of Johann Honter (1498–1549), the founder of the Lutheran national church of the German Saxons, the Transylvanian territory soon developed an overwhelmingly Protestant character. By the middle of the sixteenth century, Protestantism had become well established in the whole country. Although Hungary

was not saved from denominational enmities, in comparison to Europe, it preserved its religious tolerance. In 1557, the Edict of Torda, which takes its name from what is now the Romanian city of Turda, was the first European declaration of the equality of religions and of guaranteed free religious practice.

The victory of the Holy League at the battle at Zenta in 1697 meant the end of the Turkish occupation of Hungary, but at the same time, Hungary became, for all practical purposes, a colony of the Hapsburg Empire. The Catholic Hapsburgs launched an anti-Protestant campaign. Their intention was probably the weakening of the Hungarian nobility, the mere existence of which represented a threat to their plan of colonizing Hungary. The fact that the Hungarian nobility survived was partly due to the Protestant Transylvanian princes who generously donated noble titles, although mostly without land. A consequence of the Hapsburg policy was that Hungarian national feelings became closely linked to Protestantism, because the adherents of this faith offered greater resistance to the Hapsburgs and consequently suffered more than the Catholics.

Despite the restrictive measures of the Hapsburgs against the Protestants, Hungarian Catholics fared little better in the latter half of the eighteenth century than the Protestants. The explanation for the relative weakness of the Catholic Church contains at least three components: what was called Febronianism, a new theory of church-state relations implicitly suggesting that the territorial churches were subject to their local governments; Maria Theresa's decrees regulating the life of Hungarian Catholicism; and finally the actions of her son, Joseph II. During his ten-year rule (1780–1790), Emperor Joseph issued 6,206 decrees concerning religious life in his empire. Some of his orders were ignored, especially in the remote areas of his empire, and others created such upheaval that he soon withdrew them. Nonetheless, many traditional religious customs disappeared under his reign. His more important religio-political decisions included the dissolution of the contemplative religious orders and some of the teaching orders. Toward the end of his life he realized that, despite his good intentions, his painstakingly meticulous regulations had made the lives of his subjects miserable. On his deathbed, he withdrew all of his orders, with the exception of three laws, including his famous decree of religious tolerance issued in 1781. The *edictum tolerantiale* guaranteed the free practice of Protestant faith in any settlement where at least a hundred families were of that faith.

Various Protestant or Free churches entered Hungary during the nineteenth century. The Baptist movement was brought to Hungary by Hungarian workers who went to Hamburg, Germany, in the mid-1840s to help rebuild the city. There they encountered the great German Baptist leader Johann Gerhard Oncken (1800–1884), who in 1846 sent three Hungarians back to their homeland to plant a

church. That initial effort led eventually to the founding of the BAPTIST UNION OF HUNGARY in 1920.

Methodism in Hungary began at the start of the twentieth century through the spread of literature among German-speaking residents of the country. Ministers from Vienna began to visit Batchka, in what is now Serbia, from where work spread to other German-speaking communities. The first Hungarian services were held in 1904, and initial organization in Budapest occurred the next year. In 1907, the work was made part of the Northern Germany Conference of the Methodist Episcopal Church (now an integral part of the UNITED METHODIST CHURCH). The work was organized separately following World War I, but all the Hungarian work was, with the exception of the Budapest centers, in the new Yugoslavian state, or Austria. The work in contemporary Hungary originated from the Budapest work. It developed into an independent church following World War II.

Hungary's revolution in 1848–1849 brought about serious consequences for church-state relations. The new government issued the so-called Religion Bill of 1848, in which they disestablished Roman Catholicism as the state religion by proclaiming the full equality of all the “lawfully received” denominations. This term originates in Transylvanian terminology, where during the sixteenth century the Catholics, Lutherans, Calvinists, and Unitarians were admitted and legally “received” by the prince and the estates. It reappears also in Article 43 of 1895, which mentions a “form of legal classification of religions.” The first category consisted of the legally “received churches”: the Catholic, Lutheran, and Reformed churches, the Jewish communities, the Eastern Orthodox Church, and the Unitarians. The second or so-called “recognized” churches contained most of the smaller denominations, including, starting in 1905, the Baptists and, starting in 1916, the Muslims. The religions in the tolerated category included the Adventists, the Methodists, the Millennialists, the Mormons, and the Nazarenes. Finally, a fourth group consisted of those religions that were banned, namely the JEHOVAH'S WITNESSES, the different Pentecostal movements and, after 1939, the CHURCH OF THE NAZARENE. This categorization remained in force until the end of World War II.

Between the two world wars, Hungary allied itself with Germany, expecting the abolition of the humiliating Trianon Treaty (1920), which reduced Hungary to a third of both its territory and its population. This alliance sealed not only the fate of 600,000 deported Hungarian Jews but also that of the whole country through the following Soviet occupation since it was used to justify the Soviet occupation of Hungary after World War II. The Communist era, for all practical purposes, meant the persecution of any organized religious life. The resistance of Cardinal Mindszenty (1892–1975) and other ecclesiastical leaders resulted in their imprisonment, the banning of religious orders, the

dissolution of religious organizations, and harassment of both ecclesiastics and lay persons. A certain change of attitude toward religion was experienced starting in the mid-1960s, resulting in greater tolerance, but religious people were considered second-class citizens throughout the whole Communist period.

There has been a Jewish community in Hungary since Roman times. It reached a height of 450,000 (within the boundaries set in 1920) in the 1930s in spite of varying levels of anti-Semitism. Some 250,000 Jews could be found in Budapest. Many restrictions on Jews were removed by the emancipation act in 1867, and Jews played an important role in the country's economic, intellectual, and cultural life for the next sixty years. The community, however, bore much of the brunt of the Holocaust, more than three-fourths of it perishing.

Some 100,000 Jews currently reside in Hungary, the great majority in Budapest. The Federation of the Jewish Communities in Hungary provides some overall focus. There is a large synagogue in Budapest that serves as a unifying point of the religious community, and nearby there is a rabbinical seminary. The chief rabbi heads the Central Rabbinate. Hungarian Jewry is largely Reform in orientation, but there is an Orthodox synagogue in Budapest. The strong Hassidic life that had been present in Hungary was wiped out during the Holocaust, though a remnant survived in Israel and the United States.

The fall of communism brought along the rehabilitation of religion, in the form of an open expression of appreciation, financial support, and the return of some of the ecclesiastical buildings nationalized under communism. Today Hungary can be characterized as a country with a Catholic majority (71 percent) and strong Protestant minorities (20 percent of Hungarians belonging to the REFORMED CHURCH OF HUNGARY and 5 percent to the LUTHERAN CHURCH IN HUNGARY). The Jewish communities constitute less than 1 percent of the population, those with no religious affiliation about 2 percent. The rest of the population belongs to smaller Christian and non-Christian bodies.

The larger liberal Protestant churches have associated together in the Ecumenical Council of Churches in Hungary, which is affiliated with the WORLD COUNCIL OF CHURCHES. Some of the smaller, more conservative Evangelical Christian congregations are now served by the Magyar Evangeliumi Aliansz, which is in turn associated with the WORLD EVANGELICAL ALLIANCE.

However, fewer than 20 percent of Hungarians consider themselves religious according to the teaching of their denominations. One of the consequences is that, although a sizable number of Hungarians favor the presence of religion in public life, another significant—and more energetic—segment of the population considers the public role of churches particularly undesirable. Another source of tension is the increasing number of new religious movements, even

though their membership is negligible. Due to the sensation-mongering media and the anticult campaign launched by a former Protestant minister in 1993, the parliament suspended the financial support of four so-called destructive sects: the Jehovah's Witnesses, the CHURCH OF SCIENTOLOGY, the INTERNATIONAL SOCIETY FOR KRISHNA CONSCIOUSNESS, and the UNIFICATION MOVEMENT. As a consequence of international pressure, the suspension was revoked the next year. Organizations concerned with religious freedom paid closer attention to Hungary again in 2001, when a bill was proposed, unsuccessfully, to make the requirements of establishing a new church more demanding. On the whole, however, Hungary has at the beginning of the third millennium a more tolerant attitude towards religion than most formerly Communist countries.

Péter Török

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Hutterites

The Hutterites originated in the early days of the Anabaptist uprising within the Protestant Reformation of the sixteenth century and are thus spiritual cousins of the other Anabaptists, the MENNONITES and the AMISH. Among the distinctive Anabaptist teachings, still adhered to today, are adult baptism, separation of church and state, and pacifism.

Many Anabaptists, fleeing persecution in Switzerland and other nearby areas, settled in Moravia. There, in 1528, one group pooled their property, including money, in keeping with their interpretation of Acts 2: 44–45 and other biblical passages. In 1533, Jacob Hutter (d. 1536) joined the group and soon emerged as its leader. He shaped it into a disciplined communal organization, and the believers have been known by his name ever since. Persecution of the group continued, however, and Hutter was executed by the order of Ferdinand of Austria in 1536.

Although the Hutterites did have some good and prosperous times in Moravia after 1550, persecution continued to

erupt periodically. In 1770, having been promised freedom from military service among other things, they migrated to Russia. A century later, however, their exemption from military conscription was rescinded, and they moved again. Beginning in 1874, they migrated to the United States, settling in South Dakota. There they founded three colonies, reflecting the organization pattern that had prevailed lately in Russia. Each of those colonies became the founding locus of one of three Hutterite subgroups, or *leuts*, known after their founding elders as the Schmiedeleut, the Dariusleut, and the Lehrerleut. The leuts, harboring some distinctions in theology and lifestyle, have operated largely separately ever since. The Schmiedeleut, in a disagreement over leadership, divided into two subgroups in the 1990s.

The Hutterites lived in obscurity for many years, founding new colonies as their population expanded. In 1917, however, the U.S. government imposed military conscription without provision for conscientious objection. Young Hutterite men were incarcerated for refusing military duty, and two died of maltreatment in a military prison. Meanwhile, harassment and even mob violence were directed against the colonies. Assured of exemption from military service in Canada, the Hutterites sold all but one of their American colonies and moved to Alberta and Manitoba. The majority have lived there ever since although, as social conditions changed, new colonies were founded in the United States as well. Today the Hutterites have nearly forty thousand members in over four hundred colonies in four Canadian provinces and five American states.

Unlike the Amish, the Hutterites accept modern agricultural technology. They maintain full community of property and live in colonies averaging about one hundred in population. Each colony is led by a minister and a farm superintendent, both always male. Families live in apartments and eat at a common dining hall in the center of the colony. Each colony maintains two schools, a German-language school for instruction in religion and traditional values and an English school with a curriculum much like those of schools elsewhere. Children go to school until about age fifteen, when they begin working on the colony full time.

Young adults are usually baptized when they are in their early twenties and only thereafter marry. The Hutterites have proven to be one of the most fertile populations in the world, with an average, at some points in their history, of over ten children per family. Thus a colony can double in size and give birth to an offspring colony in ten to twenty years. That rapid growth has led to the chief recent controversy surrounding Hutterism, a controversy over repeated purchases of large tracts of land for new colonies, a practice that, other farmers contend, drives up the price of land and takes it away from non-Hutterite farmers.

Hutterite colonies are largely independent. An elder is designated for each of the leuts, and the nominal headquarters of each leut is located at that elder's colony. Contact is best



Children of the Prairie Hutterite colony in North Dakota say a prayer before breakfast, 1996. (Kevin Fleming/CORBIS)

made through the Web site maintained by Schmiedeleut Hutterites at the address given below. It gives the names of the designated elder for each of the three leuts, as well as the names of the committee of elders that head the Committee Schmiedeleut, one of the groups formed in the 1990s when that leut divided.

Address:

<http://www.hutterites.org>

Timothy Miller

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I AM Religious Activity (Saint Germain Foundation)

The I AM Religious Activity is a spiritual and educational group founded in 1932 by Guy W. Ballard (d. 1939) and his wife, Edna Ballard (d. 1971). The group falls within the Ancient Wisdom family of religious organizations that includes the THEOSOPHICAL SOCIETY, the ARCANES SCHOOL, the Holy Order of MANS, and the ANCIENT AND MYSTICAL ORDER ROSAE CRUCIS. The purpose of the Activity is to assist humankind at a critical juncture in its history by publishing heretofore hidden spiritual teachings from higher planes of existence. These teachings are believed to have emanated from the Ascended Masters, also known as the Great White Brotherhood, and were communicated in over three thousand discourses given to the Ballards.

The Ascended Masters are seen by the group as a mystical brotherhood of advanced initiates who have responsibility for the spiritual evolution of humanity. The most important of these Masters for the I AM Activity is Saint Germain, who is believed to have appeared to Guy Ballard in the 1930s while Ballard was hiking near Mount Shasta in Northern California. Saint Germain declared Ballard to be the Messenger of the Great White Brotherhood for the Seventh Golden Age, a coming millennial era of eternal perfection and spiritual realization. Ballard's description of his calling to messengerhood and of the teachings he received during his encounters with Saint Germain was published in 1934 under the titles *Unveiled Mysteries* and *The Magic Presence*. Ballard used the pen name Godfre Ray King in these titles. He published other discourses from the Ascended Masters in *The I AM Discourses* (1936). These three titles continue to be the core of teaching materials for the Activity.

The parent organization for the I AM Activity is the Saint Germain Foundation, which was led by Guy Ballard until 1939 and by Edna Ballard until 1971. Since 1971 the foundation, with its worldwide headquarters in Schaumburg, Illinois (a Chicago suburb), has been guided by a board of directors. The board oversees both the foundation and the Saint Germain Press. The press claims that it publishes the Ascended Masters' words in their original form, free from the revisions that have occurred in I AM Activity spin-off organizations such as the Bridge to Spiritual Freedom, Summit Lighthouse, and CHURCH UNIVERSAL AND TRIUMPHANT. Among the press's offerings are complete editions of the Ballards' books, audio books and radio broadcasts on cassette tape, contemplation music, and paintings of the Ascended Masters. The press maintains an Internet

site at <http://www.saintgermainpress.com>. The Saint Germain Foundation is represented throughout the world by three hundred local groups identified as "I AM" sanctuaries, "I AM" temples, "I AM" study groups, or "I AM" reading rooms. These groups are fully autonomous but are chartered by the Saint Germain Foundation's board.

The basic teachings of the Activity include knowledge of the "Mighty I AM Presence," the use of God's creative name, the "I AM," and the use of the Violet Flame. The "Mighty I AM Presence" is the individualized presence of God in each person. It can be contacted and attuned to in quiet meditation and can be used to create positive outer conditions through the practices of affirmation and decreeing. Affirmations are short sentences that affirm an ideal spiritual state and give thanks for blessings to come. In decreeing, a person calls forth the visible manifestation of a spiritual condition or seeks to dissolve a negative condition using the Name of God, "I AM." Through progressive attunement with the God Presence Within, a person can balance out negative karma and gain Ascension back to a state of Divine Realization. The most powerful dictation calls on the Violet Consuming Flame, a highly charged spiritual force revealed by Saint Germain, to pass through the body and around it, thereby clearing a person's spiritual and physical bodies from past imperfections.

The Saint Germain Foundation has always affirmed the special role of the United States in bringing the Seventh Golden Age to fruition. It is highly patriotic and proudly displays the American flag at its worship centers and during special events such as the "I AM COME!" pageant that is presented annually at the G. W. Ballard Amphitheater in Mount Shasta, California. The pageant was created, produced, and directed, beginning in 1950, by Edna Ballard. It presents the life of Jesus and focuses on the Gospel miracles and the Ascension. The I AM Religious Activity is the oldest and most conservative of the groups that have their roots in the work of the Ballards.

Address:

Saint Germain Foundation
1120 Stonehedge Dr.
Schaumburg, IL 60194
<http://saintgermainfoundation.com>

Phillip Charles Lucas

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Ibadhi Islam

The Ibadhites, who constitute the major Muslim group in the state of Oman, continue into the present emphases originally championed by the now defunct Kharijites, a group that emerged as the Muslim community was still maturing in the seventh century C.E. The prophet Muhammad was succeeded by a succession of close followers who were appointed to the office of caliph and led in the growth of the Arab Muslim Empire. Some of the early followers of Islam felt that the growth had come at the price of bringing many into the faith who did not even accept the bare essentials of belief and practice, the so-called Five Pillars—acceptance of Allah and his prophet Muhammad, Fasting, Alms-giving, the Pilgrimage to Mecca, and Jihad (holy war). The Khariji (or successionists) argued that the new converts must live exemplary lives or forfeit their right to be called Muslims.

Caliph Uthman (644–656) opposed the Kharijite position and in its stead favored the position of another group, the Murji'ah, who argued that one must withhold judgment on any individual's moral laxity and leave that judgment to Allah in the next life. Those who broke the provisions of the Muslim law (the *sharia*) were to be punished appropriately, but their status as Muslims was not to be called into question. The issue reached a new level when Uthman was himself accused of stealing money. The Kharijites argued that he was henceforth not a Muslim and demanded his ouster from office. Uthman was subsequently killed during a Kharijite riot in Mecca.

Uthman was succeeded by Ali ibn Abi Talib (d. 661), the Prophet's son-in-law. The Kharijites were most supportive of Ali, but withdrew their support when he attempted to reconcile his rulership with the challenge from the Umayyads, who eventually established themselves in the caliphate. The Kharijites accused Ali of compromising with evil and turned against him. Most were killed when Ali defeated them, but a small number survived to keep the Kharijite vision alive.

In the meantime, a half century earlier, Islam had spread to Oman. About 630, Amr Ibn al-As took a letter from the Prophet to the two brothers who ruled Oman jointly at that time. They embraced Islam and then became allies in the Arab conquest of Persia. The connection to the Kharijites came through Abdullah ibn Ibadh, a seventh-century Omani who shared many of the Kharijite beliefs. In the eighth century, an effort arose to transform Oman into an ideal Muslim country along the lines of Kharijite principles. Also, it was decided that an imam would be chosen to lead the community.

The first Ibadhi Imam, Julanda bin Mas'ud, was elected in 751. He died in battle soon afterward and not until 801

was a successor, Warith bin Kaab, named. The final establishment of the imamate was followed by a period of peace, stability, and prosperity that lasted for some three centuries. Sohar emerged as one of the great seaports in the Muslim world, and the Omanis became responsible for the spread of Islam to the countries farther west (North Africa) and south (along the African coast).

The Ibadhis are distinguished by their creation of an allegorical interpretation of most of the anthropomorphic images in the Qu'ran, especially statements about Allah, paradise, and the doctrines concerning the last days. Thus they believe that the coming day of resurrection, for example, should be understood as the gradual coming of Allah's order on earth. They are most concerned with the commission of major sins (things forbidden in the Qu'ran) and believe that such sins must be repented of in this life, or the person will not be able to enter paradise. There are a variety of differences between the Ibadhis and the Sunnis on particulars in regard to prayer and fasting.

The Ibadhis trace their history to the Kharijites, but consider some Kharijite opinions too extreme. Most importantly, Ibadhis do not believe that sinful Muslims are not Muslims. They use the term *kufri ni'mah* (roughly, ungrateful) to designate Muslims who commit major sins or fail to practice the faith they profess.

The great majority of Ibadhis reside in Oman. The sultan serves as head of the community, and its administration and coordination is carried out through the government's Ministry of Awqaf (endowments) and Religious Affairs. The endowment moneys are administered by the ministry for the upkeep of mosques and for the benefit of the community. The ministry also oversees Muslim schools, coordinates travel to Mecca for pilgrims, and makes provisions for the observation of the annual fast of Ramadan. The ministry headquarters are in Muscat. Smaller communities of Ibadhis reside in Zanzibar, Algeria, Tunisia, and Libya. An unofficial but helpful Internet site on Ibadhis can be accessed at <http://www.angelfire.com/ok5/ibadhiyah/index.html>.

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Iceland

Although formally integrated into mainstream Western religious traditions, religious life in Iceland from the period

of the Settlement to the present has had unique characteristics that can be easily misunderstood by outsiders. The Icelandic case is particularly valuable for comparative studies because Iceland has undergone rapid, thorough modernization, but it does not have—and never has had—racial-ethnic diversity, regionalism, or rigid status hierarchies. In addition, the absence of a pre-European native population means that there is not a double layer of cultural traditions that have intertwined and must now be carefully dissected. It has undergone, as has the rest of the modern world, a rural-urban transition. Unlike the rest of the West, however, this was not a transition from village to city, but from individual farmsteads to cities and towns. Iceland has also undergone the important transition from colony to nation. From the standpoint of the history of religions, too, Iceland has not only in the past been relatively isolated from events affecting the world-system, but also is one of the few thoroughly Protestant sociocultural systems not to have been exposed at one point or another to Calvinism or post-Puritan piety. If we are careful to note the distinction that sociologist Max Weber has made between the traditionalist Lutheran and the modernist Calvinist contributions to the Protestant ethic, much of the paradoxical character of the Icelandic religion-society-culture complex is rendered comprehensible.

Although there may well have been Christian monks from Ireland in Iceland in the eighth century, they had fled by 874 C.E., when Ingólfur Arnarson cast overboard his high-seat pillars, consecrated to the Nordic gods, and vowed to settle where they came ashore. Yet it is also clear from the ancient documents of Iceland (Edda and Saga) that the early settlers included both atheists and persons who might at least have had rudimentary Christian persuasions.

The story of Iceland's conversion to Christianity in 1000 is unique in the annals of the faith. It is also a paradigm for the study of Icelandic religious consciousness. A conflict had been brewing between the independent pagan Icelanders and Ólafur Tryggvason, the king of Norway, who had accepted the Christian faith and subsequently took upon himself the obligation to bring the Icelanders under the sway of the new teaching. The stage was set for a poten-



Status of religions in Iceland, 2000-2050

Followers	2000			2025	2050
	total	%	rate		
Christians	273,000	97.2	0.92	315,000	323,000
Protestants	250,000	89.1	0.86	286,000	289,000
Independents	11,000	3.9	-0.09	12,000	12,000
Roman Catholics	2,900	1.0	2.13	4,000	6,000
Nonreligious	3,900	1.4	4.38	8,000	11,000
Spiritists	1,300	0.5	1.07	2,000	2,500
Atheists	1,100	0.4	1.10	1,300	1,400
Baha'is	800	0.3	3.83	800	1,000
Ethnoreligionists	270	0.1	1.50	400	600
Hindus	170	0.1	1.20	250	400
Muslims	60	0.0	1.14	100	150
other religionists	270	0.1	4.02	300	550
Total population	281,000	100.0	0.98	328,000	341,000

tial confrontation at Alþingi (the Icelandic parliament), as Christian and pagan parties each began to gather strength, and as each declared that it would not live under the law of the other. The Christians then chose Hallur Þorsteinsson (Síðu-Hallur) to proclaim their law. However, apparently unwilling to be responsible for dividing the people, he instead brought the question before the Lawspeaker, Þorgeir Ljósvetningagoði, himself a pagan, whom the pagan party had already authorized to speak on its behalf. Þorgeir took the case and then went "under the cloak": He lay down for a day and a night, pulled his cloak over him, and spoke to nobody, nor did anybody speak to him, probably in an attempt to attain hidden knowledge in some ancient pagan tradition. When he finally mounted Law Rock to deliver his decision, it was for conversion, but with a series of limitations, one of which was that the worship of the old gods could continue in private.

Iceland accepted Christianity by a freely taken decision that weighed the options in light of international political and economic considerations but also in terms of domestic tranquility. Iceland became a vassal state to the king of Norway in the thirteenth century and was passed to Denmark in the fourteenth. Formally, then, it was part of the Western (ROMAN CATHOLIC) CHURCH until the time of the Reformation. But even the old church's strictures lay rather lightly in Iceland. For instance, when Iceland was required to submit to Danish Lutheranism, the principal holdout for Catholicism was Jón Arason, the Bishop of Hólar. The effect was a rebellion and martyrdom for Jón, but the twist of Icelandic irony that slides in here was that the leaders of the rebellion were Jón's sons. In short, in spite of the officially "absolute" imposition of celibacy upon the higher clergy by the First Lateran Council in 1123, the defender of the Catholic position against Lutheranism four hundred years later in Iceland was a bishop living openly in the married state, and his sons were national heroes. As was true with the Scandinavian reformation generally, ecclesiastical changes were minimal: Monasteries were abolished, but vestments and a formal sung liturgy were retained, with many of the clergy simply continuing in their parishes as before.

One crucial concession for Icelandic history was obtained at this point: namely, that conducting worship in the common tongue meant the use of Icelandic, not Danish. This decision made the church the central institution for a distinctively national life-world for Iceland during the colonial period.

Religion in Iceland has historically been a matter of the hearth. The home was the principal place of worship and teaching, with the church building serving primarily as the focal point for central life events. In this sense, every trip to church was a pilgrimage. Since Iceland was not a village but a farm society, the church was not the quasi-political center of village life, but the pilgrimage center of family life. Particularly important for the development of a distinct Icelandic spirituality was the institution known as *kvöldvaka*, or the "evening wake," born of a combination of Iceland's literary cultural heritage, which made reading a valued pursuit, and cosmological circumstance: The winter noonday moon, the concomitant of the "midnight sun" touted by today's summer tour brochures, provided many hours to while away. *Kvöldvaka* was at once church, school, and theater for each farmstead. It also provided the vital link between saga consciousness and modernity, mediated by Christian literature.

Iceland obtained internal freedom from Denmark in 1874, and changes came to its religious life. The birth of institutionalized "religious freedom" was occasioned by the CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS in the Westman Islands—a saga recounted in the form of a historical novel, *Independent People*, by Iceland's Nobel laureate,

Halldór Laxness. Beginning in 1905 there was also a series of dramatic spiritualistic phenomena associated with the "boy medium," Indriði Indriðason, and uniquely among mainstream Western Christian traditions, spiritualistic theory and practice were integrated into sectors of the Lutheran state church, so much so that it has been estimated that half the Icelandic clergy by the mid-1930s were sympathetic to SPIRITUALISM, and when they were first allowed to elect their own bishop in 1938, they chose a man sympathetic to the spiritualist movement. *Icelandic Spiritualism* makes the case that Iceland's tradition of spiritual phenomena stretching back to and through the conversion experience at Law Rock—a tradition described in the book as "saga consciousness"—provided a cultural substructure for distinctly modern innovations of "new men" at the helm of Icelandic society in the church, journalism, and politics. Later in the twentieth century spiritualist influences in the national church seem to have waned into obscurity.

But Spiritualism and Mormonism are not the only "new religions" to have appeared in Iceland. Nýall, a unique Icelandic religion, founded by Dr. Helgi Pjeturss in about 1919, combined elements of Spiritualism, Theosophy, Icelandic nationalism, Eddic poetry and the sagas, and the latest scientific research of the period. It antedated both the CHURCH OF SCIENTOLOGY and the flying saucer religions, but included elements that later appeared in each. The THEOSOPHICAL SOCIETY also had a wide following; indeed, it had the highest per capita membership in the Icelandic population of any nation in the world in 1947. Beginning in 1972 an Icelandic neo-pagan religion, Ásatrú, applied for legal status as a registered religious body, and in 1973, official recognition was granted. The Chief *Godi* was hence a legitimate "minister of religion" in the state's eyes, and the *Ásatrúarmenn* receive tax support in ratio to their numbers, which at this time is between two and three hundred, or about 0.1 percent of the population.

The great majority of the country's population remains in the state church, the EVANGELICAL LUTHERAN CHURCH IN ICELAND. Weekly practice remains the province of a small minority, but baptisms, confirmations, weddings, and funerals retain historic significance, with participation at rates running from 75 to 99 percent of the population. There is also a Free Lutheran Church with a few congregations. The principal distinction between the two is the method by which pastors are selected. In the state church, the entire geographical parish (but not those who are members of other religious bodies) may vote on the selection of a new pastor (who is paid by the state), regardless of their participation in the affairs of the church, whereas the selection of pastors among Free Lutherans is limited to active church members (who also pay the pastor's salary). Free Lutheran pastors, however, remain part of the pastors' synod of the state church. The Roman Catholic Church has had a renewed presence since the turn

of the twentieth century, with a cathedral and resident bishop. There are also groups of the Pentecostals, BAHÁ'Í FAITH, SEVENTH-DAY ADVENTIST CHURCH, CHRISTIAN BROTHERS, and JEHOVAH'S WITNESSES; recent immigration has also brought new immigrant Buddhists and Muslims.

William H. Swatos Jr.

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Iglesia ni Cristo [Church of Christ]

Felix Manalo Isugan (1886–1963), born to a Roman Catholic family in the Philippines, subsequently joined successively the Methodist Church, the CHRISTIAN CHURCHES AND CHURCHES OF CHRIST, and the SEVENTH-DAY ADVENTIST CHURCH. In 1913, however, he felt called by God to establish his own church, which was officially incorporated on July 27, 1914 (its coinciding with the beginning of World War I was later interpreted as a prophetic sign). The name Manalo gave to his church was simply Iglesia ni Cristo (Church of Christ), but its followers are known as Manalists in the Philippines. Although beginnings were difficult, a spectacular expansion followed in the wake of World War II. Membership in the Philippines currently exceeds 500,000. Smaller constituencies also exist in Europe (5,300 members, with regional headquarters in Italy) and the United States.

The Iglesia ni Cristo is very critical of the ROMAN CATHOLIC CHURCH (the majority church in the Philippines), and firmly believes itself to be the one true church. Following a prophetic tradition in the Philippines, Manalo is venerated as the *sugo*, or the last prophet of God, as well as the angel from the East mentioned in Revelation 7. Manalists reject the traditional doctrine of the Trinity as potentially polytheistic, believing that Jesus Christ played a messianic role but not that he was "God himself." They are also conditionalist, and do not believe in the immortality of the soul, which in their view remains "sleeping" in the grave until the Last Judgment (a doctrine derived from Seventh-day Adventists). Manalists give a literal interpretation to the Biblical command not to eat blood, a serious matter in the Philippines where a popular dish known as *dinuguan* is pre-

pared with cooked animal blood. An international journal in English distributed by the church carries the title *God's Message*. The international headquarters is located in Quezon City in the Philippines, and the headquarters for international missions is situated at 1617 Southgate Avenue, Dale City, California 94015. There is no international Web site.

Address:

1, Central Ave.
New Era, Diliman
Quezon City, 1107
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Massimo Introvigne, PierLuigi Zoccatelli, and Verónica Roldán

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Independent Church of Australia

The Independent Church of Australia, a relatively new expression of Western Esotericism, was founded in Perth, Australia, in 1969. It has an eclectic perspective, with ritual and liturgy derived from both Roman and Protestant Christianity and teachings inspired by both New Thought and Theosophical traditions, especially the UNITY SCHOOL OF CHRISTIANITY and the CHRISTIAN COMMUNITY founded by Rudolf Steiner.

The Revs. Mario Schoemaker (1929–1997) and Colin Reed (1944–1999) opened the first church center, and in 1971 created the church's educational arm, the Institute of Metaphysics. It is the church's belief that Jesus was a divine being who took on human form and who, having passed through death, now inhabits the spiritual atmosphere of the planet. The church teaches that each member has an essential divine nature. Their task is to nurture the "Christ within" and pursue a path of development toward a mystical unity with God. The Cosmic Mass (similar to that of the Christian Community) is celebrated weekly, as is a service focused upon spiritual healing.

The institute's curriculum introduces students to occult metaphysics, the metaphysical interpretation of the Bible, psychism, mysticism, and the Christian mysteries. With his more advanced students, in 1988 Schoemaker founded the Order of the Mystic Christ. As students develop psychically they are directed to the gaining of a mystic vision of the Christ. The order has its own distinctive set of chants and

meditations. Many members of the order reside in metropolitan Melbourne, where members can supplement their personal program of spiritual practice and study with bi-monthly gatherings.

The Independent Church of Australia is headquartered in Victoria (a suburb of Melbourne). It has congregations across Australia and New Zealand, and one congregation in the Netherlands. The church uses the several textbooks written by Schoemaker, such as *The New Clairvoyance* and *A Short Occult History of the World*, and the many tapes of his talks and classes.

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Montrose, Victoria 3765
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<http://www.ica.org.au>

Sources:

Independent Church of Australia. Posted at <http://www.ica.org.au>. Accessed March 23, 2000.

India, Hinduism in

Hinduism is difficult to define as a distinct religion because it lacks a fixed creed, a group of exclusive devotees, and a definite institutional form or forms; indeed, Hinduism was not defined as a unitary religion even by its adherents until the modern period. Throughout most of its history Hinduism has existed more as a set of interrelated cultural traditions sharing a common geography and history than as a self-consciously defined religion. Nevertheless, the traditions we now refer to as Hinduism do share certain characteristics: Their adherents tend to venerate the Vedas and the Upanishads as sacred religious texts, to accept the doctrines of karma and reincarnation, to worship personifications of transcendence such as Vishnu, Siva, Rama, and Krishna, and to adopt certain practices for achieving spiritual development, such as yoga.

The rise of Hinduism and the rise of India are intimately connected, and their shared history is best divided into five eras: pre-Aryan (pre-history until 1500 B.C.E.); the period of the Vedas (1500–450 B.C.E.); classical Hinduism (450 B.C.E.–600 C.E.); the medieval period (600–1600); and the modern period (1600–present). These dates given are approximate but are widely accepted by the academic mainstream.

Pre-Aryan India (to 1500 B.C.E.). Prior to the arrival of the Aryan peoples at about 1500 B.C.E., most of India's population consisted of a dark-skinned people who historians refer to as the Dravidians. There were two types of Dravidian culture: First, a stone-age village culture could be found in much of India. In the Indus Valley, however, there existed a highly developed society with its own com-

plex social structure, written language, architecture, and so on. The Indus Valley civilization had a sophisticated religious core; there is some indication that the gods, practices, and beliefs present in the ancient Indus Valley later became central to Hinduism (e.g., Siva, yoga, and perhaps even the notions of karma and reincarnation).

Vedism (1500 B.C.E.–450 B.C.E.). At roughly 1500 B.C.E. the Aryans, a Euro-Asian people, achieved domination over most of northern and central India. Whether they had arrived as conquerors or in some other capacity is unclear. They were a Caucasian people who historians believe emigrated from the southern Mediterranean, northern Asia, and/or Iran. They were warlike and active, committed to a polytheistic religion possibly related to the polytheistic religions of classical Greece and Rome. What we now refer to as Hinduism developed as a dialectic between that religion and religious beliefs that were native to the region. We have a clearer record of the Aryan contributions to Hinduism because, unlike indigenous cultures, the Aryans were a literary people whose language, Sanskrit, continues to be used as a living language.

The Aryans' sacred texts were the Vedas, four collections of hymns to their gods, the most central being the Rig-Veda. The primary purpose of the hymns was practical, namely, they were concerned with obtaining cooperation from the gods in controlling nature and in properly regulating society. For these purposes the Aryans prescribed rituals and sacrifices that were intended to obtain such cooperation.

The caste system, a hierarchical and hereditary set of social classes dictating occupation, social obligations, and status, appears to have been present in Aryan society, at least in a vestigial form. It is unclear if it was imported by the Aryans or was already present to some degree in the Indus Valley civilization. What is clear is that the Aryans pre-empted for themselves the highest levels of the caste system, particularly those of the priests and warriors, and imposed subordinate castes upon the native peoples. The Rig-Veda contains a description and religious endorsement of the caste system.

In Aryan society, the highest caste was that of the Brahmans, or priests. They performed the ceremonial duties, sacrificial and otherwise, outlined in the Vedas. Next, the Ksatriya caste included the warriors, nobility, and rulers. Third in line was the Vaisyas, the business class that traditionally consisted of merchants, farmers, small landholders, traders, and the like. Finally, the Sudras occupied the bottom of the official caste system. They were peasants, virtually serfs, who performed manual labor.

Another large class of people, called the "Untouchables," were considered so low in the spiritual hierarchy that they were beneath, and thus excluded from, the caste system itself. They were in charge of all things considered unclean, unsanitary, and disgraceful, such as dealing with sewage and disposing of rotting carrion. These caste divisions plus



Statue of Hindu Goddess standing on a turtle, New Delhi (Corel)

the Untouchables have remained in place throughout Indian history, gradually becoming subdivided into many *jati* (Sanskrit; subcastes). Since independence, the caste system has been officially discouraged by the Indian central government, yet it remains powerfully influential, particularly in rural areas.

During the latter stages of the Vedic period (roughly 800–450 B.C.E.), the Upanishads, a collection of philosophical commentaries on the Vedas, were written and compiled. They attempt to spell out the mystical, transcendent meaning underlying the practicality of the Vedic texts. The Upanishads were unsystematic and did not supply an entirely consistent interpretation of the Vedas or an entirely coherent worldview. In the light of history, however, it can be seen that they expressed certain themes that later became central to what we now know as Hinduism.

A transition in the character of the Indian worldview from a polytheistic, world-affirming perspective to a monotheistic, world-rejecting one began in the Upanishads. Although prior interpretations of the Vedas had emphasized the control of worldly circumstances through sac-

rifices to the gods, the Brahman intellectuals who wrote the Upanishads began to embrace the ideal of transcending the world. In the worldview centered on reincarnation and karma, first given written expression therein, the material world is interpreted as a world of *maya* (illusion), in which people are trapped by the delusion of their mind/ego. Behind the world of illusion, characterized by unpredictability and suffering, there exists an unchanging true reality, in the Upanishads given the name Brahman. Thus Hinduism began to develop into a monotheistic tradition, focusing on Brahman.

From this perspective, people trapped in *maya* each have an internal core that is real (as opposed to the world, which is false), called the *atman* (soul). An individual *atman* stays constant through its many reincarnations; old bodies are discarded and replaced by new ones, much like the changing of clothes, but the wearer, the *atman*, always stays the same. The nature of each individual incarnation is controlled by the karma incurred in the previous one; the principle of this view, greatly simplified, is that if you are benevolent in one life, then the next life will treat you well, but if you are cruel in this life, then you will be treated cruelly when you reincarnate.

The karma/reincarnation theodicy is progressive: Over countless lifetimes an individual *atman* moves from mineral forms to plant, to animal, and to human. As viewed by the authors of the Upanishads, one's human spiritual development follows caste lines, from lifetimes as an Untouchable, then as a Sudra, then Vaisya, Ksatriya, and finally Brahman. In incarnations as a Brahman, one comes closest to transcending *maya*, and these are the only incarnations in which yogic and other spiritual practices are relevant.

Each *atman* eventually achieves conscious awareness of its true nature and escapes from the cycle of birth and death, a transformation commonly referred to as *moksha*, or liberation. There are many varieties of Hindu interpretations of this liberation, and these differences produced the various traditions we will describe below. Most traditions came to define liberation as involving the discovery of some sort of intrinsic union between the *atman* and Brahman, although their descriptions of this connection and how it is to be obtained differ considerably. In one very common interpretation, Brahman and *atman* are viewed as ultimately identical. At liberation they are found to be one and the same; any previous sense of separation is false and a part of *maya*.

Beyond these themes of karma, reincarnation, and liberation, many other themes in the Upanishads were elaborated on more systematically in subsequent Hindu theology and practice.

Classical Hinduism (450 B.C.E.–600 C.E.). Hinduism as we now know it emerged during the classical period. As we have seen, certain themes were first given philosophical expression in the Upanishads—for example,

monotheism, reincarnation and karma, and the identity of, or at least the eternal relationship between, atman and Brahman. These ideas had remained largely confined to an elite, however, and the everyday religious life of the masses remained focused upon sacrificial religious rituals conducted by Brahman priests. However, in the classical period these philosophical ideas began to be expressed in forms that have ever since served as the basis for widespread popular religion.

In the polytheism of the Vedic period, Indians had worshipped a great variety of gods, who were viewed as inherently separate and distinct persons. In the monotheism of the classical period, however, the personifications of transcendence were confined primarily to Brahma (the creator), Vishnu (the sustainer), and Siva (the destroyer), who were each viewed as manifestations of one, unitary, transcendent reality, rather than as intrinsically distinct personalities.

Brahma tended to be viewed as a remote, unknowable figure, whereas Vishnu and Siva were viewed as accessible pathways to liberation. Hindu religious practice and belief became differentiated into two broad traditions centered on the worship of Siva (SAIVISM), on one hand, and of Vishnu (VAISHNAVISM) on the other. With this division, Hinduism began to be separated into different denomination-like groups, called *sampradayas*; Saivism and Vaishnavism would later become further subdivided into additional *sampradayas*.

Vaishnavism tends to emphasize selfless devotion to a personification of transcendence as the path to liberation from *maya*, whereas Saivism tends to emphasize contemplation of the formless absolute as the primary means of spiritual development. Vaishnavism has been and still is the most popular of the two traditions, and the majority of temples seen throughout the Indian countryside are Vaishnava centers. Both traditions received independent literary expression in the classical period and became consolidated as forms that did not need the services of Brahman priests for their practice.

Vaishnavism was popularized to a large extent by two great epic poems, the Mahabharata and the Ramayana. In their original forms these poems were essentially stories of warriors and kings, and they developed and were spread outside of priestly circles through oral tradition by generations of bards. As they continued to develop, they also addressed, in narrative form, the deep metaphysical issues of the Upanishads. The Mahabharata is the older, its composition beginning around 400 B.C.E. Both epics achieved written and essentially final form in Sanskrit by about 200 C.E.

It is within these epics that the concept of the avatar is introduced. Avatars are the human incarnations of God that come to help humanity along on the path toward becoming one with Brahman. Avatars are generally viewed as embodiments of Vishnu who come to revivify the spiritual condition of humanity when it is at a low ebb. Rama is the avatar

whose adventures are described in the Ramayana, and Krishna is the avatar described in the Mahabharata.

Although both the Mahabharata and the Ramayana have been important in the development of Hinduism as a popular religion in India, the Mahabharata has been considerably more influential in that regard. It contains almost one hundred thousand verses, which makes it by far the world's longest poem. The Bhagavad Gita, known simply as the Gita, is a late-added section of the poem that is very widely accepted as the core of the text.

The Gita is in the form of a dialogue between Arjuna, a young prince, and his faithful charioteer, Krishna. The context is that Arjuna and his four brothers, the Pandavas, have been drawn into a civil war for the control of their kingdom against their cousins, the Kauravas. At the beginning of the Gita, their two armies are about to go to battle and Arjuna is faced with a paralyzing dilemma: Should he fight alongside his brothers and against his cousins, or should he lay down his arms and let himself be killed? If he fights, he will be causing grave harm to his own cousins for the sake of a mere kingdom; if he doesn't fight he will be failing his karmic obligations to his own brothers.

As Arjuna finds himself lost in this quandary, Krishna gradually reveals himself as the avatar of Vishnu, disguised as Arjuna's charioteer. Taking Arjuna's dilemma as his point of departure, Krishna presents in the course of the Gita a new theistic religion, which also synthesizes ideas from other Indian traditions such as yoga. According to most interpretations, the core of his teachings is the argument that he presents to Arjuna as the solution both to his dilemma and to the universal problem of salvation. The argument, greatly paraphrased, goes something like this: You can't simply not act, because you owe karmic debts to other people as a result of your actions in past lifetimes. But any form of action creates new karmic obligations. In paying past debts, you inevitably create new ones. If you fulfill your karmic responsibility to your brothers, you create new ones to your cousins; you must fulfill your karmic responsibility, but in doing so, you also create new karma. This dilemma remains to some degree in all action, even within some forms of action designed to free you from it.

Krishna discussed four different solutions to this problem: (1) *jnana yoga*, the way of knowledge; (2) *karma yoga*, the way of action; (3) *raja yoga*, the way of meditation; and (4) *bhakti yoga*, the way of devotion. According to Krishna, *bhakti yoga* is the most effective solution to the problem of salvation. The other forms of yoga have some effectiveness in diminishing karmic attachments, but they also introduce new karma by creating subtle attachments to the very actions, for example, meditation, that are designed to lead to liberation. The way of *bhakti* is to do your basic duty but to give the results of your actions completely and wholly to Krishna; do everything as if Krishna is doing it through you, and let him take responsibility accordingly. Only God

himself, in the form of Vishnu-Krishna, has the power to lift attachments to the fruits of action and thus to free those devoted to him from the prison of karma/reincarnation.

In the classical period, the bhakti Hinduism as expressed in the Gita became and has remained the religious form most prevalent throughout India. This was partly because unlike traditional paths to liberation, it presented an optimistic, egalitarian approach appropriate for all castes. The Gita endorsed the caste system in that it prescribed the performance of caste obligations as essential to working through past karma. It rejected, however, the traditional interpretation of the caste system, as expressed in the Upanishads, for instance, as representing a spiritual hierarchy in which only those on the top levels could benefit from techniques designed to accomplish liberation. In this sense the bhakti of the Gita represented a revolutionary, democratic spirituality that became Hinduism's most popular form.

Saivite traditions are widely associated not with direct worship of Siva but rather with deep contemplation and meditation upon a formless absolute. (Theistic forms of Saivism do exist, but contemplative forms are much more common.) Contemplative Saivites attempt to transcend maya through the destruction of the ego, usually through withdrawal from the world and the rejection of social duties, as well as through the practice of meditative forms of yoga. In the classical period and earlier, Saivites were usually solitary ascetics, or *sannyasi*, who wandered in forests or throughout the land. They viewed Siva as the example of liberation through meditation and detachment from the world of maya and karmic obligations. Siva is considered the god of destruction because following his example destroys the world of maya. He is the Great Yogi, whose example inspires his followers to achieve his state of detachment and eternal bliss.

Yogic practices are designed to control the body and the mind so that consciousness can be freed from sensory attachments, achieving the state of eternal bliss that is its true nature. It seems likely that such practices developed in India as far back as 2000 B.C.E. and that then they were already associated with the veneration of a god, who eventually became known as Siva. A statue of a god similar in appearance to Siva, sitting in a cross-legged yogic posture, was found in the ruins of one of the cities of the Indus Valley civilization, and Rudra, who has many characteristics in common with Siva, is discussed repeatedly in the Vedas. In addition, ascetic yogis are referred to in the Vedas, and yogic practices are discussed repeatedly and in detail in the Upanishads.

A systematic written description of the YOGI TRADITION, including its practices, purposes, and philosophy, was first achieved in the Yoga Sutras of Patanjali, probably compiled between 200 and 400 C.E. Patanjali's system expresses considerable refinements in theory and practice compared to the discussions of yoga in the Upanishads. The authority

and completeness of this description has remained unsurpassed, and if yoga can be viewed as having an authoritative scripture, this is it.

The goal of yoga according to Patanjali is *samadhi*, a state of pure, blissful awareness without an object. This goal is to be reached through eight stages of practice and development. The first five stages are concerned with the elimination of mental distraction: (1) *yama*, the development of negative virtues, such as abstention from violence, falsehood, sexual incontinence, and theft; (2) *niyama*, the development of positive virtues such as purity, contentment, austerity, study, and dedication of actions to the Lord; (3) *asanas*, sitting and postures; (4) *pranayama*, breath control; and (5) *pratyahara*, withdrawal of the senses from the external world. Once the yogi has in these five stages suppressed the distractions of mind and body, he or she proceeds to the ultimate three stages of development: (1) *dharana*, concentration; (2) *dhyana*, meditation; and (3) *samadhi*, pure consciousness without an object.

In addition to Vaishnavism and Saivism, TANTRISM, a third form of Hindu religion with a long history in India, achieved written expression and consolidation during the classical period. Tantrism is much less common in India than the other two traditions, but it is proportionately better known in the West. It is usually associated with the worship of Shakti, one name for the female consort of Siva, and Tantrics are sometimes referred to as members of the SHAKTA MOVEMENT. (Other female deities associated with Shakti include Kali and Durga.) The tantric tradition was probably native to India and Tibet even before the Aryan invasion, and unlike the other traditions we have discussed, it developed completely outside of the tradition of the Vedas and their interpretation.

Tantrics emphasize liberation through a form of yogic practice (*kundalini* yoga) that attempts the reconciliation of male and female qualities in body and mind. This reconciliation is often personified as the harmonization of the active Shakti with the passive Siva. The female power in the human body is referred to as kundalini. Essential to Tantrism is a view of the human body as possessing, along with its gross material anatomy, a second, subtle anatomy consisting of seven cosmic energy centers (chakras) connected to each other along the spine from its base to the crown of the head.

Kundalini is viewed as originating in the lower chakras, where it is confined unless it is liberated through specific rituals and practices intended to bring about its rising through the energy pathways (*nadas*) that tie the chakras to each other. As kundalini reaches each higher chakra, male and female energy becomes more integrated, until finally, when kundalini reaches the crown chakra of the head, enlightenment is achieved.

The Hindu Tantrics share with the Saivites a focus upon Siva and his consort as well as an emphasis upon meditative

yoga as the primary means of enlightenment. However, unlike Saivism and most other Hindu traditions, Tantrism holds that liberation is to be attained by making use of the world rather than by denying it. Tantric rituals and practices often aim at acceptance and integration of sexual, aggressive, and other primal appetites. Other forms of Hinduism attempt to control and transcend such appetites, which are viewed as exciting the senses, thus tying the atman to maya. In this respect, Tantrism has affinities with the antinomianism associated with countercultural movements of psychological and spiritual liberation in the West, popular since the 1960s. It is perhaps for this reason that Tantric Hinduism is more well-known and accepted in the West than its relatively rare incidence in India would otherwise justify.

Medieval Hinduism (600–1600 C.E.). During the medieval period (600–1600 C.E.), the Saivites and the Vaishnavites, the major divisions of classical Hinduism, become subdivided into additional sampradayas (denominations), and monastic and other types of organizations were formed to put their theologies into practice. The worldviews of the major sampradayas that developed during the medieval period can be classified as Vedanta, that is, philosophical interpretations of the Vedas. One central question divides the various Vedanta sampradayas: How should the relationship between atman and Brahman (the soul and God) be interpreted?

In many of the Saivite traditions, a complete form of monism is implicit; that is, all atmans eventually achieve enlightenment by realizing their oneness with God. From the monistic point of view there is only one soul: God's soul. Any separation experienced in life is illusion; monism is literally true and uncompromising. Most of the Vaishnavite traditions are also monistic to some degree; however, they tend toward more of a qualified monism. They are monistic in that they tend to view every atman as eventually transcending the karmic necessity for reincarnation and as achieving an enlightenment in which it is realized that atman and Brahman have an eternal, noncontingent relationship. From many Vaishnavite perspectives, on the other hand, even enlightened consciousness retains a subject-object distinction between the atman and Brahman.

In the eighth century C.E., Shankara (788–820 C.E.), a legendary South Indian teacher, developed a major reorganization of Saivite thought and worship, partially as a response to the popularity of Vaishnavism. Vaishnavite theism, as expressed in the epic poems, especially in the Bhagavad Gita section of the Mahabharata, had become the most influential tradition in Hinduism. The Gita claims that devotional bhakti is the most complete and effective approach to enlightenment. Shankara's synthesis acknowledged the relative value of devotional Hinduism, but it also defended the superiority of Saivite, contemplative forms of yoga. His version of Vedanta has been and remains the most

influential rationale for contemplative Hinduism and the most consistent expression of its monistic philosophy.

According to Shankara, there are two levels of spiritual truth, attainable through devotional bhakti, on the one hand, and contemplative yoga, on the other. In bhakti, ultimate reality is personified as a god or avatar, and humanity attempts to find salvation through worshipping him. Bhakti expresses a lower level of truth, but through it an aspirant can eventually, through many reincarnations, qualify for access to the higher level, which can be perfected only through contemplative yoga and monasticism. The goal of the second approach is "monistic union," in which it is finally realized that atman and Brahman are one.

In addition to producing his magisterial statement of Vedanta, Shankara set up a major religious infrastructure in India. He created four primary centers, one in each major section of India. He then defined ten monastic orders, assigned the orders among the four centers, and reorganized the sannyasi (those who accept the renounced life) among them. (Previous to that organization, sannyasi were usually wandering ascetics.)

Four primary Vaishnava sampradayas developed during the medieval period, the Sri Vaishnavas, the Nimbarki, the Madhwaguar, and the Brahma. All of these traditions still exist, but the most influential has been the Sri Vaishnavas sect, which emerged as a distinct path based upon the philosophy and influence of Ramanuja (c. 1017–1137), a widely traveled guru said to have founded hundreds of monasteries during the twelfth century. Ramanuja's goal, primarily in reaction to the prestige and popularity of Shankara's monistic statement of Vedanta, was to restore the primacy of bhakti. He was troubled by Shankara's claim that the theistic dualism implicit in bhakti—when compared to the monistic union that is the goal of the contemplative traditions—is an inferior version of ultimate truth. On the other hand, he couldn't completely discount monism because, as Shankara noted, monism was expressed in the Vedas.

In order to reassert the ultimate metaphysical standing of bhakti's view of truth, Ramanuja attempted an integration of dualistic theism with monism. In his qualified nondualism, the eternal paradox of both the union and the separation of the soul and God is seen as analogous to the temporal union/separation between the soul and the body. According to Ramanuja, in the material world the body and the soul are unified in the sense that neither can appear without the other, but they nevertheless remain separate from each other because eventually the same soul is united with many bodies. In an analogous fashion, ultimate enlightenment reveals the eternal noncontingent union of God and the individual, yet in a sense the soul remains separate because there is only one God and there are many individuals with whom he is unified. In these teachings, Ramanuja expressed both the unity implicit in the monistic

statements of the Upanishads, and the separation implicit in bhakti devotionism.

Modern Hinduism (1600 to the Present). Western influence had a substantial effect on the development of Hinduism in the modern period. This influence began with the Portuguese conquest of Goa in 1510, but it got under way in earnest with British commercial, political, and cultural involvements in India, beginning in the seventeenth century. Incursions by the semigovernmental British East India Company culminated in effective control of the whole Indian subcontinent by the early nineteenth century. (Political control of India was transferred from the East India Company to the British imperial government after the Indian Mutiny in 1857.)

During the nineteenth century the British introduced important changes into Indian society. They brought with them a Western-style system of mass education, conducted in English, which included universities on the British model. In addition to becoming fluent in English, Indian students were exposed to the British intellectual tradition, in which social criticism and reform were central to creative literature, history, and law. Such education was made a requirement for employment in government and the social services, as well as in the colonial commercial enterprises that dominated the Indian economy.

English-educated Indian elites began to view Indian religious and cultural institutions and beliefs at least partially through Western eyes. Western ethical concern about Indian customs and beliefs was also reinforced by the Christian missionary activity that became widespread in India during this period. Although the actual percentage of Indians exposed directly to British educational training and religion was small, the upper echelons of the Indian power structure became suffused with British cultural influence, and they in turn tended to reshape Indian culture and religion in reaction to it.

Since the appearance of the Upanishads, most Hindu traditions had been world-rejecting, that is they viewed the world as a vale of illusory suffering that could be transcended only by leaving it through enlightenment. Through the lens of Western liberalism, however, much worldly suffering came to be seen by Indians as resulting from their own abusive social customs, and thus as preventable in this world. Consequently, during the nineteenth century, a range of Indian social practices that seemed abusive by Western standards were outlawed as a result of pressure from both English-educated Indians and English colonial administrators. Such reformed abuses included childhood marriages for girls, denial of remarriage for widows, and *suttee*, the practice of burning widows on the funeral pyres of their husbands.

The tendency to evaluate Hindu customs by Western standards of justice was further reinforced by the imposition of a legal system modeled upon that of the English.

From this perspective, the caste system itself, with its radically unequal inherited rights and restrictions, came to be seen by many English-educated Indians as unjust. Some of the English-speaking elite even came to question whether Hinduism was a valid religion, given the variety of abuses it had perpetrated. Others, however, came to see such abuses as resulting from peripheral or decadent trends within the religion that were correctable. They argued that Hinduism in its essence, and shorn of such abuses, was not only equal to but had many advantages over the Western humanitarian and Christian teachings that had called attention to such abuses in the first place. These sentiments were expressed in a variety of Hindu reform and revitalization movements that have continued up until the present day.

The BRAHMO SAMAJ was the earliest of the modern Hindu reform movements. It acknowledged the value of Western social criticism and Western science, but it nevertheless reaffirmed the continuing validity of a purified Hinduism in Indian culture. It claimed that the social abuses associated with Hinduism had been caused by decadent tendencies that deviated from the pure Hinduism of the Upanishads. The tendencies that it rejected included polytheism, the identification of concrete images with transcendent godhood (idolatry), an emphasis upon the efficacy of rituals, the religious justification for the caste system, and a religious particularism that proclaimed the exclusive validity of Hinduism and failed to understand that Christianity, Islam, and other religions are also valid paths to enlightenment.

Rammohan Roy (1774–1833), the founder of the Brahmo Samaj, was a gifted Bengali intellectual who had been exposed to a wide variety of Western social and ethical views. He became an advocate of liberal social reforms in India, including the repudiation of the caste system. In addition, he produced the first Bengali and English translations of the Upanishads and advocated the return of Hinduism to the monistic, monotheistic form that he believed to be taught therein, rejecting all image worship and ritualism. Under his leadership, members of the Samaj met weekly for readings from the Upanishads, combined with sermons and hymn-singing, somewhat on the model of Protestant Christian congregations. (This pattern of worship later became common among a wide variety of Hindu sects.)

After Roy's death, Devendranath Tagore (1817–1905) and Keshab Chandra Sen (1838–1884) spread the doctrines and practices of the Brahmo Samaj throughout India, particularly among the Western-educated elite. In addition, a number of organizations similar to the Brahmo Samaj developed in other coastal metropolitan centers, several of which became formally associated with it.

The ARYA SAMAJ, founded by Swami Devananda (1824–1883), accepted many of the emphases of the Brahmo Samaj, including the rejection of the caste system and image worship. However, it also rejected the Brahmo

Samaj's affirmation of Western values and science. Instead it based its support for liberal social reforms exclusively upon a fundamentalist interpretation of the Vedas, which it viewed as literally true and universally binding. This approach had more of a mass appeal than that of the more elitist and intellectual Brahmo Samaj, and it helped to restore widespread pride in Indian religious traditions at the same time that it encouraged liberal reforms.

The Brahmo Samaj and the Arya Samaj, as well as a number of other nineteenth-century Hindu reform movements, adopted largely a defensive response to Western criticism. The Hindu movements that eventually became most influential, however, both in India and in the West, responded more aggressively. These movements, and the great figures who led them, reinterpreted Hinduism in a way that provided both its for its own revitalization and for a reasoned critique of Western practices and beliefs.

The most obvious target of such criticism was Western imperialism, particularly the subjugation of India as a British colony. Other characteristics of Western society that seemed of questionable value included its materialism, violence, and a widespread sense of alienation. In addition, a reformulated Hinduism could be promoted to Westerners as an alternative that solved many of the problems to which their own perspectives had left them vulnerable. With the development of these new more aggressive and self-confident Hindu movements, the modern era has increasingly involved reciprocal rather than unilateral influence between the West and India.

Ramakrishna Paramahansa (1834–1902) and his chief disciple, Swami Vivekananda (1863–1902), were seminal figures in a new phase of modern Hinduism. They were not, as the Samaj devotees had been, so concerned with purifying Hinduism of “idoltrous” aspects that were objectionable to Westerners or Muslims. Rather, they viewed Hinduism as a sort of universal religion that incorporated and endorsed the truth of other religions as well.

Ramakrishna, raised as a rural Brahman with no formal education, served as the priest of a Kali temple at Dakshinesvar, just north of Calcutta. He frequently experienced samadhi, a state of religious ecstasy, as a result of bhakti devotional practices focused both upon Hindu figures such as Kali, Siva, Rama, and Krishna, and also upon figures from other religions such as Muhammad and Jesus. Through these experiences, he came to believe that a single transcendent Reality is the common core of all of the world's great religions. Eventually, he began to experience an almost continuous state of imageless samadhi, similar to that which had been described by Patanjali and Shankara as the mark of highest enlightenment. He interpreted his various experiences through Shankara's concept of the different levels of religious truth, broadening this viewpoint to include the theistic and monistic stands of other religions as well as those of Hinduism.

During the course of his priesthood, Ramakrishna became an object of devotion and influence both to uneducated villagers and also to intellectuals from Calcutta who came frequently to sit at his feet. They were inspired by his ecstatic states and also by the simple, homely parables and images by which he communicated the meaning of his experiences. Among the sophisticates who came from Calcutta were members of the Brahmo Samaj and Arya Samaj, including Keshab Chandra Sen, and also a young agnostic named Narendra Nath Datta, who eventually became a Ramakrishna monk under the name of Swami Vivekananda.

By the time of his death in 1886, Ramakrishna was already widely regarded as a great saint. Afterwards his closest disciples formed a monastic order, the Ramakrishna Mission, to spread his message. In 1893 Vivekananda made a spectacular presentation of Ramakrishna's viewpoint at the World Parliament of Religions in Chicago, after which he stayed in the United States for four years, starting centers of the VEDANTA SOCIETIES, as the Ramakrishna Mission is known in the West, in several cities. On his return to India he was regarded as a national hero, and he spent the rest of his life contributing to the development of the Ramakrishna Mission there. Vivekananda taught that India and the West have much to contribute to each other, with India needing to profit from Western science and the West needing to profit from Indian spirituality.

The influence of Ramakrishna and Vivekananda's interpretation of Hinduism as a universally ecumenical worldview grew in response to a widespread crisis of religious faith. As a result of modern revolutions in transportation and communication, the increase in knowledge of religions, and the radical diffusion of different religious traditions geographically, apparent contradictions between religious worldviews have been brought into the foreground of public consciousness. For many, knowledge of many traditions has called into question the truth claims of any particular religion.

Some have responded to this secularizing trend by reasserting the fundamental, literal, and exclusive truth of their particular religious worldview. In contrast, others have adopted a two-level religious structuralism, in which the individual religions tend to be seen as culturally relative whereas a higher level of religious truth is constituted by a universal mysticism, or “perennial philosophy,” that allegedly stands behind all the major religions. At that level, the apparent contradictions between individual religions are transcended in an ineffable gnosis that can only imperfectly be communicated to the rational mind. Ramakrishna and Vivekananda's universalizing of Shankara's theory of two levels of religious truth has been one important source for this paradigm, now widely influential both in India and in the West.

Ramakrishna was an authentic Hindu saint of a type that appeared early in Indian history and that includes the poet-saints of later Hinduism. The best known representatives of

this tradition in the twentieth century were probably Mahatma Gandhi (1869–1948) and Sri Aurobindo Ghose (1872–1950). Each provided a synthesis of Western influences and Hinduism that has been widely influential in both India and the West.

Gandhi, the leader of the Indian National Congress from 1920 onwards, was the primary architect of Indian independence from Great Britain. As a young man he studied law at an English university for three years and had been profoundly influenced by the Western intellectual ideals of democracy, equality, and individual autonomy. He also was influenced by the writings of Russian writer Leo Tolstoy (1828–1910) on voluntary simplicity and of American philosopher Henry David Thoreau (1817–1862) on passive resistance to governmental injustice. Thoreau, essayist Ralph Waldo Emerson (1803–1882), and the other American transcendentalists had themselves been influenced by Hindu concepts such as karma and the monistic nature of ultimate reality. Gandhi's use of nonviolent resistance to racial and cultural injustice was, in turn, an important influence upon Martin Luther King Jr.'s (1929–1968) adoption of such tactics and ideals in the American civil rights movement.

Gandhi's most important contribution to the fight for Indian independence was his integration of political protest with Hinduism, especially the Vaishnava tradition. He was a dedicated student of the Bhagavad Gita and viewed his political activities as a form of the karma yoga described therein. He attempted to achieve the complete detachment from passion combined with the fulfillment of social obligations recommended by the Gita, and viewed *svaraj* (self-rule) as both a personal and a national ideal. Previous advocates of Indian independence had limited influence because their secular arguments had little appeal to the vast majority of Indians, whose worldview was primarily religious. In contrast, Gandhi viewed independence from Great Britain achieved by nonviolent resistance as an expression of traditions central to Hinduism, and this approach was much more appealing to the religious majority.

In the tradition of exemplary prophecy described by Max Weber (1864–1920), Gandhi embodied Hindu ideals in his chaste and simple personal life. He appeared to be detached from sexuality, aggression, and other forms of self-interest; he ate a vegetarian diet; and he even wore the loincloth of the traditional Indian villager. Consequently, Gandhi was widely regarded as a saint or master of the traditional Hindu type, and his synthesis of religious and political ideals gained a strong hold over the Indian masses. In addition to leading them to independence, he strongly opposed the caste system, and his leadership continues to have an impact on the struggle to uproot this deeply entrenched social hierarchy from Indian life.

Like Gandhi, Sri Aurobindo Ghose—better known as Sri Aurobindo—was educated in England and attempted to

apply a synthesis of Hindu religious and Western democratic ideals in the fight for Indian independence. As the spiritual side of his worldview began to predominate, however, he withdrew from political activities and in 1910 founded the SRI AUROBINDO ASHRAM at Pondicherry, south of Madras, which continues to flourish today.

Aurobindo had many intense spiritual experiences, including that of Brahman as the one all-pervading reality, with the world of appearances being totally illusory. His interpretation of these experiences was substantially influenced by the teachings of Ramakrishna and Vivekananda, although his system eventually became more detailed than theirs. He published several theological studies that provided a synthesis of Hindu and evolutionary ideas, including *Essays on the Gita* and *The Life Divine*. The latter was the major statement of his viewpoint, which he referred to as Integral Yoga.

Aurobindo's version of yoga is "integral" because it views the various forms of yoga described in the Gita—the yogas of knowledge, service, meditation, and devotion—as all having their place in the life of the spirit. The spiritual life is also to be lived by integrating it with the whole range of "worldly" activities, including art, science, economics, and the domestic life of the householder. According to Aurobindo, both individual and social life are in the process of evolving from the illusion of separative individualism through various stages of consciousness, until a state of superconsciousness is reached in which it is realized that Brahman, the only reality, pervades all.

Aurobindo's perspective is innovative in that it turns away from traditional Hindu world-negation by affirming the value of worldly activities as an arena for individual and social transformation. The resulting synthesis of Hinduism with Western values has been widely influential in both the West and the East. For instance, it has substantially influenced the development of transpersonal and humanistic psychology as well as the New Age and Human Potential movements, both in the United States and in Europe.

Contemporary Hinduism is not confined to these innovative religious figures and their movements. The traditional forms of religious life continue in devotional bhakti practice, both within and outside of theistic sects, in temple rituals and festivals, in the asceticism of sannyasi and itinerant *sadhus*, in pilgrimages to holy sites, in music and art, in the various forms of Tantra and yoga, and in the observances that structure family life. As always, however, the exemplary prophecy of charismatic saints is the primary source of Hinduism's vitality. In the current period the most important saints have been not those who have avoided the influence of modern values but those who have integrated and subordinated them to spiritual concerns. Ramakrishna, Vivekananda, Gandhi, and Aurobindo have each expressed versions of Hinduism that have allowed it to remain in the mainstream of modern Indian culture and

that have also appealed to alienated Westerners. A host of other contemporary Indian religious figures, such as A. C. Bhaktivedanta (1896–1977), founder of the INTERNATIONAL SOCIETY FOR KRISHNA CONSCIOUSNESS, Maharishi Mahesh Yogi (b. c. 1911), Swami Sivananda (1887–1963), founder of the DIVINE LIFE SOCIETY, and Meher Baba (1894–1969), have continued to bring forms of revitalized Hinduism both to India and to the West.

Contemporary Hinduism has also been marked by the emergence of a number of notable female charismatic saints around whom movements have gathered. The most notable is Anandamayi Ma (1896–1982) and her contemporaries, such as Mira Richard, the Mother, Sri Aurobindo's companion. They opened space for the appearance of living teachers such as Mata Amritanandamayi (see MATA AMRITANANDAMAYI MATH), Mother Meera (b. 1960), founder of the MOTHER MEERA Society, Shri Mataji Nirmala Devi (SAHAJA YOGA), Ma Yoga Shakti Saraswati (Ma Yoga Shakti International Missions), and the collective female leadership of the BRAHMA KUMARIS.

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India, Religion in Contemporary

Before the consolidation of British rule in the early nineteenth century, the region consisted primarily of politically separate, self-contained communities with their own cus-

toms, religious traditions, and languages or dialects. Certain cultural elements did tie the land together, however, for instance, the caste system and some traditional religious doctrines such as karma and reincarnation, which were accepted as valid by the vast majority of the population. Following emancipation from the British in 1947, India did gain some semblance, at least, of a uniform political identity.

HINDUISM, a tradition native to India, accounts for about 75 percent of the Indian population. It and its role in Indian history are dealt with in a separate entry in this encyclopedia. This entry deals with the other religions now existing on the Indian subcontinent. SIKHISM (with 2 percent of the population) and JAINISM (0.5 percent) originated in India, which remains the home of more than half of their worldwide constituency. BUDDHISM originated in India, but since the late medieval period it has had a far greater impact in China, Japan, and Southeast Asia. It now accounts for about 0.7 percent of the population. Most of the rest of the population adhere to belief systems that originated elsewhere—ISLAM (12 percent), CHRISTIANITY (6 percent), and ZOROASTRIANISM (less than 0.01 percent). The primary native Indian traditions (Hinduism and its various subdivisions, Jainism, and Sikhism) developed historically over several millennia in relation to each other. Each of the major traditions is divided into numerous sects and subsects, making India one of the most religiously diverse countries in the modern world.

Jainism. Jainism is a religious tradition that stretches back into the mists of Indian prehistory. It shares with yoga an origin in the practices and doctrines of wandering forest ascetics—known as *munis* or *shramanas*—which predated the arrival of the Vedas with the Aryan invasions. Historically documented Jainism is based upon the system of ideas and practices developed by Vardhamana Mahavira (c. 540–468 B.C.E.) in the sixth century B.C.E. Mahavira lived in the lower Ganges area of India, and at the age of thirty

Status of religions in India, 2000–2050

Followers	2000		2025	2050
	total	% rate		
Hindus	755,135,000	74.5 1.67	969,492,000	1,072,994,000
Muslims	122,570,000	12.1 1.95	162,500,000	190,000,000
Christians	62,341,000	6.2 2.63	98,200,000	125,300,000
Independents	34,200,000	3.4 4.18	65,500,000	86,000,000
Protestants	16,826,000	1.7 2.15	22,900,000	27,000,000
Roman Catholics	15,500,000	1.5 1.74	20,700,000	24,500,000
Ethnoreligionists	34,761,000	3.4 1.55	40,000,000	60,000,000
Sikhs	22,183,000	2.2 1.86	29,800,000	35,000,000
Nonreligious	12,849,000	1.3 2.54	25,248,000	40,000,000
Buddhists	7,249,000	0.7 1.99	9,600,000	11,400,000
Jains	4,137,000	0.4 0.85	6,000,000	6,500,000
Baha'is	1,716,000	0.2 2.06	2,500,000	3,600,000
Atheists	1,665,000	0.2 1.75	2,500,000	3,100,000
Zoroastrians	213,000	0.0 2.26	350,000	550,000
Chinese folk-religionists	133,000	0.0 1.91	250,000	400,000
Jews	9,100	0.0 0.13	9,200	9,500
Total population	1,013,662,000	100.0 1.77	1,330,449,000	1,528,853,000

gave up his home life to become a wandering spiritual seeker.

The teachings of Mahavira have considerable overlap with those of the Buddha and of the late Upanishads, which developed around the same time. All three traditions integrate emphases of the ancient shramanas tradition, including reincarnation, karma, and liberation from *maya*, or illusion, by ascetic and meditative practices. Jainism and Buddhism differ from the yoga and ascetic practices discussed in the Upanishads, however, in being atheistic and in regarding liberation as an individual matter rather than involving union with a transcendent God.

As with other early versions of the reincarnation/karma theodicy, Jainism is world-negating; it views the world of ordinary consciousness as illusion, or *maya*. From the Jain perspective, the universe consists of two sorts of entities, *jivas*, or individual souls, and *ahiva*, or nonliving matter. Jivas are in their essence free and omniscient, but their knowledge and freedom are obscured by a subtle form of matter, called karma. To the Jains, karma, the law of action and reaction, is a form of materialistic determinism, which keeps the soul bound to the world of illusion through many lifetimes. The soul remains bound primarily because of its attachments to sense experience and to its identity in its present lifetime. Salvation is to be achieved through meditation practices and austerities that break the bonds of the senses, as well as by *ahimsa*, or nonviolence, which occupies a more central position in the Jain worldview than it does in other forms of Indian religion.

The enlightened *jiva* is referred to as a *siddha*. *Tirtankaras*, or ford-makers, are a subcategory of *siddhas* who have served as prophets and started an order of renunciates (monks and nuns) before leaving their bodies for the last time. (Mahavira is viewed as the most recent *tirtankara* during the present cycle of time.) The liberated *siddha* has achieved omniscience, and exists forever in a state of serene and isolated tranquillity, immune to the illusions of contingent existence.

In the Jain worldview enlightenment—because of the extreme austerities and inaction that are viewed as instrumental to its attainment—is viewed as possible only for monks or nuns. (Laypeople, however, can make progress



toward that goal, which can then be achieved during later lifetimes as a renunciate.) Renunciates engage in meditation practices and in severe austerities that are summarized in the five *Maha-vratas*, or great vows: (1) *ahimsa*, or nonviolence; (2) *satya*, or truthfulness; (3) *acharya*, or nonstealing; (4) *brahmcharya*, or celibacy and chastity; (5) *aparigraha*, nonattachment and nonpossession. These vows are interpreted more or less stringently, depending upon a person's spiritual status. In the more stringent forms required for renunciates, these vows are metaphorically generalized and include prohibitions not only upon actions but also upon the thoughts or feelings associated with them.

Ahimsa, or nonviolence, is the most important of these vows and is viewed as the ethical foundation of Jainism. (Indeed, the other vows are viewed as more specific extensions of *ahimsa*.) Violence done to another soul is viewed as creating such particularly binding karma that its complete absence is equivalent to liberation.

In Jainism nonviolence is a positive as well as a negative virtue, based upon love and kindness for all living beings. Any action, thought, or feeling that could lead to harm, no matter how slight, to another being is viewed as a form of violence. Living beings who are owed such compassion include all the different forms of life—humans, animals, insects, plants, bacteria, and even smaller submicroscopic beings—who will progress through the different evolutionary forms until eventually achieving liberation. Renunciates are expected to achieve a relatively stringent form of nonviolence, and to adopt a variety of practices, such as sweeping the ground in their path with a whisk broom, designed to avoid harm to even the smallest of these beings.

Since even vegetables and grains are considered to have souls, complete nonviolence is incompatible with the physical survival of the person practicing it. The ideal Jain renunciate would die of voluntary starvation, as Mahavira is reputed to have done. This fate is recommended as the final leave-taking from embodied life for those rare renunciates who are nearing spiritual perfection. As with ahimsa, each of the other vows has various degrees of application, with the most stringent version seeming rather extreme from the point of view of the outside observer. Another example of a vow that has lent itself to extremism is that of nonpossession.

Nonpossession is held to apply both to physical objects and to personal feelings of any sort about them. In its absolute form, the requirement of nonpossession includes both clothing and the emotion of shame, so, according to some Jains, renunciates must invariably be naked. This interpretation became the focus of a sectarian schism among Jains around 300 B.C.E., those favoring nudity for monks becoming known as the Digambaras (Sky-Clad) and those who did not as the Svetambaras (*see* TERAPANATH SVETAMBARA JAIN TRADITION). The two factions became rival sects that have divided the community and evolved separately in different regions ever since. Due to the rigors of their interpretation of the great vows, the order of monks among the Digambaras has nearly disappeared, with their laypersons being primarily guided by spiritually advanced householders. The Svetambaras, on the other hand, still have a sizable order of monks.

In later ages, temple worship for Jain lay congregations has developed, partly under the influence of Hinduism. It has many of the characteristics of a divine cult, with enlightened tirtankaras such as Mahavira in effect being worshipped as gods. Congregants sing devotional hymns to them, bathe them, wave lamps to them, and engage in ceremonies in front of them celebrating the important occasions of their lives. Nevertheless, the ultimately impersonal nature of their relationship to these enlightened beings is expressed in the most famous Jain litany, the Namaskarmantra, which makes no mention of specific historical personages, not even of Mahavira.

As mentioned, laypeople follow more moderate forms of the five great vows required for monks and nuns. With respect to nonviolence, for instance, they are allowed to defend themselves if attacked. However, they are not allowed to engage in occupations, such as agriculture or military service, that systematically involve harm to humans, animals, insects, or plants. They primarily engage in noninjurious occupations such as commerce and trade. (Jains reject the caste system, but in many respects function within Indian society as a *jat* [subcaste] of the merchant class.)

Jain congregants also must refrain from unchastity, intoxicants, and stealing. The vow against possessions is relaxed for laypeople, but they follow it by avoiding unnecessary competitiveness in business and by not accumulating

assets beyond those needed for a moderate lifestyle. Their similarly humane observance of the other ethical vows has helped them to become a well-regarded component of Indian society.

Jains subscribe to a cyclical theory of history that views the present age, which lasts for many thousands of years, as spiritually debased. Consequently, they do not expect outsiders to convert to Jainism, and they rarely proselytize. A high percentage of their children, however, remain committed to the Jain faith, and the number of Jains in India has apparently remained stable at 2–4 million for many hundreds of years.

Because the Jains' worldview and style of worship have much in common with Hinduism, and because the ethical integrity and altruism of the community is widely admired, the influence of Jainism has been disproportionate to its numbers. Jain arguments for avoiding cruelty to animals have been a factor in the development of vegetarianism as a common feature of Hinduism. More generally, their advocacy of nonviolence has been widely influential, and was a major factor in Gandhi's development of the concept and practice of nonviolent resistance to British imperialism.

Buddhism. Modern Buddhist scholars place Siddhartha Gautama the Buddha (563–483 B.C.E.) in the sixth century B.C.E. He was born in northern India near the Nepal border, the son of a chief in the Sakya clan. He was raised in relative opulence, but left it behind as he began his spiritual quest. After six years of wandering, he grasped the cause of suffering and reincarnation and thus became enlightened. His enlightenment occurred as he sat in the lotus position beneath the Bodhi Tree at Bodhi Gaya. He next sought several former companions from his attempts at ascetic living, whom he found at Deer Park near Banares. To them he proclaimed the four noble truths: All existence is suffering; all suffering is caused by craving; all suffering can be ended; the way to end suffering is to follow the eightfold path. The eightfold path was described as the Middle Way, taking a middle course between an indulgent life and extreme asceticism. It consists of having right views, right aspirations, right speech, right behavior, right livelihood, right efforts, right thoughts, and right contemplation.

The former companions became his first disciples, and as others gathered around him, he organized them into a monastic community, the Sangha. Women were allowed to form a parallel but separate Sangha. He spent the rest of his life traveling through India, especially along the Ganges valley, teaching and building his movement, which emerged as a direct rebuke of the Brahmans and the caste system. Following his death, his teachings and the rules of his monastic followers were collected into what became the scriptures for the movement. The sites of his birth (Munbini Grove), enlightenment (Bodhi Gaya), the sermon to his first disciples (Deer Park), and death (Kusinagara) became places of pilgrimage and reverence.



Offering water on the feet of Bahubali, the world's largest monolithic statue, located in Shravanbelgola, India (Dinodia/TRIP)

Important to the development of Buddhism were the reputed three councils. The first, held at an unknown date, is believed to have initiated the process of assembling the scriptures. The Second Council, held at Vesali during the first half of the fourth century B.C.E., dealt with some tensions in the movement between the more conservative followers (precursors of present-day Theravada Buddhism) and more progressive elements, tensions that soon led to a split into two groups. In the meantime, Alexander the Great (356–323 B.C.E.) first invaded India and then withdrew. After his leaving, Chandragupta Maurya began a dynasty that in the third century B.C.E. ruled most of the Indian subcontinent. Buddhism was significantly strengthened by Chandragupta's grandson Asoka (273–232 B.C.E.). Asoka became a Buddhist, oversaw the third Buddhist council, and commissioned Buddhist missionaries to spread the faith in nearby countries—Afghanistan, Sri Lanka, and Southeast Asia. During Asoka's reign, Buddhism emerged as a major religion of India, with its strength in the northern part of the subcontinent.

In the meantime, the split between the two major groups—the conservatives who revered the monastic orders and those who identified the Sangha with the larger community of the faithful—widened, creating the present-

day Theravada and Mahayana schools. India continued to be an important center of Buddhism through the first millennium of the Common Era. Some Buddhists absorbed elements of Hindu Tantra Yoga, leading to a new form of Buddhism that survived and expanded in neighboring Tibet.

Within India, Buddhism survived in competition with Hinduism. Then in the eighth century, Islamic armies invaded northern India and destroyed many of the Buddhist centers. As the Muslims established control, they began efforts to convert their Buddhist subjects. By the twelfth century, there was a noticeable decline in the Buddhist community across northern India, and it virtually disappeared in the next century. It survived several centuries more in southern India, but by the beginning of the sixteenth century had ceased to exist as a living tradition in India.

A new interest in Indian Buddhism can be traced to the end of the nineteenth century, when Anagarika Dharmapala, a Sri Lankan Buddhist, launched an effort to gain control of the area at Bodhi Gaya where the Buddha had gained enlightenment. The MAHA BODHI SOCIETY he founded became a global organization with the primary goal of reclaiming the site from its Hindu owners. The building of a new Buddhist presence in India, however, came only in the

last half of the twentieth century, following the conversion to Buddhism of Brimrao Ramji Ambedkar (1893–1956), who had written the constitution of the newly independent nation. Despairing of removing the stigma of untouchability attached to his people, the Mahars, by Hinduism, he declared Buddhism the logical alternative for them. His movement, the Dr. Baabsaheb-Michael Akror Ambedkar Samarek Samiti, soon gathered supporters in the hundreds of thousands. The Buddhist community was then expanded at the end of the 1950s as thousands of Tibetans moved into the country, fleeing from the Chinese takeover of their country.

Most recently, Buddhists have had some success in converting the untouchables, those who live below the caste system in India. This effort has been assisted by the British Buddhist group the Friends of the WESTERN BUDDHIST ORDER. As the new century begins, there are some seven million Buddhists in India.

Islam. The initial expansion of Islam and the Arab Empire in the eighth century extended to Sind in 711 and Multan in the Punjab two years later. However, the push eastward stopped before entering significantly into what is now the nation of India. Over the next centuries, Islam spread among the peoples of Central Asia. Late in the tenth century, a Turkish leader, Sebüktygin, established himself in eastern Afghanistan. At the beginning of the eleventh century, his son Mahmud began to move into India. He conquered the Punjab, Kashmir, and Gujarat, and roamed freely down the Indus and Ganges valleys. Lahore became the capital of the Ghaznavid Empire, which lasted into the twelfth century. It was later superseded by the Delhi Sultanate, a Muslim kingdom that covered much of northern India, reaching its peak in the middle of the fourteenth century. Muslim rule was at times extremely intolerant, and while Hinduisim suffered, Buddhism was practically destroyed.

In 1398, the Mongol conqueror Tamerlane (or Timur Lang, c. 1336–1405) invaded northern India. Although he did not stay long, he destroyed the power of the Delhi Sultanate and left them unable to defend themselves when Babur (d. 1530) established Mongol rule in northern India early in the sixteenth century. Under Akbar (d. 1605), Muslim rule extended over most of the subcontinent. Akbar enforced a policy notable for its religious tolerance, but under his grandson, Shah Jahan (d. 1658), Islam was established as the state religion. Shah Jahan's son, Aurangzeb, who ruled for almost a half century (1658–1707), was a fervent orthodox Muslim, remembered for his efforts to further establish Islam in place of other religions. He forced many conversions, and at one point executed the leader of the Sikh community, who had refused to convert. His empire survived him, but was in decline when the British arrived in the eighteenth century.

By the beginning of the colonial era, a spectrum of Islamic communities had arrived in India. The majority were

Sunnis of the HANAFITE or SHAFIITE schools. However, there was a significant Shiite presence rooted among displaced Persians. The Jamaat e Islami Hind, headquartered in Delhi, is the primary coordinating body for Indian Muslims.

Around 1190 C.E., Khwaja Muinuddin Chishti (c. 1138–1236) began a new phase of Islamic life. A Sufi mystic of note, he arrived in Ajmer, India, following his experience of a vision of the Prophet Muhammad. The vision ordered him, "Proceed to India and show the Path of Truth to the people there." On his way from Medina to India, he gathered followers and during the remaining year of his life established mystical Sufism in India. The CHISTINIYYA later divided into two main communities, which have now given rise to several international organizations, including the SUFI MOVEMENT and the SUFI ORDER INTERNATIONAL.

Following the fall of the Fatimid Empire in Egypt late in the twelfth century, the ISMAILI Muslims, already divided into several communities, spread through the Muslim world. Many found their way to India, where today the largest concentration of Ismailis exist. Of the several Ismaili groups, two stand out: the BOHRAS and those who acknowledge the authority of the Aga Khan and HIS HIGHNESS PRINCE AGA KHAN SHIA IMAMI ISMAILI COUNCIL.

The AHMADIYYA MOVEMENT IN ISLAM and the AHMADIYYA ANJUMAN ISHAAT ISLAM, LAHORE, heirs of the nineteenth-century Muslim revival movement begun by Mirza Ghulam Hazrat Ahmad (1835–1908), were founded in India (in what is now Pakistan) and have gone on to become important international movements, though thought of as heretical by the majority of Muslims.

During the twentieth century, especially in the years after independence, India became the scene of numerous movements that have pulled the Muslim community in different directions. The separation of Pakistan (and Bangladesh) from India led to the removal of many Muslims from what is today India and underlies the call of other Muslim communities, most notably in Kashmir, for the establishment of additional Muslim homelands. The separatist urge gave birth to one of the most important Muslim revivalist groups, the JAMAAT-E-ISLAM, whose founder, Abul Ala Mawdudi (1903–1979), has become one of the architects of contemporary ISLAMISM, which calls for the reestablishment of the *sharia* (Islamic law) and of true conservative Muslim rulers in Muslim lands. A Jamaat splinter group, the Jamiat-ul-Ulema-e-Pakistan, has identified itself with the World Islamic Front, organized around Osama bin Laden and AL QAEDA, which has been blamed for a number of terrorist acts internationally. On the other end of the Islamic spectrum, the Islam and Modern Age Society has attempted to offer directions for an Islamic future responding to science and contemporary culture.

Today, Islam forms the second largest religious community in India, with some 122,000,000 adherents (about 12 percent of the population).

Sikhism. Sikhism evolved as a separate religion from within the northern Indian Sant tradition of Hinduism, also referred to as the Nirguna Sampradaya. The Sant tradition developed in the context of Muslim and Hindu tensions brought about by Islamic invasions from Afghanistan and Turkey, resulting in Islamic political control of most of northern India from the early thirteenth century onwards. The best known of the Sant mystics are Kabir (1440–1518) and Nanak (1469–1538), whose teachings, especially Nanak's, became the original foundation for the development of Sikhism. (Nanak is regarded as the actual founder of Sikhism, but his perspective was substantially influenced by Kabir.) Kabir and Nanak, like other Sant poet-saints, preached a "religion of the heart," which synthesized Islamic radical monotheism with belief in reincarnation and karma derived from Hinduism.

The Sants and Sikhism have much in common with Vaishnava bhakti traditions (traditions of devotion to Vishnu), emphasizing hymns, mantras, poems, and other devotional foci as the basis for spiritual transcendence. These devotional traditions also tend to reject the spiritual rationale for the caste system. However, the Sants and Sikhism deviate from Vaishnava bhakti by accepting the characteristically Islamic emphasis upon God as without attributes and unapproachable through images. They thus reject as idolatrous and polytheistic the traditional Hindu personifications of God as Vishnu or Siva, as well as the concept of avatars such as Krishna or Rama. Because God cannot be known through specific images or conceptions of Him, they also reject religious exclusivity; they regard Hinduism and Islam, and other religions as well, as valid paths to enlightenment. In keeping with such religious universalism, their teachings also reject the efficacy of rituals that tend to separate religions from each other.

Although the Sants and Sikhs view God as without attributes and not exclusively identified with any specific rituals or imagery, they do see Him as residing in the human heart. He can be known, and union can ultimately be attained through purified emotion and ineffable intuition, which in turn can be achieved by devotional practices that help the seeker transcend attachments to external reality. Nanak's originality as the founder of Sikhism consisted not in the content of his thought relative to the other Sant mystics, but rather in his embodiment of the Sant synthesis in his own person and in the clarity and loveliness with which he expressed it.

He also emphasized the importance of ahimsa (nonviolence), possibly as a corrective to the violence that had previously plagued the relationship between Hinduism and Islam in northern India. Sikhism eventually became the dominant religious tradition of the Punjab, a fertile region of northern India, and about 90 percent of Indian Sikhs still live there.

A characteristic of the religious tradition begun by Nanak was the importance of the guru. In Hinduism a guru is regarded as a teacher who is capable of guiding seekers toward the goal of enlightenment. Nanak came to be regarded as the "first guru" of Sikhism and is usually referred to as Guru Nanak. After his death, he was followed by nine gurus in succession before Sikhism eventually abandoned its emphasis upon guidance by a living guru. After Nanak, the most important of the Sikh gurus were the fifth, Arjun, and the tenth and last guru, Govind Singh.

Arjun (1581–1606) compiled the Sikh sacred book known as the *Adi Granth*. It consisted of the collected writings of Nanak and the other Sikh gurus, as well as a few compositions by earlier figures in the Sant tradition such as Kabir, Namdev, and Ravidas. Most of these compositions were hymns used in religious instruction by the gurus. (A few were added later, but the compilation was definitively closed at the death of the tenth guru, Govind Singh.)

From the middle to the end of the sixteenth century the Mughal Empire under Emperor Akbar was relatively tolerant of non-Islamic religion. During this period the Sikhs began to constitute a unified religious community with some theocratic overtones. The beginning of the seventeenth century saw renewed Muslim religious intolerance, however, and Arjun was arrested as part of an attempt to force Sikhs to become Islamic. He died in captivity as a martyr to the Sikh faith. His martyrdom triggered the beginning of a century-long armed Sikh rebellion against Islamic control of the Punjab. It was during this period that Sikhism definitively became a separate religion.

Conflict with the Muslim authorities intensified during the period of the tenth guru, Govind Singh (1675–1708). In this context he made the decision to transform the Sikh religious community into a united religio-military order called the *Khalsa*. In this transformation Sikhism abandoned certain religious emphases that had been important in its founding. Reformed Sikhism abandoned a strict interpretation of the concept of ahimsa, or nonviolence. It also adopted divisive religious symbols like those against which Kabir and Nanak had protested. Ironically, in defending its own theology of peaceful religious universalism against religious intolerance, Sikhism was itself forced to adopt a less peaceful and less universalistic religious identity.

As badges of their allegiance to the *Khalsa*, Sikhs were required to adopt the surname Singh (lion). Males were also required to adopt a distinctive mode of dress, known as the five Ks: (1) *Kesh*, or uncut hair, a sign of saintliness; (2) *Kangh*, a comb for keeping the hair neat; (3) *Kach*, short pants for quick movement in battle; (4) *Kara*, a steel bracelet symbolizing sternness and restraint; (5) *Kirpan*, a sword of defense. Govind also required members of the *Khalsa* to undergo baptism by drinking and being sprinkled by honeyed water stirred by a sword. (This practice expressed the rejection of caste differentiation among the

Sikhs, because the willingness to share food was a traditional basis of caste identity in India.) These symbols helped to integrate Sikhism as a coherent social unit, and the Sikhs were able to overthrow Muslim rule and establish a Sikh theocracy in the Punjab by the end of the eighteenth century. Govind was the last of the Sikh gurus and after his death spiritual authority in the tradition was transferred to the Adi Granth, the sacred scripture.

Sikh theocratic control of the Punjab lasted only until the British consolidated their rule in India in the early nineteenth century. However, the Sikhs made their peace with the religiously tolerant British rule, maintaining their military emphasis and serving with distinction in British army units. After Indian independence in 1947, many Sikhs continued this tradition by serving in the Indian army.

Sikhs have been more economically successful than most other Indian religious communities, and many Sikhs have immigrated to Western countries, doing well there also. In recent years tensions with the Indian government have emerged, sometimes flaring into violence. The primary conflicts have centered on whether Sikhism should be given the perquisites of a separate religion or is to be treated as a sect within Hinduism. Consequently, some Sikhs desire political independence for the Punjab and have made this desire the aim of their political and even military protests.

Christianity. According to the older Christian communities in India, Christianity was introduced to the subcontinent by the apostle Thomas in 52 C.E. The first documentation of Christians in southern India, however, is not until the end of the second century, though even that date indicates an impressive spread of the faith from the Middle East. A bishop from Jerusalem arrived in India in 345. This early Christian community survives to the present as the several Mar Thoma churches, the MALANKARA ORTHODOX SYRIAN CHURCH and the MAR THOMA SYRIAN CHURCH OF MALABAR.

Portugal claimed India in 1498, and in 1541 the pope granted the ruler of Portugal the right to develop a mission in the region. A bishop took up residence at the Portuguese settlement of Goa in 1533, and the arrival of the Jesuit Francis Xavier (1506–1552) in 1542 set the stage for an aggressive Roman Catholic mission directed toward both Hindus and the Orthodox Christians of Malabar. During his six years in India, Xavier guided the other Jesuits sent from Europe, but also received some Indians into his Society of Jesus. He established a house of studies, and before leaving for Japan, in 1548, he sent these missionaries to the principal cities of India to continue the work. For a short while, the Orthodox realigned with Rome, but in 1653, the majority broke communion and reestablished an independent Orthodox church. Today the ROMAN CATHOLIC CHURCH is represented by both a Latin Rite community and two Eastern Rite churches, the SYRO-MALABAR CATHOLIC CHURCH and the SYRO-MALANKARA CATHOLIC CHURCH.

Many Protestants look to India as the first site of the modern world missionary movement that during the nineteenth century took the Protestant movement around the globe. In fact, as the Moravians were initiating missionary work in the Caribbean, the king of Denmark lent his support to a missionary effort in India with personnel drawn primarily from the University of Halle, the main center of Pietism within German Lutheranism. The first missionaries, Bartholomaeus Ziegenbalg (1682–1719) and Heinrich Plutschau (1677–1752), landed at Tranquebar in 1706. The mission thus initiated led directly to what is today the UNITED EVANGELICAL LUTHERAN CHURCH IN INDIA.

Protestant work was made possible by British meddling in Indian life. However, the instrument of that meddling, the British East India Company, was quite hostile to Christian missionaries operating in the territories under its control. It was not until the end of the second decade of the nineteenth century that the company allowed a large number of the different churches access. British interest in world missions arose in the 1790s, and both the Baptist Missionary Society and the LONDON MISSIONARY SOCIETY (LMS; Congregationalist) chose India as their primary target. William Carey (1761–1834) arrived in 1792, an event celebrated in British missionary history, and established his original station at Serampore, north of Calcutta. The LMS missionaries arrived in Calcutta in 1798 and later developed fields in Madras (1805) and Travancore (1818).

In the meantime, American Congregationalists organized the AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS in 1810 and two years later commissioned their first cadre of missionaries. They coordinated their effort with the LMS. Among the initial eight missionaries were Adoniram Judson (1788–1850), his wife Anne Hesselstine (d. 1826), and Luther Rice (1783–1836). The three were themselves converted to the Baptist position on adult baptism and upon reaching Serampore were rebaptized. Their actions became the occasion of the formation of the American Baptist Foreign Missionary Society, the first national organization of what is now the AMERICAN BAPTIST CHURCHES IN THE U.S.A.

The CHURCH OF ENGLAND had involved itself with support for the Danish-Halle Mission, but began a separate missionary effort through the CHURCH MISSIONARY SOCIETY (CMS) in 1813. The arrival of the CMS signaled the beginning of a greater period of openness to missionaries, and over the next decades, beginning with the British Methodists and American Presbyterians, the entire spectrum of Protestant groups, primarily from England, Scotland, and the United States, initiated new missionary enterprises. Starting in the south, these missions spread to all parts of India during the nineteenth century.

In the twentieth century, India saw notable attempts to merge what had become more than a hundred different Christian communities. These efforts had notable success,

leading to the formation of the CHURCH OF SOUTH INDIA (1947) and the CHURCH OF NORTH INDIA (1970), which brought together Anglicans, Presbyterians, Congregationalists, Brethren, British and Australian Methodists, and the Disciples of Christ. A number of the Lutheran groups formed the United Evangelical Church in India.

Christianity is the third largest religious community in India, with some 62,000,000 adherents (about 6 percent of the population). The largest Christian churches are the Roman Catholic Church, Church of South India, Malankara Syrian Orthodox Church, Church of North India, COUNCIL OF BAPTIST CHURCHES IN NORTH EAST INDIA, United Evangelical Lutheran Church in India, METHODIST CHURCH IN INDIA, NEW APOSTOLIC CHURCH, and the SAMAVESAM OF TELUGU BAPTIST CHURCHES; these churches ended the twentieth century with more than a million members each.

A Missionary Council organized in 1912 became the initial vehicle for the expression of Protestant and Orthodox ecumenism. A variety of similar organizations came and went over the next decades, reacting both to the size of India and the several changes in the country's borders. Today the primary instrument of Christian cooperation is the National Council of Churches in India, which is related to the WORLD COUNCIL OF CHURCHES. The more conservative churches belong to the Evangelical Fellowship of India, which is associated with the WORLD EVANGELICAL ALLIANCE.

Other Religious Groups. ZOROASTRIANISM, an ancient Persian faith, served as the state religion under various Persian rulers, most notably Cyrus the Great (559–530 B.C.E.). Its place in Persian society was completely disrupted by the conquests of Alexander the Great, whose successors suppressed the religion. Reestablished in the second century C.E., it was permanently displaced by the Muslims in the seventh century. The coming of Islam into Persia became the motivation for many Zoroastrian leaders, beginning in the eighth century, to migrate to a less hostile environment in India. In India the Zoroastrians developed a distinctive life reacting first to centuries of poverty and then emerging as rather prosperous traders during the colonial era. Today there are some 200,000 Zoroastrians in India.

There is a small but interesting Jewish community in India, the BENE ISRAEL, who reside in the Bombay area and have become a separate subcaste in Indian society. They are one of the major non-Semitic Jewish groups. Representatives of the BAHÁ'Í FAITH have established a large work through the last half of the twentieth century. Their membership doubled (from 700,000 to 1.4 million) between 1970 and 1990.

In the years since independence, numerous new religious movements have appeared in India, including indigenous forms of the older faiths and a few that drew impulses from a variety of groups (OSHO COMMUNE INTERNATIONAL, MEHER BABA). As early as 1858, new independent Christian churches had begun to appear that rejected missionary

control of the community. The Subba Rao Movement, with some 150,000 adherents, is possibly the largest of these independent churches. There are also a number of more isolated groups that continue to practice ethno-tribal religions that reach back into prehistory. Christian groups have had some of their most notable successes in recent decades working among these people. Missionary specialists have reduced their languages to writing and produced Bible translations for their use.

The Indian Sant tradition took on new life in the nineteenth century as new lineages of gurus emerged whose teachings centered upon the practice of surat shabd yoga (union of the soul with the divine sound). The new Sant Mat is generally traced to Shiv Dayal Singh (1818–1878), who had previously been associated with two Sant gurus, Tulsi Sahib in Hathras and Girdhari Das in Agra. Following his death in 1878, several disciples claimed his spiritual succession. Through the twentieth century, there have been a number of splinters, to the point that as the twenty-first century begins there are over one hundred different branches of the Sant Mat tradition worldwide, though most by far are located in northern India. The Sant Mat is regularly associated with the Sikh tradition, but differs from it in important ways, not the least being its emphasis on reverence toward the spiritual master.

The Indian constitution guarantees religious freedom for all religious groups, especially as they engage in purely religious affairs. The government operates on a principle of separation of religion and government affairs. It raises no money to support religion and does not allow religion to be included in the curriculum of state-supported schools. It is also a crime to promote enmity between groups based on religious prejudice.

Although the constitution thus provides a somewhat peaceful context for the operation of such a religiously diverse society, tensions have been manifest in recent decades due to attempts to align religious and political causes, especially in separatist movements (Sikhs in the Punjab and Muslims in Kashmir). Also, Hindu leaders, especially those associated with the VISHWA HINDU PARISHAD, a pan-Hindu association, and the Rashtriya Swayamsevak Sangh, a nationalist Hindu party dedicated to the legal establishment of Hindu values and cultural norms in India, have increasingly acted to stop Christian and Muslim attempts to convert Hindus, and India has become the scene of sporadic violence aimed at stopping any proselytizing activity.

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Indian Pentecostal Church of God

The Indian Pentecostal Church of God, also known as India Pentecostal Church of God (IPC), is the largest Pentecostal denomination in India. It now has 2,000 local congregations spread all over India, Australia, North America, and the Gulf countries and claims a membership of 700,000. Sixty of the congregations are in the United States among the Malayalam-speaking Asian Indians. In India, the majority of its members are in the states of Kerala, Andhra Pradesh, and Tamil Nadu, with the headquarters in the state of Kerala.

The Indian Pentecostal Church is one of the indigenous movements that emerged out of the revivals that took place in South India in the early part of the twentieth century. There were three significant revivals in the state of Kerala in the years 1873, 1895, and 1908, accompanied by manifestations of the outpouring of the Holy Spirit. Unlike the first two revivals, the third one was sustained by the arrival in 1909 of George Berg, fresh from the Pentecostal revival that was then occurring at Azusa Street in Los Angeles. Berg was not associated with any of the Pentecostal denominations then in their initial formative stages. Thus he led in the formation of various Pentecostal house churches long before the arrival of missionaries representing the various different Pentecostal groups. These house churches organized themselves to come together to worship once a month and later adopted the name South India Church of God in 1924.

In 1926 the South India Church of God and the South India Full Gospel Church, led by Pastor Robert F. Cook, an American Pentecostal missionary, merged to form the Malankara Pentecostal Church of God. However, in 1930 the South India Pentecostal Church of God, which was led by native peoples, came out of this union in order to assert their independence and autonomy. As the remaining denomination began to spread to different parts of India from the state of Kerala, in 1934 it assumed its present name, Indian Pentecostal Church of God.

The revivals that took place in Kerala affected churches that belonged to the Syrian Orthodox tradition, and a significant section of the IPC's membership is of a Syrian Orthodox background. Because of its origin, IPC, along with other Pentecostal churches of Syrian Orthodox background, developed an apologetic against Syrian Orthodox Church beliefs and practices in addition to classical Pente-

costal doctrines. A somewhat unique aspect of the Indian Pentecostal Church, this particular aspect of their theology was unnecessary and insignificant outside the state of Kerala, since the Syrian Orthodox in India is limited to this state.

Otherwise, the IPC shares broadly the doctrinal basis of CHURCH OF GOD (CLEVELAND, TENNESSEE) and the ASSEMBLIES OF GOD, and thus fits into the classical Pentecostal tradition.

The most remarkable distinctive feature of the denomination is its polity, which is characterized by independence and autonomy. A General Council elected by the members of the various regions is the highest legislative body. However, the General Council does not exercise any administrative powers. The State Councils or Regional Councils are composed of various ecclesiastical districts. Each of these districts or centers, as they are variously called, is presided over by a center pastor who is appointed by the State Presbytery. The control of the State Presbytery over the local congregation is minimal, limited to the appointment and transfer of pastors. Otherwise, the local congregations are autonomous, though a sense of corporate identity is maintained.

The IPC from its very beginning refused to be affiliated with any foreign mission organization at the cost of the independence and autonomy of the local congregations. The lack of foreign control and the freedom that ensues is considered to be the reason IPC has a better growth rate than other classical Pentecostal denominations in India.

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Indonesia

Indonesia is an archipelago of some 17,000 islands spanning three time zones in Southeast Asia, the home of some

210 million people, the fourth largest population in the world, divided into hundreds of ethnic groups. The overwhelming majority of Indonesians, like several other peoples in Southeast Asia, speak Malay or Austronesian languages. Most of the ancestors of the Indonesians of today came from the southern part of China. These ancestors followed a variety of indigenous religions, most of which held in common a belief that all objects, whether animate or inanimate, had their own life force, with some people, like the shamans and other tribal leaders, having more of this life force than others. Because they believed in life after death, they honored dead ancestors, and many of them were practitioners of ancestor worship.

The cultures of the early Indonesians, like the cultures today, were tremendously variegated. The Indonesian islands were home to hundreds of ethnic tribes, each with its own worldview and ways of coping with the demands of everyday living. But there were common threads in this variety: a concern for balance in all aspects of life; an emphasis on reciprocity in relationships; a belief in a permanent connection between life and death; the use of rituals to mark a person's passage from one stage of life to another, including the passage from life to death; and a high degree of tolerance for the beliefs of others.

These common threads formed a cultural legacy that served as hospitable ground for the coming of the great modern religions of the world. By the time these religions made their appearance in Indonesia, codes of behavior based on the Austronesian cultural legacy, worldview, and traditions had been formulated and become a way of life all over Indonesia. To this legacy the modern world religions as they settled in Indonesia formed a series of overlays. Traditional religions continue to be practiced throughout the archipelago, and in the multireligious context of modern Indonesia, new forms of the older religions have also appeared.

There is no historical certainty as to exactly when Hinduism and Buddhism came to Indonesia, but there is enough evidence to support the view that Hinduism was introduced to Indonesia during the first century or second century of the Common Era, and after Hinduism, Bud-



Status of religions in Indonesia, 2000-2050

Followers	2000		2025	2050
	total	% rate		
Muslims	116,105,000	54.7 1.50	145,247,000	149,134,000
Neoreligionists	46,235,000	21.8 1.19	53,000,000	57,000,000
Christians	27,804,000	13.1 1.72	43,000,000	61,000,000
Protestants	12,125,000	5.7 1.61	18,400,000	25,000,000
Independents	8,436,000	4.0 1.88	14,500,000	22,000,000
Roman Catholics	5,752,000	2.7 1.62	8,500,000	12,000,000
Hindus	7,259,000	3.4 2.27	10,300,000	15,000,000
Ethnoreligionists	5,334,000	2.5 0.26	5,000,000	4,000,000
Nonreligious	4,107,000	1.9 2.85	9,000,000	15,000,000
Chinese folk-religionists	3,039,000	1.4 2.61	5,000,000	7,000,000
Buddhists	1,938,000	0.9 1.74	2,450,000	2,850,000
Atheists	504,000	0.2 2.34	750,000	1,200,000
Baha'is	26,500	0.0 1.89	45,000	72,000
Jews	170	0.0 1.14	300	500
Total population	212,107,000	100.0 1.50	273,442,000	311,857,000

dhism soon followed. By the seventh century, there was already in South Sumatra the seat of a maritime empire that also served as a center of Buddhist learning, the Srivijaya. By the fourteenth century, a weakened Srivijaya was supplanted by a Hindu empire based on Java, the Majapahit. The decline of the Majapahit in the sixteenth century coincided with the coming of Islam in full force, particularly on the island of Java, after gaining an initial foothold on Sumatra and growing in strength there from as early as the seventh century. Muslims from various parts of the Islamic world contributed to the Islamization of the whole of Indonesia.

Meanwhile waves of Chinese migration into Indonesia brought about the formation of Chinese communities in Indonesia. Up to this day, these communities practice a mix of various religions, including Buddhism, Daoism, Islam, and Christianity.



A funeral procession in Sulawesi, Indonesia (TRIP)

As early as the seventh century, there were Christian communities in Sumatra, but it was only during the fifteenth century that missionaries of the Roman Catholic Church began to convert large parts of the population in eastern Indonesia. With the formation of the Dutch East India Company in the sixteenth century, Protestantism (in the form of the Reformed faith) began to gain a considerable number of adherents. Protestantism experienced significant growth in the nineteenth century with the arrival of numerous missionaries from European missionary societies, primarily of Lutheran and Reformed backgrounds. These efforts produced a number of independent churches related either to particular language groups or confined to one island. Through the last half of the twentieth century, the increase of Indonesian Protestants continued, as a spectrum of missionary movements from various countries in the West sent representatives to Indonesia.

Islam, however, has remained the dominant religion in Indonesia, and today Indonesia is the most populous Muslim country in the world. Some 87 percent of the 210 million Indonesians consider themselves Muslims, most

of the SHAFIITE SCHOOL OF ISLAM. This fact, however, has not prevented many Indonesians, particularly the Javanese, from practicing the traditions of *Kabatinan* and *Kejawen*, a form of mysticism that carries influences from the mysticism of Austronesian ancestor worship, Hinduism, Buddhism, and Sufi Islam. In any case, the average Indonesian, whatever may be his or her particular beliefs, is a deeply religious person.

It is a reflection of this deep religiosity of the Indonesians that at the height of the struggle for national sovereignty and independence, in 1945, the framers of the Indonesian constitution decided that the Indonesian Republic should be based on the principle of a belief in one God. This same principle is enshrined in the *Panca Sila*, the state philosophy on which the Indonesian Republic itself was founded. According to this principle, the government recognizes the dominant role that religion plays in the daily life of its citizens and the importance of religion in the maintenance of the unity of the nation. The government is therefore committed to supporting the development of the spiritual and religious life of all Indonesians.

The four other principles in the *Panca Sila* refer to Indonesia's linkage with all other nations on the basis of humanity; Indonesian nationalism; democracy through deliberation and consensus; and social justice. Indonesia is therefore striving to be both a democracy and a meritocracy in which all religions and beliefs are tolerated, but it is not a secular state. It has a religious foundation. But neither is it a theocracy. It calls itself a *Panca Sila* state and as such, Indonesia is unique.

Thus Indonesia recognizes five major world religions: Islam, Hinduism, Buddhism, and Christianity. Catholicism and Protestantism are recognized as separate religions within Christianity. Certain Chinese religious practices are officially grouped together under Buddhism. Some local religious traditions have come to be officially classified as forms of Hinduism.

To be able to fulfill its obligations in regard to the spiritual and religious development of the Indonesian people, the Indonesian government maintains a Department of Religion as an important part of its administrative machinery. Established in 1946, the Department of Religion has grown into the third biggest government department, after the Department of Education and Culture and the Department of the Interior. Among its major functions are the promotion of religious harmony and the management of conflict that may arise among Indonesia's many religious communities; the administration of marriage and divorce among Muslims; and the management of the Islamic pilgrimages.

In general, the department serves as a link between traditional and modern forms of religious life. It also supports cooperation with other countries in the field of higher education. It has sent hundreds of lecturers and students to educational institutions in the Middle East and in Western countries.

Thus the history of the Indonesian Republic has been one long pursuit of the ideal of harmony and cooperation among communities of different religions and ethnic origins. And for many years, Indonesians took pride in the success of that philosophy and policy, as communities of various faiths and ethnic origins worked closely together in the cause of development and in the spirit of friendship and goodwill.

Unfortunately, in the last half of the twentieth century Indonesia has been forced to deal with formidable problems that have threatened its national unity and the social cohesiveness of its people. Various developments have worked against Indonesia's endeavors to sustain unity and to achieve social justice, and the Asian financial and economic crisis, which broke out in mid-1997 and with whose aftermath Indonesia still struggles, exposed many weaknesses in Indonesia's economic, social, and political systems. Moreover, there are forces bent on frustrating the effort at reform by destabilizing the administration.

In at least one part of the country, in Maluku, violence and even bloodshed have broken out between members of

the Muslim and Christian communities—where before, for many decades, relations between the two communities had been characterized by a spirit of harmony and cooperation. Although the protagonists in this conflict are drawn from the ranks of the Muslims and Christians, it appears on close analysis not to be primarily a religious conflict. Data from the field suggest that this conflict derives from frustration in the local population over their economic situation, coupled with the effects of a disinformation campaign by provocateurs sowing religious discord. In response, the government has moved to bring the provocateurs to justice and to reestablish peace and order. It has also encouraged dialogue between communal leaders.

In spite of the many challenges that it is facing, the government of Indonesia continues its long pursued endeavor to modernize the spiritual and religious life of its citizens and to adhere to a policy of tolerance for all religions and beliefs. In 1999, it convened in Jakarta an international dialogue of the Abrahamic faiths—Judaism, Christianity, and Islam. (There is only one community of Jews residing in Indonesia, consisting of five families who form a worshipping community in Surabaya.) Operating in a dominantly Muslim country, it has promoted scholarships for Muslim students to pursue graduate studies in Christian universities outside the country. In addition, the president of Indonesia, himself a Muslim religious leader, has made known his interest in pursuing interfaith dialogue at both the national and international level.

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Indonesia, Buddhism in

When Indonesia became independent in 1950, almost nothing from the Buddhist cultures that had thrived in Sumatra, Java, Bali, and East Kalimantan between approximately the fourth and the sixteenth century C.E. had survived the Islamization of the archipelago. Today, only some stone inscriptions, Buddhist statues and seals, remnants of ancient temples, such as the eighth-century Central Javanese Borobudur, ancient Chinese reports, and a few survivals in some of the local traditions bear witness to the expansion of different Buddhist schools throughout the western part of maritime Southeast Asia.



Buddhist temple in Indonesia (Corel)

The first more comprehensive historical account of Buddhist influence in the archipelago was written by I-Ching, a Chinese Buddhist pilgrim who, in 671, embarked on a journey from Canton to India. In order to await favorable monsoon winds, he stopped over in Palembang, the center of an emerging Buddhist empire in Sumatra called Srivijaya. I-Ching recommended the local religious schools to Chinese students of Buddhism, after he himself had studied Sanskrit grammar in Srivijaya for six months. In 672, he departed to India, returning to Srivijaya on his way back to China. I-Ching observed that Mahayana had only recently been introduced to Sumatra, whereas the Mulasarvastivadanikaya, the Theravada canon in Sanskrit, had been followed for a long time. This tallies with the finds of Amaravati-style Buddha statues in Sumatra, West Kalimantan, and Java, pointing to the dissemination of early Buddhist schools, often classified as Theravada, since the second century. In the late seventh century, however, Mahayana schools of Buddhism began to acquire ideological dominance over the regional courts. Renowned Mahayana teachers from India traveled to Srivijaya, among them Vajrabodhi, the first teacher of the Yogacara school and abbot of Nalanda, as well as Atisa, the reformer of Buddhism in Tibet. The former visited Sumatra in 741, and the latter

studied for twelve years (1011–1023) under the local high priest, Dharmakirti.

Between 750 and 850, a Mahayana Buddhist dynasty also reigned in Central Java: the Sailendra, who erected the famous terraced temple-monument Borobudur. Their influence ended inexplicably in the mid-ninth century, while an older dynasty attached to the worship of Siva reemerged to rule the island. Nevertheless, Buddhism continued to coexist with Hinduism, both gradually blending into a distinctly Old-Javanese creed called Siva-Buddha religion. The last regime to follow it, the East Javanese empire of Majapahit, was eventually conquered by Muslim forces around 1530. By then, North India, the Malay Peninsula, and Sumatra had already undergone a thorough Islamization process, which had severed large-scale communication between Java and the Buddhist countries of South and Southeast Asia. Majapahitan culture survived in Bali, though, transforming into a distinctly Balinese blend of Buddhism, Saivism, and ancestor worship.

Buddhism was reintroduced to Indonesia in a totally different form in the first decades of the twentieth century. It was, in fact, the increasingly popular THEOSOPHICAL SOCIETY that sparked growing interest in Buddhism among Dutch colonials, Chinese immigrants, and native noblemen.

Offering the Dutch a more rational version of Asian spirituality, Chinese immigrants a way of reinvigorating their Chineseness, and subjugated Javanese as well as Balinese noblemen a medium through which to reconnect to their glorious ancient past, Buddhism was disseminated in a Theravada and a Chinese Mahayana guise. In 1934, the Sri Lankan monk Narada Mahathera visited Java, planting a Bodhi Tree at the recently restored Borobudur. It was actually a seedling from a Bodhi Tree in Sri Lanka, which had itself been grown from a seed of the original Bodhi Tree in Bodh Gaya. The latter had been brought to Sri Lanka in the late nineteenth century by the theosophist Ir. Meertens. Narada Mahathera's gift thus reflected one of the trajectories of Buddhist revival in modern Indonesia. As Theravada followers forged closer contacts with Buddhist monasteries in Sri Lanka, Burma, and Thailand, Chinese Mahayana priests were invited to some of the Indonesian-Chinese Buddhist communities. Still, there were no clear-cut boundaries between the two groups.

In 1953, an Indonesia-born Chinese, Tee Boan-An, a former theosophist and student of the Chinese Mahayana priest Chen Ping Lau He Sang, departed to Burma, where he was ordained as the first Theravada monk from Indonesia in 1954. Under his new name, Ashin Jinarakkhita, he returned to Indonesia the same year. In 1955, he formed the first Buddhist lay association, Persaudaraan Upasaka Upasika Indonesia (PUUI), in independent Indonesia, which he integrated two years later into the Indonesian Buddhist Association (Perhimpunan Buddhis Indonesia, Perbudi), comprising both the Theravada and Mahayana priesthood and their following. In order to acquire official recognition of Buddhism from the Indonesian Ministry of Religion, Jinarakkhita had from early on tried to adapt Indonesian Buddhism (*Buddhayana*) to universal monotheism (*Ketuhanan Yang Maha Esa*) as professed in the Indonesian constitution. By equating the primordial Buddha (*Adi-Buddha*) with God, however, he eventually provoked the split-up of the national Buddhist community. There were those who could not endorse even the faintest allusion to theism, and there were others who increasingly rejected the spiritual guidance of Buddhists specially approved of by the Indonesian government. This has applied in particular to the strict followers of Theravada as well as to NICHIREN SHÔSHÛ International, which became popular in Indonesia in the 1970s. Members of the Chinese-Indonesian community, on the other hand, preferred a kind of folk Buddhism that also incorporated Daoist and Confucian tenets and customs (Tridharma).

After the fall of the Sukarno government in May 1998, religious liberalization has encouraged a part of the Chinese-Indonesian community to drop out of Tridharma Buddhism and to fight for the recognition of Neo-Confucianism as a religion. This recognition was granted by former president Abdurrahman Wahid in 2000. Today,

Indonesia's 2–3 percent Buddhists are a heterogeneous minority supporting monotheistic Buddhayana, Theravada, various Mahayana traditions (Chinese, Tibetan, Japanese, reinvented Javanese), Tridharma, and Nichiren.

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Indonesia, Confucianism in

Chinese travelers were journeying in maritime Southeast Asia as early as the beginning of the Christian era. They acquired a dominant position as interlocal traders and merchants in the populous areas of the western part of what is now Indonesia, before the arrival of the Dutch at the end of the sixteenth century. The Dutch East India Company, formed in 1602, succeeded in ousting the Chinese from their dominant position in Southeast Asian commerce. By creating an apartheid society, consisting of "Europeans," "natives," and "alien Orientals," the Dutch also obstructed the blending of Chinese immigrants with the indigenous peoples. Furthermore, from 1900 onwards, colonial policy began to expressly favor the interests of the natives to the detriment of the Chinese, who were pictured as amoral and unscrupulous exploiters impeding the progress of the native race.

The Chinese community reacted by revitalizing its Chinese identity. In 1900 the Chinese Association (Tiong Hoa Hwee Koan, or THHK) was established in Batavia, with branches founded in all major cities of the Dutch East Indies. The THHK set out to promote Confucianism as the spiritual power of all Chinese, taking up efforts similar to those of the leader of the Confucian reform movement in China, K'ang Yu-wei (1858–1927), who had been trying to establish Neo-Confucianism as a national religion in the motherland. Countering the increasing inability of Chinese people in Indonesia to understand *guo-yu* (the national language, or Mandarin), the THHK established over 250 Chinese schools where pupils received lessons in both Confucianism and Mandarin, alongside a modern education. Already in 1906, the first Confucian shrine, Boen Bio, was built in Surabaya, in northeast Java. In 1918 the Confucian

Religion Council was founded in Surakarta, central Java, and in 1923 a congress was held at nearby Yogyakarta, during which the Center for the Confucian Religion Assembly (Khong Kauw Tjong Hwee) was established. The first book on Confucianism in the Malay language, *Bahasa Melayu Betawi*, had already been published in 1897. By 1936 a translation of four Confucian texts (the *Ta Hsueh* or Great Learning, *Chung Yung* or Doctrine of the Mean, *Lun Yu* or Analects, and *Mencius*) had followed. In addition, several weeklies in the Malay language were published to effectively promote Confucianism.

During the Indonesian struggle for independence, the Indonesian Chinese asserted their anticolonial attitude. In 1946 Sukarno (1901–1970), the leader of the Indonesian independence movement, granted Confucianism the status of “religion” (Agama Khonghucu). Ruling as Indonesia’s first president from 1945 on, Sukarno reconfirmed his decision in 1961. He thereby supported the claims of the Khong Kauw Tjong Hwee Indonesia—as it was now called—that the Confucianist concept of Heaven (*Thian*) is equivalent to Christian and Muslim monotheism, that Confucius was a prophet, and that the Confucian ethic is “religious law” to be observed by all Confucianists. Consequently, the *Su Si*, a compilation of the above-mentioned four classical texts, was instituted as a “holy book,” and Confucius’s birthday (August 27) and the day of his death (February 18) were made official holidays for his followers.

Affirming the necessity to assimilate, the Khong Kauw Tjong Hwee Indonesia dropped its Chinese name in 1964 and took the Indonesian designation *Gabungan Perhimpunan Agama Khonghucu Seluruh Indonesia* (Federation of Associations of the Confucian Religion in the whole of Indonesia). At the same time, the Youth Association of the Confucian Religion (*Gabungan Pemuda Agama Khonghucu*) was established, paralleling the youth organizations of all the other recognized religious communities in Indonesia.

When General Suharto (b. 1921) emerged as the most powerful man in Indonesia after quelling an abortive coup in 1965 and eventually deposing Sukarno as president, he was at first also prepared to accept Confucianism as an officially recognized religion. Pursuing a rigorous purge of ATHEISM and Communism, his regime made religious affiliation obligatory for every citizen. Hence, Confucianism needed to adapt to the rigid standards of the Ministry of Religion to counter the increasingly voiced accusation that it was nothing but an alien philosophy of ethics and not a universal religion.

In 1967 the Supreme Council for Confucian Religion in Indonesia (*Majelis Tinggi Agama Khonghucu Indonesia*, MATAKIN) was established. Regional branches were also formed, the so-called Councils for Confucian Religion in Indonesia (*Majelis Khonghucu Indonesia*, MAKIN). More than one hundred places of worship (*lithang*) were built. Following the model of the Christian churches, a Confucian

clergy was formed that includes *haksu* (high priests), *bunsu* (Confucian teachers), and *kausing* (missionaries). Alongside the youth organization, a Women’s Association (*Wanita Agama Khonghucu Indonesia*) was founded. Confucian rites were celebrated with deep religiosity. Chinese New Year (Imlek) has become the best-known festivity of the Confucian yearly cycle. There are also monthly services, Sunday services, funerals, and weddings, at which altar boys and girls assist the officiating priest and a choir sings Confucian hymns.

Yet, all these measures could not abate the growing doubts about the religious status of Confucianism. In 1969, one year after his official appointment as president, Suharto interdicted all public manifestations of Chinese culture, demanding “full assimilation.” Consequently, Confucian weddings were not acknowledged anymore. Children resulting from such unions were denied birth certificates and thus normal civic rights. Confucianism and Mandarin could no longer be taught at public schools. From 1977 onward, Confucianists were forced to have their children educated in one of the recognized religions. Nevertheless, private practice of Confucianism was not forbidden, and the MATAKIN was still allowed to exist under the supervision of the Directorate General for the Guidance of the Hindu and Buddhist Communities (*Direktorat Jenderal Bimbingan Masyarakat Agama Hindu dan Budha*). Nonetheless, many ethnic Chinese chose to convert to Buddhism and even to Christianity and Islam, while secretly continuing to perform Confucian rites, including Imlek.

As a result, official Confucian membership numbers became obscure. In 1974 the MATAKIN counted 3 million followers, while the official census registered only 99,920 people (0.8 percent of the total Indonesian population). In order to counter anti-Chinese policies, the Indonesian Chinese Eternal Cultural Foundation (*Yayasan Lestari Kebudayaan Tionghoa Indonesia*) was formed. One of its major goals was to achieve the official recognition of Confucianism as a religion and of Imlek as a national holiday. Although this effort gained significant support from representatives of other denominations, anti-Chinese sentiments continued to smolder among the Muslim majority, impeding official recognition of Agama Khonghucu. In the wake of the Asian economic crisis and the ensuing demise of the Suharto regime, Indonesian Chinese were blamed for the destitute Indonesian economy and suffered severe pogroms. Their situation improved notably when Abdurrahman Wahid (b. 1940) was elected president in October 1999. Wahid instantly lifted the ban on the public celebration of Chinese festivities, making Imlek an optional state holiday and eventually recognizing Agama Khonghucu as one of the religions adhered to by the Indonesian people. This helped to restore a sense of pride and recognition among the Indonesian Chinese, who today are estimated at 16 to 17 million

people (7–8 percent of the total Indonesian population). Confucianists are numbered at around 1 million people.

However, the performance of the classical Confucian rites has become a thing of the past, since most of them require the participation of large, extended families. Most of the Indonesian Chinese today have small, nuclear families consisting of four to five people. Moreover, modernization has led people to concentrate more on the future than on their filial duty toward their ancestors. Just like Christmas in the West, Imlek has become, above all, a good opportunity for social gatherings as well as commercial pursuit.

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Indonesia, Hinduism in

During the period when Bali was coming under Dutch control between 1846 and 1908, the island was recognized as the last Hindu enclave by European orientalist and soon became famous as such in the international jet set. The Balinese on their part, however, had not hitherto considered themselves as Hindus. Instead, the elite of traditional Balinese caste society, that is, the *satria* and *wesia* kings (*raja*) as well as the *brahmana* priests (*pedanda*), had seen themselves as descendants of the last Hindu-Javanese kingdom of Majapahit, which had fallen to Muslim forces around 1530. The Majapahitan culture and religion itself had been a blending of elements of different Buddhist schools, VAISHNAVISM, SAIVISM, and autochthonous traditions involving ancestor worship.

Ancient Indian culture had influenced the western part of the archipelago since approximately the second century C.E. Among the earliest archaeological finds pointing to the dissemination of various strands of classical Hinduism in West Kalimantan as well as West and East Java from at least the fifth century onwards were the names of kings inscribed in stone, along with statues of Siva, Vishnu, and Brahma as well as those of their respective vehicles and family. The construction of the various Shaivite temples

(*candi*) in Central Java from the late eighth century onwards culminated in the famous Candi Prambanan that was built in the mid-ninth century. Here, we also encounter the earliest proof of the dissemination of the Ramayana in the archipelago: a detailed relief recounting the story of Rama and Sita according to the Valmiki version. From the tenth century until the fall of Majapahit, a rich literature in the Old Javanese language developed in East Java, recreating both the Ramayana and Mahabharata in the local vernacular as well as addressing topics of other Indian works in an idiosyncratic manner. The Indian epics had a great impact on aesthetic development at the Hindu-Javanese courts, whereas the study of the Indian philosophical systems, Mimamsa, Samkhya, and Yoga, as well as the texts and practices of the Saiva Siddhanta, were the domain of the Shaivite priesthood. At the royal rituals, geared to reaffirm and reinforce the sacrality of local kings and their realms, the latter practiced side by side with Vaishnava and Buddhist clerics.

The practice of deifying dead local rulers continued to thrive in Bali, the heir of Hindu-Javanese culture after the downfall of Majapahit at the beginning of the sixteenth century. The three upper castes (*triwangsa*), tracing their descent back to noblemen and priests from Majapahit, actually sponsored a plethora of local rituals that revolved around commemorating their Javanese ancestors (*bhatara*). The Sudra majority were obliged to join in the veneration of the progenitors of their patrons and rulers. These rituals—in fact all traditional rituals—were ultimately designed to reestablish or maintain the correspondence between the visible world (*sakala*) and the universal principles of the cosmic order that had emanated from Siva and were believed to be hidden in the invisible world (*niskala*). Successful performance of the rituals (*yadnya*) would activate the life-giving aspects (*kerta*) of the transcendent yet immanent cosmic principles, and important agents in this process were the ancestors of the noble families.

Although the various categories of Balinese priests practiced yoga and meditation (*semadi*), the majority of Balinese were thus immersed in a ritual system that largely consisted of details resembling other so-called animistic traditions in the archipelago. As soon as Bali was integrated into the Dutch East Indies, both Christian and Muslim missionaries were referring to this majority when claiming that the Balinese were not really Hindu but rather "animistic heathens" strongly in need of "religion." At the same time, the sociopolitical innovations introduced by the Dutch colonial administration began to threaten traditional beliefs and lifestyles. In order to protect their religion against destructive outside influence, while also proposing to abolish customs that were not in accordance with the new times, several religious reform organizations were formed between 1917 and 1942 (the beginning of the Japanese occupation). Influenced by Eu-

ropean orientalists, who confirmed the link between Balinese culture and ancient Indian religion, as well as the THEOSOPHICAL SOCIETY (ADYAR), who considered the Hindu-Javanese and Balinese nobility as descendants of the “Aryan race,” these reform organizations looked to India for orientation. The more progressive ones embraced key issues of Indian reformed Hinduism, as seen in such groups as the BRAHMO SAMAJ, professed by Rabindranath Tagore (1861–1941), who visited both Java and Bali in 1927. The more conservative ones, however, had stronger leanings toward (Balinese) orthodoxy, and endorsed the (local) caste system.

After World War II and the ensuing independence of the unitary Indonesian nation-state, the Balinese experienced unexpected discrimination against their religion on the part of the Muslim-dominated Indonesian Ministry of Religion. In order to comply with the Indonesian constitution, which made belief in universal monotheism mandatory for every citizen, and to avoid forced conversion to either Islam or Christianity, the Balinese again resorted to Indian reformed Hinduism to reformulate the tenets of their belief. In 1961, the monotheistic Hindu Dharma was officially recognized by the Indonesian Government. When adherence to a recognized religion became a matter of survival during the purge of communism in late 1965, members of other ethnic groups in Java, South Sulawesi, North Sumatra, and Central Kalimantan with no inclination to convert to Islam or Christianity began to embrace Hinduism as an umbrella under which to continue their various local traditions. Although it is true that Indonesian Hinduism has been lenient toward the practice of local customs, the increasing influence of more discriminate Indian sects and movements, especially since the beginning of the 1990s, has widened the rift between the various factions within the Indonesian Hindu community. Today, the approximately 6 million Indonesian Hindus (i.e., 2.9 percent of the total population) are not only divided along ethnic lines, but also on the basis of different attitudes toward issues such as vegetarianism, hegemony of priests trained in Indian philosophy rather than local concepts and practices, ritualism rather than greater emphasis on spiritual practices like prayer and meditation, and caste privileges.

Martin Ramstedt

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Ramstedt, Martin, ed. *Hinduism in Modern Indonesia: Hindu Dharma Indonesia between Local, National, and Global Interests*. Richmond, Surrey, UK: Curzon, 2002.

Indonesian Christian Church (HKI)

The Indonesian Christian Church (Huria Kristen Indonesia, HKI) originated as a split in the RHENISH MISSION work (now the PROTESTANT CHRISTIAN BATAK CHURCH) on Sumatra. Some of the Indonesian leaders were seeking the ordination of Batak ministers and the elevation of more Batak people into other leadership positions. All of the ordained ministers were German, and they controlled the affairs of the church. Those who left were in northern Sumatra and spoke the Toba Batak language. The strength of the church remains in rural areas of Sumatra, but the church has spread as its members have moved around the country in the latter part of the twentieth century.

The new church adopted the organization of the parent body, with a synod headed by a president as the highest legislative body. Most pastors receive their training with the Theological Faculty at Nonnensen University. The church operates among some of the poorer people of Sumatra, and has a rather limited institutional program. It has managed to develop a set of primary and secondary schools. It has also nurtured a project to bring clean drinking water to some of the more remote villages.

The ministerium of the church have worked on the problem, so crucial to Indonesian Christian life, of the relationship of Christian precept to *Adat*, the rules and customs that have traditionally been passed down through the culture.

In the 1970s, with assistance from the Evangelical Lutheran Church in America and in cooperation with the Simalungun Protestant Christian Church, the HKI developed an innovative program for educating the church’s large group of teacher-preachers who did not have the opportunity for seminary training. The program dealt with many immediate situations these leaders encountered but also included instructions in traditional theological topics. Integral to the program was the willingness of some older pastors to become mentors to the younger workers.

At the end of the 1980s, the church reported 330,000 members. It is a member of the LUTHERAN WORLD FEDERATION and the WORLD COUNCIL OF CHURCHES.

Address:

Indonesian Christian Church
Jalan Melanchton Siregar No. 111
Pematangsiantar 21128 North Sumatra
Indonesia

Source:

Bachmann, E. Theodore, and Mercia Brenne Bachmann. *Lutheran Churches in the World: A Handbook*. Minneapolis, MN: Augsburg Press, 1989.

Indonesian Gospel Tabernacle Church (GKII)

The Indonesian Gospel Tabernacle Church (Gereja Kemah Injil Indonesia, GKII) originated with a decision by the Christian and Missionary Alliance (CMA) to launch missionary work in the Netherlands Indies (now Indonesia). The decision was implemented by Robert A. Jaffray (1873–1945), who had worked in China for the previous thirty years. In 1927 he and Leland Wang founded the Chinese Foreign Mission Union and began work among Chinese migrants in several Indonesian urban areas. They also responded to an opening among the Mahakam people on Kalimantan and soon had a church of more than 2,000 members. Jaffray settled in Makassar, which became the early center of the work. In 1930 he opened a publishing house and two years later a Bible school.

One by one, the CMA selected areas neglected by both the Dutch Reformed missionaries and the German missionaries (primarily from the RHENISH MISSION), and opened work in East Kalimantan, Lombok (1929), Bali (1931), southern Sumatra (1933), and West Kalimantan (1935). Additional missions appeared over the next seven years. The greatest response came in East Kalimantan and Irian (opened in 1939). A second Bible school was opened in East Kalimantan in 1938. The use of Bible school graduates allowed the mission to spread rapidly and prepared it for independence. The mission also pioneered the use of an airplane to overcome the problems of travel through jungle terrain.

As the mission spread, it also encountered people who had moved around the islands. Upon their conversion many of them returned to their homes and began churches in regions where there was an already existing Reformed church. Reformed church leaders rose to oppose the CMA. It was condemned for its relative lack of theological education and its introduction of American methods of missionary work. Working with the government, the Reformed church had the CMA expelled from several locations, including Bali. However, the mission had already become a large organization and by 1941 had 139 mission stations and had placed more than a hundred Indonesian workers into the field.

The loss of the relatively small number of missionaries (20) during the war did not affect the CMA work as badly as that of the Reformed churches; however, the pain was real. Four American missionaries and ten Indonesian workers were killed. Jaffray was one of two missionaries who died while interned. The Japanese forced the CMA church to join the regional councils of churches that it imposed upon the Protestant community (following a pattern already in place in Japan).

After the war, an expansive program to take the church to all of Indonesia had spectacular results. In 1951, the work

was organized into three regional churches. Five years later these churches were given independence, and the missionaries became subordinate to the new church authorities. A new relationship between the now independent churches and the parent body was negotiated. In 1965, the three churches entered into a fellowship, Kemah Injil Gereja Masehi Indonesia. This fellowship grew to include three additional independent churches that matured from the CMA missionary efforts. In 1983 the fellowship was transformed into the new united Indonesian Gospel Tabernacle Church.

One sign of the growth of the new church during the 1970s and 1980s was the founding of additional Bible schools and the maturing of the original Bible school into the Jaffray Bible College (1958) and the Sekolah Tinggi Theologia Jaffray (1966). In 1990 the church reported 323,000 members. The church is a member of the Evangelical Fellowship of Asia, through which it is related to the WORLD EVANGELICAL ALLIANCE, and the ALLIANCE WORLD FELLOWSHIP.

Source:

Bauswein, Jean-Jacques, and Lukas Vischer, eds. *The Reformed Family Worldwide: A Survey of Reformed Churches, Theological Schools, and International Organizations*. Grand Rapids, MI: William B. Eerdmans, 1999.

Initiatives for Change/ Moral Re-Armament

Initiatives for Change is the name adopted in 2001 for the spiritual movement begun in the 1920s as the First Century Christian Fellowship, which has been known in recent decades as Moral Re-Armament (MRA). The movement was founded by Lutheran minister Dr. Frank Buchman (1878–1961). Buchman had had an intense personal spiritual awakening in 1908. In the years after World War I he began to share his experience of release from resentment and other negative emotions with college students at Oxford and Cambridge in England, and as his following grew, it was informally named the Oxford Movement.

Buchman suggested that God could become real to anyone who believed, the lack of experience of God being caused by moral laxness. A turnaround began with self-examination in the light of moral standards—purity, unselfishness, and love. He offered a means of realizing a change through the confession of one's failings to another and listening for God's guidance in the quiet moments of life, as one listens to one's thoughts. He organized a series of what were termed house parties to share—that is, to confess and listen.

Buchman was deeply concerned as Europe rearmed in preparation for World War II. He proposed that the next great world movement would be (should be) a program for moral and spiritual rearmament. The Oxford group

launched a program for Moral Re-Armament in 1938. After the war, the group purchased a hotel at Caux, in Switzerland, to focus its program for postwar healing and reconciliation. They brought together people from both sides in the war and placed them in intimate space for personal and social reflection. Leaders likened their work to an ideological Marshall Plan. They did breakthrough work by including both Germans and Japanese in their programs, and in 1986 MRA was given credit by Japanese Prime Minister Nakasone for contributing to the re-creation of Japan in the postwar years. The leadership of MRA developed their program around two major imperatives: They envisioned a world in which the national leaders were themselves governed by God, and they advocated the beginning of each day with quiet time to listen for God's guidance.

While MRA was developing their international program, another program that had originated from the Oxford group developed as an independent sister organization. A man simply known as Bill to the large audience who had heard of him, who had experienced the changes Buchman advocated, developed his understanding of Buchman's approach into a twelve-step program to assist alcoholics to stop drinking. Alcoholics Anonymous spread across the United States and then internationally. In the 1960s it began to spin off a set of twelve-step programs to deal with a variety of addictions, from narcotic drugs to gambling.

In the years since Buchman's death, MRA has been led by an informal leadership at the global level. It operates through a number of national affiliates, each incorporated in its own country. There is a large international conference center in Caux, Switzerland, which also serves as the international headquarters, and a similar center in Mumbai, India. Smaller centers are located in the United Kingdom, Australia, Brazil, and Zimbabwe.

The organization, now Initiatives for Change, supports an expansive Internet site at the address given below. Both the British and American organizations also have an Internet presence. Initiatives for Change oversees a variety of programs that embody its concerns as they affect different arenas of human activity. It is not a membership organization, but some tens of thousands of people in eighty countries are estimated to be part of its active network. There are national organizations in thirty-seven countries.

Address:

Initiatives for Change
Rue du panorama
1824 Caux
Switzerland
<http://www.caux.ch/>

Sources:

Belden, K. D. *Reflections on Moral Re-Armament*. London: Grosvenor, 1983.

Buchman, Frank N. *Remaking the World*. London: Blandford Press, 1961.

Lean, Garth. *On the Tail of a Comet: The Life of Frank Buchman*. Colorado Springs, CO: Helmes and Howard, 1989.

Insight Meditation Society

The Insight Meditation Society (IMS) was founded in 1975, on the eighty-acre site of a former Catholic seminary and boys' school just north of Barre, Massachusetts, as a non-profit organization for the intensive practice of insight meditation (or *vipassana*), a system largely developed by the Burmese monk Mahasi Sayadaw (1904–1982). Part of what some individuals refer to as a twentieth-century modernization movement in Theravada, vipassana is an intensive form of meditation aimed primarily at a lay-oriented audience and designed to promote the attainment of the first of the four traditional levels of sainthood.

The site was purchased collectively by Joseph Goldstein, Jack Kornfield, Sharon Salzberg, and Jacqueline Schwartz, each of whom had studied with Asian vipassana teachers. Goldstein (b. 1944) studied with Mahasi Sayadaw and his students Anagarika Munindra and U Pandita; Salzberg (b. 1952) studied with S. N. Goenka, Mahasi Sayadaw, Munindra, and U Pandita; Kornfield (b. 1945) studied with Achaan Cha, and Mahasi Sayadaw. Each returned to the United States to begin teaching various retreats, and although these initial retreats were what Gil Fronsdal calls "a hybrid of Asian forms," their collective style was eventually geared for a Western audience of convert Buddhists, and thus virtually stripped of the religious trappings of Theravada, such as rituals, chanting, and the like. Jack Kornfield moved to California in 1981, eventually founding Spirit Rock Meditation Center in western Marin County.

There are several categories of teacher at IMS, as the center is called. These include senior Dharma teachers, associate Dharma teachers, and visiting teachers. In addition, there is always a "resident teacher" at the center. IMS sponsors various retreats for beginning and experienced meditators, consisting of daily meditation and nightly Dharma talks, interspersed with individual and group interviews with the teachers. The retreats are profoundly rigorous in nature, generally beginning as early as 5 A.M. and maintaining a routine of alternating periods of silent sitting and walking meditation, culminating around 10 P.M. Participants live in austere single quarters, segregated by gender, and all meals are vegetarian. In addition to the group retreats, experienced meditators may engage in self-retreats, work retreats, and long-term practice retreats. In the quarter century since its founding IMS has grown, and in 1997 it offered approximately two dozen retreats, ranging from two-day weekend retreats to one eighty-four-day retreat.

Although Asian vipassana teachers focus on the attainment of freedom, negatively defined as the freedom from

certain characteristics such as greed, hatred, and delusion (the traditional “three poisons” of Buddhism) and positively defined as the attainment of *nibbana* (nirvana), Western teachers like those at IMS stress the positive aspects of freedom, such as stress reduction, a happy life, and compassionate living. Although many traditional Theravada practices, such as merit-making and taking monastic vows, are not emphasized, four concomitant practices of vipassana are stressed: mindfulness (Pali, *sati*), loving-kindness (*metta*), ethics (*sila*), and generosity (*dana*).

Like many American Buddhist communities, IMS has developed an academic component in order to help its practitioners to combine practice and study in a mutually reinforcing environment. To that end, the Barre Center for Buddhist Studies (BCBS) was founded in 1989 on ninety acres of wooded land, a half mile from IMS. The center’s executive director is Andrew Olendzki, and the director is Mu Soeng, a former Zen monk. In addition to Spirit Rock Meditation Center, mentioned above, the Cambridge Insight Meditation Center near Boston, the Vipassana Foundation of Maui, and Gaia House in the United Kingdom are associated with IMS.

Although IMS generally maintains a low profile, it has also been a leader in developing practices based on compassion and ethics for members and teachers alike. It has even developed an “Insight Meditation Teacher’s Code of Ethics,” which has enabled IMS to remain remarkably free of the scandals that have been documented in other American Buddhist communities. Moreover, its success can be measured by the fact that in the decade between 1987 and 1997, centers based on Theravada meditation techniques grew from 72 to more than 150.

The Insight Meditation Society is headquartered in Barre. The associated periodical, *Inquiring Mind*, the national journal of the vipassana meditation movement, is published from P.O. Box 9999, North Berkeley Station, Berkeley, CA 94709. *Insight Magazine Online* may be accessed at <http://www.dharma.org/insight.htm>.

Address:

Insight Meditation Society
1230 Pleasant St.
Barre, MA 01005
<http://www.dharma.org/ims.htm>

Charles S. Prebish

Sources:

- Fronsdal, Gil. “Insight Meditation in the United States: Life, Liberty and the Pursuit of Happiness.” In *The Faces of Buddhism in America*, edited by Charles S. Prebish and Kenneth K. Tanaka. Berkeley: University of California Press, 1998.
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Seager, Richard Hughes. *Buddhism in America*. New York: Columbia University Press, 1999.

Integral Yoga International

Integral Yoga refers both to the synchronization of the several forms of yoga teachings and to a specific group founded by Sri Swami Satchidananda in 1966. Sri Swami Sivananda Saraswatiji Maharaj (1887–1963), a renowned Hindu teacher and revered holy man of the twentieth century, is credited with first using the concept *integral yoga*. Integral yoga basically means a practice that synthesizes the major yoga traditions—*hatha*, *raja*, *bhakti*, *jnana*, and *karma*. Sivananda also added a sixth, *japa yoga*, a practice based in the repetition of a mantra.

Sri Swami Satchidananda was one of several Sivananda disciples who carried his teachings beyond the traditional boundaries of Hinduism in India. Other disciples of Sivananda used the concept *integral yoga*, but it is Satchidananda who is credited both with popularizing the concept and developing a synthesis of yoga teachings.

Satchidananda was born in 1914 in a small village of South India. After studying agriculture and science, he worked at several commercial and technical positions. Dissatisfied with these endeavors, he determined at age twenty-eight to pursue a spiritual quest. He isolated himself and explored yoga through texts; later Satchidananda sat at the feet of several of India’s great religious teachers.

In 1947 Satchidananda’s spiritual quest led him to Swami Sivananda. He was initiated as a *sannyasin* (or monk) in 1949 and, because of his mastery of the various forms of yoga, was given the title *Yogiraj*, meaning master of yoga. Satchidananda’s affiliation with Sivananda and the latter’s DIVINE LIFE SOCIETY extended over almost two decades. In addition to extensive lectures throughout India, Satchidananda taught yoga and established centers in Sri Lanka (then known as Ceylon), Honk Kong, Japan, Malaysia, Singapore, and the Philippines.

A two-day trip to New York in 1966 was extended to five months and eventually led to the establishment of the United States as Satchidananda’s base for worldwide operations.

In October 1966, the first Integral Yoga Institute was founded in New York City. In 1972 Yogaville-West, a community for those who practiced Integral Yoga, was created in Seigler Springs, California. A year later Yogaville-East was founded in northeast Connecticut and served as the American headquarters for Integral Yoga for almost ten years.

Swamiji, as Satchidananda is known to his disciples, has also been instrumental in advocating and sponsoring ecumenical, or interfaith, programs. For over fifty years he has initiated and participated in many interfaith gatherings around the world. The goal of Integral Yoga, writes Swami Satchidananda, “is to realize the spiritual unity behind all

the diversities in the entire creation and to live harmoniously as members of one universal family.” Through the years he has helped popularize the teaching that “Truth is One, Paths are Many.”

Through a gift from folksinger Carole King, Integral Yoga International acquired 600 acres of woodlands in Buckingham County, Virginia, in late 1979, which became the movement’s world headquarters. Here, on the banks of the James River, Sri Satchidananda constructed the Light of Truth Universal Shrine (LOTUS), a shrine to all the world’s religions. Dedicated in July 1986, the LOTUS shrine is intended as a place where all faith traditions can come to worship and pray and find the One Spirit that unites all.

The Satchidananda Ashram-Yogaville is both a monastic order and teaching center. In 2001 approximately eighty persons lived on the property, and an additional two hundred affiliates reside near the ashram. More than fifty instructional programs and retreats were conducted in 2001, most lasting for a duration of one to two weeks. Integral Yoga International has four institutes in the United States and one each in Canada and India. IYI maintains thirty-seven centers in twenty-eight countries; almost half are in the United States. It also maintains a set of Internet sites, including Web pages for the Satchidananda Ashram-Yogaville (<http://yogaville.org/>), Integral Yoga Institute (<http://www.integralyogaofnewyork.org>), and the Integral Yoga Teachers Association (<http://www.iyta.org>). More than four hundred persons in twenty-three countries are certified to offer instruction in Integral Yoga.

Address:

Integral Yoga International
Route 1 Box 1720
Buckingham, VA 23921

Sarah Meadows and Jeffrey K. Hadden

Sources:

- Bordow, Sita, et al. *Sri Swami Satchidananda: Apostle of Peace*. Yogaville, VA: Integral Yoga Publications, 1986.
- Mendelkorn, Phillip, ed. *To Know Your Self: The Essential Teachings of Swami Satchidananda*. Garden City, NY: Anchor Books, 1978.
- Satchidananda, Sri Swami. *The Yoga Sutras of Patanjali*. Yogaville, VA: Integral Yoga Publications, 1978.
- Weiner, Sita. *Swami Satchidananda*. New York, NY: Bantam Books, 1972.

International Association for Religious Freedom

The oldest interfaith organization operating on the international scene, the International Association for Religious Freedom was founded in Boston, Massachusetts, by liberal religious leaders in 1900. That year people from various

countries had gathered to attend the seventy-fifth anniversary gathering of the American Unitarian Association. In the United States that year was Protap Chundar Mozoomdar (1840–1905), a spiritual teacher from India and representative of the BRAHMO SAMAJ, with which the Unitarians had developed a close relationship. The president of the Unitarians, Samuel A. Elliott, also played a prominent role in the founding of the new association.

Founded as the International Council of Unitarian and Other Religious Liberals, but soon changed to International Council of Religious Liberals, the association met annually until World War I prevented its gatherings. After the war it continued to meet, but seemed to have lost its purpose. However, in the post–World War II climate of urgency, it was reorganized as the International Association for Liberal Christianity and Religious Freedom. Its headquarters were established in the United States but soon moved to Germany. As religious liberty was the motivating force, it soon adopted the name by which it is currently known. It has subsequently attracted an interfaith coalition of leaders from around the world, though in the West it retains a primary contact with Unitarians. The North American chapter still gathers with the annual meeting of the UNITARIAN UNIVERSALIST ASSOCIATION’s general assembly.

The International Association sponsors a Triennial World Congress and periodic regional conferences in North America, Europe, and Asia. It deals with particular issues, among the many issues in religious freedom at any moment, as they are brought before it.

Address:

International Association for Religious Freedom
2 Market St.
Oxford OX1 3FF
United Kingdom
<http://www.religiousfreedom.org>

Sources:

- Bowie, W. Copeland. *Liberal Religious Thought at the Beginning of the Twentieth Century: Addresses and Papers at the International Council of Unitarian and Other Religious Thinkers and Workers, Held at London, May 1901*. London: Philip Green, 1901.
- Miller, Russell E. *The Larger Hope: The Second Century of the Universalist Church in America, 1870–1970*. Boston, MA: Unitarian Universalist Association, 1985.

International Association of Reformed and Presbyterian Churches

The International Association of Reformed and Presbyterian Churches was founded in 1962 by delegates attending the meeting of the International Council of Christian Churches (ICCC) meeting in Amsterdam, the Netherlands. The ICCC represents the most conservative wing of Protestantism, usually referred to as fundamentalist. It is

militantly opposed to the most liberal wing of the Protestant community, as represented by the WORLD COUNCIL OF CHURCHES (WCC) and the WORLD ALLIANCE OF REFORMED CHURCHES (WARC). The inspiration for the formation of the International Association was the trip of the moderator of the CHURCH OF SCOTLAND (a prominent member of both the WCC and WARC) to the Vatican.

The ICCC and the International Association both strongly affirm the infallibility and inerrancy of the Bible and demand the separation of Christians from all apostasy and heresy (which they believe have permeated the more liberal churches). Rev. Carl McIntire (b. 1906), who spearheaded the formation of the ICCC and also a Presbyterian, also took the lead in forming the International Association. Dr. A. B. Dodd of Taiwan and Dr. J. C. Maris of the Netherlands were the first moderator and secretary, respectively.

The churches of the ICCC from the Reformed Presbyterian tradition constituted the first members of the Association. The International Association has its headquarters at the same location in Collingswood, New Jersey, as the headquarters of the ICCC in America and the Bible Presbyterian Church founded by Carl McIntire.

Address:

International Association of Reformed and Presbyterian Churches
P.O. Box 190
Hadden Ave. and Cuthbert Blvd.
Collingswood, NJ 08108

Source:

Harden, Margaret C., comp. *A Brief History of the Bible Presbyterian Church and Its Agencies*. Privately published, 1968.

International Church of the Foursquare Gospel

The International Church of the Foursquare Gospel was founded by Aimee Semple McPherson (1890–1944), one of a small group of prominent female Christian ministers in the United States in the first half of the twentieth century. McPherson was born in Canada. Her mother had been a member of the Salvation Army, a Holiness church, but as a teenager Aimee experienced the baptism of the Holy Spirit as evidenced by speaking in tongues. A short time later she married Robert Semple. In 1910 they moved to China as missionaries. He became a victim of the climate, and Aimee returned to the United States with her baby daughter, also named Aimee. Aimee subsequently married Harold S. McPherson and the pair toured the country as independent Pentecostal evangelists, though their marriage finally ended in divorce.

Following World War I, McPherson emerged as a popular evangelist in spite of derision because of her gender, winning an audience through her oratorical abilities. In 1918 she settled in Los Angeles and led in the construction of



Aimee Semple McPherson (This Is That. Los Angeles: Echo Park Evangelistic Assoc., 1923)

Angelus Temple. At the same time she opened an evangelistic and training institute to educate leadership for what was quickly to become the Pentecostal denomination. By 1921 there were already thirty-two congregations, and McPherson formed the Echo Park Evangelistic Association. The International Church of the Foursquare Gospel was formed four years later. Work was concentrated along the West Coast but soon spread to Canada.

McPherson developed a unique presentation of the Pentecostal message, which she called the foursquare gospel (a variation of the four-fold gospel of Benjamin Albert Simpson [1843–1919], founder of the CHRISTIAN AND MISSIONARY ALLIANCE). The name Church of the Foursquare Gospel derived from the church's emphasis on the four-fold role of Jesus Christ, as Savior, Baptizer with the Holy Spirit, Healer, and Coming King. Otherwise the church is theologically at one with other trinitarian Pentecostals.

The Church of the Foursquare Gospel moved easily into the global missionary thrust that been inherent in the Pentecostal movement ever since the 1906 revival in Los Angeles that founded it. Through the last half of the twentieth century, the great majority of the membership was found outside of the United States. As the twenty-first century begins, the church reports 3,331,561 members in 26,139 churches and meeting places in 107 countries. Less than 10 percent of the membership (240,000) is now in the United States.

The headquarters of the International Church of the Foursquare Gospel is in Los Angeles. It is a member of the Pentecostal/Charismatic Churches of North America and participates in the PENTECOSTAL WORLD FELLOWSHIP. The church is led by its president: After her death in 1944, Aimee McPherson was succeeded as president by her son Rolf McPherson (b. 1913), who led the church until 1988. He was followed by John R. Holland, who held the office from 1988 to 1997 and was succeeded by Paul C. Risser. The highest legislative authority in the church is the delegated general convention.

Address:

International Church of the Foursquare Gospel
1910 W. Sunset Blvd., Ste. 300
Los Angeles, CA 90026
<http://www.foursquare.org/>

Sources:

- Blumhofer, Edith L. *Aimee Semple McPherson: Everybody's Sister*. Grand Rapids, MI: William B. Eerdmans, 1993.
- Duffield, Guy P., and Nathaniel M. Van Cleve. *Foundations of Pentecostal Theology*. Los Angeles: L.I.F.E. Bible College, 1983.
- Epstein, Daniel Mark. *Sister Aimee: The Life of Aimee Semple McPherson*. New York: Harcourt Brace Jovanovich, 1993.
- Hadden, Jeffrey K., and Charles E. Swann. *Prime Time Preachers: The Rising Power of Televangelism*. Reading, MA: Addison-Wesley, 1981.
- McPherson, Aimee Semple. *This Is That*. New York: Garland Publishing, 1985.

International Churches of Christ

The International Churches of Christ (ICC) began as a renewal movement within the CHURCHES OF CHRIST (NON-INSTRUMENTAL), a conservative American Free Church body. The Churches of Christ shared a Protestant/Free Church theological tradition but adopted an ultra-congregational organization that placed all authority in the local congregation and rejected any effort to create denominational structures that served all of the congregations. Many leaders in the Churches of Christ identified it with the true church and suggested that only people who were baptized after understanding the nature of baptism for the remission of sins were truly baptized. They generally demanded re-

baptism of any person joining with them who had been baptized in another denomination.

In the 1960s, what was called the discipling movement spread through American Evangelical churches. The movement had as its goal the changing of nominal churchgoers into active Christian disciples. The movement took its name from the assignment of a new Christian to an older, more mature Christian who became the younger person's mentor in the faith. The mentoring relationship meant regular contact above and beyond contacts at congregational gatherings. There was an expectation that the disciple would accept the guidance of the mentor. During the height of the discipling movement, it was widely criticized for the often invasive and controlling guidance imposed upon young Christians.

The discipling movement entered the Churches of Christ through the Crossroads Church of Christ in Gainesville, Florida (adjacent to the University of Florida). Using the discipling program in its campus ministry at the University of Florida, it experienced spectacular success. It also became quite controversial. Eventually the Crossroads congregation withdrew their support for the program.

Among the people influenced by the Crossroads congregation during the heyday of the discipling movement was Kip McKean (b. 1954). He went on to become the pastor of a small congregation of the Churches of Christ in Lexington (suburban Boston), Massachusetts. In 1979, he challenged the members of the congregation to make a new commitment to restore the Christianity of the Bible. Starting with only thirty members, he asked them to commit their lives totally to Christ and, most importantly, to hold that as a standard for all of the people they converted to Christ. The Churches of Christ, they believed, consisted totally of disciples.

Integral to the program was discipling. Every person in the church assumed a discipling relationship with an older member and discipled one or more newer members. McKean also wrote a set of Bible lessons called the First Principles, which the church members were to master and use in teaching those whom they were discipling. It was assumed that disciples would spend part of their time each week engaged in evangelistic activity, and that they would spend time each week discussing their progress in the Christian life and any personal issues of importance with their mentor.

The church grew, moved into Boston proper, and took the name Boston Church of Christ. It grew spectacularly through the 1980s. In 1981, McKean announced a plan for the evangelization of the world in the next generation. He would send a small group of disciples to key urban centers. As they gathered disciples, they would in turn send teams out until all the world's capital cities had congregations. The movement would then go to the smaller cities until all the world was covered. The first congregations were seeded

by the Boston Congregation in Chicago and London. New York, Toronto, Johannesburg, Paris, and Stockholm followed. Eventually the church reached out to Asia—Tokyo, Manila, Singapore, Bangkok. It has continued to expand.

The implementation of the plan involved a dramatic change from the more traditional organizational structure of the Churches of Christ. Instead of the congregational autonomy so prized within the Churches of Christ, the movement that was growing from the Boston Church had a strong centralized organizational structure put in place to carry out the discipling program and the plan for world evangelism. As the movement spread, World Sector leaders were appointed and given responsibility for evangelizing their part of the globe. In 1990, McKean moved to Los Angeles, and the movement has been centered there ever since. As criticism of the movement by the Churches of Christ mounted, the movement formally defined itself as no longer a part of the Churches of Christ and took the name International Churches of Christ.

In 1994, McKean, his wife, and all of the World Sector leaders and their wives signed an “Evangelism Proclamation” declaring their intent to plant a church in every nation with a city of at least 100,000 people by the year 2000. At that time they had started 146 churches in 53 nations. As of July 2000, the ICC reported 393 churches worldwide.

The International Churches of Christ have distinguished themselves from their parent body on several issues above and beyond the church organization. The ICC believes that it is the movement of God in this generation, and thus has a unique role in evangelizing the world. It is this belief that underlies the strong commitment that is so characteristic of members. It has introduced instrumental music, in a limited manner, to the church and has given an unprecedented role to women in the leadership (though it has not admitted them to the ordained ministry).

The church has organized HOPE Worldwide, a volunteer program that conducts numerous social service projects around the world. It also now has special consultative status with the Economic and Social Council of the United Nations.

Although the church has pursued its program of growth and expansion, a number of former members who had bad experiences in the church and subsequently dropped away from the church and its discipling program have complained about the church. Some have suggested that the disciplined life demanded of members is inherently manipulative and destructive of personal freedom and choice. Some have denounced it as a cult. In the face of criticisms the ICC has modified but not discarded the discipling program and provided more formal guidance for those serving as mentors. Criticism of the church peaked in the early 1990s, when those who opposed the church for the changes it had introduced in the original ideas and organization of the Churches of Christ joined forces with those who saw it as

engaged in brainwashing. With the demise of the brainwashing theory, criticism has significantly decreased.

Address:

International Churches of Christ
3530 Wilshire Blvd., Ste. 1750
Los Angeles, CA 90010
<http://www.icoc.org>
<http://www.kingdomnewsnet.org>

Sources:

The Disciple's Handbook. Los Angeles: Discipleship Publications International, 1977.
Ferguson, Gordon. *Prepared to Answer*. Los Angeles: Discipleship Publications International, 1995.
Nelson, Robert. *Understanding the Crossroads Controversy*. Fort Worth, TX: Star Bible Publications, 1981.

International Coalition for Religious Freedom

The International Coalition for Religious Freedom is one of several interfaith organizations inspired by and receiving the majority of its support from the UNIFICATION MOVEMENT, headed by Korean minister Sun Myung Moon. In spite of its significant relationship to a single group, the coalition strives to be completely nonsectarian in its program and work. It is based on a commitment to religious freedom for all and a belief that every religious entity has a right to freedom of religious belief and expression as conscience leads, a right that is balanced by the requirements of generally acceptable laws against criminal behavior.

The coalition, founded in 1997, builds on and supersedes the work of the Coalition for Religious Freedom founded in 1983. Its first major activity was the holding of a set of conferences in 1998 under the general theme, “Religious Freedom and the New Millennium.” Sessions were held in Washington, D.C., Tokyo, Berlin, and São Paulo. Each session brought together religious leaders, scholars, and human rights activists to discuss the main points of religious suppression in the world and to highlight the issues faced in the creation of a more religiously free society.

The coalition in its short history has focused upon some peculiar problems faced by the Unification Movement, including the deprogrammings against its adherents in Japan and the denial of entry to Rev. Moon in some European countries, but has been broadly attentive to problems of other minority religious bodies as well.

Address:

International Coalition for Religious Freedom
7777 Leesburg Pike, Suite 309N
Falls Church, VA 22043
<http://www.religiousfreedom.com>

Source:

Religious Freedom and the New Millennium. Falls Church, VA: International Coalition for Religious Freedom, 2000.

International Conference of Reformed Churches

The International Conference of Reformed Churches (ICRC) was founded in 1982 as an ecumenical fellowship of conservative Reformed churches. The original gathering included representatives of nine Reformed and Presbyterian denominations who assembled at Groningen, Netherlands, at the invitation of the Reformed Churches (Liberated). The Reformed Churches (Liberated) was formed during World War II in the midst of a controversy within the Netherlands Reformed Church. As theological debate took place on a variety of issues around the grace of God, the church's synod issued several doctrinal statements. The issuance of the new doctrinal statements aroused a secondary issue when a protest was generated over the new statements, which were binding on the teaching elders in the church.

Leading the protest was Professor K. Schilder (1890–1952), who argued that pressing new theological positions on the church was not the way to end the controversy. He was excluded from the church's ministry and with his supporters, including a number of congregations, he led in the formation of the Reformed Churches (Liberated). The church grew into a substantial denomination with more than 100,000 members. It was conservative in orientation and soon developed a close relationship with the Christian Reformed Churches in the Netherlands.

Those who formed the ICRC felt that there was an attack within the large Reformed world on both the authority of the Bible and the Reformed creeds that had been promulgated in the sixteenth century. The ICRC adopted the Bible, the "Three Forms of Unity" (Belgic Confession, Heidelberg Catechism, Canons of Dort), and the Westminster documents (Westminster Confession, Larger and Shorter Catechisms) as the basis of their fellowship. Member churches are expected to be loyal to the confessional standards of the Reformed tradition.

The first assembly of the ICRC was held in Edinburgh in 1985 and hosted by the Free Church of Scotland. Subsequent meetings were held in Langley, British Columbia, Canada (1989), Zwolle, Netherlands, and Seoul, Korea. Prominent members of the Conference included the ORTHODOX PRESBYTERIAN CHURCH, Canadian Reformed Churches, and the Presbyterian Church of Korea (KoShin). In 1995, the Christian Reformed Churches in the Netherlands, formerly associated with the INTERNATIONAL COUNCIL OF CHRISTIAN CHURCHES and the REFORMED ECUMENICAL COUNCIL, joined the ICRC.

The ICRC promotes cooperation in missions and the presentation of a united front on the Reformed faith and related issues by its member churches. More than twenty Reformed Churches worldwide are now members of the Conference.

Address:

International Conference of Reformed Churches
13904 26th St.
Edmonton, Alberta T5E 3C1
Canada
<http://ourworld.compuserve.com/homepages/rcjanssen/icrc.htm>

Source:

Bauswein, Jean-Jacques, and Lukas Vischer, eds. *The Reformed Family Worldwide: A Survey of Reformed Churches, Theological Schools, and International Organizations*. Grand Rapids, MI: William B. Eerdmans, 1999.

International Congregational Fellowship

The International Congregational Fellowship arose to meet the need for greater expression among those Christian churches that believed that the congregational form of church life was the best form in the contemporary democratic world. Much of that thrust was lost in the merger of the General Council of Congregational-Christian Churches into the UNITED CHURCH OF CHRIST (1957), the merger of the International Congregational Council into the WORLD ALLIANCE OF REFORMED CHURCHES (1966), and the merger of the Congregational Church in England and Wales into the UNITED REFORMED CHURCH (1972). In the meantime, churches that stayed out of the mergers that created the United Church of Christ and the United Reformed Church formed the National Association of Congregational Christian Churches and the Congregational Federation of England.

The continuing congregational churches made common cause in 1975, largely prompted by David Watson in England and John Alexander in the United States. People from six countries met to form the International Congregational Fellowship. They announced the first conference for 1977, at which time they signed a document called "The Chishurst Thanksgiving," affirming their allegiance to the Congregational Way.

The fellowship has organized as a gathering of individuals concerned with the promotion of the congregational form of church life rather than an association or council of denominations. Most congregational churches are already members of either the WORLD COUNCIL OF CHURCHES or the World Alliance of Reformed Churches or both. The fellowship's primary program is its quadrennial conference to advocate for congregationalism.

Aside from the contacts given below, regional secretaries also now exist for Central Europe, Africa, Central and

South America, and the Pacific and Australia. The fellowship stays in touch with Congregationalists in more than fifty countries. The first issue of the *International Congregationalist Journal* appeared in 2001. The fellowship presence on the Internet is provided by both British and American Congregationalists.

Addresses:

International Congregational Fellowship
c/o Rev. Graham Adams
Congregational Centre
4 Castle Gate
Nottingham NG1 7AS
United Kingdom
<http://www.congregationalist.org.uk>

c/o Richard Kurrasch
1314 Northwood Blvd.
Royal Oak, MI 48073
<http://congregationlist.org>

Source:

Bauswein, Jean-Jacques, and Lukas Vischer, eds. *The Reformed Family Worldwide: A Survey of Reformed Churches, Theological Schools, and International Organizations*. Grand Rapids, MI: William B. Eerdmans, 1999.

International Council of Christian Churches

The International Council of Christian Churches (ICCC) was founded in 1948 at the instigation of the American Council of Christian Churches (ACCC). The ACCC had in turn resulted from a split within the Protestant fundamentalist movement in the 1940s. Fundamentalism arose in American Protestantism as a protest against what was seen as a departure from essential Christian beliefs by liberal Protestants in the early decades of the twentieth century. The battle between fundamentalists and modernists (as the liberals were called) came to a head in the 1930s, when many fundamentalists left the major Protestant denominations in the United States. Other fundamentalists remained within the larger denominations as conservative voices.

In the late 1930s, some fundamentalist leaders demanded that a complete separation from the liberal denominations should occur, and that ties should be broken with conservative leaders who remained in these older groups. Those conservative leaders who were willing to keep fellowship with conservatives within the older churches became known as Evangelicals and later organized the National Association of Evangelicals.

Those demanding complete separation found a leader in Dr. Carl McIntire (1906–2002), a Presbyterian minister and founder of the Bible Presbyterian Church. He led in the for-

mation of American Council of Christian Churches in opposition to the Federal Council of Churches (now the National Council of Churches of Christ in the U.S.A.). The ACCC also opposed the WORLD COUNCIL OF CHURCHES (WCC), whose organization gained momentum in the years immediately after World War II. As the organizational conference of the WCC was announced for Amsterdam in 1984, McIntire called together his associates from around the world to gather in Amsterdam just a few days prior to the initial assembly of the WCC. In succeeding years, the much smaller ICCC often held its meeting to coincide with the WCC meeting.

The ICCC is a fundamentalist Protestant body that affirms the infallibility and inerrancy of the Bible and the need for a complete separation from heresy and apostasy, especially as these are embodied in the World Council of Churches or the WORLD EVANGELICAL ALLIANCE or any of their affiliates. The ICCC faced a severe crisis in 1970 when the thirty years of leadership by McIntire was challenged. In 1969 the ACCC removed McIntire from his role as the leader of the organization. The ICCC chose to affirm McIntire, and the ICCC and the ACCC dropped their relationship. McIntire moved to create a new American affiliate of the ICCC, now known as the ICCC in America.

At its meeting in Amsterdam in 1998, the ICCC reported seven hundred denominations from over one hundred countries represented in its membership.

Address:

International Council of Christian Churches
756 Haddon Ave.
Collingswood, NJ 08108

Source:

Harden, Margaret C., comp. *A Brief History of the Bible Presbyterian Church and Its Agencies*. Privately published, 1968.

International Council of Christians and Jews

The International Council of Christians and Jews (ICCJ) is an association of national organizations from more than thirty countries dedicated to the dialogue between Christians and Jews at all levels and increasingly the wider encounter between Jews, Christians, and Muslims. The ICCJ was founded in 1946 as awareness of the extent of the Holocaust spread across Europe and North America. W. W. (Bill) Simpson, the leader of the British Council of Christians and Jews, was named the first executive secretary.

At the original gathering of the Council, at Seelisberg, Switzerland, in 1947, a ten-point statement was issued that called Christians, among other things, to avoid distorting Judaism with the object of extolling Christianity; identifying Jews as the enemies of Jesus; associating Jews with the

killing of Jesus; and promoting the notion that the Jewish people are reprobate, accursed, or reserved for a destiny of suffering. The work of the ICCJ contributed to the changing views of the ROMAN CATHOLIC CHURCH toward the Jewish community that were proclaimed during the Second Vatican Council and a host of statements renouncing anti-Semitism and anti-Jewish theological perspectives and biblical interpretations by major Protestant bodies. As a result, most Protestant bodies, especially those associated with the WORLD COUNCIL OF CHURCHES, withdrew support from efforts to convert Jews to Christianity.

Among the oldest affiliated member organizations was the National Council of Christians and Jews (now the National Conference for Community and Justice), which had been founded in the United States in 1927. A pioneer in Jewish-Christian dialogue, in the post-World War II context it expanded its role to include a broad program of activities aimed at ending religious, racial, and other forms of bigotry.

Knowledge of the Holocaust provided fuel for the Jewish-Christian dialogue through the 1970s, and the continued tension in the Middle East has spurred the broadening of dialogue to include Muslims. Beginning in Europe, the dialogue has spread worldwide into most countries with a significant Jewish presence, from Argentina to Australia and New Zealand.

The ICCJ has its headquarters at the Martin Buber House, the home of the Jewish mystic and theologian prior to his having to leave Germany due to the rise of Nazism. The ICCJ has made a special effort to bring women and youth into the work of dialogue and sponsors the Abrahamic Faith Council to focus its efforts with Muslim dialogue. It maintains an extensive Internet site dealing with Jewish-Christian relations at <http://www.jcrelations.net>.

Address:

International Council of Christians and Jews
Martin Buber House
Werlestrasse 2
Postfach 1129
64628 Heppenheim
Germany
<http://www.iccj.org>

Source:

Stöhr, Martin. "Fifty years after Seelisberg—an uncompleted international task." Posted at <http://www.jcrelations.net/article1/fifty.htm>. Accessed on September 30, 2001.

International Council of Community Churches

Community churches first appeared late in the nineteenth century in the United States as one response to the increas-

ing religious pluralism, especially the many sects into which Protestantism had split. Nonsectarian community churches were an alternative to the establishment of multiple congregations of denominationally affiliated congregations. Such congregations were logical in smaller communities that could not support the array of denominational institutions. Then, in the early twentieth century, in response to the ecumenical movement, a variety of united congregations (formed by the merger of congregations of different denominational affiliations) also appeared on the scene. In the 1920s, the initial attempts to network such nondenominational congregations began.

Rev. Orvis F. Jordan of the Park Ridge Community Church in Illinois became the center of one such network, the Community Church Workers, founded in 1923. The organization lasted into the 1930s. Community Church Workers operated primarily among churches serving the Anglo community, and a similar structure emerged that served African American churches, the National Council of the People's Church of Christ and Community Centers of the United States and Elsewhere.

Through the 1930s, various approaches to the Federal Council of Churches were made, but the council failed to act on petitions to recognize the community church ideal. Then after World War II, a new attempt at organization led in 1946 to the formation of the National Council of Community Churches. This group merged with the predominantly African American council in 1950 to create the International Council of Community Churches. This council underwent several name changes due to the loss of the several foreign congregations, but in 1983, following the affiliation of congregations in Canada and Nigeria, the original name was again adopted.

By the very nature of its stance as nonsectarian, the council has proposed no doctrinal statement, but member ministers and churches generally operate out of a liberal Protestant, ecumenically minded stance. The council describes itself as committed to Christian unity and working "toward a fellowship as comprehensive as the spirit and teachings of Christ and as inclusive as the love of God."

The council is organized as a loose association of autonomous congregations, with the different council offices primarily facilitating communication between congregations. The officers also represent the congregations in various official capacities with the government and the larger religious world. At the end of the 1990s, the council joined the WORLD COUNCIL OF CHURCHES.

In 1995, the council reported 217 member churches with a combined membership of 250,000. Approximately 1,000 additional congregations are affiliated with the council and participate in various levels of its fellowship. Approximately 5 percent of the congregations have a dual membership in a denomination.

Address:

International Council of Community Churches
7808 College Dr., No. 25E
Palos Heights, IL 60463
<http://www.akcache.com/community/iccc-nat.html>

Sources:

Shotwell, J. Ralph. *Unity without Uniformity*. Homewood, IL: Community Church Press, 1984.
Smith, J. Philip. *Faith and Fellowship in the Community Church Movement: A Theological Perspective*. Homewood, IL: Community Church Press, 1986.

International Council of Unitarians and Universalists

The International Council of Unitarians and Universalists (ICUU) is a relatively new organization, but members believe that Unitarian and Universalist teachings go back to the first Christians. Some spoke of Jesus as a “son of God by adoption” (the gospel of Mark has no birth story), and saw only the Father as God, denying the Trinity. Others said that if God is Love, all will be saved. During the Reformation both teachings resurfaced after years of oppression. In 1531, a Spanish theologian and physician, usually known by his Latin name, Michael Servetus (1511–1553), wrote *De Trinitatis erroribus* (On the Errors of the Trinity). Arrested during a visit to Geneva, he was burned at the stake on October 27, 1553, with the blessings of Reformed leader and theologian John Calvin. Unitarian Churches developed in Poland under the leadership of an Italian theologian, usually known by his Latin name, Laelius Socinus (1525–1562), and in Transylvania under the leadership of a Hungarian cleric and theologian, usually known as Francis David (1510–1579). The Polish church was crushed for centuries, but there is now a Unitarian congregation in Warsaw. In Romania and Hungary there are 100,000 Unitarians in over 150 congregations. Bela Bartok, the composer, was a member of the Second Unitarian Church, Budapest.

Unitarians and Universalists were common in many dissenting chapels in Britain. Many fled to North America, including Rev. Joseph Priestley (1733–1834; discoverer of oxygen), who established the first Unitarian Church in Philadelphia. Five United States presidents were Unitarian, including John Adams, Thomas Jefferson, and William Howard Taft. Well-known Universalists include Clara Barton, who founded the American Red Cross, and P. T. Barnum, of circus fame. UUs, as they are often called, have made major contributions to science with several Nobel Prize winners such as Linus Pauling and George Wald; they are, however, especially notable for their contributions to literature. American writers Louisa May Alcott, Nathaniel Hawthorne, Henry Wadsworth Longfellow, Herman Melville, Ralph Waldo Emerson, and Kurt Vonnegut were

UUs, as were British authors Elizabeth Gaskell and Charles Dickens.

Throughout the twentieth century, contacts among Unitarians and Universalists around the world were facilitated by the INTERNATIONAL ASSOCIATION FOR RELIGIOUS FREEDOM (IARE, founded in 1900). Then in 1961, the merger of the Unitarians and Universalists of North America encouraged a new level of contact and cooperation. Following a number of discussions, in March 1995 the International Council of Unitarians and Universalists was established to nourish UU Communities around the world. The founding meetings were held in Essex, Massachusetts. Rev. David Usher was elected president. Although there is no creed, a brief affirmation was adopted: “We affirm our belief in religious community based upon liberty of conscience and of individual thought in matters of faith, the inherent worth and dignity of every person, justice and compassion in human relations, responsible stewardship of earth’s living system, and our commitment to democratic principles.”

The seven-member ICUU Executive Committee meets twice a year. About fifty UUs from around the world come as delegates to ICUU council meetings in the spring of odd-numbered years. At the 1999 ICUU council meeting in Hungary, there were delegates from over twenty countries, including the Philippines, India, South Africa, Australia, Argentina, Russia, Poland, Britain, Denmark, Germany, Spain, and Finland. There are 215,000 UUs in North America, 100,000 in Hungary and Romania, 10,000 in India, 6,000 in Great Britain, 2,000 in Germany, and about 10,000 scattered in small congregations from Nigeria to Japan.

Hundreds of UUs have suffered prison and death for their faith. It was only in 1813 that English law accepted Unitarians. In the Czech Republic, before World War II, Dr. Norbert Capek was minister to the largest Unitarian congregation in the world in Prague, with 3,500 members. Capek wrote beautiful hymns, some of which are translated in modern hymnbooks. But with the Nazi occupation Capek died in a gas chamber. Dozens of other Unitarians were taken to the concentration camps. After almost fifty years of oppression under the Communists, the Czech congregations are reviving, with the aid of visiting ministers supplied in cooperation with the ICUU.

The ICUU Executive Committee for 2000–2001 consists of Rev. Jill McAllister, president, United States; Gevene Hertz, vice president, Denmark; Richard Boeke, secretary, United Kingdom; John Slattery, treasurer, Canada; Wolfgang Jantz, at-large, Germany; Rev. Cliff Reed, at-large, United Kingdom; and Dr. Elek Rezi, at-large, Romania. The *ICUU Newsletter* and information on member groups may be obtained from Rev. Polly Guild, 4 Kendall Common, Weston, MA 02493. The ICUU conducts ongoing training programs, which are held each year in Europe and Asia. The European Group of the ICUU arranges pilgrimages each

year to special places associated with Unitarian history in countries such as Romania and Wales.

Address:

International Council of Unitarians and Universalists
Essex Hall
1–6 Essex St.
London WC2R 3 HY
United Kingdom
<http://www.unitarian.org.uk>
<http://www.uua.org>

Richard Boeke

Sources:

- Chryssides, George. *The Elements of Unitarianism*. Dorset, UK: Element Books, 1998.
- Gellerd, Judit, ed. “*In Storm, Even Trees Lean on Each Other*” (*UU Sermons on Transylvania*). Chico, CA: Center for Free Religion, 1993.
- Henry, Richard. *Norbert Fabian Capek*. Boston: Skinner House Books, 1999.
- Williams, George H. *The Radical Reformation*. Philadelphia: Westminster Press, 1962.

International Evangelical Church

The International Evangelical Church and Missionary Association (IEC) is a fellowship of Pentecostal churches that was formed in 1964 primarily to provide a legal cover for the Italian missionary activity of independent Pentecostal missionary John McTernan. The IEC expanded to the United States in the early 1980s to include the ministry of John Levin Meares (b. 1920), founder of Evangel Temple in Washington, D.C. The nephew of a former general overseer of the CHURCH OF GOD (CLEVELAND, TENNESSEE), Meares became a minister as a young man and served several Church of God congregations in Tennessee.

In 1955 Meares decided to resign his pastorship in Memphis in order to assist independent evangelist Jack Coe in a series of revival meetings in Washington, D.C. Meares decided to stay in Washington to build a Church of God congregation there, which he called the Washington Revival Center. He also started a radio show called *Miracle Time*. Although Meares was White, the major response to his ministry was from African Americans. The Church of God (Cleveland, Tennessee) was a White-controlled denomination with very intolerant attitudes about race at the time. In May 1956, Meares was disfellowshipped by the Church of God for starting an unlicensed ministry. He continued as an independent minister, and in 1957 his congregation settled in an abandoned theater, which was named the National Evangelistic Center.

John McTernan became associated with Meares soon after the latter arrived in Washington. The International

Evangelical Church (IEC), beginning with a few Italian churches, had reached out to include a group of Brazilian churches under Bishop Robert McAleister, as well as some churches in Nigeria led by Bishop Benson Idahosa. Meares became the new vice president of the IEC.

In the 1960s, Meares’s ministry shifted from an emphasis on miracles to an emphasis on praise and the gift of prophecy. After the assassination of Martin Luther King Jr. in 1968 and the riots that followed, almost all of the remaining White members left the National Evangelistic Center. Membership dropped to several hundred Black members and then slowly began to increase again. In the early 1970s, the three hundred remaining members of Meares’s Washington congregation reorganized and decided to build a \$3 million facility. The result was the Evangel Temple, which opened in 1975.

The IEC joined the WORLD COUNCIL OF CHURCHES in 1972. In 1974, John McTernan died and Meares found himself at the head of the International Evangelical Church. In 1982, IEC founded a new Pentecostal ecumenical organization, the International Communion of Charismatic Churches, which includes the branches of the International Evangelical Church, the Gospel Harvesters Church founded by Earl P. Paulk Jr., and others. The bishops of the International Communion of Charismatic Churches—McAleister, Paulk, and Idahosa—consecrated Meares as a bishop in 1982.

The International Evangelical Church and Missionary Association emerged out of Meares’s capacity as mediator between Black and White Pentecostal communities, which had diverged over a period of many years. In 1984, Meares began the annual Inner-City Pastor’s Conference, which draws together the pastors (primarily African American) of the many churches of the association from around the United States and Canada. More than one thousand pastors attended the Inner-City Pastor’s Conference in 1987.

The IEC has its headquarters at Evangel Temple, which in 1991 relocated to suburban Maryland. Currently led by Don Meares, Evangel Temple has over one thousand members. The IEC has approximately five hundred congregations worldwide, more than four hundred of which are in Africa. There are approximately fifty member churches in South America, twenty in Italy, twenty in the United States, and one in Jamaica.

Address:

International Evangelical Church and Missionary Association
Evangel Temple
13901 Central Ave.
Upper Marlboro, MD 20772–8636

James R. Lewis

Sources:

- Evangel Temple’s 30th Anniversary Historical Journal*. Washington, DC: Evangel Temple, 1985.

Mearns, John L. *Bind Us Together*. Old Tappan, NJ: Chosen Books, 1987.

International Evangelical Church, Soldiers of the Cross

The International Evangelical Church, Soldiers of the Cross, was founded in Havana, Cuba, as the Gideon Mission in the 1920s. The founder, Ernest William Sellers (d. 1953), affectionately known as “Daddy John,” was assisted in his work by three women—Sister Sarah, Mable G. Ferguson, and Muriel C. Atwood. Sellers became the bishop of the church, a post he held until 1947, when he was named the church’s Apostle, and three other bishops were designated.

The church began to expand beyond Cuba in 1950, when two missionaries were commissioned. Arnaldo Socarras pioneered the church in Mexico, and Arturo Rangel Sosa opened work in Panama. Daddy John’s successor, Angel Maria Hernandez y Esperon, placed special emphasis on the expansion of the church and started work in eight additional countries around the Caribbean.

Bishop Arturo Rangel succeeded Hernandez as the third Apostle. He continued the expansion of the church internationally, commissioning the first missionaries to the United States. However, that same year (1966), Rangel, one of the church’s bishops, and an evangelist disappeared. The three have not been heard of since. Eventually, the remaining bishops, Florentino Almeida and Samuel Mendiondo, took control of the church, and in 1969 they moved its headquarters to Miami, Florida.

The Soldiers of the Cross is a Sabbath-keeping Pentecostal church. The Law of God as presented in the Ten Commandments is revered, and the dietary restrictions mentioned in Genesis 7:2 and Leviticus 11 are seen as proper for today. Although their beliefs are largely in line with Pentecostalism, they practice baptism as a first step to salvation, the Lord’s Supper as a commemoration of Christ’s death (as opposed to his resurrection), and foot washing as a sign of humility. They have adopted an apolitical stance in regard to the social order.

The church is led by Archbishops Florentino Almeida and Samuel Mendiondo. The church adopted its present name in 1974 to avoid any confusion between it and Gideons International, the older Bible-distribution ministry. In the 1980s the church had some 1,500 members in the United States, with some 100,000 in twenty countries throughout Latin America, as well as Spain and Germany.

Address:

International Evangelical Church, Soldiers of the Cross
636 NW 2d St.
Miami, FL 33128

Source:

Melton, J. Gordon. *Encyclopedia of American Religions*. 6th ed. Detroit, MI: Gale Research, 1999.

International Federation of Free Evangelical Churches

The International Federation of Free Evangelical Churches is an ecumenical association of churches that trace their beginnings to a pietist FREE CHURCH impulse in continental Europe in the nineteenth century. The earliest phase of this revival can be seen in Switzerland, where free churches (that is, Protestant but separated from the state church) were formed in Berne, Basel, and Zurich. Progress was slow, as authorities discouraged the movement. However, as early as 1834, there was an attempt to associate with similar churches in France and northern Italy. In 1910, the Swiss congregations came together as the Union of Free Evangelical Churches in Switzerland. A similar revivalist impulse in Sweden gave birth to the Mission Covenant Church, which, due to the steady immigration of members to the United States, developed a strong branch in North America. Branches also developed in Denmark and Norway.

Throughout Europe, churches that shared the same pietist approach to the faith and accepted the Bible as their only creed also emerged. During the twentieth century, the Mission Covenant Church developed a strong mission program, which included Africa and Latin America. Through the mid-twentieth century, these mission efforts matured into autonomous churches that retained a close association with their parent body.

Leaders from the various European Free Churches began to meet in the 1920s and were in the 1930s joined by Covenant leaders from the United States. Interrupted by World War II, the meetings were picked up after the war, and in 1948, the International Federation of Free Evangelical Churches emerged. The federation has held international gatherings at irregular intervals since that time. The federation now includes member churches from across Europe, North America, Africa, South America, and Asia.

Address:

International Federation of Free Evangelical Churches
Régnergatan 8
11381, Stockholm
Sweden
<http://www.iffec.org/>

Sources:

Bauswein, Jean-Jacques, and Lukas Vischer, eds. *The Reformed Family Worldwide: A Survey of Reformed Churches, Theological*

Schools, and International Organizations. Grand Rapids, MI: William B. Eerdmans, 1999.

Westin, Gunar. *The Free Church through the Ages*. Nashville, TN: Broadman Press, 1958.

International Federation of Secular Humanistic Jews

For more than a century, Jewish scholars and writers have attempted to articulate a secular ideology compatible with Jewish tradition, but only in the late twentieth century did such a perspective give rise to organized structures like those of the various religious groups. In the 1960s, Rabbi Sherwin T. Wine (b. 1928) founded a synagogue in Birmingham (suburban Detroit), Michigan, that affirmed both the congregation's Jewish heritage and the humanistic philosophy articulated by Wine. He was soon joined by Rabbi Daniel Friedman of suburban Chicago. They led in the founding of the Society for Humanistic Judaism, which espoused a nontheistic form of Jewish theology.

Wine began a periodical and began to make his case in both Jewish circles and the larger world of rationalists, atheists, and humanists. Many ethnic Jews had shed their tradition and identified themselves as atheists and humanists, and some welcomed the perspective and community offered by the idea of Humanistic Judaism. By 1986, enough international support had manifested that the International Federation of Secular Humanistic Jews could be organized. The first president of the new association was Yehuda Bauer, a distinguished scholar at Hebrew University in Jerusalem, and Albert Memmi of the University of Paris (Sorbonne) was named the honorary president.

The federation supports a perspective that sees Jewish tradition as a human-centered history, culture, civilization, ethical values, and the shared fate of the Jewish people. The secular approach indicates that the Jewish community has both the ability and the responsibility to assume control of Jewish destiny. Affiliated national organizations are found in Israel, the United States, Canada, France, Belgium, Australia, Mexico, Argentina, Uruguay, and the countries of the former Soviet Union.

Address:

The International Federation of Secular Humanistic Jews
224 West 35th St., Ste. 410
New York, NY 10001
<http://www.ifshj.org>

Sources:

Goodman, Saul N. *The Faith of Secular Jews*. New York: KTAV Publishing House, 1976.
Ibry, David. *Exodus to Humanism: Jewish Identity without Religion*. Buffalo, NY: Prometheus Books, 1999.
Wine, Sherwin T. *Humanistic Judaism*. Buffalo, NY: Prometheus Books, 1978.

International Fellowship for Impersonal Enlightenment

The International Fellowship for Impersonal Enlightenment was founded in the late 1980s as the Moksha Foundation by Advaita Vedanta teacher Andrew Cohen (b. 1955). Cohen had been raised in a Jewish home, but at the age of sixteen he had a spontaneous spiritual awakening that eventually led him to India and Hinduism. His search for an explanation of what had occurred to him led him initially to Swami Hariharannada Giri (a master of kriya yoga) and then to the practice of martial arts and Zen meditation.

His search reached a first plateau in 1986 when he met Harivansh Lal Poonja, who followed the teachings of Sri Raman Maharshi's Advaita Vedanta. The teachings emphasized that human beings as pure consciousness in the Absolute are already in a state of spiritual freedom. They do not need to seek or attain it, but rather simply realize what they already are. Cohen felt an immediate agreement with the message of Poonjaji (as he is respectfully called) and after studying with him for a brief period, began to teach himself, initially in Lucknow, India. He taught in England, Holland, and Israel prior to his return to the United States and the founding of the Moksha Foundation in Cambridge, Massachusetts. In 1989 he moved to Marin County, California (north of San Francisco), and published the first of many books, *My Master Is My Self*, which described his spiritual search.

In Marin County, a small community of close disciples began an experiment in living as if the teachings were true and trying to discover the implications of them for daily life. This group continues as the Sangha. The Sangha became an issue with Poonjaji, whose own perspective was that the realization of Oneness had nothing to do with the visible world. Cohen came to believe that there were stages of realization of one's own unity with the Absolute and that there were implications for individuals living in the world. This issue led to his separation from Poonjaji.

The Moksha Foundation renamed itself in the late 1990s, calling itself the International Fellowship for Impersonal Enlightenment. It publishes a popular newsstand magazine, *What Is Enlightenment?* IEF centers are found in the United Kingdom, Holland, France, Germany, Sweden, Denmark, Australia, and India.

Address:

Impersonal Enlightenment Fellowship
P.O. Box 2360
Lenox, MA 01240
<http://retreats.andrewcohen.org>

Sources:

Cohen, Andrew. *Autobiography of an Awakening*. Corde Madera, CA: Moksha Foundation, 1992.

———. *In Defense of the Guru Principle*. Lenox, MA: Moksha Press, 1999.

———. *My Master Is My Self*. N.p.: Moksha Foundation, 1989.

International Humanist and Ethical Union

The International Humanist and Ethical Union (IHEU) is a global organization uniting humanists, rationalists, atheists, secularists, and various nontheistic religionists. It was founded in Amsterdam, Netherlands, in 1952 by representatives from seven organizations. Today it includes twenty full member organizations, fifty-seven associate members, and five cooperating organizations.

The Union was created to offer the public an alternative to religion and to totalitarian political systems. Humanism was seen as a philosophy that centered on respect for human beings as moral and spiritual beings. Its original 1952 statement defined humanism as a way that was democratic, ethical, and aimed at the maximum possible fulfillment through creative and ethical living. A more considered statement in 1966 spoke of what was termed ethical humanism. It projected a primal need to take responsibility for human life in the world. It acknowledged human interdependency and the need for humans to respect one another. Human progress will come as freedom of choice is extended, and justice will come from the acknowledgement of human equality. Their position has been spelled out in the 1988 “Declaration of Interdependence: A Global Ethics.”

To accomplish their goals, humanists have been involved in numerous activities and take advantage of a variety of means of disseminating their views. They have been particularly active in defending democracy, promoting civil rights, assisting victims of sexual violence, and advocating for those negatively affected by religious intolerance (including opposing female circumcision in some Muslim countries). In different countries, IHEU member organizations have fought for contraception and abortion rights, supported gay/lesbian concerns, provided nonreligious rites of passage for youth, and sponsored alternative counselors for hospitals, prisons, and the Armed Forces.

The IHEU represents its member organizations at the United Nations (including UNESCO and UNICEF) and the Council of Europe. It was a founding member of the UNESCO NGO Working Group on Science and Ethics. The Union is organized democratically and includes full member and associate member organizations. It also has a place for individuals as member supporters. Its international periodical, the *International Humanist*, is published in Canada. There are secretariats for Latin America and South Asia and several associated networks built around various issues and concerns. Member organizations are now found on every continent.

Address:

International Humanist and Ethical Union
IHEU Secretariat
47 Theobold Rd.
London WC1X 8SF
United Kingdom
<http://www.iheu.org>

Source:

Stein, Gordon, ed. *The Encyclopedia of Unbelief*. 2 vols. Buffalo, NY: Prometheus Books, 1985.

International Lutheran Council

The International Lutheran Council (ILC) is a global association of conservative (confession-oriented) Lutheran bodies that emerged in stages in the years after World War II. Among the factors undergirding the council was the changed status of many missions founded by the LUTHERAN CHURCH—MISSOURI SYNOD that had matured into independent national churches. Moreover, in Europe especially, during the twentieth century a variety of churches had come into being that assumed a theological stance similar to that of the Missouri Synod.

The ILC dates its beginning from a meeting of leaders from several confessional Lutheran churches in Uelzen, Germany, in July 1952. Seven years later, a second meeting was held in Oakland, California, specifically around the topic, “The Fellowship between Our Churches.” At the third meeting, in Cambridge, England, the name International Lutheran Theological Conference was adopted for what became a series of similar gatherings that were held through the next three decades. Eventually, attention turned toward working out a formal agreement for communion between the different churches, which was embodied in a constitution that was accepted in 1993. With the adoption of the constitution at a gathering in Antigua, Guatemala, the ILC came into existence. By this time, churches from around the world had joined in the negotiations. The doctrinal basis of their fellowship is the common acceptance of the Holy Scriptures as the inspired and infallible Word of God and of the Lutheran Confessions contained in the *Book of Concord* (originally published in 1580) as the true and faithful exposition of the Word of God.

The ILC now functions for communication, fellowship, mutual encouragement, and mutual assistance between the member churches. Although many of the ILC churches began with missionary efforts of the Lutheran Church—Missouri Synod, some, such as the Evangelical Lutheran Free Church in Denmark and the Confessional Lutheran Church of Finland, arrived at their position independently.

In 2001, the ILC included 28 member churches drawn from six continents.

Address:

International Lutheran Council
1333 South Kirkwood Rd.
St. Louis, MO 63122-7295
<http://www.ilc-online.org>

Source:

International Lutheran Council. Posted at <http://www.ilc-online.org>. Accessed October 1, 2001.

International Meditation Centres [Sayagyi U Ba Khin]

The history of International Meditation Centres begins with the life of the founder, Sayagyi U Ba Khin. He was born in Myanmar (Burma) in 1899, and he served in the colonial administration of British Burma in the Accountant General's Office. After independence in 1948 he was made the accountant general. Under Prime Minister U Nu, all government departments were encouraged to form Buddhist associations, and Sayagyi U Ba Khin decided to teach meditation to his office staff.

He had been authorized by two eminent meditation teachers of Myanmar to teach meditation: by his own meditation teacher, Saya Thet Gyi (1873–1945), a disciple of the Ledi Sayadaw (1846–1923), and the Webu Sayadaw (1896–1977), the reputed Arhat of Myanmar. After talking to Sayagyi U Ba Khin at length, the Webu Sayadaw told him in 1941, "Great Disciple you have to share your Dhamma. Give the Dhamma you have to everyone."

Sayagyi U Ba Khin's aim was to teach meditation to the staff of his office and to foreigners, as very few monks spoke English then. Being aware of the pressures of urban modern life, he knew that he would have to be able to give students a lasting taste of the *Dhamma* (Buddhist teaching) in a relatively short time. In the Vipassana Research Association, together with his disciples, he developed a technique to teach insight (*vipassana*) very effectively in ten days, two weekends and the week in between. He taught in the Dhamma Yangung Chi Pagoda, a pagoda specifically designed by him for meditation.

The first International Meditation Centre (IMC) was established in 1952 in Yangon (Rangoon). It is operated by the Vipassana Association of the Accountant General's Office. Sayagyi U Ba Khin held the office of president of the association and taught meditation at the IMC until his death in 1971, always assisted by Sayamagyi Daw Mya Thwin (b. 1925). Being his senior disciple, she continued teaching at the IMC Yangon after U Ba Khin's demise, until she and her husband, Sayagyi U Chit Tin, came out of Myanmar in 1978 to teach in other countries. Since then they have established five other International Meditation Centres: United Kingdom in 1979, Western Australia in 1981, United States (Maryland) in 1988, New South Wales (near Sydney) in

1989, and Austria (in Carinthia) in 1990. All the centers outside Myanmar have regional teachers who conduct courses or assist the senior teachers when they are present. All the five centers have Dhamma Yangung Chi Pagodas, which are replicas of the pagoda at the IMC Yangon. At the IMC Yangon, Sayagyi U Tint Yee (b. 1921), a disciple of U Ba Khin and the present president of the Vipassana Association of the Accountant General's Office, leads the courses.

All the IMCs in the tradition of Sayagyi U Ba Khin hold regular ten-day retreats that are frequented by people of all religions. The courses are still taught according to the system established by Sayagyi U Ba Khin. The first five days are dedicated to *anapana* meditation to develop *samadhi* (one-pointedness of mind). The remaining time is dedicated to *vipassana*, or insight.

Sayamagyi Daw Mya Thwin and Sayagyi U Chit Tin regularly organize ten-day ordination courses for their disciples in order to give them the opportunity to ordain as Buddhist *bhikkhus* (monks) and meditate in robes. They have also led pilgrimages to the sacred Buddhist sites in India, Sri Lanka, and Myanmar.

Addresses:

International Meditation Centres
31a Inya Myaing Rd.
Bahan P.O.
Yangon
Myanmar

Splatts House
Heddington, Wilts SN11 0PE
United Kingdom
<http://www.imc-uk.org>

Roger Bischoff

Sources:

- Coleman, John E. *The Quiet Mind*. London: Harper and Row, 1971.
- King, Winston L. *Theravada Meditation*. University Park: Pennsylvania State University Press, 1980.
- Sayagyi U Ba Khin. *Dhamma Texts*. Rev. ed. Heddington, UK: Sayagyi U Ba Khin Memorial Trust. 1999.
- Sayagyi U Chit Tin. *Knowing Anicca and the Way to Nibbana*. 2d rev. ed. Heddington, UK: Sayagyi U Ba Khin Memorial Trust, 1997.
- Webu Sayadaw. *The Way to Ultimate Calm*. Kandy, Sri Lanka: Buddhist Publication Society, Kandy, 2001.

International New Thought Alliance

The International New Thought Alliance (INTA) is a loosely structured association of New Thought churches, religious institutions, and individuals, which seeks to promote harmony and cooperation within the movement while also increasing awareness of New Thought through-

out the world. It publishes a quarterly magazine, *New Thought*, operates the Addington/INTA Archives and Research Center, and hosts annual congresses in large urban centers in North America, chiefly in the United States. The Alliance's ten-point "Declaration of Principles" is a generic New Thought creed, which stresses traditional themes such as the goodness of God, the divinity of humanity, and the causative nature of consciousness. INTA is organized by districts, of which there are over one hundred worldwide, with slightly more than half being in the United States.

Fully vested membership is open to laypersons as well as clergy. INTA is led by a president and managed by a chief executive officer, in cooperation with an executive board. The president and members of the executive board are elected at annual congresses. Organizationally, INTA is the most open and democratically structured of all major New Thought groups, and its broad and inclusive membership requirements allow for significant diversity among individual participants, all of whom have voting privileges. Institutional membership has stricter guidelines than individual membership, but only slightly so.

INTA traces its origin to a 1914 New Thought conference in London, England. It held its first annual congress in 1915 in San Francisco and was incorporated in 1917 in Washington, D.C. The Alliance's organizational roots can be traced back to the National New Thought Alliance (1907), the New Thought Federation (1904), the first "New Thought Convention" (1899), and perhaps even the International Divine Science Association (1892). Although each of these predecessor organizations sought to unify the disparate groups in the mental healing movement, some with limited success, it was not until the formation of INTA that this goal was realized in such a way as to assure stability and longevity.

Unlike the various sects of New Thought, INTA has no easily identifiable founder. Its emergence as a coherent organization and successful overcoming of early institutional struggles were the result of the efforts of a number of talented leaders, all of whom committed themselves and in some cases the religious communities they had founded to the INTA mission. The list of early supporters reads like a New Thought who's who of the period: Annie Rix Militz, Myrtle and Charles Fillmore, Nona Brooks, Albert C. Grier, Thomas Troward, Horatio Dresser, Christian D. Larson, Orison Marden, Elizabeth Towne, and Ella Wheeler Wilcox.

Although these high-profile celebrities were instrumental in giving the fledgling INTA valuable publicity and significant legitimacy as an umbrella organization for the entire New Thought movement, the real key to the Alliance's early success was a layperson and former employee of the U.S. Post Office—James A. Edgerton (1869–1938). Edgerton was the first president of the organization, a post he held from 1915 to 1923 and then again from 1934 to 1937. A skillful executive, diplomat, and bureaucrat, Edgerton left his

stamp on the Alliance, which to this day follows the same basic organizational structures he put in place. No other person is as responsible for the establishment and development of INTA. Under his leadership, by 1920, the Alliance counted among its members Militz's Homes of Truth, Brooks's Divine Science, the Fillmores' Unity, Grier's Church of Truth, and countless numbers of their followers.

Over the years INTA has been largely successful in its role as an umbrella organization for the New Thought movement. It has been particularly fortunate to have had a number of talented presidents, of whom the most important are Raymond Charles Barker, Ervin Seal, Robert H. Bitzer, and current president Blaine C. Mays. Bitzer and Mays are especially notable for their success in expanding the international outreach of INTA. Together with Edgerton, they are the longest serving presidents of the Alliance, with Mays having served the longest of all: 1974–1996 and 1997–present.

As with any broad-based ecumenical organization, composed of diverse and often competing groups, INTA has seen a fair number of controversies. Perhaps the most notable ones occurred in 1922 and 1996. Precipitating causes are difficult to specify in any detail, but both events appear to have been the result of disagreements pertaining to the Alliance's leadership and some of its programs. By comparison, the removal of references to Jesus, Christ, and Jesus Christ from the group's "Declaration of Principles" in 1954 appears to have caused no adverse reaction. The 1922 event led to the withdrawal of Unity School from the Alliance and the end of Edgerton's long tenure as president the following year. Edgerton returned to the presidency in 1934. The 1996 controversy led to the withdrawal of the leaders of a number of large churches and Mays's defeat in an election by Marguerite Goodall. Mays returned to the presidency in 1997. It is noteworthy that the year following Unity School's withdrawal, it began holding its own annual conventions, and in 1996 a number of the leaders who had withdrawn joined with others to establish what could be seen as a rival organization, the Association for Global New Thought (AGNT).

In the late 1990s INTA membership declined slightly. This may have been the result of several factors: fallout from the 1996 controversy, the rise of AGNT, the growth of another independent organization (Affiliated New Thought Network, established in 1993), as well as further institutional development of the major New Thought churches. As of 2001 membership is increasing and currently stands at about 1,200, of which 182 are institutional members, representing all branches of the New Thought movement. Notable institutional members include the Association of Unity Churches, RELIGIOUS SCIENCE International, DIVINE SCIENCE FEDERATION INTERNATIONAL, and United Divine Science Ministries, International. INTA has districts in forty-two countries and institutional members in ten. As is typical of New Thought groups (aside from Unity's Unity Village complex) there are no shrine

centers in INTA, although trips to annual congresses may function as pilgrimages for highly committed members.

Address:

International New Thought Alliance
5013 E. Broadway Rd.
Mesa, AZ 85206
<http://www.websyte.com/alan/inta.htm>

Dell deChant

Source:

Braden, Charles. *Spirits in Rebellion: The Rise and Development of New Thought*. Dallas: SMU Press, 1963.

International Old Catholic Bishops' Conference

The Old Catholic movement developed in response to changes made in the belief structure of the ROMAN CATHOLIC CHURCH at the Vatican Council (1870–1871), the most significant change being the declaration of papal infallibility and the elevation of papal authority it implied. In Munich in 1871, forty-four dissenting Roman Catholic professors, under the leadership of the German Catholic scholars Johann Joseph Ignaz von Döllinger (1799–1890) and Johannes Friedrich, signed a protest of the Vatican Council's action. Congregations that rejected the pronouncement of the council began to form, and they, in 1873, organized the CATHOLIC DIOCESE OF THE OLD CATHOLICS IN GERMANY with the consecration of Joseph Hubert Reinkens as bishop of the Old Catholics in Germany. He was consecrated at Rotterdam by the bishops of Deventer of the dissenting diocese in Holland, which reformed as the OLD CATHOLIC CHURCH OF THE NETHERLANDS. Subsequent consecrations were held for the OLD CATHOLIC CHURCH OF AUSTRIA and the OLD CATHOLIC CHURCH IN SWITZERLAND.

In 1889, the Old Catholic bishops created the Union of Utrecht, and in their initial declaration they complained of a variety of matters in which they felt that Rome had departed from the faith of the primitive church, including the doctrine of the Immaculate Conception of Mary and the universal authority of the bishop of Rome. At the same time that they organized the union, the bishops decided to meet annually in conference to discuss any ongoing issues of importance. That annual conference evolved into the more formally organized International Old Catholic Bishops' Conference. The conference has been extended to include bishops from the Old Catholic churches in other countries, including France, Yugoslavia, the Czech Republic, Sweden, Slovakia, the United States, and Poland.

The conference is cooperative with the WORLD COUNCIL OF CHURCHES, which most Old Catholic churches have

joined, and its representatives meet annually with representatives of the other world Christian communions.

Address:

International Old Catholic Bishops' Conference
Kon. Wilhelminalaan 3
3818 HN Amersfoort
Netherlands

Sources:

Moss, C. B. *The Old Catholic Movement*. Eureka Springs, AK: Episcopal Book Club, 1977.
Schnitker, Thaddeus A. "The Old Catholic Churches of the Union of Utrecht." Posted at <http://www.episcopalchurch.org/europe/coacce/utrecht.html>. Accessed October 20, 2001.

International Pentecostal Church of Christ

The International Pentecostal Church of Christ traces its beginning to an early Pentecostal periodical, *The Bridegroom's Messenger*, started by Gaston B. Cashwell (1860–1916) in 1907 in North Carolina. Cashwell became a singular force in spreading the Pentecostal message throughout the South. Among the people influenced by Cashwell were Hattie Barth and Paul Barth, who in 1907 founded a church in Atlanta. They later opened a Bible school, and their ministry led to the formation of a new association of churches and ministers, the International Pentecostal Assemblies.

At the same time, in 1908, John Stroup, a minister with the Methodist Protestant Church (now a constituent part of the UNITED METHODIST CHURCH) received the baptism of the Holy Spirit, and began to spread the Pentecostal message through Kentucky and Ohio. His work led to the founding of the Pentecostal Church of Christ in 1917, with Stroup as its first bishop. In 1976, the Pentecostal Church of Christ merged with the International Pentecostal Assemblies to create the International Pentecostal Church of Christ.

Although the church has only some 5,500 members in the United States, beginning in the 1930s in Brazil it built an extensive missionary program and has more than 150,000 members in sister churches in Brazil, India, Mexico, French Guinea, Kenya, the Philippines, Vietnam, and Uruguay. These national churches are indigenous and self-governing churches but considered a part of the International Pentecostal Church of Christ.

Address:

International Pentecostal Church of Christ
P.O. Box 439
2245 U.S. 42, SW
London, OH 43140
<http://members.aol.com/hqipcc>

Source:

Burgess, Stanley M., and Gary McGee, eds. *Dictionary of Pentecostal and Charismatic Movements*. Grand Rapids, MI: Regency Reference Library, 1988.

International Pentecostal Holiness Church

One must step back into the nineteenth century to start the pilgrimage of the denomination known as the International Pentecostal Holiness Church. The story of this church takes in both the Fire-Baptized Holiness Church (FBHC), with origins in Iowa in 1895, and the Pentecostal Holiness Church (PHC) of North Carolina, launched by Ambros Blackman Crumpler.

A call was issued by B. H. Irwin for a general council of his organization to meet July 28 to August 8, 1898, in Anderson, South Carolina. Irwin designated the Anderson meeting the First General Council of the Fire-Baptized Holiness Association. The government was a totally centralized autocracy, with the general overseer chosen for life.

In 1900 the news broke that Irwin had been leading a double life. J. H. King (1869–1946), then ruling elder of Ontario, came to Lincoln for the purpose of assuming the editorship of *Live Coals of Fire*, Irwin's periodical. King called for a meeting of the general council, which convened in Olmitz, Iowa, June 30 through July 2, 1900. King at age thirty-one was chosen as general overseer.

Meanwhile, A. B. Crumpler's desire to preach his view of Holiness again outweighed his desire to stay with the Methodist Episcopal Church (now an integral part of the UNITED METHODIST CHURCH), so after a successful evangelistic campaign, he issued a call in the early part of 1900 for a meeting in Fayetteville, North Carolina, to organize a new denomination.

Crumpler had learned of the original Pentecostal movement at Azusa Street in Los Angeles from reports by Frank Bartleman in 1906 in James M. Pike's *Way of Faith* periodical. A North Carolina Holiness preacher in Crumpler's church, Gaston Barnabas Cashwell (d. 1916), traveled to Los Angeles and obtained the Pentecostal experience at first hand. The North Carolina revival, which Cashwell initiated upon his return in the first days of 1907, quickly spread in the Southeast, while several holiness leaders and many of their members soon entered the Pentecostal fold.

A climatic battle for the Pentecostal Holiness Church occurred at the 1908 convention, which met in Dunn, North Carolina, on November 26. Crumpler, who had been unanimously reelected there, finally brought the matter to a head by walking out of the convention. The convention ended with A. H. Butler as the president and the church totally in the hands of the Pentecostal preacher.

On January 30, 1911, in the octagon-shaped Pentecostal Holiness Church building at Falcon, North Carolina, duly elected delegates met for the purpose of effecting a consoli-

dation between the Pentecostal Holiness Church and the Fire-Baptized Holiness Church. Such was accomplished by the close of the following day.

With 176,846 adult members in the United States and Canada and ministry in 84 nations, the International Pentecostal Holiness Church in 1998 numbered 2.6 million persons around the world.

One of its most famous preachers was Oral Roberts (who left to join the United Methodist Church). Another, Bailey Smith, later became head of the Southern Baptist Convention, as did Charles Stanley, who also ranks among the most popular of electronic preachers.

Address:

International Pentecostal Holiness Church
P.O. Box 12609
Oklahoma City, OK 73157-2609
<http://www.iphc.org/>

Harold D. Hunter

Sources:

Campbell, Joseph E. *The Pentecostal Holiness Church: 1898–1948*. Franklin Springs, GA: Publishing House of the Pentecostal Holiness Church, 1951.
Synan, Vinson. *Old Time Power: A Centennial History of the International Pentecostal Holiness Church*. Franklin Springs, GA: LifeSprings Resources, 1998.

International Society for Krishna Consciousness

The worship of the god Krishna (whose name means "black" in Sanskrit) dates back to at least the second century B.C.E. in India, as recorded in the famous scripture the Bhagavad Gita (Song to the Lord). A tenth-century text, the *Bhagavata Purana* (The Tales of the Lord), established the playful, cowherd god Krishna as one of the most popular divinities in India. The Bengali sage Caitanya (1486–1533), a contemporary of Martin Luther, led a reformation of Krishna worship that included translating scriptures into vernacular languages, instituting public forms of dancing and singing (*sankirtana*), and inviting women and outcasts into the predominantly male worship circle. It was Caitanya's evangelical Krishna tradition into which Abhay Charan De (1896–1977) was initiated as the spiritual master (*acarya* or *acharya*) A. C. Bhaktivedanta Swami Prabhupada in 1932 in Bengal. Prabhupada brought his deep devotion to Krishna to America on September 17, 1965, when he arrived in New York City penniless and with a suitcase full of his translations of Krishna scriptures.

Prabhupada began his preaching ministry on the Lower East Side of New York City and attracted youth who were drawn to his piety and deep faith and to the intricate philosophy and exuberant rituals of the Hare Krishna tradi-

tion. In 1966, he incorporated his new society in New York and named it the International Society for Krishna Consciousness (ISKCON). As in Bengal, the worship Prabhupada taught to his American devotees was focused on devotion to Krishna through repetitive reciting of the names of Krishna (*nama japa*), worship in songs and prayers before the images of Krishna and his consort Radha (*puja*), and public dancing and singing to invite others to worship Krishna (*sankirtana*). Prabhupada's translations of and commentary on the key Krishna scriptures were distributed as a means of preaching and soliciting for money.

The Hare Krishnas' saffron robes and colorful saris, Indian chanting, and active proselytizing drew attention to the group, made them quite visible, and invited criticism and even hostile opposition. Even during Prabhupada's lifetime, overenthusiastic devotees sometimes engaged in questionable behavior in their fund-raising, exuberant proselytizing, and personal lifestyles. Prabhupada died on November 14, 1977. In that same year two Laguna Beach devotees were charged with drug trafficking and a former devotee, Robin George, sued ISKCON after charging it with kidnapping and brainwashing. The California Krishna temples that were involved and ISKCON as an organization were ultimately exonerated from both the drug dealing and kidnapping and brainwashing charges. Nonetheless, certain devotees, including several gurus among the eleven appointed successors to Prabhupada, did act unlawfully or immorally, which fueled public opposition to ISKCON. In the early years after Prabhupada's death, guru scandals included the ouster of a controversial guru named Hansadutta from the Berkeley Krishna temple and the indictment of a Moundsville, West Virginia, guru named Kirtanananda for trademark infringements and conspiracy to commit murder. Though both of these gurus had been excommunicated from ISKCON before they ran into trouble with the law, the Hare Krishnas were embarrassed by these and other such public exposés of supposed spiritual leaders of the movement. Perhaps the most serious charges leveled at ISKCON had to do with child abuse. Even today, ISKCON is learning more from its adult "children" about why it was not wise for ascetic men and untrained teachers to run crowded Krishna boarding schools.

In spite of the imagined and real scandals that ISKCON endured, the positive dimension of the devotional movement centering on Krishna that Prabhupada preached has allowed ISKCON to persist and mature, not only in the United States but in nations around the world. During Prabhupada's lifetime, his movement spread to Canada, England, Europe, Africa, and parts of Asia. By the late 1970s, ISKCON had more than ten thousand devotees living in more than fifty communities in the United States and sixty communities in forty-five countries around the world. In addition, there were literally tens of thousands of devotees

living beyond the temples themselves as lay adherents. By the turn of the millennium, ISKCON was less temple- and less America-centered. By the year 2000, only forty-five temple and farm communities were active in the United States, with approximately nine hundred devotees living in them, yet these same communities attracted many householder families (*grihasthas*) and Indian immigrants who embraced the Hare Krishna faith that Prabhupada had brought to America thirty-five years earlier.

Also by the year 2000, ISKCON had 325 communities in seventy-five countries on every continent. Primary Hare Krishna devotional sites include Bhaktivedanta Manor outside London, the Palace at New Vrindavana in America, an international guesthouse and Vedic-style temple in Vrindavana, India, and a large devotional center in Mayapura, India. In 1998, while inaugurating a large new Krishna temple in New Delhi, India's prime minister, Atal Bihari Vajpayee, praised ISKCON for its success in the "globalization of the message of the Bhagavad Gita." Although some view ISKCON as simply an American cult, it can better be understood as a Hindu missionary movement promoting devotion to the Indian god Krishna, a movement that continues to gain popularity around the world even as its American membership base remains vital and stable.

Following Prabhupada's death, authority in ISKCON passed to the Governing Body Commission (GBC), composed of several initiating gurus and other senior devotees. Over the years the authority structure has become ever more decentralized, but the GBC still provides guidance internationally. The GBC may be contacted through the *GBC Journal*, P.O. Box 1119, Alachua, FL 32616, or through Secretary, Governing Body Commission, P.O. Box 16146, Circus Avenue office, Calcutta 700 017, India. Information is available from the ISKCON Communication Office, 10310 Oaklyn Dr., Potomac, MD 20854.

Address:

<http://www.iskcon.com>

Larry Dwight Shinn

Sources:

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International Yoga Fellowship Movement

The International Yoga Fellowship Movement continues the work of Swami Satyananda Saraswati (b. 1923), one of

the many disciples of Swami Sivananda Saraswati (1887–1863), the founder of the DIVINE LIFE SOCIETY. He lived with Sivananda at Rishikesh for twelve years beginning in 1943, but then, like other disciples, he left the society to found his own independent work, the International Yoga Fellowship in 1956 and the Bihar School of Yoga, which opened in 1964.

Satyananda continued Sivananda's integral yoga format, based on the practice of hatha yoga exercises, but also integrating the additional approaches of karma, jnana, bhakti, and raja yoga. In 1968 he made a world tour, which first introduced his teachings to the world outside of India, and in the 1980s he wrote a number of popular books. Through these books, he became known as not only a teacher of integral yoga but an exponent of tantric yoga. Tantra proposes the existence of a subtle human energy body that parallels the physical body. The subtle body explains the existence of psychic and spiritual experiences, and its cultivation and training is essential to the development of an enlightened state. Part of that process is the practice of kundalini yoga that activates the latent power believed by tantric practitioners to reside at the base of the spine. In the case of left-hand tantra, as taught by Swami Satyananda, it also includes the use of sex to blend male and female energies and consciousness.

The International Yoga Fellowship Movement spread in the 1960s by two routes. First, Indian disciples of Satyananda were among the many Indian nationals who migrated to Australia, North America, and Europe, and they have established centers primarily attended by Indian expatriates residing in the West. Many national organizations affiliated to the movement were formed by Swami Niranjanananda Saraswati (b. 1960) including Satyananda Ashrams, U.S.A., in 1980.

Also, many Westerners have been attracted to the teachings of Satyananda, and they have been active in spreading his teachings among Western disciples. Australian yoga teacher John Mumford was initiated by Satyananda in 1973 and two years later authored *Sexual Occultism*, one of the first books offering details of the heretofore secret tantric practices to the general public. Meanwhile, a Danish student who met Satyananda on his 1968 world tour moved to India with him and in 1970 returned to Denmark as Swami Janakananda Saraswati (b. 1939). He founded the Scandinavian Yoga and Meditation School in Copenhagen and in 1975 authored a second book detailing Satyananda's tantric teachings.

The International Yoga Fellowship Movement has an Internet site at the address given below that includes links to its many centers around the world. In the 1990s, one of Satyananda's disciples, Paramahansa Niranjanananda, founded Bihar Yoga Bharati as an academic center to supply the higher educational needs of the movement. Movement centers are now found on every

continent, and in Europe the centers have organized the European Yoga Fellowship.

Address:

International Yoga Fellowship Movement
Bihar School of Yoga
Ganga Darshan
Fort Munger, Bihar 811201
India
http://www.yogavision.net/main_set.htm

Sources:

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International Zen Association

Founded by the Japanese Zen Buddhist priest Deshimaru Taisen (1914–1982), the France-based International Zen Association (IZA, also known as AZI) is an international network of nonprofit associations and centers (in Japanese, *dojo*) devoted to the practice of seated meditation (*zazen*). The founder arrived in France in 1967, claiming to be the last heir of a respected Soto Zen priest, Sawaki Kodo (1880–1965). A former executive, ordained as a Zen priest shortly before his master's passing, Deshimaru came at the invitation of a visiting group of French members of the macrobiotic movement. As baby boomers started seeking Eastern masters in the late 1960s, Deshimaru's Parisian dojo became the basis of a rapidly expanding organization. The IZA claimed twenty-five centers in 1972, and by 1982, more than fifty-three. A property was acquired in 1979, becoming the organization's temple of La Gendronnière (Loire-et-Cher, France).

In his *Autobiography of a Zen Monk*, Deshimaru Roshi explained that his master's last instructions were to bring "the seed of Zen" to the West, since Japanese Zen was weakening. His agenda was to first transplant the Zen teachings, then use those missions as a basis for reforming the institutions at home. Himself a lay practitioner for most of his training years, he gave priest ordinations (called "monks" and "nuns" in the group), interpreted as commitment to practice *zazen* in an otherwise lay life. The rituals of Japanese Soto Zen have sometimes been simplified. The master's emphasis on practice rather than rituals or intellectual conceptions, his direct personality and provocative teachings (urging, for example, his students to reconcile Eastern

and Western philosophies through *zazen*) attracted many baby boomers.

Deshimaru introduced to his students the Soto Zen teaching of “just sitting” (*shikantaza*) and insisted that Zen is simply the practice of *zazen*, sitting cross-legged and observing one’s mind and breathing, without trying to gain anything. He emphasized that *zazen* and retreat periods where one could live and work with others led to greater insight. Thus his disciples would contribute to resolving what he saw as the civilization’s crisis, born of contradictions between intuition and rationality, science and religion.

The unexpected death of the charismatic founder sparked a crisis of succession. Some of his disciples left the organization, later receiving authorization to teach from other masters and founding their own organizations. Others stayed, vowing to “carry on together the mission of their late teacher.” Thus they imitated their teacher’s path, since he did not hold a formal transmission certificate (*shiho*) from his master and received one from another priest once his mission was established. Six leaders of the IZA have so far received a *shiho* in Japan since 1982. One died in 1990, another founded his own organization in 1993.

As the leaders of IZA now come of age as leaders and define their own teaching styles, reaching out for a new generation, it seems likely that they will also have to define, both collectively and individually, the future of their “Japanese connection.” Notwithstanding smaller or recent centers (designated as “groups”), the IZA claims 68 centers, primarily urban and nonresidential, in 13 countries. Only 5 of those centers are outside Europe. Its oldest centers are located in France, Germany, Switzerland, the United Kingdom, Belgium, and Spain. Although the active membership is estimated around 2,500 individuals, the audience and network of sympathizers of the movement is much larger. According to some members of the group, more than 15,000 persons have participated over time in at least one of its conferences, daily meditations, intensive practice periods (*sesshin*), or ten-day retreats.

Address:

International Zen Association
175 rue de Tolbiac
75013 Paris
France
<http://www.zen-azi.org>

Alioune Koné

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Inter-Religious Federation for World Peace

The Inter-Religious Federation for World Peace (IRFWP) is one of several international interfaith organizations that has been inspired by and is largely supported by the UNIFICATION MOVEMENT, headed by Korean teacher Rev. Sun Myung Moon. The roots of the organization can be traced to a proposal put forth in the mid-1970s by Warren Lewis, a professor at the Unification Theological Seminary, that a centennial celebration of the 1893 World’s Parliament of Religions be held in 1993. He received some initial backing and organized several exploratory conferences in the late 1970s that led to the founding of the Global Congress of the World’s Religions in 1980.

The Global Congress held several meetings in the early 1980s that gave rise to two structures, the Council of the World’s Religions, which sponsored interfaith meetings in locations around the world, and the Assembly of the World’s Religions, a large interfaith gathering that convened every few years. Assembly meetings were held in New Jersey in 1985 and San Francisco in 1990. At the 1990 meeting, Rev. Moon announced the organization of the Inter-Religious Federation, which would supersede the Global Congress. This move was in line with other changes in the Unification Movement, which was being reorganized into a set of peace federations.

The Inter-Religious Federation was formally created in 1991. While continuing the Global Congress, it also assumed the role of several other Unification structures, including the International Religious Foundation and the New Ecumenical Research Association. IRFWP seeks to bring the resources of the world’s religions to bear on the primary goal of world peace. Peace is understood in all its facets as peace within the self and family units, within societies and between nations, peace within religions and between religious traditions, peace within and between cultures, and peace between the human and natural worlds.

The federation is headed by a presiding council, which is assisted by a large board of advisors made up of a spectrum of religious leaders and scholars. There is an administrative staff who manages the IRFWP’s programs on a day-to-day basis.

As the new century began, there were IRFWP chapters in twenty-six countries around the world. Among its major projects is Religious Youth Service, which brings youth of different faith backgrounds together to work on social service projects. The federation also publishes a scholarly journal, *Dialogue to Alliance*.

Address:

Inter-Religious Federation for World Peace
4 W. 43d St.
New York, NY 10036
<http://www.irfw.org>

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Iran

Skirting the high and dry Plateau of Iran are the cities that gave birth to ancient Persian civilization, as well as becoming historic centers of religious thought and innovation. Moreover, numerous expansions and contractions of Persian political control have resulted in a contemporary modern nation dominated by Islam (more than 95 percent) but with an unexpected degree of ethno-religious diversity in the remaining, albeit tiny, section of the population.

The first documented religious tradition in Iran rose in conjunction with its earliest civilization about 3,500 years ago, and it flourished as the state religion of three pre-Islamic empires. ZOROASTRIANISM is named for its founding prophet, Zarathushtra (often known as Zoroaster), who probably lived in what is now eastern or northeastern Iran between the fifteenth and seventeenth centuries B.C.E. Poised midway between the great Mesopotamian civilizations to the west and the magnificent Indus Valley civilization to the east, Persia's early civilization and the religion created by its prophet shared with them similar ceremonial practices and conceptions of the divine and the nature of the universe, while simultaneously producing a particularly Persian point of view.

Status of religions in Iran, 2000-2050

Followers	2000			2025	2050
	total	%	rate		
Muslims	64,707,000	95.6	1.85	89,268,000	107,039,000
Zoroastrians	1,903,000	2.8	2.41	3,200,000	5,100,000
Baha'is	463,000	0.7	1.23	800,000	1,000,000
Christians	363,000	0.5	1.59	620,000	900,000
Orthodox	202,000	0.3	0.63	300,000	400,000
Independents	80,000	0.1	6.16	240,000	400,000
Roman Catholics	16,400	0.0	-0.24	17,000	25,000
Nonreligious	205,000	0.3	2.53	500,000	800,000
Hindus	31,000	0.1	2.18	50,000	80,000
Jews	24,500	0.0	-1.99	25,000	25,000
Sikhs	8,100	0.0	1.50	11,000	13,500
Atheists	7,800	0.0	0.57	12,000	20,000
Ethnoreligionists	4,100	0.0	0.67	6,000	8,000
Neoreligionists	2,700	0.0	0.80	4,000	5,800
other religionists	8,400	0.0	0.96	12,000	16,000
Total population	67,702,000	100.0	1.86	94,463,000	114,947,000

Although ritual practice (with an official priesthood called *magi*) and philosophical interpretations changed over the course of three millennia, and pre-Zoroastrian elements were incorporated into its canon, Zoroastrianism continues to depend on the teachings of Zarathushtra for inspiration—particularly through the Avesta, or holy book, of which only a quarter is extant. An emphasis on personal responsibility and growth as a spiritual being, and a reverence for the goodwill of the divine in our material existence characterize the Zoroastrian perspective.

The Zoroastrian worshipping community has faced dramatic changes in its political position over the centuries. Receiving the patronage of kings previous to the introduction of Islam in the seventh century, Zoroastrians periodically wielded much influence in a region extending from

Greece to northern India (an influence seen, e.g., in concepts of resurrection, the heaven/hell dichotomy, and savior imagery). Eventually, Zoroastrianism became a minority religion in the land of its birth, and those who persistently practiced it left the great cities for the southern provinces of Kerman and Yazd. By the tenth century some Zoroastrians found it too difficult to remain in Persia and migrated to the region of Gujarat in western India, where they became known as Parsis (meaning people from Pars, or Persia). Today, Parsis are a small but economically important religious minority found in India's western cities. Back in Persia, a dwindling Zoroastrian community courageously survived invasions by the Seljuk Turks and Mongols (who were eventually converted to Islam), punishing taxes (*jizya*), and humiliating rules of public social interaction with the dominant group (*najes*, or ritual uncleanness) by insulating themselves in rural and small-town settlements away from centers of political and economic power.

As the twentieth century approached, the plight of Zoroastrians eased, as the *jizya* was revoked and educational opportunities improved. Eventually, during Pahlavi rule in the twentieth century, Zoroastrians were recognized as descendants of an original, glorious Persian civilization, and iconic elements of their faith were made into nationalist symbols, including the new name of the modern nation, Iran, which was taken from a passage in the Avesta. Zoroastrians began to move back to the cities and are now protected under Iran's constitution with guaranteed parliamentary representation. In the aftermath of Iran's revolution in 1979, many Zoroastrians feared a return to oppressive conditions, and some migrated to Western nations in the early 1980s. When religious oppression did not materialize as expected, immigration eased, and the community experienced numerical growth, despite a rapid decline in the overall numbers of minority religious adherents between 1976 and 1996. Today, although Zoroastrians do not enjoy the patronage of the Iranian government and are subject to laws that restrict control over education and other social institutions, they have not suffered political or economic oppression beyond that experienced by citizens in general. Approximately 150,000 Zoroastrian adherents exist worldwide, with the largest concentrations in India, Pakistan, and Iran. The 1996 census of Iran reported 27,900 self-identified Zoroastrians, though this number may be low, as intermarriage with Muslims is common.

The seventh century C.E. proved to be a momentous time in Iranian history. The great Sassanid dynasty faced a major defeat in the battle of Nihavend in 642 against Arab invaders, and their empire collapsed with the flight and murder of their last king, Yazdegird III, in 652. Incipient application of Islamic law and conversion to the faith was gradual in the first few centuries, but Islam eventually became the dominant and even imposed faith system for the

majority of people by the time of invasions by Seljuk Turks and Mongols (who came to be known as the Mughals) in the eleventh and twelfth centuries. Through this period, and until the Safavid dynasty rose to power at the beginning of the sixteenth century, Sunni traditions prevailed in Persia.

Unorthodox movements arising out of Shi'a predispositions, held by groups such as the ISMAILIS and the Sufis, were flourishing in Iran as early as the tenth and eleventh centuries. The Ismailis, some of whom continue to live in northeastern Iran, trace their origins to the lineage of Ismail (d. 760), the son of the sixth imam (revered as descended from Ali, son-in-law of the Prophet Muhammad). Ismail, who predeceased his father, is considered the seventh imam (hence the designation of Ismailis as Seveners) and the originator of a new lineage of imams (which later passed through another contested imam named Nizar). The Mongol invaders destroyed their religious center in the Alborz Mountains, causing Ismailis to flee the region. In 1840, the Nizari Ismaili leader, the Aga Khan, fled to British India, where he was successful in expanding the worshipping community. Today the majority of Nizari Ismailis, numbering several million, live outside of Iran.

Persia was the site where some of the first of the mystically oriented Sufi orders formed, several of which, such as the QADIRIYYA, the SUHRAWARDIYYA, and the Rifaiyya, not only spread through the region but over the centuries developed followings throughout the larger Muslim world. At the same time, the Sufi tradition contributed to the rise of a particularly Persian form of SHI'A ISLAM. The Sufis have historically been a brotherhood (and sisterhood) of mystical Shi'ite Muslims who eschew materialism and focus upon an ascetic and ecstatic form of spiritual expression and growth. Shah Ismail, the founder of the Safavid dynasty, was a Sufi master who established a Sufi-inspired form of Shi'a as the state religion of Iran when he became king in 1501. More importantly though, Shah Ismail conflated his political leadership with spiritual leadership. His followers, who were predominantly Turkic in origin, venerated him as both the *murshid-kamil* (the perfect guide) as well as an emanation of Allah Himself. Eventually the majority of the Turkic and Persian populations were integrated through the persistent and forceful application of Safavid rule and religious leadership.

During the two and a half centuries of Safavid rule, Sufi groups were targeted as heretical, despite their role in the creation of the state religion. The Shi'ite leadership (called Ithna Ashariyya, or the Twelvers) have a special devotion to the twelve imams (Ali and his eleven successors) as intercessors between the believers and Allah. The twelve imams are Ali, al-Hasan, al-Husain, al-Abidin, Muhammad al-Baqir, Ja'far al-Sadiq, Musa al-Kazim, Ali al-Rida, Muhammad al-Taqi, Ali al-Naqi, al-Hasan al-Askari, and Ali ibn Muhammad Simmari. The imams are believed to have been chosen

by Allah to direct destiny and guide believers in their earthly existence; thus special prayers are offered to them and pilgrimage is made to their tombs.

The last or twelfth imam is especially important (hence the designation as Twelvers) as he acquired the imamate at the age of five, and his caregivers kept him in perpetual hiding (well into adulthood) due to the fear of an assassination. This seclusion became institutionalized as the *ghaiba*, or lesser occultation. Twelvers believe he never died but simply disappeared from Earth around 939. Popularly known as *al-Mahdi* (the Guided One or the Hidden Imam), he will, it is believed, return to a debilitated Earth heralding justice and peace and preside over the Day of Judgment.

This state-sponsored form of Shi'a Islam continues to be the dominant sect of Islam in Iran today. An attempt was made to separate political and clerical leadership in the twentieth century, but the effort came to an end in the 1979 Iranian Revolution. The Ayatollah Khomeini (1902–1989), leader of that revolution, promoted the doctrine of *velayat-e faqih*, or political guardianship of the community of believers by religious and legal scholars. This created a theocracy in contemporary Iran not even achieved by the Safavids.

Besides the Ismailis and Sufis, other groups of questionable orthodoxy (from the Sunni and Shi'a perspective) include the Ahl-e Haqq, who are concentrated around Lorestan and whose practices also have origins in a medieval Sufi order. Innovation of interpretation and praxis continues to this day.

Iranian innovation in religious philosophy has also produced one of the world's newest global faiths. The BAHÁ'Í FAITH is a religion that enjoins its followers to recognize a transcendent and unknowable God through that God's multiple manifestations over the millennia (e.g., Zathustra, Abraham, Moses, Gautama Buddha, Jesus, Muhammad, the Bab, and Baha'u'llah). Baha'u'llah (1817–1892), the name taken by Mirza Husayn Ali Nuri, which means the Glory of God, came from a wealthy family in northern Iran and is the founder of this faith (1860s). He was originally a *Babi*, or one who followed the Bab, and he based his teachings on his own revelations as well as those of the Bab. The Bab (the Gate) was originally a merchant from southern Iran named Sayyid Ali Muhammad Shirazi (1819–1850), who claimed to have had visions in 1844 of the *al-Mahdi* (Hidden Imam). Later he claimed to be the twelfth imam himself, with new revelations from Allah. His teachings were well received among the common folk across Iran, thus drawing the attention of orthodox religious leaders. Becoming more militant as a result of increasing persecution, Babis (his followers) took on the role of martyrs, as the Bab himself was imprisoned and fighting broke out in 1848. Eventually the Bab was executed by the government in 1850.

As a Babi, Baha'u'llah was imprisoned in Teheran in 1852, and in prison he claimed he had had his own revela-

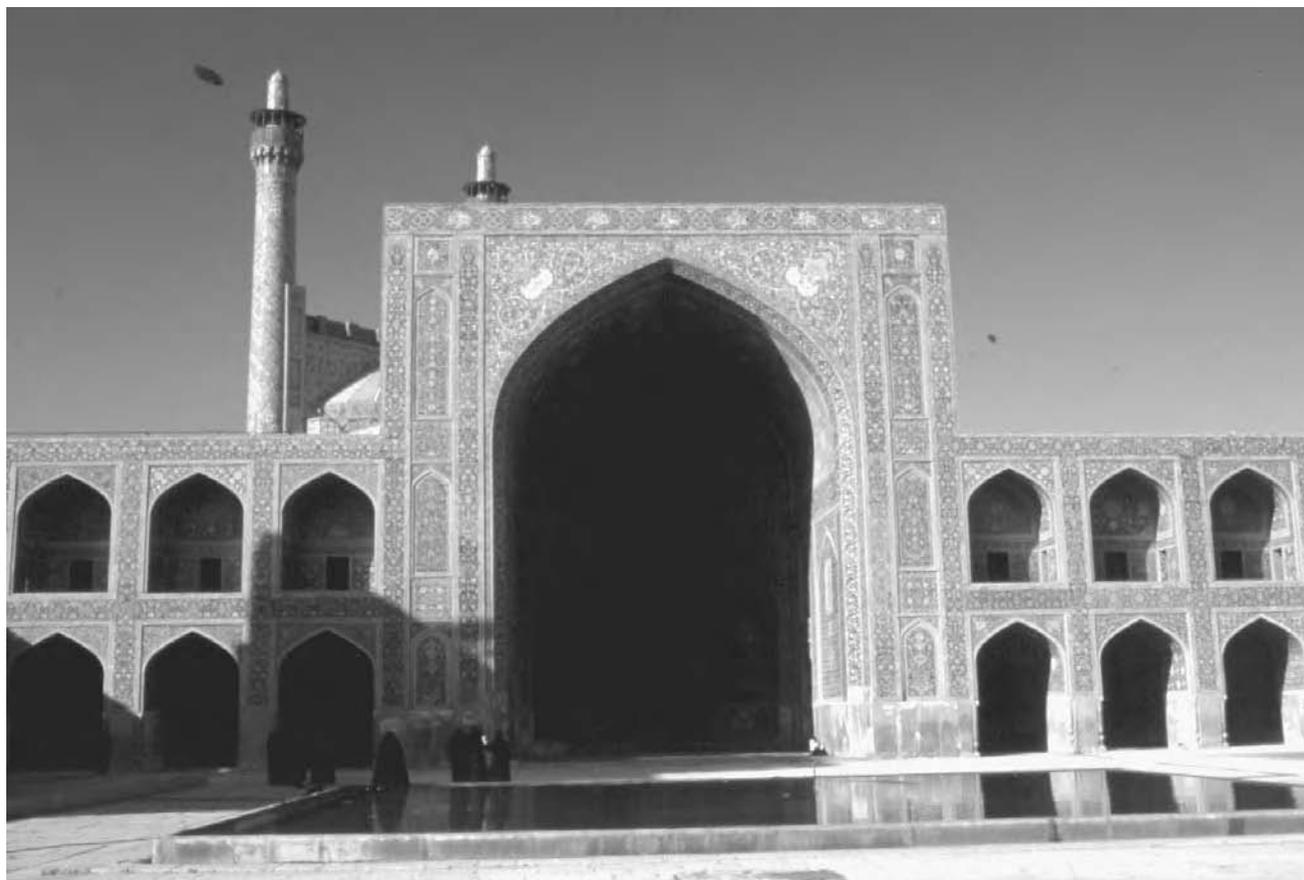
tory visions. He was then exiled to Ottoman Iraq, where he lived the life of an ascetic in Kurdistan. By 1856 he returned to Iran, where he led a revival of Babism that morphed into the foundational philosophy of the Bahá'í Faith. At first there was contention within the community concerning Baha'u'llah's claims and teachings, but by the 1870s most Babis became Bahá'í.

The revival of what orthodox religious leaders saw as a heretical sect (whether in its original or new form) caused a renewal of persecutions, an increased militancy among Bahá'ís in their resistance and proselytizing activities, and their dispersal to other countries as early as the 1890s. Baha'u'llah himself lived in exile in Ottoman Turkey (Edirne, or Adrianople) and Syria (Akka, or Acre), where he wrote many of the treatises associated with Bahá'í philosophical and ethical doctrine, while his son and grandson took over organizational duties.

Bahá'í adherents in Iran have faced official persecution since the inception of their movement, with only a brief respite during the Pahlavi regime. In the 1990s over 5 million Bahá'í followers could be found around the world, while less than 500,000 (this is a rough estimate) live in the land of its birth. Bahá'í do not have constitutional protection, nor are they enumerated separately in the census. Some Bahá'í in Iran are not likely to claim membership, due to official discrimination in education and employment. The majority of Bahá'í in Iran are ethnic Persians; thus they are assimilated into all other social and cultural aspects of the dominant group.

Approximately 89 percent of Iran's people adhere to Shiite beliefs and practices in one form or another, while another 10 percent adhere to Sunni beliefs and practices. Sunni groups are primarily associated with a number of ethnic minorities that live in peripheral regions of Iran (e.g., Azari Turks, Arabs, Kurds, Turkomen, Baluchis, Qashqais, Bakhtiari). In addition to ethnic Sunni communities, Iran is home to a number of other religious minorities, which include Jewish and Christian communities.

The Jewish community has been a part of Persian society for at least 2,500 years. When Babylonia fell to Cyrus the Great, he freed the Jews who had been in captivity there and allowed their return to Jerusalem. Some Jews remained in the Persian Empire, slowly moving eastward over the centuries, and gradually becoming culturally assimilated until they became ethnically indistinguishable from the Persian majority. Since the advent of Islam their circumstances have risen and fallen with the whims and attitudes of specific rulers. Despite their status as *dhimmi*, or people of the book (i.e., people who follow what is regarded as holy scripture), Persian Jews in particular suffered harshly under the practice of *najes* (ritual uncleanness) and were often relegated to occupations already considered lowly (e.g., peddlers, dyers, weavers, entertainers) by the dominant political group. By the middle of the nineteenth century, Jews in Iran often lived in poverty in



The Imam Mosque in Esfahan, Iran (TH-Foto Werbung/TRIP)

separate quarters (ghettoes) of the larger cities, they were subject to a poll tax, and they have most recently suffered a series of expulsions, forced conversions, and pogroms. When the Persian king, Naser al-Din Shah Qajar, visited Europe in 1848, European Jews brought to his attention the dire poverty and oppression Persian Jews suffered. The result of their entreaties was permission to provide financial help and lobbying for better treatment. This then led to the opening of the first modern Jewish schools.

Due in part to their new contact with Western Jews, Persian Jews began to migrate to Palestine by the late nineteenth century—a steady migration that has continued ever since. Under the Pahlavi regime (1941–1979), they gained official political representation for the first time. The 1979 Revolution ended official Iran-Israeli cooperation, thus placing Persian Jews in a precarious political position. However, many Persian Jews had supported the Revolution, and the Islamic Republic Constitution recognized them as members of the Iranian nation with equal rights and responsibilities. Despite Jews being entitled to elect a deputy to represent them in parliament, fears related to their perceived or real political relationship with Israel caused some Jews to suffer harassment, imprisonment, loss of property,

and even death. Some individuals continue to be charged with being Zionist spies, although a recent court decision (2000) in Shiraz, in response to international pressure, reduced the sentences of ten Jewish men convicted of spying for Israel.

The Israeli government was concerned and frustrated about the fate of Iran's Jews until Iraq invaded Iran in 1980. Iran felt vulnerable because of Western sanctions against it, which meant that it was forced to fight an international war without access to military hardware and badly needed parts. Under these circumstances an implicit agreement was made between Israel and the Islamic Republic: In exchange for spare parts, Persian Jews would be allowed to leave Iran. As many as 55,000 Jews have been allowed to leave since the Revolution.

As the new century begins, although the Jewish population has declined significantly, Iran continues to be a home to more Jews than any other Muslim state. Many who left the country did so as much for economic reasons, such as high unemployment, high inflation, and social limitations, as they did for political reasons—all of which were causes of the emigration of Muslim Iranians as well. North America and Israel are major destinations for most

of Iran's Jewish emigrants. According to human rights activists, Iranian Jews are no longer persecuted because of their religion, and attendance at synagogues and Jewish functions has been higher than at any time before the Revolution. The Jewish community itself sees its problems as stemming more from their political and economic relationship to the state. They hope that the popularly elected president, Mohammad Khatami, can improve the overall national social and economic situations and help them to resolve specific problems, such as having school on Saturdays, the Jewish Sabbath. Primarily living in large urban areas, Jews now number only half as many as before the Revolution (12,737 according to the 1996 census although Sanasarian estimates the number to be twice that many).

Christian communities in Iran also have a long history and tend to be associated with specific ethnic groups. Armenians, Assyrians, and Chaldeans are officially recognized as religious minorities by the revolutionary constitution, and they have had a Christian presence in Iran for nearly two millennia. On the other hand, Protestant communities (e.g., Congregationalists, Anglicans) emerged as missionary work began in the late nineteenth century. The original Protestant work, begun by the AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, led to the formation of the Evangelical Church of Iran, the largest of the Protestant groups. The ASSEMBLIES OF GOD brought Pentecostalism to Iran at the beginning of the twentieth century.

Armenians represent the largest group, whose numbers were estimated to be between 150,000 and 200,000 in the mid-1990s. Their origins in Iran are traced to the efforts of a Safavid king. Shah Abbas Safavid (1587–1629) led the Armenians from Julfa in the contemporary nation of Azerbaijan to a town designed for their settlement and with the same name near Esfahan in 1605, in order to take advantage of their artisan and business skills. Since then, most have been educated professionals, skilled artisans, or trusted business people, who have preserved their traditions, religion, language, and cultural festivities amid the dominant Muslim population. Today Armenian communities in Esfahan, Tehran, and Tabriz, affiliated with the ARMENIAN APOSTOLIC CHURCH, are the largest Christian congregations in Iran. In recent decades they have become the favorite place to live for those Armenians remaining in Iran, in large part because they have had better business opportunities there, and because they have been able to sustain their schools and social institutions in these cities.

The long-standing tolerant relationship between the Julfa Armenians and Shiite Iranians, as well as the contemporary diplomatic skills of Archbishop Korioun Papian (who presented Armenian cultural and festival traditions as religious in order to bring them under the protection of the constitution), assisted the Armenian community during the most difficult period just after the revolutionary government came to power. Archbishop A. Manukian has suggested Is-

lamic countries of the Middle East as the best place for Armenians to preserve their language and culture. Muslim majority nations rarely proselytize, and they promote traditional values. The return to traditionalism after the Revolution and the Iran–Iraq War were major factors influencing the migration of young Armenians, thus leaving a more elderly and urbanized population back in Iran. It appears that the revolutionary government's threat of a more secular lifestyle was a primary motivation for these individuals, while the threat of a more secular society was of concern to both Armenian bishops and Shiite clergy.

Assyrians and Chaldeans, religiously organized through the APOSTOLIC CATHOLIC ASSYRIAN CHURCH (also known as the Church of the East), are smaller numerically (16,000–18,000 combined in 1990s) but have a much longer tradition of settlement in Iran than Armenians. Historically the Assyrians have been associated with the city of Urumiyeh (Rezayeh) in the northwest, and the Chaldeans with the Khuzistan region, especially Ahwaz. Their recent migration out of Iran (as well as to Tehran) has, to a large degree, been caused by the Iran–Iraq War and their previous strong support for the Pahlavi regime. Before the development of university education among Muslims, the Assyrian and Chaldean communities were disproportionately represented in specialized technical and professional services, thus providing them the contradictory position of greater economic stability during hard economic times, but also creating the danger of becoming official or unofficial political targets because of some of the services they provided. Today over 140,000 people of Assyrian and Chaldean heritage hail from the entire Middle Eastern region and live in the United States (mainly around Chicago and Detroit), where they have successfully established themselves.

Traditionally, Iranians have not perceived Armenians or Assyrians as proselytizers, even though they are Christian. On the other hand, Christian missionaries, particularly since the nineteenth century, have been seen as a threat to Muslim society, despite the fact that they have been involved in bringing education and health care services to all Iranians. American and European Christian missionaries opened schools in Tehran and other cities as early as 1881, almost two decades before the Jewish community. Establishing most of the earliest modern schools and colleges, such as Elburz College in Tehran, and hospitals with scientifically trained medical doctors, these philanthropic organizations served both Muslims and non-Muslims. Historically, European missionary activists in Iran had a higher rate of success in converting Armenians, Assyrians, and Jews than Muslims, sometimes causing deep resentments toward missionaries in these minorities.

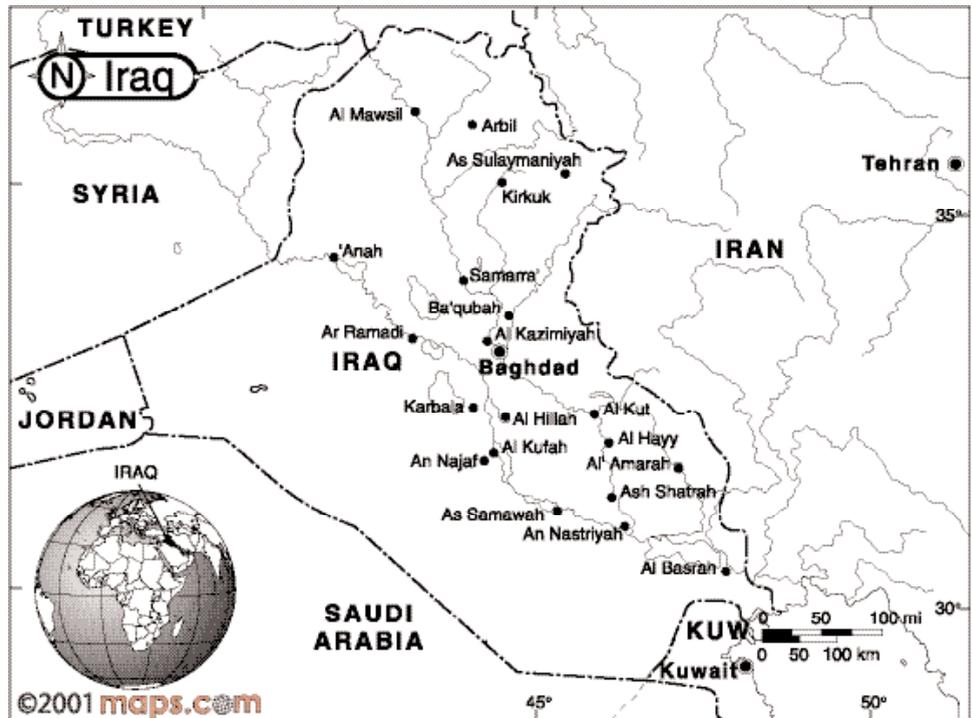
In Iran, both before the Revolution and since, apostasy (the conversion from Islam to any other faith) is a crime punishable by death. The degree to which people have actually been punished for apostasy varies from region to re-

gion and under specific rulers. On the other hand, historically, anyone who converts to Islam has the right to claim the property of his non-Muslim relatives. Thus, any religious group that actively seeks to convert others in Iran is regarded suspiciously, and this attitude has intensified since the Revolution. Both the Baha'i and Protestant Christian missionaries have been persecuted for their proselytizing activities, as well as their Muslim converts. Since 1979 several Muslim converts to Christianity, who were leaders of their churches, have been mysteriously killed. As Protestant Christian numbers have always been small, and they have not been enumerated separately, it is difficult to assess the effect of the Revolution on their migration and demographic experience, particularly in terms of different denominations.

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Status of religions in Iraq, 2000-2050

Followers	2000			2025	2050
	total	%	rate		
Muslims	22,195,000	96.0	2.51	39,386,000	52,543,000
Christians	741,000	3.2	1.62	1,270,000	1,800,000
Independents	316,000	1.4	3.67	740,000	1,200,000
Roman Catholics	268,000	1.2	-0.16	300,000	315,000
Orthodox	139,000	0.6	1.10	200,000	250,000
Nonreligious	122,000	0.5	3.64	250,000	400,000
Atheists	36,000	0.2	3.71	75,000	125,000
Baha'is	2,600	0.0	2.69	4,000	9,000
Buddhists	1,300	0.0	3.89	2,500	6,000
Jews	170	0.0	-0.51	150	150
other religionists	30,600	0.1	2.46	46,000	60,000
Total population	23,115,000	100.0	2.49	41,014,000	54,916,000

For several centuries, Mesopotamia functioned as a Seleucid desert outpost against the might of Roman conquest. However, between 133 and 117 B.C.E., the Roman Empire conquered much of Iraq. Frontier wars and political intrigues ensued that left Roman rule (now directed from Constantinople) in shambles and the region vulnerable to onslaught from other would-be conquerors.

During the seventh century C.E., Islam, a new monotheistic religion founded on the teachings of the prophet Muhammad (569–632) in Saudi Arabia, quickly spread to the neighboring regions. Following Muhammad's death, internal disputes quickly occurred over who would serve as the next caliph, or religious leader of Islam. When Ali, the son-law of Muhammad, was killed in battle in 661, the Umayyad dynasty ruled until 750. Most followers of Ali, who believed the rule of Islam should be established in those of the same bloodline as Muhammad, became known as the Shi'a, while others who believed that rule by consensus was

Iraq

Popularly known until World War II as Mesopotamia, the name given in the writings of the Jewish Bible, Iraq has been the home of successive civilizations. Its most ancient history, however, is beyond the scope of this work, and this entry begins with the brief reign of Alexander the Great (334–327 B.C.E.) and the Seleucid Empire, which followed.

called for became known as Sunni. The Sunnite Umayyads allowed a degree of religious tolerance that included both Shi'a as well as Christians.

The Abbasid dynasty supplanted the Umayyads in 750. After using the Shiites to help topple their predecessors, the Abbasids turned on them and destroyed their holy sites. In the meantime, Iraq had become the most prosperous part of the empire. The Shiite Buwailids ruled briefly from the mid-tenth century until the eleventh, when the reins of power passed to Turkey and the Ottoman Empire, although the Abbasid caliph remained the titular head of state, reporting at times to the Ottoman emperor. In 1253, Hulagu or Hulegu, (c. 1217–1265), a grandson of Genghis Khan (c. 1167–1227), captured Baghdad, and by 1258 Abbasid rule faded away. Iraq was ruled by Mongols under the Khan of Persia until 1335, when the Jalai'rids seized power and governed until the early fifteenth century. The Ottomans ruling from afar watched the rise and fall of these military and religious groups within their empire. They considered them to be a major threat to both the empire and to the HANAFITE Sunni tradition. Consequently, in 1534 Sultan Suleiman the Magnificent (1494–1566) conquered Baghdad, settling the question for the time being of who would rule.

Partially due to its location, Iraq only slowly absorbed Western influences. By 1800, there was a British Resident at Basra, followed by a British consulate in 1802. France sent agents during the same period (and Catholicism was introduced by French and Italian religious orders). By 1914, the British were at war with the crumbling Ottoman Empire, leading to Britain being named the governing power. The British established a Christian regime that was politically foreign and religiously alien to the inhabitants. Immediate Arab nationalist sentiment, demonstrated in several insurrections, led the British to discontinue their new order, and an Arab Council of State was instituted, with Britain serving in an advisory capacity.

In 1921, Amir Faisal ibn Hussuan assumed rulership of Iraq. After a decade of transition, Iraq was accepted into the League of Nations, in October 1932, as a sovereign state free from the British mandate. Unfortunately, freedom from foreign rule did not stabilize religious and national sentiments. Warfare soon broke out between Sunnis and the powerful Shi'a tribes of the Euphrates valley, while the Kurdish minority agitated for a separate state. Then in 1933, the Iraqi army massacred a number of the Assyrian minority, and the country experienced seven military coups between 1936 and 1941. After World War II, sentiment ran high against European intervention; Iraqis participated in the Arab-Israeli War of 1948 until a peace agreement was arranged. Most Jews, who traced their Iraqi heritage to ancient times, emigrated between 1948 and 1952. Today, there are fewer than two hundred Jews left of that indigenous population, a record of which goes back to the dawn of history.

The Suez crisis between Egypt and Israel that began on October 29, 1956, and subsequent intervention of British and French forces affected Iraq deeply. Iraq severed diplomatic relations with France over French participation against Egypt. The students of Iraq rallied so stridently that colleges and schools were closed for a year and a half after disturbances in Mosul and Majaf caused deaths among the rioters. Martial law was imposed for one and a half years.

In 1959, King Faisal II, along with the Iraqi crown prince, was assassinated to make way for an independent republic. The power brokers of the coup were members of the socialist Ba'ath party (founded in Syria in 1941). The leadership of General Abd al Karem Kassem, who headed the new government, was disturbed by further efforts of the Kurds to establish their independence. Kassem was assassinated in 1963, and the Ba'ath party, dedicated to socialism, Arab unity, and freedom from foreign intervention, took full and exclusive control of the country. However, fighting involving the Kurds continued. Attempts to solve the Kurdish problem were undermined by Iran, who tended to support Kurdish aspirations out of their shared Shiite faith. Consequently, Iraq severed diplomatic relations with Iran. In August 1974, the hostile situation between the Kurds and the government led to 130,000 Kurds fleeing to Iran. A new peaceful solution fell apart when Iraq devastated parts of Kurdistan in 1975, leading to Kurds becoming displaced refugees, their homes and towns razed to the ground. (Of note, the initial reports of the use of chemical warfare by Iraq came from this military venture, which targeted both Iranians and Kurds.)

A new leader emerged in Iraq in 1979, when Saddam Hussein became the president of the Revolutionary Party. Today, he holds both the posts of prime minister and president of Iraq. A new constitution, liberal by Iraqi standards, was approved in July 1990, though despite the appearance it gives of granting various liberties, the real power rests with Hussein. Hussein addressed the issue of an independent Kurdish territory but never acted, as numerous oilfields were located in the proposed territory. He has also feared that the Shi'as would turn against his largely Sunni administration; the Kurds, however, have shown more aversion to the harsh government of Iran since the rise of the Ayatollah Khomeini than rule from Baghdad.

Hussein, still in militant mode, became displeased with his neighbor Kuwait, which wished to be repaid for loans made to Iraq to buttress the financial infrastructure of a failing economy. In return, Hussein accused Kuwait of stealing large oil reserves from the borders of the two countries, and then in 1990 moved troops into Kuwait. The United States reacted quickly and in January 1991 launched a war against the occupation. The war ended after only a few weeks with heavy losses by the Iraqis. The real damage to Kuwait came when Hussein ordered his retreating army to set oil rigs on fire, turning much of Kuwait into a roaring

mass of fire and smoke. The raging wells took eight months to extinguish. Today most of the war-battered and scorched regions barely support life. Living conditions are primitive. As for Iraq, it remains alienated and isolated from most global political and economic structures. Iraq's postwar relations have been beleaguered by United Nations Security Council Resolution 687, which imposes economic sanctions until Iraq accounts for all weapons of mass destruction, including biological warfare equipment. Hussein has argued the need for such weapons—in case Israel attacks his country.

Surviving foiled assassination attempts and failed coups, Hussein had not been ousted from power as of the end of 2001. He was continually named as part of the conspiracy that bombed the World Trade Center in New York and the Pentagon in Washington, D.C., on September 11, 2001. However disliked in the West, he remains in power as this volume goes to press.

Since the eighth century, Islam has remained the majority religion in Iraq. Shi'as claim the allegiance of 62 percent of the population, including the Kurdish minority, although their reflection in government offices is low because Sunnis are the ruling group. Most Sunnis follow either the HANAFITE or SHAFIITE schools, the latter strong among Kurdish Sunnis.

Within Shi'a Islam there are two major schools, the Usuli and the Akhbari. The smaller group, the Akhbaris are found primarily in southern Iraq (and parts of neighboring Iran). The larger Usuli school has the more liberal legal perspective and uses a degree of interpretation in reaching legal decisions. Iraq has several sanctuaries for the Shiite population, including Samarra and Al Khadimain. There is an Institute of Islamic Studies at Baghdad.

Although a very small minority of the Kurds are Christian, there are also YEZIDI among the Kurds. The Yezidi follow a religion that blends Manichaeism, Jewish, Zoroastrian, Nestorian, and Christian elements. They worship with two sacred books, the Black Book and the Book of Revelation. Yezidis live mostly west of Mosul, but some are scattered in other regions. The Mandeans who dwell in Iraq are known as Sabians to the Arabs. Gnosticism synthesized with Christian, Jewish, and Iranian elements, along with a taste of fertility worship, forms the infrastructure of their faith. Their principle books are the Treasure, the Book of John, and a book of hymns. Most of them live in lower Iraq at Basra and Kut, as well as southwest Iran. The BAHÁ'Í FAITH, which originated in neighboring Iran, has found Iraq an equally hostile environment. Despite maintaining a presence in Iraq for 120 years, it numbers fewer than 2,660.

Christian communities in Iraq trace their history to the first century and the mission of the apostle Thomas in the Jewish colonies. Church hierarchies developed under the patriarch of Antioch in the fourth century. In the next century, Nestorians sent missionaries to the region and de-

clared a separation from Antioch. The ANCIENT CHURCH OF THE EAST, or Assyrian Church, survived as the oldest Christian church in Iraq. It is aligned theologically with the Nestorians, who dissented from Roman Catholic and Eastern Orthodoxy on the nature of Christ's divinity. Seleucia-Ctesiphon, near Baghdad, was at one juncture in time the most important patriarchate beyond the Roman Empire. From there, from the fifth through the tenth century, Nestorian missionary efforts spread Christian doctrine throughout the Middle East.

Recently schisms have splintered the church. Its ancient headquarters, located in Kurdish territory, fell victim to Turkish expansion in the 1890s. In 1940, the patriarch relocated to America, from which he now leads the APOSTOLIC CATHOLIC ASSYRIAN CHURCH OF THE EAST. However, since the 1970s, a faction led by Mar Addai, known as the Ancient Church of the East, has claimed to be the authentic patriarchate. The Apostolic Catholic Assyrian Church, which supports Mar Dinka IV as patriarch of the East, is acknowledged by the Vatican to be legitimate. The Iraqi government supports the claims of the Ancient Church of the East.

Armenians have lived in Iraq for many centuries. The ARMENIAN APOSTOLIC CHURCH, Diocese of Baghdad, is related to the Catholicate of Echmiadzin in Armenia. Primary schools exist in cities where there are priests to teach them. The Greek Orthodox have one church in Baghdad, under the jurisdiction of the Greek Orthodox Patriarchate of Antioch and all the East. Its bishop resides in Kuwait.

The ROMAN CATHOLIC CHURCH dates its existence in Iraq to 1553, when the Eastern Rite CHALDEAN CATHOLIC CHURCH was recognized. Most Catholics are Chaldeans, and now number about 242,000 adherents in 10 dioceses. The church's patriarch resides in Baghdad. Iraq's Pontifical Seminary at Mosul is a joint effort of the Syrian and Chaldean communities. The SYRIAN CATHOLIC CHURCH numbers about 50,000 people in 2 dioceses. The first congregations started in 1790. The ARMENIAN CATHOLIC CHURCH congregations, with some 2,150 members, were organized into the Diocese of Baghdad in 1954, led by an archbishop and four priests. The GREEK CATHOLIC CHURCH's 300 members are served by a priest residing in Baghdad. A Latin diocese for Catholics was formed in 1632; however, there was no resident bishop until 1920. Latin Catholics number about 3,200 today. There are 200 DOMINICANS and Presentation sisters, most of them Iraqi, who teach and do medical work.

Christians who today use Syriac liturgy are divided into Chaldeans, Nestorians (Assyrian Churches of the East), Syrian Catholics, and Syrian Orthodox, who are sometimes referred to as Jacobites. This group entered Iraq in the sixth century, and they still feel that they are original Iraqis and the oldest Christian group in Iraq. Mar Matta near Mosul has the oldest Christian monastery, with six resident

monks. During the demise of the Ottoman Empire in 1917, Armenian Orthodox (Gregorians) and Armenian Catholics fled Turkey and settled in Iraq. Greek Orthodox and Greek Catholics are immigrant communities in Iraq and are small in number.

Protestantism made a late appearance in the nineteenth century. The first British missionary attempt in Iraq was through the London Jews Society in 1820. Americans started activity in Mosul in 1850 through the AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS. The CHURCH MISSIONARY SOCIETY started its mission in 1882 and persevered until World War I. The Arabian Mission of the REFORMED CHURCH IN AMERICA started its program in Basra in 1889. They were assisted by the Evangelical and Reformed Church (now a constituent part of the UNITED CHURCH OF CHRIST) and the United Presbyterian Church in the U.S. (now a constituent part of the PRESBYTERIAN CHURCH [U.S.A.]). In 1957, another group, the Presbyterian Church in the U.S.A., joined the efforts. However, no presently existing Iraqi church can be traced to these roots, converts having primarily been made from Nestorian or Assyrian congregations.

Today, Arab Evangelical churches number about 10 church groups in Baghdad, Kirkuk, and Basra. All of these congregations are served by Egyptian ministers. Two Assyrian Evangelical churches in Baghdad and Mosul are not affiliated administratively. The Armenian Evangelical Church claims one small congregation in Baghdad. A single Anglican congregation, serving expatriate British and Arabs, belongs to the Diocese of Cyprus and the Gulf of the EPISCOPAL CHURCH IN JERUSALEM AND THE MIDDLE EAST. The Lutheran Orient Mission has attempted to convert Kurds since 1911 with little success. Other small religious groups that have worked in Iraq, such as the ASSEMBLIES OF GOD, Basra Assembly, Evangelical Alliance Mission, and the SEVENTH-DAY ADVENTIST CHURCH are no longer active. In 1969 all American missionaries were ordered out of the country, though some of the missions they created continue under national leadership. In the 1990s, Pentecostal and Charismatic movements were popular, and now number some 265,000 adherents. Christians now constitute about 3 percent of the population.

Islam is the state religion of Iraq, but all citizens are deemed equal before the law. The cultural rights of the Syrian-speaking groups are decreed in Article 25 of the constitution dated April 22, 1972, which protects the Assyrians and Chaldeans. Technically the Revolutionary Council recognized three religious holidays for Christians—Christmas and two days for Easter, and there are five stated holidays for Jews. Religious judges (*qadi*) preside over Muslim jurisprudence. The General Bureau of Waqf (law) based in Baghdad is the official agency for Muslim law courts. There are no religious courts for non-Muslims, who settle their issues in civil courts.

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Ireland

Ireland's historical geography is a complex one that thoroughly intertwines earthy Celtic sensibilities with historic Roman and Anglo penetrations. An early, pre-Celtic tradition is difficult to ascertain at this time. Celtic ritual traditions were practiced over a wide area of western and northern Europe and included Ireland—possibly as early as the first millennium B.C.E. The Irish Celtic tradition shared with its continental counterparts a belief in the immortality of the soul, and a reverence for the natural forces and life forms of Earth (e.g., wind, water, trees, eels) and its planetary connections (e.g., sun, sky, moon). Moreover, its priests (known as druids) played a powerful role in the social and political life of the people; for example, they ceremonially validated the power of local and regional kings (or chieftains), inasmuch as they were literally married to the land they ruled (known as a *tuath*).

The fecundity and the health of the *tuath* was essentially reflected through the virility and sound mind of the ruler. In this context, certain groves of trees and natural springs were singled out for ritual observances that guaranteed the health of the land, the king, and individual petitioners. Ancient Irish Celts believed that subterranean, parallel energy lines, now called *ley lines*, intersected with rising and falling subterranean streams. If such a stream erupted as a spring at Earth's surface, then it was deemed a power point to be ritually utilized. Not all springs were so blessed, and not all springs maintained their power. Yet, over the years the power of some springs has been amazingly long-lived, while new ones continue to be found. Eels could often be found in the pools that formed around springs. Those eels fortunate enough to live in powerful springs were believed to live far longer than a normal life span.

Early in the fourth century of the Common Era, an adolescent boy of British Roman origin was captured and taken to Ireland as a slave for a local king (probably in Antrim). He became fluent in Irish and familiar with Celtic beliefs over a period of about six years before he escaped. This young man eventually returned to Ireland to evangelize for the church in Rome, and he later became known as St. Patrick (the patron saint of modern Ireland). Most of the details of Patrick's life are open to debate, as is the original

spelling of his name. The current scholarly consensus is that he returned to Ireland around 461, and he himself says in his Confession that he was not sent by any human authority but impelled by divine inspiration. Other sources suggest he returned to carry out a mission assigned to him by Pope Celestinus I in the year 431. Early in the mission Patrick met resistance to his evangelizing, particularly from the druids, who had much to lose if their ceremonies were no longer needed. He is said to have found success by challenging Celtic beliefs at important ceremonies by subverting key elements of these events (e.g., ignoring a royal edict against lighting fires in the days before an important spring ritual, Patrick lit a Paschal—Easter Eve—fire that the druids could not extinguish) or killing eels at powerful springs with no apparent negative effects to his own person. He also established Christian worship sites on or around those places deemed powerful by the Celts (e.g., springs, tree groves, mounds). Eventually he baptized kings, thus laying the groundwork for a future Christian Ireland.

The Irish did not become Christians magically overnight or even in a century's time, despite Patrick's successful mission. Instead, Christianity overlaid an essentially Celtic faith tradition like a veneer on a table. As Irish monasticism took root and spread, elements of the Celtic tradition were drawn up into Christian orthodoxy, while simultaneously Celtic practices absorbed Christian explanations. What emerged was a Celtic Christian church that had only nominal ties to the church in Rome. Christian priests eventually supplanted kings as the center of politically charged spiritual power, and powerful springs became holy wells. This synergistic syncretism of two great ritual traditions can still be seen at tree groves, in cemeteries, and at the holy wells of Ireland today. Although some wells are associated with local saints (e.g., St. Peakaun's Well at the Glen of Aherlow in County Tipperary) and often reflect a strong Celtic sensibility through their accoutrements and local character, other wells (e.g., St. Brigid's Well at Liscannor in County Clare) have national significance and blend Celtic and Christian meaning and use. Finally, some wells have been thoroughly Christianized in meaning and usage (e.g., St. Brigid's Well at Killare in County Westmeath and near to



Status of religions in Ireland, 2000-2050

Followers	2000			2025	2050
	total	%	rate		
Christians	3,624,000	97.2	0.58	4,227,000	4,444,000
Roman Catholics	3,160,000	84.7	0.52	3,658,000	3,750,000
Anglicans	134,000	3.6	0.62	170,000	200,000
Protestants	31,500	0.8	0.16	32,000	32,500
Nonreligious	89,600	2.4	2.71	150,000	220,000
Muslims	8,400	0.2	1.89	15,000	30,000
Atheists	5,200	0.1	1.36	7,500	10,000
Jews	1,700	0.1	-0.56	1,200	1,000
Baha'is	1,300	0.0	1.48	2,500	4,600
Chinese folk-religionists	260	0.0	1.27	400	600
Total population	3,730,000	100.0	0.63	4,404,000	4,710,000

the hill of Uisneach). Such syncretism has occurred over one and a half millennia, with dynamic processes of re-mythologizing and historicizing sacred sites. The more historicized a site, the more Christian it becomes. Folk piety continues to have strong Celtic elements.

Local control of church ritual and practice was shattered in 1171 with the culmination of an Anglo-Norman invasion that installed English control over the Irish church through the Synod of Cashel. *Culdees* (Christian monks of the Celtic tradition) carried on the rituals of the Celtic Church for at least four more centuries before they finally died out. In the meantime, the CHURCH OF IRELAND was formally separated from the ROMAN CATHOLIC CHURCH and its papal administration and politically incorporated into the CHURCH OF ENGLAND. Through the trials and tribulations of English expansion, the Elizabethan Wars of the sixteenth century, enslavement to Caribbean plantations, Cromwell's reign of terror in the seventeenth century,

and the great famine in the nineteenth century, Irish identity with the Roman Catholic Church deepened and helped to maintain the Irish people's identity as Irish, despite the direct control of the official Church of Ireland by the English Crown. Eventually, through sustained events of resistance (e.g., the Catholic-Gaelic Rebellion of 1641, the 1798 Rebellion) and changes in Britain's own political goals (e.g., during Queen Victoria's reign and Gladstone's rule as prime minister), the Catholic Church in Ireland was finally legalized in 1829, and the Church of Ireland was disestablished as the state church in 1869, at which point most Irish churches reverted to their Roman origins. Today the Church of Ireland still exists, but in an attenuated form. It shares its early history with the Roman Catholic Church of Ireland through its Celtic Christian period. It is now part of the worldwide ANGLICAN COMMUNION found in 164 nations. In Ireland it has approximately 350,000 members, of which 275,000 live in Northern Ireland and 75,000 in the Republic of Ireland. It is governed as a single church with two provinces (Armagh and Dublin) and twelve dioceses.

Contemporary Ireland is overwhelmingly Catholic. This arises from its early connection to the Roman Church as well as its anti-Catholic trial by fire under English rule. Political, ethnic, and religious identity have become fully and completely conflated with each other, given this colonial history. As a consequence, political tensions and violence continue to be articulated through people's identity as Catholic or Protestant. Protestant/Free Church Irish are now associated with a number of denominations, due to the resettlement of various Protestant groups by the English during colonial times as well as the conversion of some Catholic Irish. It is Protestant identity in general, though, that carries political significance and not the particular sectarian group as such. Not surprisingly, most Protestants live in Northern Ireland, and the counting of people's religious affiliation during each census cycle is loaded with political implications. According to the 1991 census, Northern Ireland had 606,000 Catholics (38.4 percent), 337,000 Presbyterians, 279,000 Church of Ireland members, 60,000 Methodists, 19,000 Baptists, 12,000 Brethren, 12,000 Free Presbyterians, 8,000 Congregational members, 12,000 Protestant (no denomination noted), and 11,000 Christian (no denomination noted); 115,000 refused to identify themselves, and approximately 3,500 people identified themselves as non-Irish minorities (e.g., Sikh, Muslim, Buddhist) or atheist. These numbers, particularly of those who refuse to name their faith association and those who claim only a general category (Protestant, Christian), reflect a context of deep division and pervasive politicization of religious identity.

An American news broadcast (ABC, September 6, 2001) noted that unpublished results from the 2001 census of

Northern Ireland indicate that Catholics now compose 47 percent of the population. This increase is likely due to the combined effects of increased self-identification by Catholics, the emigration of Protestants from Northern Ireland, and higher birthrates within the Catholic community. This increase in the Catholic proportion of the population will likely have significant political consequences and may cause a new round of violence when the results are published. The Republic of Ireland continues to reflect a strong Catholic identity, suffused with Celtic influences. At its last census (1998), 91.6 percent of the population were Catholic, 2.5 percent were members of the Church of Ireland, and 5.9 percent were classified as other.

The "other" category is mainly reflected in Dublin's religious scene and includes members of Evangelical and Pentecostal churches, Western esotericists, imported religions (often imported by immigrants) such as Islam, Buddhism, Hinduism, Sikhism, and various new religions. Among the groups with centers in Ireland are the spectrum of Buddhists, the Universal WHITE BROTHERHOOD, the BAHÁ'Í FAITH, the CHURCH OF SCIENTOLOGY, and the UNIFICATION MOVEMENT. It has also been a focus of the revivalist Neo-Pagan movement based in the worldwide FELLOWSHIP OF ISIS headquartered at Huntington Castle in County Wexford.

The earliest reference to Irish Judaism was in the eleventh century, and Jews are known to have come to Ireland following their expulsion from Portugal in 1496 and during the Napoleonic Wars early in the nineteenth century. As early as 1660, a prayer room was opened near Dublin Castle, and one Jewish seminary can be dated to the 1660s. The majority of the present-day Jewish community arrived between 1880 and 1910 from Eastern Europe. From a peak of 5,500, the community has dwindled to around 1,500, many having moved to Palestine after 1948. The several synagogues are all Orthodox except for one Reform synagogue.

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Islam is now the second largest religion in the world. Despite centuries of Western ignorance of Islam and regular episodes of armed conflict against Islamic dynasties and nations, the religion of Muhammad is now the faith of one in six people on the planet. The story of Islam illustrates the staying power of the ideology that Muslims believe was restored by Muhammad in the seventh century. In spite of questions about what constitutes true Islam since the death of Muhammad, Islam has maintained a unity in essentials virtually unparalleled among world religions. This unity has created the environment for remarkable accomplishments in philosophy, art, and legal and social vision, as well as passionate religious commitment.

Some secular historians believe that Muhammad is the most significant person in human history. Though Christianity claims more adherents, Muhammad is viewed by these historians as having had a greater impact on history, given the breadth of Islamic political power, the depth and range of Islamic spirituality, and the pervasive way in which Islam brings its ideology to bear on every facet of life.

The Contours of a Prophet's Life. Scholars cannot be precise on the birth date of Muhammad. It is generally accepted that he was born about 570 C.E. Muhammad knew pain early in his life, since by age six or so he had lost both parents, first his mother just after he was born, and then later his father. He was raised by his grandfather for two years, and then his grandfather died. An uncle then took care of him until Muhammad reached his teen years.

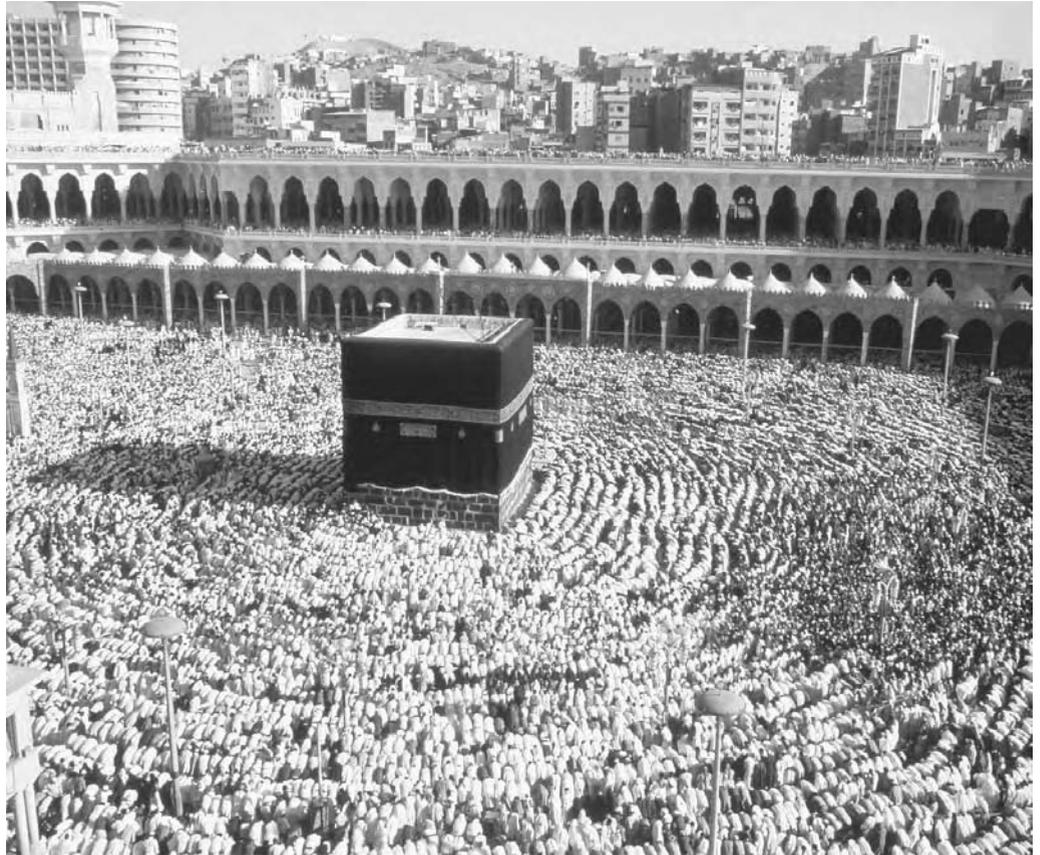
A woman merchant named Khadijah came into Muhammad's life, and they were married in 595, when Muhammad was about twenty-five. Though she was considerably older than he was, she bore him at least six children (the two boys died early), and by all indications they had a loving marriage. Muhammad did not have other wives until after Khadijah's death in 619.

Muhammad's life changed forever in the year 610, on the seventeenth night of the Arabic month Ramadan. Muhammad claimed that the angel Gabriel visited him on Mount Hira, near Mecca, in a powerful, terrifying, and transforming encounter. According to the earliest documents, Muhammad returned home, shaken by this encounter, and turned to his wife for confirmation of his prophetic call.

Three years later Muhammad began to preach to his Meccan neighbors. His message of one God met fierce resistance. The Arabs were polytheistic, and Mecca's main shrine, the Kaaba, said to have been built by Abraham, was home to many gods. Muhammad gained some converts immediately, one of the most famous being his friend Abu Bakr (d. 634). The earliest Muslims came mainly from the poor clans of Mecca, drawn to Muhammad's message of social reform.

Muslims believe that in 620, one year after the death of Muhammad's first wife, the angel Gabriel brought Muhammad by night to Jerusalem on the back of a heavenly horse named Buruq. In the holy city the prophet conversed with Jesus, Moses, and Abraham. Then, according to the Qur'an, Muhammad and his angel companion were taken by ladder (called a *miraj*) to the seventh heaven. Muslims believe that the Dome of the Rock in Jerusalem is built on the spot from which Muhammad ascended.

Two years later in 622, in year one of the Muslim calendar, Muhammad was forced to flee to Medina, about 250 miles north of Mecca. Then, for eight long and bitter years, the



Holy Kaaba Pilgrims as part of the Hajj in Makkah, Saudi Arabia (TRIP)

Prophet engaged in repeated military battles with his Meccan enemies. There were significant victories (most notably on March 15, 624, at Badr) and major setbacks, one being at Uhud just a year later.

By January 630, however, Muhammad triumphed; he took control of Mecca and destroyed the idols in the Kaaba. Medina continued to be his home base. He led military campaigns in northern Arabia, and returned to Mecca for a final pilgrimage in early 632. He was in poor health at the time, and he traveled back to Medina and died on June 8 of that year, in the embrace of Aisha, one of his wives.

Alfred North Whitehead is noted to have remarked that “philosophy is one long footnote to Plato.” Likewise, Islamic history is one long footnote to Muhammad. Thus, Muhammad’s journey—in all of its detail, from the mode of his prayer life, to his treatment of Jews and Christians, to what he did in battle—becomes the paradigm for all Muslims.

Historical Accuracy and Muhammad. As we will see in the next section, there is a wide range of opinion about Muhammad. Part of that difference arises out of varied estimates about how certain we can be historically about his life. There are two major sources for historical analysis: the Qur’an itself and, secondly, what is called the *hadith*, the non-Qur’anic traditions about Muhammad that were gathered by Muslims after his death.

The study of the hadith represents one of the most fascinating aspects of Islamic history and religious life. Muslim scholars had to try and sort through the hundreds of thousands of traditions about Muhammad in order to decide which reports were accurate. The most famous collection of what Muslims regard as authentic hadith was done by al-Bukhari (d. 870).

During his lifetime he examined over two hundred thousand separate traditions about Muhammad, discarded those he felt were bogus, and then published seven thousand that he believed were genuine. Almost all Muslims accept his verdict, though they also augment al-Bukhari's work with the collection gathered by al-Hajjah, who was his contemporary. There are lesser sources of hadith that are given some credence, and Shi'ite Muslims have their own separate collection of traditions about Muhammad.

Western scholars have been divided over the value of the hadith in terms of what can be known about Muhammad. The traditions obviously tell us what Muslims and others were saying about the prophet, and that has an interest for its own sake. Though a few have expressed total skepticism about their integrity, most non-Muslim scholars suggest that they have some value in getting us to the real Muhammad.

F. E. Peters writes, in his *Muhammad and the Origins of Islam*, that "it is inconceivable that the community should have entirely forgotten what Muhammad did or said at Mecca and Medina." This is a decent point, which can also be made about the earliest biographies of Muhammad, the most famous being *Life of the Apostle of God*, written by the Muslim scholar Ibn Ishaq in the eighth century.

Various Views of Muhammad. Three distinct views cover the range of interpretation about the prophet. Of first significance is the orthodox Muslim understanding of Muhammad. The adulation of Muhammad by Muslims parallels the Christian adoration of Jesus, the Hindu love for Krishna, the Sikh reverence for Guru Nanak, and the Buddhist focus on Gautama Buddha, though Islam refrains from any hint that Muhammad was divine.

Consider these words from a Muslim writer of the Middle Ages. "When cutting your nails you must begin with the little toe of the right foot and finish with the little toe of the left foot." This advice is from al-Ghazali, one of Islam's greatest thinkers, who based his suggestion on a tradition about the way the prophet cut his nails.

Relics of Muhammad are preserved all over the Muslim world. Maxime Rodinson, one of the great biographers of Muhammad, mentions that two hairs from Muhammad's head were found in Constantinople and "were kept there in forty bags sewn one inside the other, and were solemnly shown to worshipers once a year." One of the hadith states: "Allah's Apostle was the most handsome, most generous, and the bravest of all the people."

Out of this immense adulation of Muhammad comes an equal anger against any who are said to ridicule the Prophet. For example, Ahmed Deedat, one of the most popular defenders of Islam, circulated a pamphlet against the novelist called *How Rushdie Fooled the West*. His conclusion about Rushdie speaks for itself: "Mired in misery, may all his filthy lucre choke in his throat, and may he die a coward's death, a hundred times a day, and eventually when death catches up with him, many he simmer in hell for all eternity!"

A second assessment of Muhammad is one step removed from Islamic orthodoxy, though a major step. We move to those who argue for a high estimate of Muhammad, even though they do not accept, for various reasons, that he is *the* prophet of God, or that Islam is the one true religion. Among Christian scholars, this new approach has been adopted by W. Montgomery Watt, Kenneth Cragg, Wilfred Cantwell Smith, and Hans Küng, among the most influential theologians alive today.

Küng, a Roman Catholic, took up the question of Muhammad's status in his book *Christianity and the World Religions*. He presents seven parallels between Muhammad and the prophets of Israel, outlines the immense contribution of Muhammad, and concludes by citing a document from the Second Vatican Council (1962–1965), that states that the Catholic Church "also looks upon the Muslims with great respect: They worship the one true God

who has spoken to man.” Küng, who does not believe that Muhammad was sinless or that Islam is the one true religion, then offers this assessment: “In my opinion, that Church—and all the Christian Churches—must also ‘look with great respect’ upon the man whose name is omitted from the declaration out of embarrassment, although he alone led the Muslims to the worship of the one God, who spoke *through* him: Muhammad the Prophet.”

Other scholars, such as Karen Armstrong, John Hick, Paul Knitter, and Wendy Doniger, argue for openness to all of the great world religions (and their leaders) who point humans to the transcendent. Armstrong, a former Catholic nun, has defended this view in her highly praised *Muhammad: A Biography of the Prophet*.

According to a third view, Muhammad is the embodiment of evil. This tradition of contempt began in the early Middle Ages, as Christian and Muslim armies fought for land control from North Africa, across the Middle East, and into Europe. The wars were viewed by many Christians, popes included, as the necessary struggle against the Antichrist himself—Muhammad. Dante’s *Inferno* puts the Islamic leader in the lower realms of hell. Similar diatribes against Muhammad continued after Dante through the Reformation of the sixteenth century, culminating in Martin Luther’s invective, quoted by Phipps: “Should you be called a prophet, who were such an uncouth blockhead and ass? When the spirit of lies had taken possession of Muhammad, and the devil had murdered men’s souls with his Qur’an and had destroyed the faith of Christians, he had to go on and take the sword and set about to murder their bodies.”

Secular writers have dismissed Muhammad with less vilification, but their views follow the same pattern: Muhammad is seen as ignorant, barbaric, and immoral. He was either a hypocrite or delusional, perhaps the victim of epileptic seizures, whose success with converts has more to do with promises of sexual reward, material gain, and the proverbial Islamic sword than with any truth in his teaching.

In the aftermath of the bombing of the Pentagon in Washington, D.C., and the World Trade Center in New York City on September 11, 2001, some editorials in the secular press hinted at Muhammad’s dark side, with subtle accusations that the terror that had been visited on New York and Washington had its roots in the life and teaching of the Muslim prophet. They cite Muhammad’s all-or-nothing mentality, his expansionist vision, his dictatorship, and, of course, his love for jihad (literally “struggle,” but often taken to mean “holy war”).

The Origin of the Qur’an. Some Muslims believe that the origin of the Qur’an lies in the eternal mind of Allah. Others argue that it is not eternal but a created revelation, since only Allah is eternal. The vast majority of Muslims believe that the angel Gabriel dictated the revelations to Muhammad. He then recited the words to his wife and then to the small group that became his first followers. The earliest members not only memorized the unfolding contents but also started to write them down. After Muhammad died, a number of Muslim scholars formed the final edition of the Qur’an in the time of Uthman (d. 656), the third ruler (caliph) after Muhammad.

Most Muslims pay no attention to skeptical attacks on the Qur’an and reject theories about its alleged human origins. Islam has usually taught that Muhammad was illiterate, a point used to argue for the divine origin of the Qur’an. Western scholars have debated to what extent the Qur’an can be viewed as a trustworthy source about Muhammad and early Islam. Recent skepticism has followed on the pioneering work of John Wansbrough, which has impacted the work of Patricia Crone and Michael Cook.

The Qur’an contains 114 *surahs*, or chapters, and over six thousand verses. The *surahs* are arranged by size, with the shorter chapters near the end. It is generally believed that the later chapters were written first and belong to the time period when the prophet was in Medina. The longer chapters were written last and were revealed after the prophet conquered Mecca.

The titles of the various chapters are based on some word or idea that appears in the chapter, though the titles do not usually suggest the main theme of the chapter, if there is one. Some Muslim scholars have tried to show that there are hidden scientific truths and mathematical wonders in the Qur'an. For example, one writer argues that the divine inspiration of the Qur'an is proved by the fact that the Arabic word for "Most Merciful" is used 114 times, which matches exactly the number of surahs of the Qur'an.

The Eight Major Themes of the Qur'an. Anyone who reads the Qur'an for the first time finds it confusing. It does not seem orderly, as most Muslims will acknowledge. The text does not set forth a narrative, and it is not written in a systematic fashion. The surahs are not arranged by content, and there is no single theme in most chapters. The best way to understand the Qur'an is to first grasp its major themes.

Allah. The Qur'an is absolutely dominated by reference to God. Verse after verse, page after page, beginning to end, Allah is everything to the Qur'an. The term Allah appears over 2,500 times. Anyone who says that the Qur'an is mainly about something else has never read the Qur'an. It is a book saturated with references to God.

Muhammad. The Prophet himself is at the center of the Qur'an, though often as a figure behind every chapter. His name is mentioned only four times, but he is the subject of many passages. Muslims do not believe that Muhammad is writing about himself, however. Islam teaches that Gabriel dictated to Muhammad material that was to be put in the Qur'an about Muhammad. Further, when the Qur'an quotes words from Muhammad, Muslims believe that these are words that Allah tells Muhammad to say.

Muhammad has, according to the Qur'an, an elevated status because Allah has called him as a prophet. In fact, he is "the Seal of the Prophets," a phrase from the famous passage in Surah 33 that is used by Muslims to argue that Muhammad is the final Prophet. In addition, Muhammad is a judge to his followers (4:65), and is to be respected by them (2:104; 4:46).

Allah himself is a witness to Muhammad's mission (13:43; 46:8). Further, the Qur'an teaches that Muhammad's prophetic work was predicted by both Moses (46:10) and by Jesus, of whom the Qur'an says: "And remember, Jesus, the son of Mary, said: 'O Children of Israel! I am the apostle of God [sent] to you, confirming the Law [which came] before me, and giving Glad Tidings of an Apostle to come after me, whose name shall be Ahmad.'" Ahmad is a shortened form of Muhammad.

Muhammad is the universal messenger from God (34:28), the symbol of Allah's mercy to the world (9:61; 28:46–47; 76:24–26), and inspired by Allah. Surah 53:10–12 says: "So did [God] convey the inspiration to His Servant—[conveyed] what He [meant] to convey. The [Prophet's] [mind and] heart in no way falsified that which he saw. Will ye then dispute with him concerning what he saw?"

The Qur'an describes Muhammad as gentle (3:159), very concerned about his followers (9:128), and in deep distress for unbelievers (12:97; 25:30). It describes him as a man of prayer (74:3), with an "exalted standard of character" (68:4). He was often mocked by his enemies in Mecca, and he was accused of being mad (7:184) and under the power of demons (81:22).

Muhammad is told to adore Allah (96:19), faithfully stick to the message that he is given from God (46:9), follow Allah's duty for him (30:30), and work hard (66:9). In Surah 33 Muhammad is told by Allah that he can take women as wives as long as he pays their dowry or if they are "prisoners of war." He can also marry his cousins, and any woman he wants "who dedicates her soul to the prophet."

Muhammad's followers are told to visit the Prophet's home only when they have permission, to arrive right at meal time (not before), leave quickly after the meal, and avoid "famil-

iar talk” with the Prophet. It is said that “such [behavior] annoys the Prophet: he is ashamed to dismiss you, but God is not ashamed [to tell you] the truth.”

Qur’an. The Qur’an also takes up itself as a subject. Satan, we are told, is not the author. Muhammad could not be the author either, since, the Qur’an argues, he was completely illiterate. Only Allah could have produced such a book. The Qur’an says of itself that it is clear, understandable, written in pure Arabic, free from error, and that it contains the universal message, one that will guide its hearers into health and into eternal salvation.

Biblical Material. The Qur’an gives considerable attention to various figures from the Hebrew Bible and the Christian New Testament. Muslims believe that Islam started with creation and that Allah revealed himself to Jews and Christians, though both groups altered their Scriptures. Muslims use this to explain why both Jewish and Christian accounts of people and events often differ radically from the way they are reported in the Qur’an.

Of biblical figures, Moses gets the most mention, with over 500 verses, or almost 10 percent of the text, dealing with him. The Qur’an also gives information about Noah, Abraham, Moses, Joshua, David, Jesus, Mary, and others. Muslims find it easy to draw comparisons between Muhammad and Moses the lawgiver and also between Muhammad and King David, the warrior for God.

Jesus. The Qur’an treats Jesus with great respect, as a prophet and teacher, and as a Sign from God. It also states that Jesus was born of the Virgin Mary, performed miracles, and that his followers were called Muslims. At the same time, the Qur’an states that it is a serious error to think that Jesus is the Son of God or that God is a trinity of three Persons, as in Christian tradition. For the Qur’an, Jesus is an apostle, a messenger of God, but no more than that.

As said earlier, Muslims do not believe that Jesus died on the Cross. In Surah 4:157, one of the famous verses of the Qur’an, it speaks about enemies of Allah who insulted the Virgin Mary and who brag: “We killed Christ Jesus the son of Mary, the Apostle of God.” The text then reads: “but they killed him not, nor crucified him, but so it was made to appear to them, and those who differ therein are full of doubts, with no [certain] knowledge, but only conjecture to follow, for of a surety they killed him not.”

True Believers. Hundreds of verses in the Qur’an are devoted to a portrait of the true believer. The vast majority of passages deal with behavior, both with the path that is right, and the path that is wrong. This is in keeping with the common assertion that Islam is a religion about the right path, much more than it is a religion about right ideas.

Even though Islam is a religion of law, however, the Qur’an is focused more on the larger principles behind the law. These have to do, first of all, with positive things that are expected of all Muslims. The Muslim is a follower of Allah and fears him, and has turned from all false gods. The believer patterns his life after the model of the Prophet Muhammad.

The Muslim is a person of prayer and contemplation. He or she is peaceful, faithful, humble, and forgiving. True believers strive to do good works and protect one another. Muslims are to be charitable, according to the Qur’an, and are to be united in their faith. The disciple of Allah engages in fasting and follows Allah’s will on proper marriages and proper inheritance laws. Believers are to remember the rewards of heaven and the pains of hell.

The true believer is also identified by resistance to evil and sin. The Qur’an teaches that Muslims are to avoid gambling and drinking. Usury is a sin. Certain foods are forbidden, as in Orthodox Judaism. Muslim males cannot have more than four wives. Allah’s followers should avoid contact with skeptics and should avoid being too inquisitive about their faith. Sexual lust is wrong, and therefore female believers are to dress modestly.

The Qur’an teaches that excess in eating is sinful and also warns about the dangers of excess in religion. Muhammad said at one time that there was going to be no monkery in

Islam, referring to a celibate priesthood. This idea of excess also involves avoiding certain ideas. Thus, Surah 4:171 states: “O People of the Book! Commit no excesses in your religion: Nor say of God aught but the truth. Christ Jesus the son of Mary was [no more than] an apostle of God. Say not ‘Trinity’: desist: it will be better for you: for God is one God: Glory be to Him: [far exalted is He] above having a son.”

Unbelievers. The whole human setting of the Qur’an involves the storm created by Muhammad’s prophetic call to decision. His message gives two options: belief or unbelief. Those who reject Allah’s message are deaf, blind, and full of disease. They are arrogant, foolish, hate the truth, live in delusion, and their prayers are in vain. The unbeliever is a liar, a coward, vain, and a deceiver. Muslims should avoid unbelievers, given their perversity. They will be sent into the depths of hell unless they repent.

Heaven, Hell, and Judgment Day. The Qur’an gives enormous weight to life after death. There are hundreds of verses about paradise, the pains of hell, and the reality of a Final Judgment by God. Though Muslim scholars debate to what extent certain verses about heaven and hell are to be taken literally, the overall message is clear. Heaven is pictured as a garden paradise, with mansions, fountains, food and drink, and sexual pleasure, where believers are full of happiness, peace, and joy in the presence of God.

The Qur’an draws hell as a place of blazing, eternal fire. The unbelievers will taste the boiling fluids of hell, with their faces covered in flame. They will wear garments of fire, will live in eternal regret at the folly of their rebellion against Allah, and will beg for destruction. The Day of Judgment is an absolute certainty, according to the Qur’an, though the righteous have no reason to fear. Justice will be done and human deeds will be weighed in the balance, when the Last Trumpet sounds.

The Five Pillars of Islam. The focus of Islam, submission to God, finds expression in five practices, popularly known as the five pillars. These are the first obligations owed by humans to God, and they permeate the life of the Muslim. The first is the Profession of Faith. To become a Muslim one must make a confession known as the *shahadah*: “There is no God but Allah, and Muhammad is His messenger.” These words seek to establish the supremacy of Allah as the one true God and the finality of Muhammad as Allah’s ultimate prophet. They also reflect Islamic differences with the Christian doctrine of the Trinity.

Second, faithful Muslims obey the call to prayer (*salat*), which is to happen five specific times every day. Muhammad first advised his followers to pray facing toward Jerusalem, but later chose Mecca. Kenneth Cragg, one of the great Christian scholars of Islam, writes: “Islam and prayer are in truth inseparable.” In most mosques men and women pray in separate areas for reasons of modesty and purity.

Third, Muslims are supposed to give a percentage of their worth to the poor and needy. The tithe, or *zakat*, is collected by a few Muslim states, but most Muslims give through leaving money in the metal *zakat* box in their local mosque. The money is used to help the poor and for emergency situations. The *zakat* involves giving 2.5 percent of the Muslim’s assets, but it is not charity since it is an obligatory act, one that is usually to be done in private.

Fourth, unless prevented by bad health, all Muslims are to abstain from all food, water, and sexual activity from sunrise to sunset during the entire month of Ramadan. The fast offers a time for spiritual reflection, repentance, and giving to the poor. The whole Qur’an is often recited in evening worship over the thirty-day period. Ramadan ends with a three-day feast.

Finally, the last pillar, known as the hajj, is the duty of all able-bodied Muslims to make a pilgrimage to Mecca at least once in their lifetime. Every year over one million Muslim pil-

grims make their way to Mecca. Only Muslims can enter this holiest of Muslim cities, and many report this pilgrimage as the most significant religious experience of their lives.

Outside the city both males and females don simple white garments, and enter Mecca while reciting “Here I am at your service, O God, here I am!” They circle seven times around the Kaaba, the temple Muslims believe was built by Abraham and Ishmael. The pilgrims engage in a ritual of running between two mountains outside of Mecca, in memory of the plight of Hagar looking for food and water. Muslims also throw stones at a pillar that symbolizes Satan, and sacrifice animals in memory of the story of Abraham and Isaac.

Jihad and Islam. The idea of jihad has emerged in the contemporary world as one of the most critical and controversial of Islamic beliefs, especially as it encounters the other world religions. That controversial nature was emphasized by the events of September 11. Although the majority of Muslims assert that the word simply means spiritual struggle, the more militant Islamist minority centers its understanding on a more sinister meaning: Holy War.

In February 1998, three and a half years before September 11, Osama bin Laden, the founder and leader of AL QAEDA, made his own views clear. Along with other groups representative of twentieth-century ISLAMISM from Egypt, Pakistan, and Bangladesh, he issued a *fatwa*, or legal ruling, that called on Muslims “to kill the Americans and their allies—civilian and military.” He added that this struggle is an individual duty for every Muslim who can do it in any country in which it is possible to do it.

In contrast, the vast majority of Muslim countries have opposed Osama bin Laden since September 11. For example, the governments of Bahrain, Egypt, Iran, Lebanon, Oman, Pakistan, Palestine, Qatar, Saudi Arabia, Turkey, United Arab Emirates, and Yemen expressed their condemnation of the terrorist attacks almost immediately.

In like measure, American Muslim groups also condemned the terrorist attack, offering their agreement in substance with the statement of one prominent national organization: “The Islamic Supreme Council of America (ISCA) categorically condemns yesterday’s airline hijackings and attacks against the World Trade Center, the Pentagon, and all other targets. From coast to coast, we join our neighbors, coworkers and friends across ethnic, cultural and religious lines in mourning the devastating loss of precious life, which Islam holds as sacred. We pray for the thousands of innocent victims, for their families, for law enforcement and emergency workers, for stranded travelers, and for all whose confidence and security have been shaken. We pray that God’s Infinite Mercy reaches us all.”

The tragedies of September 11 have brought to the surface a long and intense disagreement within the Muslim community over the meaning of jihad and the nature of true Islam. The roots of these contemporary conflicts about Islam’s real identity lie in ancient debates about the teaching of the Qur’an, the example of the Prophet, the legitimacy of non-Muslim governments, and the place of war in Islamic ideology.

The current debates between Muslims about jihad usually hinge on differing assessments of the following crucial observations:

The Qur’an usually uses the term *jihad* to describe spiritual struggle.

At the same time, the Qur’an sometimes uses *jihad* to mean “holy war,” or just war.

The Prophet engaged in warfare.

The Prophet taught that Islam must be spread to the whole world.

Islamic law justifies self-defense and certain acts of war.

Muslims conquered non-Arab lands and peoples through war.

Muslims divide the world into two: Islam and non-Islam.

Many Muslims believe that all countries should follow Islamic law.
Some Muslim countries are nondemocratic and crush dissent.

Out of the vortex of these realities have emerged two basically different perspectives among modern Muslims. The vast majority of Muslims believe that none of the above points justify terrorism. More militant Muslims argue that terrorist acts are true acts of jihad, justified, for example, by the presence of American soldiers on Saudi soil and American support for Israel.

There are some seventy major terrorist groups operating in the world as the twenty-first century begins. Of these, more than thirty have an Islamic orientation. Of the rest, a few are well known—the Irish Republican Army or AUM SHINRIKYO (the group that spread poison gas in the Tokyo subway system). Among the Islamic groups, the most well known are the Abu Nidal Organization (also known as Black September), the Islamic Group, or IG (Al-Gama'a al-Islamiyya), the Armed Islamic Group (GIA), Hamas, Hizballah (Party of God, also known as Islamic Jihad), and al Qaeda. Though relatively small in membership, these groups have some popular support throughout the Muslim world, and their actions are widely debated. Various governments have moved against groups accused of engaging in terrorism such as the MUSLIM BROTHERHOOD (Egypt). Other militant groups, such as the JAMAAT-E-ISLAM in Pakistan, have emphasized education and political action in order to attain their ends.

The Branches of Islam. Like all religions, Islam has not maintained its original unity. Within a generation of the Prophet's death, Muslims were at war with each other over political leadership and the proper interpretation of Islamic spirituality. Muslims can be grouped under three major branches: (a) Sunni Islam, (b) SHI'A ISLAM, also known as Shi'ite, and (c) SUFISM.

Sunni Islam represents the largest grouping in Islam. Of the world's 1.2 billion Muslims, over one billion are Sunni, which is about 90 percent of all Muslims. Sunni Muslims trace themselves back to the Prophet but separate from Shi'a Muslims over the question of proper authority in Islam (which is linked to the issue of connection to Muhammad), the shape of Islamic law, and the nature of salvation. Sunni Muslims have themselves disagreed over the methodology of interpreting Muslim law and have divided into four main schools of jurisprudence: HANAFITE, SHAFIITE, HANBALITE, and MALIKITE.

There are 170 million Shi'a (or Shi'ite) Muslims globally. Though they represent a minority among the three main Islamic groups, the Shi'a version of Islam became the most well known in the West after the Islamic revolution in Iran in 1979. The shah of Iran was deposed, and the Ayatollah Khomeini (1902–1989), the well-known Shi'ite Muslim leader, returned from exile in France to run the country.

In Sunni Islam the imam is the person who leads prayer in the mosque. The same word in Shi'ite Islam refers to both leaders like the Ayatollah and, most important, members of the succession of singular figures said to be chosen by Allah to guide Islam in its earliest and most important years. One Shi'a group, ISMAILI ISLAM, believes there were seven imams in this last sense, while another extends the number to twelve. In both groups the last imam is believed to be alive, but placed in a state of supernatural hiddenness by Allah. Each Shi'ite group believes that Allah will bring its imam back to save the world.

Shi'a Muslims give enormous significance to the martyrdom of Husein, whose father, Ali (d. 661), was the son-in-law of the Prophet. Husein and fellow Muslims were slaughtered by Sunni Muslims at Kerbala (in modern-day Iraq) on the tenth day of the Muslim month of

Muharran in 680. Every year at this time Shi'a Muslims engage in elaborate rituals to honor Husein's memory, and Shi'a pilgrims travel to his shrine in Kerbala.

The Sufis represent the mystical side of Islam. Today, they number over 240 million throughout the world. Sufism emerged when Islam became decadent, materialistic, and lazy in the twilight years of the earliest Muslim dynasties. Al-Ghazali (1058–1111), the great Islamic devotional writer, turned to Sufism as an alternative to the speculative, uncertain paths of philosophy and reason. The Sufi path is best known through the Whirling Dervishes, *darvishes* (literally, beggars; those who belong to Sufi orders) who practice a kind of dance used to help the dancer resist outside stimuli and focus on the mind of Allah.

From the start these three Islamic orthodoxies have been influenced by local folk customs. Thus, scholars often speak of a folk Islam. Many Muslims in Pakistan or Nigeria use charms to ward off evil. In Afghanistan and India, Muslims hang strands of hair at shrines to protect their children. In the Sudan the local Muslim leader might also be a medicine man who uses local tribal customs to keep Satan away. Muslims in many Islamic countries use magical objects to keep from being hurt by the evil eye.

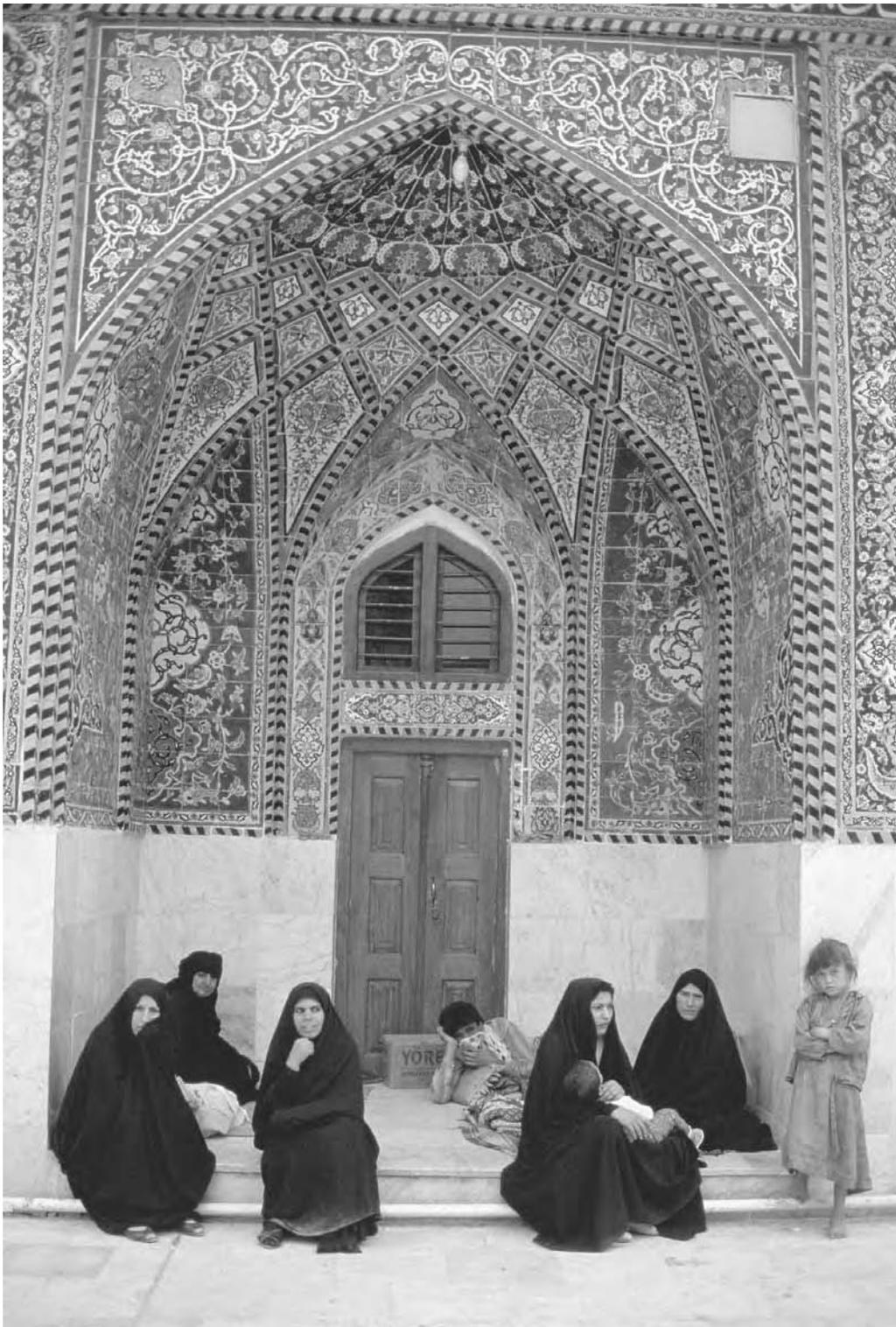
The Progress of the Faith. The dominant motifs of the Prophet Muhammad's life become the pattern, in one form or another, in Islamic history from the seventh century to the present. His own defense of Islamic truth is duplicated through the centuries by given leaders and movements. His willingness to bear arms under particular circumstances becomes the standard for declarations of jihad. His concern for a united community of the faithful is replicated worldwide from his death to the present, as Muslims of all types unite in the annual hajj to Mecca.

Muhammad's expansionist vision gripped Islam in the earliest years following the death of the Prophet, and expansionism is probably the most striking thing about the first century of Islamic life. Muslims conquered Damascus (636), then moved on to rule Jerusalem (638) and control all of Syria by 640. Egypt came under Islamic control by 646, and the Sassanian dynasty in Persia fell by 651. Muslims were moving into Spain in the early eighth century, and King Roderick of Spain was defeated in 711. Though Charles Martel stopped the Muslim advance in southern France in 732, the extent of the Islamic empire by the end of the first century following Muhammad's death is startling.

The incredibly rapid spread of Islam is especially noteworthy, given the hostilities that dogged Islam from its inception. It is as if the hostilities in Muhammad's own life, and his battles with fellow Arabs, became a deep psychic reality in the Islamic mindset, setting brother against brother. Thus, Uthman, the third caliph, was assassinated in 656. The Kharijites formed in 657 out of direct opposition to Ali, the fourth caliph in the Sunni tradition, because of his perceived weaknesses in responding to the emerging Umayyad dynasty.

These tensions between those faithful to Ali (the Shi'ites) and the early Umayyad leaders culminated in the killing of Husein, Ali's son, in 680 C.E., an event that radically impacted the Shi'as, who trace their roots to Ali as the proper successor to Muhammad. The war between Iran and Iraq in the twentieth century played out against the backdrop of these earliest days of hostility between Sunni and Shi'ite Muslims.

Divisions within Islam are reflected to some degree in the changing Islamic dynasties. Albert Hourani documents over thirty dynasties in *A History of the Arab Peoples*. Some of these emerge as a result of victory over Christian, Hindu, or Buddhist opposition, but many are simply a reflection of one Muslim dynasty expanding its control base by conquering other Islamic rulers and peoples. Often a dynasty crumbled from within as a once trusted servant from outside the tribe or nation started his own kingdom.



Women in mosque doorway. (Françoise de Mulder/CORBIS)

Such realities explain why many dynasties, like the Aglabids in eastern Algeria (800–909) or the Buyids in Iran/Iraq (932–1062) or the Almohads in the Maghreb (1130–1269), do not survive. Survival despite internal tensions within dynasties and external conflict between various Muslim groups is also a tribute to the political acumen displayed in those dynasties that spanned over half a millennium. The Abbasids ruled the Middle East and North Africa from 749 through 1258. The Ottomans dominated the Muslim world from 1281 through to 1922, a staying power rarely found in the history of civilizations.

The story of unrest in Islamic history is to a great degree the story of political and military rivalries, sometimes rooted in nationalist, ethnic, and tribal realities, as in the conflicts between Arab and non-Arab Muslims. However, divisions are also a reflection of competing visions of what constitutes true Islam. This is most evident, of course, in ongoing tensions between Sunni and Shi'ite Islam, but was also reflected in the treatment of those deemed to be unfaithful to basic Islamic doctrine, practice, and the dictates of Muslim law.

There also arose those who denied that Muhammad ever taught that he was the final prophet, and they duplicated his call to a new revelation from Allah. Thus, in the mid-eighth century Hashim ibn Hakim declared himself to be a prophet and a god. The view that the Qur'an is eternal was resisted strongly by the Mutazalite movement of the early decades of the ninth century. Sufi Muslims have been the frequent targets of the wrath of orthodoxy. Al-Hallaj, a Sufi master, was tortured and beheaded in 922.

Internal tensions between Muslims pale, of course, in contrast to the animosities fueled in the early years of Muslim-Christian conflict. Toledo was recaptured by Christians in 1085, good news for Catholic and Orthodox leaders, who were stunned by the Seljuk defeat of the Byzantines at Manikert in 1071. Pope Urban II (r. 1088–1099) called for a crusade against the Turks in 1095, and Jerusalem was in Christian hands by the end of the century.

Muslim misfortunes were reversed under Saladin (Salah-ad-Din Yusuf ibn-Ayyub, 1138–1193) who served as a minister to the Islamic Fatimid rulers in Egypt. Saladin then took control of Egypt in 1171 and went on to retake Jerusalem from the Christians in 1187, just five years before his death in 1193. In the next century the anti-Islamic focus of the Christian crusades gave way to hostilities between Catholic and Orthodox Christians. Their doctrinal split of 1054 was sealed in blood when Catholic armies on the Fourth Crusade sacked Orthodox Constantinople in 1204, in a three-day spree of murder, rape, and theft.

The thirteenth century witnessed an increase in Muslim expansion, with the conversion of Mongol tribes to Islam, and the rise of the Ottoman Empire in 1281. Muhammad ibn Tughlug (r. 1321–1351) pushed into northern India. The fourteenth century witnessed radical shifts in power between competing Islamic dynasties and armies (Ottoman, Mongol, Hafsid, Mamluk, Ilkhanid, Timurid). Despite the shifting political and military scene, Muslims were free to travel through the whole Islamic world. Ibn Battutah (1304–1368), one famous explorer, traveled for almost thirty years in the middle decades of the fourteenth century.

The Ottoman empire expanded into the fifteenth century, and despite local upsets at the hands of other Muslim forces, Mehmed II conquered Constantinople in 1453. About the same time, Egyptian scholar Muhammad Ibn Sabiq al-Din al-Suyuti (1445–1505) was winning many North Africans to Islam through his writings. In the early sixteenth century, Ottoman Turks ruled Egypt, Syria, and the holy cities of Mecca and Medina.

Other Muslim groups were taking control in India. The Mughal leader Babur (Zahir-ud-Din Muhammad, 1483–1530) was victorious at a battle in Panipat in 1526. The first Muslim state had been formed in Southeast Asia two years earlier. Suleiman I (1494–1566), the great Ottoman leader, ruled as far north as Vienna, as far west as Morocco, east to Iraq, and south

to Yemen. Akbar (1542–1605) controlled a large part of northern India from 1556 through 1605. Songhai was invaded by Sa'id Muslims in 1591.

Java came under Islamic influence in the early 1600s. Shah Jahan (d. 1666) started construction of the Taj Mahal in Agra in 1632, and Morocco came under ALAWI control in 1668. However, Islamic expansionism received a severe blow with the draining of Ottoman powers in wars with Poland from 1682 through 1699. Further, in a dramatic turn in Muslim history, the Ottomans failed to take Vienna in 1683. The Muslim threat to Christian Europe declined. Within a century Islamic leaders were preoccupied with their declining power, particularly in the light of the superior military might demonstrated by a revived Europe, and the emergence of secular ideologies that threatened the soul of Islam.

However, it is inconceivable that Islam could have been destroyed either by bullets or by competing beliefs. By the time Napoleon conquered Egypt in 1798, Islam had survived for almost twelve hundred years. The famous French leader captured Muslim lands, but was unable to win their hearts or minds, regardless of Muslim respect for his military prowess.

Islamic orthodoxy has continued to deal harshly with innovative movements in the modern era. DRUZE Muslims, based largely in Lebanon, originated in Egypt in the eleventh century, but have experienced persecution from other Muslims through the twentieth century. Likewise, the AHMADIYYA MOVEMENT IN ISLAM has faced constant harassment for their distinctive views. Orthodox Muslims have defined them as heretical for their belief that their founder, Mirza Ghulam Ahmad Qadiyani (1835–1908), is the promised messiah of Islam. The NATION OF ISLAM has faced a cold reception in America for its assertion of unorthodox beliefs, and the BAHÁ'Í FAITH, a new religion born in Iran, has seen many of its members martyred since its inception in the last century.

However, these sects of Islam have not been the main threat. Rather, modern Islam has been impacted most by the powerful new ideologies that have swept the West since the Enlightenment. Skepticism and rationalism have eroded confidence in traditional Islam, though they have had far more impact on classical Christianity. Most significant, the drawing power of secularism, capitalism in colonial garb and later in its globalist flavor, and the seductive allure of democracy have created a trinity of forces that have been the object of Islamic response for the last two hundred years. Twentieth-century Muslim thinkers began to articulate a reconstructed Islam that attempted to respond to the new global ideologies.

Long before colonialism reached its apex of power over Muslim countries in the nineteenth century, key Muslim thinkers were developing a revivalist impulse that called Muslims to forge their identity in radical commitment to the basics of Islam. The success of these Islamic movements in the twentieth century is based on the work of purists in the previous two centuries who were alarmed by the decline of Muslim power and stability, a reality that signaled to them that the ideals of the Prophet had been betrayed by his professed followers and leaders.

The revivalist impulse in Saudi Arabia goes back to the writings of Muhammad al-Wahhab (1703–1792). He was the ideological founder of the WAHHABI movement, which eventually gained control in the heartland of Islam. He also influenced Islamic reformers in the next century, most notably Jamaluddin al-Afghani (1838–1897) and his student Muhammad 'Abduh (1849–1905).

In the twentieth century anticolonial, pro-Arabic, and pro-Islamic movements dominated the Muslim story. There was not simply a resistance to the West of the kind expressed in Ali Shariati's influential work *Westoxication* (1962), but also a strong revolt against Arab governments viewed as un-Islamic and corrupt. Iran became the scene of Shi'ite radicalism that

became visible to all in the revolution that toppled the shah in 1979, leading to the present theocratic state.

The Muslim Brotherhood, founded by the youthful Hasan al-Banna (1906–1949), was formed in 1928. Iraq gained independence in 1932. Sayyid Abul A'la Mawdudi (1903–1979) championed Muslim ideals in both India and Pakistan through his Jamaat-e-Islam movement. Hassan al-Banna was assassinated in 1949 for his push for radical reform in Egypt. Sayyid Qutb (1906–1966), unimpressed by his student days in America, took up al-Banna's cause and became the new voice against secular trends in Egypt and throughout the Muslim world. He was executed by the Egyptian government in 1966.

Afghanistan gained freedom from Soviet oppression in 1989, after a decade of war. Islamic radicalism gained a foothold in Indonesia (the most populous Muslim country) late in the twentieth century, and similar forces arose in Nigeria, Sudan, Algeria, and Pakistan. Less volatile expressions of Islamic ascendancy are seen with the formation of the League of Arab States in 1945 and the Muslim World League in 1962. Even the Million Man March (October 6, 1995), promoted by Nation of Islam leader Louis Farrakhan, was seen by many as an expression of Islam's growing potency.

The Palestinian question has fueled the growth of Islamic militancy as much as any factor. Tensions in Palestine between Muslims and Jews date back to the first wave of Jewish immigrants in the late 1800s. The British government's 1917 Balfour Declaration heightened Arab unrest, as did the United Nations' support for a Jewish state thirty years later, both providing the context for the declaration of the State of Israel in May 1948.

Five wars between Arabs and Jews since Israel's formation have further heightened modern Muslim-Jewish hostilities. These tensions increased with the rise of the first intifadah (uprising) in 1987, and, in 2000, a second intifadah followed the breakdown of talks at Camp David between Yasser Arafat and Israeli Prime Minister Ehud Barak. Islamic militant groups like Hamas and Hizbullah have called for an armed jihad against Israel.

American exposure to radical Islamism came with the arrest of Americans in Tehran in 1979, the bombing of the World Trade Center in 1993, the explosions at American embassies in Africa, the attack on the USS *Cole* in Yemen, and then the horrors of September 11. These events are an indication of the depth of Islamic mistrust and hatred of the West, but they also have illustrated the deep ideological divisions among Muslims over what constitutes ideal Islam and its proper defense.

The revivalist trends of the last two centuries, expressed in moderate and extreme Islamist movements, have created a dilemma for the Islamic world. On the one hand, the success of Islamism has led to a new pride about the faith proclaimed by Muhammad. They have created a new platform for protest of what they see as postcolonial economic imperialism directed toward the Muslim world by the Western powers. Nevertheless, the purist impulse has created renewed conflict among Muslims, expressed in the policies within many Muslim countries against Islamist groups, and their support for the American effort against the TALIBAN, the former ruling power in Afghanistan. Even more important, the Islamist influence in the Islamic world has created fresh disputes about the role of women, the resistance to Western understandings of human rights, and the place of Islamic law.

As the new century begins, the Islamic world, the land in which Islam is the majority faith, stretches from Indonesia, across southern Asia to the Middle East, and across northern Africa to Morocco and Senegal. Through the immigration of millions of Muslims around the world in the twentieth century, the faith has accomplished one of its founder's ideals, of

making Islam a global faith, though in most countries it has attracted only a small minority of the population.

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Islamism

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Islamism (also known as Islamic revivalism or, popularly in the West, as Islamic fundamentalism) is the name given to a set of popular new religious movements that have appeared in the Muslim world through the twentieth century, though these newer movements have their roots in older groups that in the eighteenth and nineteenth centuries criticized the faltering Ottoman Empire and the intrusion of Western powers in the Middle East. The 1922 fall of the Ottoman caliphate, whose empire had once stretched from North Africa to Persia and from Yemen to the gates of Vienna, and the rise of national states in its place became the seminal event in the emergence of this movement, which has as a keynote the call to return to an Orthodox Islamic state in which Islamic law gives shape to the community's life. The Islamic tradition is strongly opposed to the modern Enlightenment ideal of separation of religion and government that now prevails in most of the non-Muslim world.

Among the first movements that took advantage of the weakening of the Ottoman Empire was the WAHHABI movement, named for Mohammad ibn Abd-al-Wahhab (c. 1703–1791) who emerged in Arabia as a critic of the Ottoman Empire, the lax practice of Islam among the Sunnis (the largest group), and the tolerance of what he considered the heretical practices of the various Sufi brotherhoods. He adopted a literalistic approach to the interpretation of the Qu'ran, the Muslim holy book, and the Hadith, the sayings of and traditions concerning the Prophet Muhammad. He gained an initial following around Mecca, but found long-lasting support from the Saud family. Around 1763, the Saudi sheikh began a conquest of Arabia. The Ottoman sultan tried to halt the erosion of his territory, but only in 1818 was he able to drive the Saudis into the desert. They were gradually pushed back until 1889, when they fled into exile in Kuwait. The almost dead Wahhabi movement was reborn when the head of the Saud family recaptured the family's traditional capital, Riyadh, in 1902 and over the next generation took control of what in 1932 became Saudi Arabia.

After World War II, the wealth of the Saudis allowed them to become missionaries for Islam and for the strict interpretations of Islamic law demanded by the Wahhabi perspective. Their striving in the cause of Islam (*jihad*) was manifest in the creation of the Committee for Encouraging Virtue and Preventing Vice to enforce public conformity to Islamic law in Saudi Arabia, the founding of the MUSLIM WORLD LEAGUE, support for the building of mosques in the West, and the sending out of a significant number of Wahhabi teachers to Muslim countries to win Muslims to their way.

Another significant movement that presaged twentieth-century Islamism was the Pan-Islamic Unity movement launched by Persian teacher Sayyid Jamal al-Din al-Afghani

(1838–1897). While Wahhab concentrated his criticisms on the laxity of Sunni Muslims and the heretical practices of Sufi and Shi'a Muslims in Arabia, al-Afghani was widely traveled in the West and turned his critical pen against the Western nations, their immoral and degenerate culture, and their imperialist designs on the Middle East. He also picked up the Wahhabi critique of lax Muslims and called for the removal of some Muslim leaders of whom he disapproved.

Al-Afghani wrote at a time when Great Britain was making its presence felt in the Middle East, especially in Yemen, Egypt, and the Sudan. At the same time, the French were asserting themselves as the new colonial power over Islamic territories in northwest Africa, and they cooperated on the building of the Suez Canal in the 1860s. Throughout this period, the Ottomans were being slowly pushed out of the Balkans, a process that culminated in World War I and the choice of the sultan to side with the Austro-Hungarians. Following the war, a variety of national states arose in the former Ottoman lands, and in 1922 the sultan was deposed to make way for the modern state of Turkey. The final end of the Ottoman era, together with the disappearance of the caliphate, which had been in place in some form since the death of the Prophet Muhammad in 632 C.E., set the stage for a new breed of revitalization movements.

Al-Imam Hassan al-Banna (1906–1949) grew up in an Egypt dominated by Great Britain. He became the disciple of al-Afghani through Muhammad Rashid Rida (1865–1935), who continued al-Afghani's message in a periodical, *al-Manar*, that called Muslims to seek inspiration from the example of virtuous early Muslims. Rida was still active when, just six years after the fall of the caliphate, al-Banna founded Al-Ikhwan Al-Moslemoon, the MUSLIM BROTHERHOOD, which began as a movement calling Egyptian youth to put away non-Muslim aspects of their life (including folk magic) and live their life according to the Qu'ran and Hadith. As the movement spread, its program expanded and came to include an array of social programs, including the Muslim Mothers' Institute for the education of women.

In the mid-1930s, however, al-Banna and the Brotherhood members were especially affected by the volatile developments in Palestine that followed the pullout of British forces. And when the state of Israel was proclaimed in 1948, members of the Brotherhood joined the forces fighting the new government. Within Egypt, they had also become more radicalized, and several assassinations of government officials were attributed to them. Publicly, al-Banna emphasized the need to Islamize the government. He was himself assassinated in March 1949.

The movement continued in Egypt until suppressed by Gamal Nasser in 1954, by which time Sayyid Qutb (1906–1966) had become its new theoretician. Nasser did not totally destroy the Brotherhood, which continues to the present, but he did succeed in marginalizing it for many years,

during which time its impulse passed to other groups. Among those newer movements was the Jamaat-e-Islam. Founded by Indian Muslim Sayyid Abul A'la Mawdudi (1903–1979), the Jamaat emerged in the context of the Indian independence movement and the separation of Pakistan as an independent state. As a young intellectual, Mawdudi began to ruminate on the conflict between Islam and Western culture. He also criticized Indian nationalism, the effect of which he concluded would be the destruction of Muslim identity. As he watched Muslim leaders toy with various strands of political and cultural ideologies, he saw a need to reconstruct Islamic thought. That need led to the founding of Jamaat-e-Islam in 1941. He moved to Pakistan, where he worked for the formation of an Islamic state, and was often the object of negative government action for his criticisms of their un-Islamic nature.

During his long career, he authored more than a hundred books and pamphlets, the most important of which were translated into various Middle Eastern and European languages. Beginning in 1956 he traveled widely, which served to further his influence. Although many were quite critical of his ideas, he found pockets of support throughout the Muslim world. His influence was expanded through the effort of the Egyptian Muslim Brotherhood leader Sayyid Qutb. Qutb was changed through his reading of Mawdudi in 1951 on the heels of his sojourn in America. He had seen the problem of American culture and was inspired by Mawdudi's idea of Islam as a complete way of life. The ideas of al-Banna and Mawdudi came together for him in a revised program to turn Egypt into an Islamic state. He suggested that a revolutionary vanguard should take over the government and then slowly reimpose Islam on Egyptian society. His mature thought appeared in his 1965 book, *Milestones (Ma'alim fi al-tariq)*, the ideas of which led directly to his execution the next year. His writings, however, survived, and they now stand beside Mawdudi's as the major literary expression of the first generation of Islamism. They have provided the platform on which the later, more violent groups have built, their ideas being cited to support programs that have included assassinations, guerilla warfare, and widespread terrorist activity, and in the case of both the Islamic Nationalist Front (Sudan) and the TALIBAN, successful revolutions.

The opposition to the influx of Western political influence and culture, as well as to the leadership of secularized Muslims ruling countries apart from Islamic law, was strongest in Sunni countries, and prior to 1979 had its only major success in Saudi Arabia. However, Islamic revivalism also developed a presence in Shiite countries. In Persia, it appeared in the person of a young student, Navvab Safavi (1923–1956). He headed a secretive group known as the Devotees of Islam. The small group developed a program opposed to foreign influence in Persia (Iran) and is credited with the assassinations of government officials (including a

prime minister and several intellectuals). In the mid-1950s the Devotees were suppressed and Safavi executed (1956). The thrust of the group, however, was not lost. It survived in the thoughts of the Ayatollah Khomeini (1902–1989), who as a relatively unknown cleric protested Safavi's being put to death. It then came to the fore in the Iranian Revolution, as a result of which the secularized government of the shah was replaced by a new government that reunited clerical and political power in Iran, and inspired a variety of Safavi groups in other countries with a significant Shiite presence.

In the 1980s and 1990s, the Islamist movement emerged in every Muslim country with more or less approval from the government's leaders. Among the more famous groups are Hizbullah (the Party of God, also known as Islamic Jihad, Lebanon); Hamas (the Islamic Resistance Movement, Lebanon), an outgrowth of the Palestinian branch of the Muslim Brotherhood; the Islamic Salvation Front (Algeria); the National Islamic Front (Sudan); and al-Jama'a al Islamiya (Egypt). The Russian incursion into Afghanistan occasioned the rise of a new group inspired by the Wahhabis, the Taliban, which emerged as the power in the land after the Russians were driven out. In 1995, Egyptian Sheikh Omar Abdel Rahman and nine other Islamists from various countries were convicted on charges related to the bombing of the World Trade Center in 1993. Out of the battle to overthrow the Russians, the Iraqi invasion of Kuwait, and the success of the coup in Sudan in 1989, Saudi Arabian Osama bin Laden (b. 1957) developed one of the most radical of Islamist groups, AL QAEDA, accused by Western political leaders of masterminding the bombing of the World Trade Center in New York City and the Pentagon in suburban Washington, D.C., on September 11, 2001. Bin Laden apparently was introduced to the spectrum of Islamist thought by Muhammad Qutb, the brother of Sayyid Qutb, and Abdullah Azzam (1941–1989), a Jordanian who worked with Hamas prior to taking a post at King Abdul Aziz University in Jeddah, Saudi Arabia. While sharing a common heritage in the earlier movements, each organization has been particularly involved in local issues and at times (especially after the events of September 11, 2001) often eager to identify with or distance itself from particular actions believed to have been taken by another group.

During the last quarter of the twentieth century, the question of Palestinian rights, the leadership of Afghanistan, the Gulf War, and the interaction of the Middle East and Western countries over oil have been but a few of the issues focusing the attention of the different Islamist groups. In this context the distinctions between a new religious movement, a political activist group, and even a terrorist group are blurred.

Note: As this encyclopedia goes to press, the United States has begun military operations in Afghanistan aimed at destroying Al Qaeda and the Taliban (deemed an accessory to

Al Qaeda's terrorist action for allowing Al Qaeda to operate from Taliban-controlled territory). These actions have placed the future of both groups in doubt.

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Note: Following the events of September 11, 2001, many of the Web sites representing the opinions of different Islamist groups have disappeared from the Internet, and an element of instability is evident among those that remain. The official Taliban site is among those that disappeared.

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Isle of Man

The Isle of Man, located in the Irish Sea northwest of the city of Liverpool, was inhabited during the first millennium B.C.E. by Celts. Irish Catholic monks arrived on the island around 400 of the Common Era and began the process of converting the population, a process that appears to have been completed over the next two centuries. The island was invaded by Vikings in the ninth century and annexed to Norway. The Vikings introduced a system of government, the Tynwald, which remains the governing system to the present. The island remained a Norwegian possession until

Status of religions in the Isle of Man, 2000-2050

Followers	2000			2025	2050
	total	%	rate		
Christians	70,400	88.9	1.25	86,400	86,400
Anglicans	33,600	42.4	0.87	40,000	42,000
Protestants	11,200	14.2	0.13	13,000	13,500
Roman Catholics	6,800	8.6	1.01	8,000	8,500
Nonreligious	7,300	9.3	2.21	12,000	14,000
Atheists	1,400	1.8	5.66	2,500	3,500
Jews	60	0.1	1.32	80	100
Total population	79,200	100.0	1.40	101,000	104,000

sold to Scotland in 1266. It came into British hands a century later.

The island existed as a semi-autonomous possession for the next five hundred years, but in the eighteenth century became a haven for smuggling to the point that the British moved in and turned the Isle into a dependency. It is still a self-governing dependency of the United Kingdom.

The Isle of Man remained Roman Catholic until the Reformation of the sixteenth century, when its churches were incorporated into the CHURCH OF ENGLAND. The Diocese of Sodo and Man retains the religious allegiance of the largest percentage of the island's residents. It also has a special relationship with the state and retains its own canon law, which differs somewhat from the rest of the church.

The ROMAN CATHOLIC CHURCH has revived on the Isle of Man, as it has in the rest of the United Kingdom after several centuries of repression following the Reformation. It is currently the second largest church on the island, the congregations being included within the Diocese of Liverpool.

John Wesley, the founder of Methodism, first visited the Isle of Man in 1777, and the METHODIST CHURCH of Great Britain remains the third largest faith on the island. It now competes, however, with a spectrum of more than twenty Protestant and Free Church denominations. With the exception of the UNITED REFORMED CHURCH and the BAPTIST UNION OF GREAT BRITAIN, which work began in the nineteenth century, the remaining churches have relatively small memberships within the population of only 80,000.

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Ismaili Islam

Following the death of Ja'far al-Sadiq (d. 765 C.E.), around whom much of the Shiite Muslim community had gathered, a crisis of leadership emerged. Shi'a thought had invested authority in the physical family of the Prophet Muhammad (c. 570–632) and in the descendants of his son-in-law, Ali ibn Abi Talib (d. 661). During the eighth century, that line-

age had passed to the eldest sons in the family of Ali's son al-Husyan. However, the eldest son of al-Sadiq, designated the sixth imam, Ismail al-Mubarakhad (d. 760), died prior to his father. The main body of Shiites turned their attention to the younger brother, Musa al-Kazim (d. 796/7), and continued their leadership through his descendents.

One group of Shiites clung to Ismail as the seventh imam (ruling authority) of their community (hence their popular designation as "Seveners"), and chose his son Muhammad al-Matymum (d. 813) to lead them. Through Muhammad, a new line of caliphs developed. The movement spread through the next century and became particularly strong in North Africa. In 945, the Ismailis established control in Tunisia, from which they spread westward to the Atlantic. In 969, the Ismailis unseated the ruler of Egypt, and in 973 established their imam as the new caliph with his throne in the new city of Cairo. The Fatimid Empire (named after Fatimah, the daughter of Muhammad and wife of Ali) soon moved into the older territories controlled by the Sunni caliph now headquartered in Baghdad. Syria briefly fell under its control.

The Fatimid dynasty lasted for two centuries. Egypt prospered, and a relatively tolerant attitude to other religions was evident. Among the Fatimids' cultural accomplishments was the founding of Al-Azhar University. The beginning of the end of the Fatimid dynasty came with the split of the Fatimid community into two factions in 1094. The ruler, Abu Tamim Ma'add al-Mustansir Bi'llah (d. 1094), had intended that his son Abu Mansur Nizar (1045–1095) should become his successor. However, forces within the community who favored his younger brother Abu'l-Qasim Ahmad (1074–1101) declared him the new caliph. In the civil war that resulted, Nizar was defeated and subsequently executed; however, his line of succession was recognized by the important Ismaili community in Persia and Iraq. Ismailis in Syria, Yemen, and India recognized the lineage through Abu'l-Qasim Ahmad, known as al-Mustali. They were later known as Mustali Ismailis.

The remaining Mustali Ismaili rulers of the Fatimid regime were beset with problems, including the Christian Crusades. Originally, the Fatimids had aligned with the Crusaders against their mutual enemy, the Abbasid caliph. However, in the twelfth century, the Crusaders turned on the Fatimids and were able to inflict several defeats that left them in a greatly weakened condition. They were thus unable to withstand the onslaught of the Abbasid leader, Saladin the Magnificent (1138–1193), who took Cairo in 1171. They were also afflicted with internal dissension, which included several important splits over succession to the imamate.

One important faction of the Mustali Ismailis supported the cause of al-Tayyib, the infant son reportedly born to the assassinated Caliph al-Amir in 1130. An elder member of the family assumed the role of regent; the infant al-Tayyib was never seen, and his fate remains unknown. In the years after the fall of the Fatimid dynasty, most of the Ismaili fac-

tions were suppressed. However, the Ismaili leader in Yemen, Queen al-Sayyida, came to believe in the imamate of al-Tayyib. Because of her efforts, the followers of al-Tayyib alone survived among the several Mustali factions. Because her powers extended to Gujarat, this group also survived in India, where the Mustali Tayyib Ismailis became known as BOHRAS.

Meanwhile, the Ismailis who had favored Nizar came to believe that he was the reincarnation of Ismail returned to Earth to rule. They also saw Nizar as the initiator of a new lineage of imams. Withdrawing from Egypt, his descendents moved to the new center of their support in Persia. A new headquarters arose at Alamut, a mountain outpost in northern Persia (Iran).

The Alamut era began one of the more infamous eras in Islamic history, as Nizari Ismaili leaders perpetuated their dream of continuing the Fatimid dynasty and ultimately replacing the Sunnite caliph in Baghdad. Alamut became a center of guerilla warfare carried out through a network of Ismaili communities, now largely working underground, throughout the Abbasid-controlled lands. To undergird their new life, the Ismaili leadership proposed a doctrine of repudiation, the right to break the laws of Islam as a preparation for the arrival of al-Mahdi (the retuning seventh Imam), who would upon his appearance restore them. The Nizari offered followers wine and hashish and called for jihad (holy war) against the Sunni majority. From their use of hashish they became known as the Assassins—a word that later became attached to their practice of sending agents skilled in the arts of poisoning, killing, and disguise to murder targeted leaders. They were accredited with the murder of several caliphs.

The Assassins existed for the next two centuries as a cancer in the empire, operating from Alamut and other mountain fortresses in Syria and Palestine. The beginning of the end of the Assassins came with the fall of Alamut to the Mongols in 1256, though some of the Syrian fortresses held out until the sixteenth century, by which time the Ottoman Empire had arisen. Though no longer a military force, the Nizari Ismailis did not disappear. The lineage of imams continued, and in the 1830s the imam was given the title Aga Khan. The Alamut era also gave birth to several additional new variations on Shiite perspectives, most importantly ALEVISM. The Alevis continue as a minority religious community in Turkey, Lebanon, and Syria. There are a number of separate Ismaili groups holding dissenting opinions on issues concerning the predicted al-Mahdi, though each is quite small, with membership numbering in the hundreds.

Very early in their history, the Ismailis began to engage in some mystical and even occult speculations. From their beginning with the seventh Shi'a imam, numerology began to play a role in their thought. Other events prompted the development of various secret rituals, some of which took on special importance when combined with speculation

over the end of the age and the reappearance of al-Mahdi. These speculations, although done in the context of Orthodox Islam, on occasion challenged the tradition, especially when the Ismailis critiqued Muslim law.

Today, the great majority of Ismailis are Nizari associated with the Aga Khan, now operating through the HIS HIGHNESS PRINCE AGA KHAN SHIA IMAMI ISMAILI COUNCIL, which in turn works through a variety of national and local branches around the world. The majority reside in India, though during the twentieth century they have become dispersed worldwide. During the late Alamut era, a number of missionaries were sent to India from Persia, and a thriving Ismaili community developed in Gujarat and the Sind (now part of Pakistan). When in 1840, the then Aga Khan was forced out of Persia, he settled among the larger concentration of his followers in India, where they are locally referred to as Khojas, a term of respect meaning “honorable person.”

Those Ismailis who trace their lineage back to al-Tayyib and al-Mustali also survived primarily in western India, in the area around Mumbai (Bombay). Here they have split into several groups and are now dispersed around the world. The largest group is organized as the SHIAH FATIMI ISMAILI TAYYABI DAWOODI BOHRA.

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Status of religions in Israel, 2000-2050

Followers	2000			2025	2050
	total	%	rate		
Jews	3,951,000	77.1	3.12	5,110,000	5,450,000
Muslims	613,000	12.0	2.81	800,000	880,000
Christians	297,000	5.8	3.33	480,000	630,000
Roman Catholics	140,000	2.7	3.22	200,000	250,000
Independents	85,000	1.7	3.54	140,000	200,000
Orthodox	46,900	0.9	3.51	95,000	128,000
Nonreligious	209,000	4.1	3.74	450,000	700,000
Atheists	36,400	0.7	3.43	60,000	80,000
Baha'is	13,700	0.3	3.75	25,000	30,000
other religionists	1,700	0.0	2.62	2,500	4,000
Total population	5,122,000	100.0	3.12	6,927,000	7,774,000

Bible (the Christian Old Testament). That history includes a variety of Pagan faiths (whose presence dates to at least 7,000 B.C.E.) and preeminently JUDAISM. Much of this ancient history lies beyond the reach of this encyclopedia, which picks up the story with the entrance of Alexander the Great (356–323 B.C.E.).

Israel was incorporated into Alexander’s kingdom, and during the succeeding Ptolemaic Empire, Greek culture was imposed on the region. The predominantly Jewish residents revolted in 165 B.C.E. under Judas Maccabaeus, and the land remained independent until overrun by Rome in 53 B.C.E. A revolt in 66 C.E. led to the destruction of Jerusalem (including the Jewish temple in 70 C.E.), and a later revolt in 131 led to Jews being forbidden to enter Jerusalem and the land being renamed Syria Palestina. The Roman occupation and suppression of independence movements led to widespread Jewish migration around the Mediterranean Basin and then throughout Europe.

Israel

The modern state of Israel is located on land with a rich religious history, much of which is recorded in the Hebrew

Israel remained under Roman control, part of the Eastern Roman Empire, known after the fall of the empire in the West as the Byzantine Empire. The land was overrun by Muslim Arabs in the 630s and became a center of Islamic culture. It also became the focus of Christian Crusades during the Middle Ages, resulting in the periodic occupation of Jerusalem and portions of Palestine by European Christian forces. However, the rise of the Ottoman Empire reestablished Islamic hegemony until the empire's collapse in 1918, at the end of World War I.

Great Britain took control of Palestine in 1918. A year earlier, in the famous Balfour Declaration, the British government had promised the world's Jewish community a homeland in Palestine; however, little progress was made on that promise through the next decades. In the meantime, Jews flocked to the cause of Zionism, the crusade to establish a modern counterpart of the ancient Jewish state, and Zionist organizations assisted Jewish migration to Palestine. Then, following the Jewish Holocaust of World War II, many survivors found their way to Palestine, and in 1948 they declared the formation of Israel. Those countries that had been victorious in the war gave more or less tacit approval to the new country. The creation of Israel caused the displacement of many Palestinians (mostly Muslims) and has led to more than a half century of conflict between Israel and her neighbors (all predominantly Muslim), a conflict that shows little sign of any final resolution.

Israel's original borders were enlarged in the war that followed immediately upon its formation and the Six-Day War (1967). Land taken from Egypt in 1967 was returned as part of the Camp David Accords (1977). The Accords vividly manifested the complicated support system that maintains Israel, which has continued to receive significant financial and military resources from the United States. That support is, in turn, maintained by a coalition of Jewish and conservative Protestant Christian organizations. In the meantime, the liberal Protestant community has tended to support the cause of the Palestinians and their demands for some justice in the light of their claims to Palestine as their homeland.

As the new century begins, Israel is the home to one of the most diverse religious communities in the world. The ancient site of the emergence of Judaism, Israel has had a continuous Jewish presence throughout history, though the size of that community has varied considerably from century to century. As Jews dispersed around the world, numerous variations of Jewish religious life developed, and many who were ethnically Jews secularized and developed a nonreligious ideology.

In 1950, the Israeli government passed what was referred to as the "Law of Return." It gave every Jew in the world the right to migrate to Israel and settle there. As a result, as the new century begins, approximately 75 percent of the population are Jews. By 1995, 53 percent of the Jewish popula-

tion had been born in Israel, 42 percent were first generation immigrants from Europe or the Americas, and 5 percent came from Africa and Asia. The government includes a Ministry of Religion assigned to deal with the needs and problems of the Jewish community. It is active through a number of local councils and committees that operate in towns across the country. Religious matters are also referred to the Chief Rabbinate of Israel, consisting of two chief rabbis, one Ashkenazi (of European heritage) and one Sephardic (of Spanish/Portuguese heritage).

The Jewish community is divided both ethnically and theologically. The primary division is between those Jews who had a background on the Iberian Peninsula (where Jewish life flourished in the Middle Ages, prior to the expulsion of the Jews at the end of the fifteenth century), and those from Northern and Eastern Europe (including Germany, Poland, and Russia). However, Jews from India (BENE ISRAEL), Ethiopia (BETA ISRAEL), and Yemen have significantly extended the definition of who are Jews for purposes of the Law of Return. The refinement of that definition has been assisted by the denial to African American converts to Judaism and Jewish converts to Christianity from North America and Europe the rights and privileges under the Law of Return.

During the nineteenth and twentieth centuries, Jews in Europe and North America divided first into ORTHODOX and REFORM factions, each with their own rabbinical and congregational organizations, and then developed a spectrum of communities divided by differences over theology and adherence to traditional Jewish religious practices related to dress codes, the consumption of kosher food, the role of women, and activity on the Sabbath. Large communities that adhered to a CONSERVATIVE JUDAISM (between the Orthodox and Reform perspective) and a RECONSTRUCTIONIST JUDAISM (that developed from the Conservative perspective) also emerged. On the far ends of the spectrum are ultra-Orthodox groups and several secularized groups represented by the INTERNATIONAL FEDERATION OF SECULAR HUMANISTIC JEWS.

The mystical and esoteric tendency within the Jewish community came together in the modern world in HASIDISM, which spread especially through Eastern Europe in the eighteenth and nineteenth centuries. Though severely weakened by the Holocaust, Hasidism has survived in a spectrum of older groups (the largest being the LUBAVITCH movement) and several newer Neo-Hasidic groups such as the KABBALAH LEARNING CENTRE, founded in Palestine in 1922.

Christianity was born in Israel, developing from the ministry of a Jewish teacher, Jesus bar Joseph, a Nazirite executed by Roman authorities around 30 C.E. The early Christian community was centered on Jerusalem, and it was at the famous Council of Jerusalem (Acts 15) that the decision to redirect Christianity toward the non-Jewish world

was made. Following the acceptance of Christianity by the Roman Empire, and especially with the rise of Byzantium (Constantinople) as the new capital of the empire, Palestine was dominated by Christianity. This hegemony ended with the rise of Islam as the great power in the eastern Mediterranean in the seventh century. Although Islam came to dominate the religious community, Christianity remained alive as, like Judaism, a tolerated religion of the Book, and a Christian presence continued through the centuries. Christianity briefly returned to power during the Crusades, but has remained a minority since the rise of the Ottoman Empire in the sixteenth century.

Today, the entire spectrum of Christianity has appeared in Israel, with many Christian groups supporting at least a token presence in what is considered the Christian Holy Land. Traditionally, the land has been the territory of the GREEK ORTHODOX PATRIARCHATE OF JERUSALEM, which has an honored place as the oldest Christian community in the area. In 451, at the Council of Chalcedon, Jerusalem was formally recognized as one of the four major Orthodox patriarchates. The ROMAN CATHOLIC CHURCH entered Palestine at the time of the Crusades and is now represented by bishops over both Latin Rite and Eastern Rite dioceses. Roman Catholicism has replaced EASTERN ORTHODOXY as the largest Christian community in Israel. The CHURCH OF ENGLAND launched a mission in the Eastern Mediterranean in the nineteenth century, which has resulted in the present EPISCOPAL CHURCH IN JERUSALEM.

Protestantism began to develop a life in Palestine in 1839 with the entrance of representatives of the CHURCH OF SCOTLAND. Lutherans and Anglicans began a cooperative work in the 1840s, and the Free Church of Scotland came in 1885. The older Scottish work continues today as the St. Andrew's Scots Memorial Church in Jerusalem. Through the twentieth century, a number of American and British groups began work, especially after the foundation of the state of Israel. Many conservative Evangelical and Pentecostal Christians have seen the emergence of Israel as a prophetic event indicating the beginning of the end time events described in the Book of Revelation in the Christian Bible. The spread of different prophecies regarding the nature of those events have led different groups to launch missionary activities directed toward the Jews both in Israel and elsewhere, and/or to develop a presence in Jerusalem to await the end time, which will include the Second Coming of Jesus.

Although the great majority of Christians in Israel are Palestinians or expatriates, among them is a late-twentieth-century movement, Messianic Judaism, built around Jewish converts to Christianity who wish to retain their Jewish culture and who emphasize the Jewish element in Christianity (which adopted the Jewish scriptures as part of its Bible). Messianic Jews meet in synagogues (rather than churches) and have been especially condemned by the rest of the Jew-

ish community as dishonest and subversive. Messianic Jews have been denied citizenship in Israel under the Law of Return.

Islam emerged suddenly in the seventh century and spread quickly from its point of origin in Arabia. An Arab army conquered Palestine in the 630s, and Muslims were the dominant religious force in the area until 1948. Most Muslims are Sunnis of the HANAFITE school, though some SHAFIITES and HANBALITES are also present. Since the rise of the state of Israel, a variety of groups who follow a conservative form of Islam (WAHHABI) and/or identify with the political struggle of Palestinians have emerged.

The larger Muslim community in Israel is directed by a number of religious councils. Disputes are sent to one of four religious courts, which are assisted by a Court of Appeals in Jerusalem. Islam is recognized by the state, and most imams are paid out of the state treasury. This status continues a practice still in effect under Islamic rule, in which a spectrum of Jewish and Christian communities were recognized by the state, assigned responsibility for marriage and burial, and supported financially by the state. One implication of this system is that marriages by unrecognized groups are not recognized by the state.

Although Jews and Muslims lived together for many centuries in relative peace, since the formation of the state of Israel, tension has existed between the Jewish authorities and especially those Muslims in Israel (some 12 percent of the population) who have been displaced from their traditional home by the developing state.

Besides the main bodies of Judaism, Islam, and Christianity, there is a spectrum of distinctive groups that have a lengthy history in the region and a relation with one or more of the larger groups. Included are the DRUZE (which emerged out of Islam in the eleventh century); the BAHÁ'Í FAITH (which emerged out of Shi'a Islam in Iran but now has its international headquarters in Haifa, Israel); the KARAITES (a Babylonian Jewish group); and the Samaritans (a Jewish group that resulted from the intermarriage of Jews and Assyrians in the eighth century B.C.E.) The latter, now a small group of only a few hundred, have become internationally known because of the story of the Good Samaritan included in the Christian New Testament (Luke 10: 30–37).

A variety of new religions have arisen in Israel. Among the first of the new youth-oriented religions to manifest were the INTERNATIONAL SOCIETY FOR KRISHNA CONSCIOUSNESS and the Transcendental Meditation movement. In the 1980s, an anticult movement developed and targeted any groups that it saw as tending to alienate young adults from Orthodox Judaism. It has been especially concerned with Messianic Judaism and other Christian groups that have a history of targeting Jews for conversion. Given the symbolic power of Jerusalem and other holy sites in Israel, a great deal of concern arose at the end of 1999 over

possible violent reactions from both Jewish and Christian movements to the end of the century, though no such violence manifested.

Israel, while favoring Orthodox Judaism, and offering special recognition and support to a small number of the larger religious communities, also proclaims religious freedom. That policy has allowed the pluralism so evident in the urban centers. Most Christian groups, especially the Protestant groups, are not recognized, and the registration of marriages performed by Protestant ministers remains a problem. Many Protestant groups are members of the United Christian Council in Israel and are working for some level of recognition for their members. The council is affiliated with the WORLD COUNCIL OF CHURCHES. Most of the older Catholic and Orthodox groups are members of the Middle East Council of Churches, which is also affiliated with the World Council.

Government policy has, in the main, been directed toward the larger communities, and to that end a Department of Muslim Affairs and a Department of Christian Affairs are included within the Ministry of Religions. Much of the energy of the ministry is spent, not so much in supporting Muslim and Christian religious activity, as in isolating non-Jewish religious groups from young Israelis who might be tempted to reject Judaism. A variety of organizations are dedicated to interfaith dialogue, both in an effort to improve relationships between the different religious and to apply religious insights to Israel's ongoing problems.

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Italian Assemblies of God [Assemblee di Dio in Italia]

The Italian Assemblies of God (ADI) adopted its name (Assemblee di Dio in Italia, in Italian) in 1947, when the majority of Italian Pentecostal Churches (most of them established after World War I by immigrants returning from the United States) entered into a treaty with the ASSEMBLIES OF GOD (based in the United States). ADI, however, is an independent institution, with its own Italian peculiarities; it did not originate from missionaries sent by the Assemblies of God missions, but from separate Italian American Pente-

costal congregations established in America at the beginning of the twentieth century, which developed their own independent missions in Italy. Thus, the Italian Assemblies of God cannot be regarded as simply a branch of the U.S. Assemblies of God.

Italian Pentecostals suffered severe persecution under the Fascist regime in the late 1930s and early 1940s. In December 1945, Swiss pastor Hermann Parli (1916–1998) was dispatched to Italy by the Assemblies of God in Great Britain to check how much had survived of Italian Pentecostalism. Through him, contacts with the Assemblies of God in the United States were also established. ADI was formally established on May 22, 1948, with Umberto Gorietti (1904–1982) as the first president and Roberto Bracco (1915–1983) as first secretary. By 1955, member churches had already exceeded 300, with more than 20,000 members (although a part of Italian Pentecostalism resisted institutionalization and, to this date, remains independent of the ADI).

In 1951, the U.S. Assemblies of God sent pastor Antonio Piraino (1915–1992) to Italy in order to help the ADI to expand. ADI also maintained relationships with the Christian Church in North America, an independent Italian American Pentecostal body connected with the origins of Italian Pentecostalism, which in turn, and again in 1951, sent to Italy pastor Antonio di Biase (1897–1974). With the help of these American churches, ADI was able to establish its own academic institution in 1954, the Istituto Biblico Italiano, under the leadership of Vincenzo Burchieri (1893–1962), sustained by an Italian Christian Educational Foundation. In 1956, ADI launched a Christian radio channel and opened the Orfanotrofo Betania, an orphanage founded by Eliana Rustici (1912–1966); it was the first of several charitable institutions. On December 5, 1959, ADI was officially recognized by the Italian government, and in 1960 financial help from America was discontinued. In 1976, ADI entered into a “spiritual affiliation” agreement with both the Christian Church in North America and its European counterpart, the Italian Christian Churches in North Europe, in order to emphasize that its relationship with the Assemblies of God was not an exclusive one. In 1983, the Missione Evangelica Zigana (Gypsy Evangelical Mission), with some 700 Italian Gypsy members, merged within the ADI.

In 1986, ADI president Francesco Toppi entered into a concordat with the Italian government, thus enabling inter alia ADI to receive its share of the national religious tax. Member churches currently number more than 1,000, with some 140,000 members. ADI publishes three official periodicals and supports several local radio stations. ADI emphasizes the need for a solid, conservative biblical formation for its pastors, and criticizes the Charismatic churches of second-generation Italian Pentecostalism for putting experience over theological formation and doctrine. In that same light, ADI pastors do not participate in the ecumenical enterprises some of those churches have promoted with

non-Pentecostal Protestants and with the Roman Catholic Charismatic Renewal movement.

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Italo-Albanian Catholic Church

The Italo-Albanian Catholic Church is a small body in full communion with the ROMAN CATHOLIC CHURCH that exists among people of Greek heritage in southern Italy and Sicily. Christianity in this area developed using the Greek language and following the customs of the Eastern Church rather than the Latin Church, even though it was included in the area under the developing authority of the bishop of Rome. Through the centuries the process of latinization began, but before it was completed, in the eighth century, the region was shifted from the jurisdiction of Rome to that of Greek Byzantium. Subsequently, a revival of Greek Christianity ensued. In the eleventh century, the region was conquered by the Normans. Though returned to the Roman jurisdiction, the Byzantine church was strongly entrenched, and it was only slowly relatinized.

The progress that seemed to be leading to the eventual disappearance of the Byzantine rite in southern Italy was reversed in the 1400s when a number of Albanians moved into the area. Those from southern Albania followed the Byzantine rite. Their persistence was rewarded in 1595 when a bishop was appointed for them. Although it remained relatively small and even continued to decline, the Vatican looked with favor on the community and began a slow process of recognition of the group; eventually, in the nineteenth century, it was given full recognition within the church. In 1732 a seminary was founded in Calabria, and a second opened two years later in Palermo.

Today there are two dioceses serving the church, the Diocese of Lungro, erected in 1919, and the Diocese of Piana degli Albanesi, created in 1937. A third bishop resides at the monastery of Santa Maria de Grottaferrata and serves as its abbot. The monastery was founded in the eleventh century

and is the oldest structure representative of the continuing Greek tradition in Italy.

The Italo-Albanian Catholic Church may be contacted through the bishop of Lungro, Vescovado, Corso Skanderberg 54, 87010 Lungro, Italy, or the bishop of Piana degli Albanesi, Piazza S. Nicola 1, 90037 Piana degli Albanesi (Palermo), Italy. The Italian Catholic Bishop's Conference maintains pages on the two Italo-Albanian dioceses (in Italian) and a page on the monastery (in English) at <http://www2.chiesacattolica.it/ceidocs/>. There were some 62,000 members in the 1990s.

Source:

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Italy

Italy, as a political entity, only came into existence in 1861, when the “artichoke policy” pursued by the Kingdom of Sardinia, which had successively conquered all the Italian *staterelli* (small states), led ultimately to the establishment of the Kingdom of Italy, with Turin as its first capital. The capital was moved to Florence in 1866, and in 1870 to Rome, after Italian troops had entered the holy city (which had previously been the capital of an independent state ruled by the pope). Within the territory of the Kingdom of Italy, Roman Catholics constituted a large majority (although hypotheses about the percentage of religious practice vary), with Jews forming the largest minority and Protestants confined to the Waldensian valleys in Piedmont.

The ROMAN CATHOLIC CHURCH had been largely hostile to the unification of Italy, achieved by the Kingdom of Sardinia ruled by an anticlerical elite, and became even more hostile after the seizure of Rome in 1870. Popes not only routinely excommunicated kings of Italy, but also prevented Italian Catholics, under threat of excommunication, from participating in political life either as candidates or voters, under the *non expedit* (Latin; it is not appropriate) policy. As a consequence, Italy became a strange democracy in which the papal veto, together with limitations connected with wealth and the exclusion of women, encouraged fewer than 3 percent of Italian adults to vote in most elections. Only in the period immediately preceding World War I were some limited exceptions to the *non expedit* policy allowed.

In the meantime, Protestants (both Italian Waldensians and all sorts of missionaries from the United States and United Kingdom) saw themselves as obvious supporters of the kingdom's ruling elite, and tried to capitalize on Catholic hostility to the unification in order to establish

themselves as the natural allies of the newly established government. Quarrels between the various Protestant denominations prevented the establishment of a national Protestant church, however, and political sympathies did not easily translate into religious conversions, although various Protestant groups (WALDENSIAN CHURCH, EVANGELICAL BAPTIST UNION OF ITALY, EVANGELICAL METHODIST CHURCH OF ITALY, CHRISTIAN BROTHERS, and different independents, followed later by the CHURCHES OF CHRIST and the SALVATION ARMY) were established in all Italian regions, including in the south, where the only Protestant presence had been virtually wiped out in the sixteenth and the seventeenth centuries.

In 1922, Benito Mussolini (1883–1945) seized power, having staged a successful coup (the so-called March to Rome), thereby leaving him free to establish his Fascist regime. Although Mussolini was originally an anticlerical freethinker, he later declared himself a Roman Catholic and tried to ingratiate himself with the Roman Catholic Church. Within the framework of this policy, he entered, on February 11, 1929, into a concordat with the Holy See. The Italian state officially recognized the tiny independent “State of the Vatican” ruled by the pope, and granted a number of privileges to the Catholic Church, including state salaries for parish priests and the teaching of the Catholic religion, controlled by local bishops, in public schools. After 1929, the initial Fascist tolerance of religious minorities turned into discrimination and persecution, particularly of those groups recently established by immigrants who had converted in the United States and returned to Italy (Pentecostals, Seventh-day Adventists, JEHOVAH’S WITNESSES).

After World War II, Italy became a democracy and a republic, with a new constitution theoretically guaranteeing full religious liberty to all. Fascist laws that discriminated against most minorities, however, took time to dismantle. Restrictions governing Pentecostals, for instance, were abrogated only in 1955. The Constitutional Court played a pivotal role, however, and by the 1960s most restrictions had been abolished. This allowed several dozen denominations to establish themselves in Italy, some of them continuing a presence started in the early twentieth century. Only two groups, however, were really

successful: Jehovah’s Witnesses, which firmly established themselves as the second largest religion among Italian citizens, and the Pentecostal movement, a good half of which had been unified between 1947 and 1948 into the ITALIAN ASSEMBLIES OF GOD. Today among the current 363,000 Italian Protestants, only 60,000 belong to “historical” churches (such as Lutheran, Reformed, Waldensian, Methodist, Baptist), while the majority attends Pentecostal and other “non-historical” Evangelical churches.

The 1980s saw dramatic changes in the Italian religious scene, with Prime Minister Bettino Craxi (1934–2000) in 1984 renegotiating the concordat with the Roman Catholic Church. It was formally declared that Roman Catholicism was no longer Italy’s official religion (a largely symbolic move, since for all practical purposes this was already the

Status of religions in Italy, 2000-2050

Followers	2000			2025	2050
	total	%	rate		
Christians	47,010,000	82.1	-0.09	40,959,000	31,823,000
Roman Catholics	55,680,000	97.2	0.04	49,500,000	39,500,000
Protestants	446,000	0.8	0.36	450,000	480,000
Marginal Christians	420,000	0.7	1.14	600,000	800,000
Nonreligious	7,535,000	13.2	0.67	7,300,000	6,300,000
Atheists	1,965,000	3.4	0.77	1,960,000	1,950,000
Muslims	674,000	1.2	1.17	900,000	950,000
Chinese folk-religionists	43,800	0.1	0.67	70,000	80,000
Jews	33,600	0.1	-1.96	30,000	27,000
Neoreligionists	12,000	0.0	0.46	16,000	20,000
Baha'is	5,700	0.0	1.29	8,000	10,000
Buddhists	4,300	0.0	0.52	6,000	7,800
Hindus	2,400	0.0	1.96	5,000	8,000
Ethnoreligionists	2,000	0.0	1.08	4,000	7,200
other religionists	9,500	0.0	0.53	12,000	14,000
Total population	57,298,000	100.0	0.05	51,270,000	41,197,000



case, thanks to a number of Constitutional Court decisions), and the church financing system was restructured. The salary paid by the state to parish priests was thus replaced by a national cultural and religious tax. Taxpayers were invited to specify, by indicating it on their tax return forms, their option for a participating church or state charity. (Later, national corruption scandals resulted in the state charity being selected by a very small number of taxpayers, thus in practice largely making the tax a purely religious one.)

The uniqueness of the Italian system (compared, for example, with Germany) is that there is no way for taxpayers to escape the payment of the religious tax (0.8 percent of their total taxes). Should a taxpayer fail to mark any of the options given, then 0.8 percent of his or her total taxes is divided among the participating churches in proportion to the national percentage attributed to each church, based on those who actually marked a particular option. Let's say, for instance, that the Lutheran Church has been selected in a given year by 2 percent of those who have marked one of the options; this means that the Lutheran Church will also receive a corresponding 2 percent of the total amount of the religious tax paid by those taxpayers who have not marked any option.

The new system allowed the implementation of the constitutional provision calling for concordats (known as *Intese*, with the name *Concordato* being exclusively reserved for the treaty with the Holy See) to be signed between the government and religious bodies other than the Roman Catholic Church. As a result, new concordats have been entered into with the Waldensian and Methodist Churches (1984), the SEVENTH-DAY ADVENTIST CHURCH (1988), the Italian Assemblies of God (1988), the Union of Italian Jewish Communities (1989), the Italian Lutheran Church (1995), and the Italian Baptist Union (1995). Adventists and Assemblies of God Pentecostals, however, have elected to receive only the money of those taxpayers who, on their tax forms, opt explicitly for them, thus waiving their rightful participation in the division of the taxes paid by those who fail to mark a specific option. Baptists have so far elected not to receive any part of their share of the religious tax.

In 1999, the then prime minister Massimo D'Alema signed concordats with the Italian Buddhist Union and the Jehovah's Witnesses. In order to become effective, however, such concordats have to be ratified by parliament, and this has not yet occurred at the date of this writing. In the meantime, in 1998, the government opened negotiations with the Greek Orthodox Church, the CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS, and the Alliance of Evangelical Christian Churches in Italy (which includes a number of Evangelical Pentecostal and non-Pentecostal churches), and in 2001 with SOKA GAKKAI INTERNATIONAL (the largest Italian Buddhist body that is not a

member of the Italian Buddhist Union) and the Italian Hindu Union (which includes a number of "traditionalist" Hindu temples and organizations).

The Italian system has proved remarkably effective in assuring religious harmony and in preventing national religious controversies in Italy. Tax exemption and freedom to operate are largely granted to all sorts of religious bodies, unlike France and Germany; for example, the founding fathers of the Italian Republic explicitly repudiated any attempt to limit religious liberty in the name of "public order" (as Fascism had) or allegiance to the constitution, thereby granting full freedom of operation and proselytization to groups whose values are different from those shared by the Italian majority. More than a hundred religious groups also enjoy official government recognition and are granted additional advantages (while tax exemption and freedom of proselytization do not require statutory recognition).

The eight churches that have, so far, entered into concordats with the Italian government constitute an elite group of religious bodies whose national relevance is thus explicitly recognized. No church or religion is "entitled," by right, to a concordat; entering into it is a purely political decision, fully discretionary, and requiring the approval of both government and parliament. Groups without a concordat, however, are deprived neither of basic liberties and tax exemption, nor of "recognition"; they are simply not (or not yet) officially recognized as "partners" of the government, and are not financed by taxpayers' money. Under the post-1984 system, the Roman Catholic Church receives more money than ever before, and most participating minorities also receive enough funds to not only take care of their activities in Italy, but also finance some of their activities abroad.

The 1980s also saw a change in Italy's religious map following a massive influx of foreign immigrants, mostly from Africa and Asia, and later from Eastern Europe, both for economic reasons, and because of new legal developments making it easier both to leave post-Communist European countries and to enter Italy. As a result, what had been quite small minorities grew into substantial religious bodies. The Sunni Muslims (fewer than 1,000 in the 1960s), for instance, had reached 580,000 by the year 2000, while the number of Eastern Orthodox Christians rose from 15,000 to 150,000, as a result of the increased number of Eastern European immigrants (particularly Romanian) entering Italy after 1989. Buddhism also grew, although there are more Italian (74,000) than immigrant (25,000) Buddhists, due primarily to the quite remarkable development of Soka Gakkai (which numbers at present some 21,000 members). Some groups of Indian origin, particularly those connected with the SATHYA SAI BABA MOVEMENT and the OSHO COMMUNE INTERNATIONAL founded by Osho Rajneesh (1931–1990), have also been quite successful in Italy. Al-

though statistics about the CHURCH OF SCIENTOLOGY are notoriously intractable and controversial, it is quite likely that more people attend Scientology courses in Italy than anywhere else in Europe. There are also some 13,500 members of esoteric and occult groups, with Damanhur (in Piedmont) being probably the largest residential esoteric community in the world, comprising some 500 “citizens” living communally in its main center.

Among Italian citizens, active Roman Catholics represent roughly one third of the population, with some 20,000 “fringe Catholics,” members of movements not recognized by the bishops as part of the Catholic fold (half of them members of LA MISSIONE–LUIGIA PAPARELLI). Non-Catholics represent 1.92 percent of Italian passport holders residing in Italy, as follows:

Fringe Catholics	20,000
Eastern Orthodox Christians	20,000
Protestants	363,000
Jews	35,000
Jehovah’s Witnesses (and splinter groups)	400,000
Other Christian Groups	24,000
Muslims	10,000
Baha’is and Other Middle Eastern Groups	3,000
Hindus and Neo-Hindus	15,000
Buddhists	74,000
Osho-related Groups	4,000
Sikhs, Radhasoamis, and Derivations	1,500
Other Far Eastern Groups	800
Non-Buddhist Japanese New Religions	2,500
Ancient Wisdom and Esoteric Groups	13,500
Human Potential Movements	100,000
New Age Movements	20,000
Others	4,000
Total	1,110,300

On the other hand, in addition to some 400,000 Catholic immigrants, there are also currently more than 900,000 non-Catholic immigrants on Italian soil, namely:

Muslims	580,000
Eastern Orthodox Christians	140,000
Protestants	50,000
Buddhists	25,000
Hindus	10,000
Sikhs, Radhasoamis	6,000
Other Far Eastern Religions and Groups	10,000
Jews	4,000
Jehovah’s Witnesses	2,000
Others	10,000

As a consequence, non-Catholic minorities constitute 3.5 percent of the entire population present on the Italian territory. Catholic church attendance in Italy is among the high-

est in Europe. After a decline in the 1960s and 1970s, the trend was reversed, and Sunday attendance started growing again from the late 1980s on, reaching 35 percent by the year 2000. In this sense, Italy seems to represent a solid confirmation of rational choice theories. Legal limitation of pluralism from the 1950s to the 1980s corresponded to a decline in general church attendance and to a greater increase in membership figures for groups in fringe niches (particularly Jehovah’s Witnesses). The legal and practical establishment of an effective religious pluralism in the 1980s, on the other hand, led to a renewed interest in religion and church attendance in general, while groups such as the Jehovah’s Witnesses experienced a slower growth rate.

As everywhere else in Europe, the tragic events of 2001 have worsened the already prevailing tensions between sections of the Italian population who are suspicious of Islam in general and the Muslim minority, as well as making the prospects of a concordat with one or more of the largest Italian Islamic organizations even more difficult. On the other hand, both the Italian legal system (plus reminiscences of the Fascist persecution of minorities, which created in 1930 under the name of *plagio* a criminal offense very similar to what would later be called brainwashing; in 1981, the existence of such provision in Italian law was declared contrary to the democratic constitution by the Constitutional Court) and the visible presence in the media of a number of scholars of new religious movements who are critical of the anticult movement (most of them associated with CESNUR, the Center for Studies of New Religions, established in Turin in 1988) have so far prevented in Italy any significant anticult scare of the kind prevalent in other European countries, such as neighboring France. Although both secular and Catholic opposition to such groups as the Jehovah’s Witnesses and the Church of Scientology does exist in Italy, its institutional influence has so far been comparatively limited.

Massimo Introvigne

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Ivory Coast [Côte d’Ivoire]

The land now known as Côte d’Ivoire (Ivory Coast) was originally settled by a variety of African peoples, the major groups being the Kru, Akan, Volta, Mande, and Malinke. Those people along the coast had by the fifteenth century

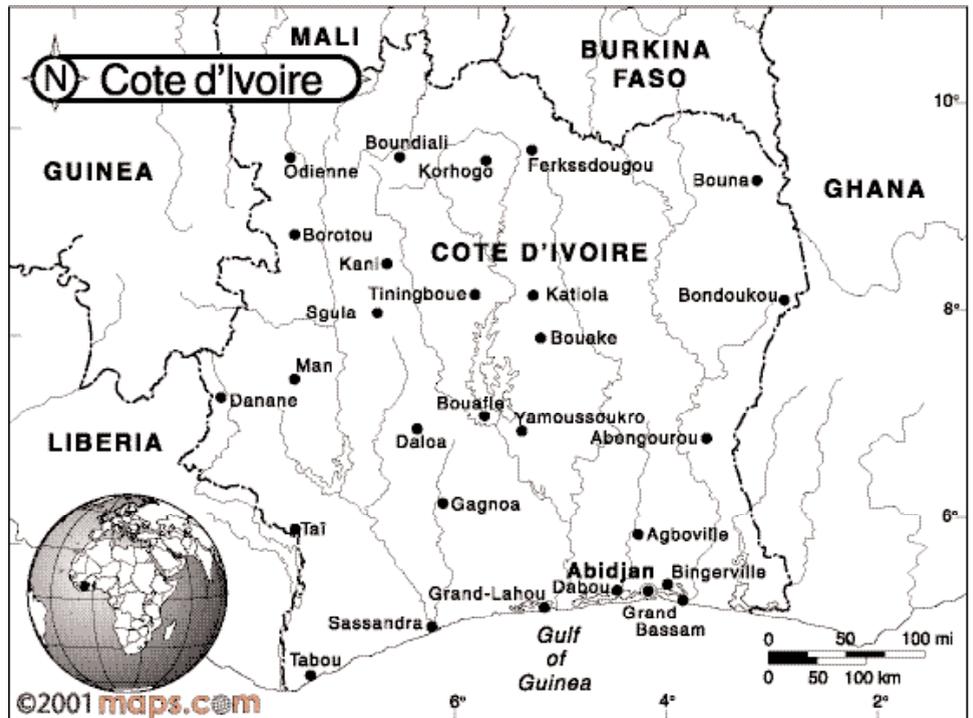
made contact with Europeans, and two states that had formed in the southernmost part of the land, along the coast (Aigini), and somewhat inland (Atokpora), developed trading relationships with the Europeans. The European name of the area came from the trade in elephant tusks.

In the eighteenth century, the region was invaded by a group of Ashanti people from Ghana, the supporters of Queen Awa Poku (a loser in Ashanti political struggles), who established themselves in the central part of the region. Over the next century, the Ashanti grew powerful and expanded to the point that they began to put pressure on Aigini and Atokpora, who requested the French to come into the region as their protector. In return, the French assumed exclusive rights to the coastal trading centers in 1843.

Several decades later the French moved inland in an attempt to tie together their West African territories. Plans were thwarted for a generation by a strong nation that had been established in the region where Guinea and Côte d'Ivoire come together. Only after a war that lasted a quarter of a century was the region pacified and (in 1895) French West Africa established, made up of Senegal, Guinea, Mali, and Côte d'Ivoire. Other lands were added later.

French West Africa was dismantled in the late 1950s, and by the 1960s its various components had emerged as independent nations. Felix Houphouët-Boigny (1905–1993), a physician and head of one of the independence-oriented political parties, was named the new president of Côte d'Ivoire and was regularly reelected until his death in 1993. He was succeeded by Henri Konan Bedie, who remains in office.

The various peoples of the country, who are further divided into more than eighty subgroups, each possess a different traditional religion, which plays a role in defining them as a people and providing a degree of communal cohesion. Typical of the traditional religions is that of the Dan people, who call the Creator God Zra. Zra is the Creator, from whom all spiritual entities come. The other spirit beings are good, with one exception, Kogbin-dy. Kogbin-dy encourages the practice of malevolent magic, or witchcraft. Zra, assisted by Zole-dy, fights against witchcraft. Various other spirit entities also contribute to the elimination of malevolent magic from among the people.



Status of religions in the Ivory Coast, 2000–2050

Followers	2000			2025	2050
	total	%	rate		
Ethnoreligionists	5,555,000	37.6	2.13	7,300,000	7,700,000
Christians	4,702,000	31.8	2.58	8,076,000	11,378,000
Roman Catholics	2,183,000	14.8	2.57	3,750,000	5,460,000
Independents	1,373,000	9.3	2.82	2,500,000	3,600,000
Protestants	760,000	5.1	2.74	1,400,000	2,000,000
Muslims	4,445,000	30.1	2.63	7,773,000	11,000,000
Nonreligious	50,800	0.3	3.79	120,000	250,000
Baha'is	22,300	0.2	3.37	50,000	90,000
Hindus	8,300	0.1	2.29	18,000	40,000
other religionists	3,500	0.0	1.53	8,000	12,000
Total population	14,786,000	100.0	2.43	23,345,000	30,470,000

Côte d'Ivoire is one of the African lands in which traditional religions have retained the strongest presence. Figures vary, but suggest that from one-third to one-half of the population continue to practice one of the African religions, especially in the lands in the north farthest from the coast. Traditional religions came under heavy onslaught through the twentieth century from both Islam and Christianity.

Christianity was introduced by French missionaries in 1637, but conditions hostile to Europeans served as barriers to permanent work. Thus it was not until after France established its protectorate among the peoples of the south that a permanent mission of the ROMAN CATHOLIC CHURCH was created. In 1895 a prefecture was created, and the African Mission of Lyon accepted responsibility for a systematic program of evangelism. Work progressed quickly, and in 1911 a prefecture was created in Korhogo in the north. From this point, the work proceeded along a common pattern, with the first indigenous priest ordained

in 1934 and the first archbishop from the country consecrated in 1960. The church's strength lies in the several urban areas; it is especially strong in the capital, Abidjan.

Protestantism was introduced after World War I. British Methodists entered in 1924, and their work grew into the PROTESTANT METHODIST CHURCH IN CÔTE D'IVOIRE. It was followed by the French Baptists (Bible Mission) and Americans with the CHRISTIAN AND MISSIONARY ALLIANCE. The World Evangelism Crusade (WEC) from Great Britain came in 1934. These groups worked out agreements that cut down on competition, and to this day each resulting church is strongest in one part of the country and has a membership mostly among certain peoples. The Église Protestante du Centre, the church that has emerged from the work of the WEC, for example, draws most of its membership from the Dan, Bete, Wobe, and Ngege people

Beginning in the 1930s and continuing to the present, new groups have entered, including the SEVENTH-DAY ADVENTIST CHURCH, the Free Will Baptists, CBAMERICA, and the ASSEMBLIES OF GOD. The JEHOVAH'S WITNESSES began work in 1924. Nigerian traders who were Christians established an outpost of the NIGERIAN BAPTIST CONVENTION in Abidjan in 1930.

The more conservative of the Protestant and Free Church denominations have formed the Évangélique de la Côte d'Ivoire, which is associated with the Association of Evangelicals of Africa and the WORLD EVANGELICAL ALLIANCE. The Protestant Methodist Church is the only Côte d'Ivoire church that is a member of the WORLD COUNCIL OF CHURCHES.

Côte d'Ivoire has been one area strongly influenced by the rise of African Initiated Churches. One church in particular, the HARRIST CHURCH, founded by William Wade Harris in the years immediately preceding World War I, grew dramatically in the 1920s and 1930s and became the largest church in the country apart from the Roman Catholic Church. A second church, DEIMA CHURCH (Ashes of Purification Church), was formed in 1922 by former Roman Catholics under the leadership of a woman named Lalou, who has assumed the title of pope. The Methodists experienced a schism in 1932 when the prophet Boto Adai (d. 1963) began to work among them. His preaching led to the creation of the Église Adaïste. Additional groups have come into the country from Ghana and Nigeria.

Beginning with the establishment of French West Africa, people from Mali and Burkina Faso began to move into Côte d'Ivoire and to bring Islam, primarily of the MALIKITE school. In the twentieth century it established bases among the Malinke, Bambara, Senufo, and Minianka peoples, and it has been aggressively evangelistic. It appears that by the late twentieth century Islam had moved ahead of Christian-

ity (both Catholic and Protestant), and Muslims now constitute approximately 25 percent of the population (approximately twice the percentage of Christians).

The city of Bondoukou, which has thirty-two mosques, is the informal center of Islam in the country. Organizational unity is provided by the Islamic High Council (Conseil Supérieur Islamique), which makes policy decisions for the Muslim community. There is also a small presence of the AHMADIYYA MOVEMENT and the BAHÁ'Í FAITH. The ANCIENT AND MYSTICAL ORDER ROSAE CRUCIS has established a small but dedicated following.

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Izumo Ōyashirokyō

Izumo Ōyashirokyō, one of the oldest of Japanese new religions, was founded by Senge Takatomi (1845–1917). In 1873 Senge, a Shinto priest of Izumo Taisha (the Grand Shrine of Izumo), gathered like-minded shrine adherents into a voluntary religious association, meeting at the shrine but organizationally distinct from it. This association was finally authorized by the government in 1882. The main deity of this sect is Ōkuninushi no Kami, the mystical ruler of the nether world. Prayer to unite with Kami though reciting *Shingo* (words of Kami) and *Okunigaeri* (a religious pilgrimage to Izumo Taisha) are of importance in its practices. Its main scriptures are *Kyōshi Taiyō*, *Daidō Yōgi*, *Daidō Mondō*, *Izumo Mondō*, and *Sōsaisiki*.

The current leader of Izumo Ōyashirokyō is Senge Michihiko. As the new century began it reported 1,236,771 members.

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Source:

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JAINISM

Jainism is generally seen as a reaction to the leadership of the Hindu community by the elite Brahman caste in the sixth century B.C.E. The name, Jain, derives from *jina* (victory), a reference to their founder Mahavira who was called the Victor. Jains are disciples of the Victor.

Many Jains reject the contemporary scholarship on their religion's origins and point instead to a lineage of twenty-four saints, the Tirthanikaras, which include one female, Mallinatha. The twenty-second in the lineage, Nemi, is reputed to have lived for a thousand years, just one of the attributions ascribed to the saints that have caused many to see them as mythological rather than historical beings. History begins with Parsva (b. c. 872 B.C.E.), the son of the ruler of Benares, India. As a young man he became a notable soldier and the husband of a princess. However, during his thirtieth year he renounced his royal life and became an ascetic. He wandered India and as disciples came to him he laid out a life based on four vows—do not take life, do not lie, do not steal, and do not own property. He died in Bengal, and the place of his death, Mount Sammeda, remains a site of pilgrimage and reverence to the Jain community.

Parsva was succeeded by Vardhamana (b. c. 599–c. 527 B.C.E.), later known as Mahavira, a member of the warrior caste. During most his life as a Jain, he lived without clothes, seen as a visible sign of his renunciation of worldly possessions. Spending some twelve years as an ascetic, he is said to have become the Victor over his worldly passions. The state of realization he attained is known as *keval-jnana*, considered to be perfect perception, knowledge, power, and bliss. He spent the next thirty years traveling on bare feet around India preaching to the people the eternal truth he had realized. He attracted people from all walks of life, both rich and poor, from royalty to untouchables. During his time, the largely monastic community assembled by Parsva was increased by the development of a lay community. Mahavira organized his followers into a four-fold order of monks (*sadhu*), nuns (*sadhvi*), laymen (*shravak*), and laywomen (*shravika*).

He also added a fifth vow—poverty—to the original four vows for the monks and nuns. These would form the basis of the main values of Jain life today: nonviolence (*ahimsa*), or the refusal to cause harm to any living things; truthfulness (*satya*), or the speaking only of harmless truth; non-stealing (*asteya*), not to take anything not properly given; chastity (*brahmacharya*), or refusal to indulge in sensual pleasures; non-possession (*aparigraha*), or detachment from people, places, and material things. Lay people were to value the vows but lead a somewhat less austere existence.

Jain teachings remained as an oral teachings for several centuries following Mahavira's death. They were finally given written form around 300 B.C.E. and these texts exist today as the Jain sacred writings.

The Jain community experienced growth for its first decade. Around 300 B.C.E., it split into two basic communities—the Svetambaras (who wore white cloths) and the Digambaras (air-clothed or unclothed)—and over the centuries each divided into a number of sub-sects. The community reached its peak in the twelfth century when the ruler of Gujarat was converted to Jainism by Hemecandra (1088–1172) and turned Gujarat into a Jain state. In the next century, however, the Muslim conquest of India began and further growth was largely blunted. Periodically, both Hindus and Muslims turned on the Jains.



The entrance to the Adishwarji Jain Temple in Mumbai, India (Helene Rogers/TRIP)

Jain Beliefs. The Jain teachings picture a three-story universe, the middle level being the realm of human existence. The goal of human life is to allow the soul to reach nirvana or the state of *moska* (liberation) pictured spatially as the top of the universe, where it can remain in a state of eternal bliss and peace. Commonly at the end of life one goes to the lower realm, a dark place where they are punished for various misdeeds. There is also a heavenly realm of the gods and saints, but it is not one's goal.

The earthly realm is the realm of human action. The human soul is seen as consisting of a set of *jivas*, or immaterial monads. These monads are intermixed with *karma* (consequences of one actions), which are pictured as particles. Karmic matter (*ajiva*) gives color to the monads. Colors (*leysas*) range from the worst black to blue, gray, red, yellow, rose, and white. Each color is associated with characteristics. A black color to one's *jivas* is indicative of cruelty, while a person of a dispassionate and impartial nature is seen as having yellow as their predominant color. All actions produce karma, even good ones, thus the ideal is non-action and detachment.

The Jain understanding of the goal of life has ensured that ethics is of primary importance in the individual's life. The person ready to become a full member of the community must first profess faith in the teachings of the Jain saints and then renounce all attachments to other religions. That having been done, they are ready to take the twelve vows. They vow (1) not intentionally to take life, especially of a *jiva* (*ahimsa*); (2) not to lie or exaggerate (*satya*); (3) not to steal (*achaurya*); (4) refrain from marital unfaithfulness and unchaste thoughts (*bhramacharya*); (5) limit accumulation of possessions and give away extras (*aparigraha*); (6) consciously limit oneself so as to decrease the possibility of committing transgressions (*dik*); (7) limit the number of both consumable and non-consumable items in one's possession (*bhoga-upbhoga*); (8) avoid unnecessary evil (*anartha-danda*); (9) observe periods of meditation (*samayik*); (10) observe periods of self-imposed limitations (*desavakasika*); (11) to live for a period as an ascetic or monk (*pausadha*); and support the monastic community (*atithi samvibhaga*).

The Jain vows carry some general implications for living one's life. Jains are vegetarians and do not even consume eggs. They refrain from any occupations that involve the destruction of living creatures even farming, which may harm living creatures in the process of plowing and planting, is avoided. Business and scholarship are more acceptable. The monastic life is most preferred.

Monks, recognized by their shaved heads, are organized into communities each headed by an *acarya*, or superior, who possesses the authority for structuring the community and overseeing instruction. Monks and nuns tend to itinerate around the countryside. However, during the rainy season they will congregate for periods of concentrated study, practicing austerities, and meditation. Part of the rationale for staying inside at this time is protection of the many life forms brought out by the wet weather.

Following the Jain path ideally leads to heightened levels of self-realization. The five steps along the path to liberation are recognized as right perceptions (*mati*); clear scriptural knowledge (*sruta*); supernatural knowledge (*avadhi*); clear knowledge of the thought of others (*manahpariyaya*); and omniscience (*kevala*). Those who attain *kevala* are also identified as perfected ones (*siddhas*). Jains accept the idea of reincarnation and believe that the upward path may take many lifetimes. In the end, the fully realized soul will fly to the top of the universe and there reside in a karma-free condition.

To assist the process of life, the Jain life, and attaining heightened levels of realization, the Jain community has built numerous temples, which are identified with the Jain symbol, a swastika above which are three dots and a half moon. The swastika is an ancient symbol in

Asia and has no relation to its modern adoption in the 1930s by the German Nazis. Temples may be the abode of statues of the saints, and veneration of the saints easily transforms into worship. In Digambara temples, the figures are depicted as nudes, standing with their eyes cast downward. In the Svetambara temples, the figures tend to be seated with their legs crossed. Both types of temples follow a cycle of ceremonies and rites.

Divisions within the Jain Community. The major division in the Jain community between the clothed and unclothed monks may go back even to the time of Mahavira and his living for so many years in a naked state. However, the formalization of the division became intertwined with a second problem—the writing down of the Jain scriptures. As generations came and went, Jain leaders pondered the problem created by having to memorize and pass on the scriptures and came to realize that material was continually being lost. Thus, around 300 B.C.E., they began the process of writing down and compiling what was remembered.

The decision to write down the scriptures was, in part, occasioned by events growing out of a great famine that spread through northern India. During this time, an important chief leader Bhadrabahu led a segment of the community to the south. While there, in the hills of Shravana Belgola, Bhadrabahu committed ritual suicide by starvation, a practice that was quite acceptable among the Jains for one already approaching the end of their life. After the famine ended, the group returned to the north only to discover that the monks had abandoned their life without clothes. They also realized that they had lost a segment of the Jain scripture, which Bhadrabahu had failed to teach to his successor.

Over the next centuries the division of the community around those monks who wore clothes and those who did not formally resulted in the separation of the Digambaras from the Svetambaras.

The Digambaras teach that nudity was integral to the teachings of Mahavira, and that it is completely in line with the observation argument that a monk should be devoid of any possessions (such as clothes) and devoid of the desire to protect his body from the elements. They depict Mahavira in complete nudity, without any ornamentation, with downcast eyes. They also teach that Mahavira never married and was celibate throughout his earthly existence.

Regarding the scriptures, the Digambaras teach that the words of Mahavira, reputedly contained in the eleven *angas* of the Jain canon, were lost forever during the famine as Bhadrabahu did not pass them on. Hence they refuse to accept the eleven *angas* of the Jain canon as owned by the Svetambaras and now form part of the 41 *Sutras*.

Finally, the digambaras hold that women cannot join the order of those in the renounced life as they were not qualified for the austere life the Order demanded from each of the adherents. Today the Digambaras are found mostly in the southern part of India, especially in Mysore state, where the group led by Bhadrabahu had journeyed some two thousand years ago. The modern Indian state has moved to limit the public nudity of the Digambara monks.

In contrast, the Svetambaras teach that some of the *Tirthankaras* (those of the lineage of saints) did not live life in the nude. Most importantly, Parsva, the saint immediately prior to Mahavira, wore white robes. They note that prior to his becoming an ascetic, Mahavira had lived a householder's life, that he had married and fathered a daughter, and that he did not become an ascetic until his parents had died and he had fulfilled his necessary family duties. They also make note of an incident in his life. He began his renounced life as a clothed monk until one day the white robe he wore was caught in a thorny bush, and as he moved on the robe was pulled off. Never holding on to worldly things, Mahavira simply left it and continued on his

way naked. Thus, they argue, Mahavira's nudity was not consciously adopted but was an accident of the moment.

Regarding the scriptures, the Svetambara believe that the words of Mahavira were not lost during the great famine and accept the authority of accept the eleven *angas* of the Jain canon. They also believe that women can attain sainthood, calling to their cause the case of the nineteenth Tirthankara Malli, who was a female. Today the Svetambaras are located primarily in Gujarat and Rajasthan.

In modern times, both the Digambaras and the Svetambaras have divided into a number of sub-sects that go under such names as Sthanakavasi, Terapanthi, Beespanthi, Japneeya, and Murtipujak. Typically, a distinguishable sub-group within the Jain community consists of a group of monks, the temples and monasteries they operate, and the laypeople who support them.

The STHANAKAVASI JAIN TRADITION, for example, can be traced to the Gujarati Jain reformer Lumpaka (c. 1415–1489), who protested the lax practice of the Murtipujak Svetambara monks. Lumpaka worked as a scribe copying manuscripts for Jain monks. In his work he discovered that Jain scriptures do not mention any practice of giving money (for temple construction, for example) as a means to merit, the performance of worship before images, or rituals involving acts of violence such as the breaking of flowers. He rejected image-worship as well as the authority of several texts within the canonical texts that contain references to such worship. He began to live as an ascetic, following the oldest textual prescriptions. Lumpaka gained a following in Gujarat, which was continued by his first disciple, Bhana, who seems to have initiated some forty-five followers during the 1470s.

Early in the sixteenth century, the Sthanakavasi split into several groups, which by mid-century had become some thirteen independent branches, which further divided into additional distinct sub-groups, however, by the twentieth century, only four branches remained in existence.

The TERAPANTH SVETAMBARA JAIN TRADITION was founded by Acarya Bhiksu (1726–1803), who had become attached to an acarya of the sub-sects of the Sthanakavasi tradition in the 1750s. Then, in 1760, complaining of the laxity of the Sthanakavasis, he founded his own order at Kelva near Rajsamand. In its early years, the new order attracted only thirteen male members (including Bhiksu), and his critics labeled his group the path of the thirteen, or *terah panth*. Bhiksu turned the label to his favor by slightly changing it to *tera panth*, or your path.

Underlying the original break was a disagreement over the understanding of the Jain teaching on karma. Jains believe that the soul must renounce all violence (and ultimately all action) to achieve liberation from karma. The Sthanakavasis also emphasize the role of compassion as a religious virtue and suggest that, for example, charitable actions have a positive karmic result. In contrast, Bhiksu assumed a more narrow interpretation based upon the understanding that bad karma and good karma equally obstructed the process of liberation and hence both must be avoided. Thus, he reasoned, acts of compassion were sinful.

Contemporary Jain Communities. Today, in India, the followers of Jainism engage primarily in business and trade. The committed are known for their fasting, non-violence, vegetarianism, philanthropy, and simple lifestyle. They do not make the sharp break with the Hindu community (as for example the Buddhists and Sikhs do), and in turn the Hindu majority do see them as a sister community.

Through the twentieth century, Jain communities have been established around the world. Among the earliest appearances of Jains outside of India, one occurred in 1893 when Virchand Gandhi made a presentation at the Parliament of the World Religions in Chicago. His travel to Chicago was opposed by many of his colleagues who believed that travel by any

means other than on foot was immoral. He would be followed by a few others, such as Champat Rai Jain who traveled to England in the 1930s, but no communities emerged until after World War II. Migration to England began in the 1950s, and by the 1990s there were some 30,000 in the United Kingdom, most from Gujarat and they have been organized into the Federation of Jain Organisations (11 Lindsay Dr., Kenton, Middlesex HA3 0TA, UK).

Significant migration to North America began in the 1970s and centers have been opened in most states in the eastern half of the nation as well as Texas and California. These now cooperate (along with Canada centers) in the Federation of Jain Associations in North America (11403 Tortuga St., Cypress, CA 90630). Several Jain teachers have also come to the United States and founded organizations that reach out to the larger non-Indian population: the International Nahavir Jain Mission and the Jain Meditation International Center.

Jain centers and temples may also now be found in Australia, Singapore, Hong Kong, and Japan.

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Jamaat-e-Islam

The Jamaat-e-Islam, a major organizational component of the international movement variously called ISLAMISM or, in the West, Islamic fundamentalism, was founded in 1941 by Sayyid Abul A'la Mawdudi (1903–1979). He was raised in a family that had for many years supplied leadership to the CHISTINIYYA SUFI ORDER in India. In his teen years he became a newspaper editor and began to participate in various Islamic movements that had emerged in the context of the British rule of India. Among these was the Khilafat Movement (1918–1924), whose aim was to save the then dying Ottoman Empire after the disasters of World War I. At the same time, it also promoted Muslim political interests in India.

Toward the end of the 1920s he wrote his first book, a study of war and peace in Islamic law. During the 1930s he began to concentrate on the issue of Islam's conflict with the West and the modern age. He offered a perspective based directly upon his study of the Qu'ran, the Muslim holy book, and the Hadith, the sayings of and traditions concerning the Prophet Muhammad. The more he looked at Western culture, the more he criticized fellow Muslims who were becoming westernized. Then toward the end of the decade he moved to the Punjab to establish a research center, Darul-Islam, to train scholars and to launch a reconstruction of Islamic thought.

The plan to reconstruct the Muslim perspective led to his founding of the Jamaat-e-Islam, a religious organization that could also operate as a political organization in the context of the changes about to overtake India. He moved to Pakistan in 1947 to work for the development of an Islamic state (in which Islamic law would be the law of the land). When his goals were not realized, he became an ongoing critic of the government, and was often arrested and imprisoned for expressing his antigovernment ideas. A prolific writer, he authored more than one hundred books and pamphlets during the next quarter of a century. With the partition of India into India and Pakistan in 1947, the Jamaat split into an Indian and a Pakistani section. Other related groups (but organizationally independent) were later founded in Kashmir, Bangladesh, Sri Lanka, and Afghanistan.

Around 1940, Mawdudi completed a brief work, *A Short History of the Revivalist Movement in Islam*, which, in perspective, can be seen as an early manifesto of Islamism. He presents Islam, the teachings delivered by the prophets from Adam to Muhammad, as focused upon the establishment of the kingdom of God on earth and the enforcement of the system of life Allah gave to humanity. The prophets sought to revolutionize the intellectual and mental outlook of the population, to regiment those peoples who had accepted

Islam in the Islamic pattern, and to organize the various segments of social life on an Islamic basis.

The time of the establishment of the Muslim community by Muhammad (c. 570–632) was followed by the period of the “rightly guided caliphs.” However, “ignorance” crept into the rule of successive caliphs (as early as the 650s under the third caliph, Uthman) and hence in every age there has been a need for successive *mujaddids*, revivers of Islam, people who accomplish an extraordinary work in rejuvenating true Islam. A *mujaddid* must accomplish several tasks: diagnose his contemporary situation; define the place to strike the blow to break the power of un-Islam and allow Islam to again take hold; encounter the political forces attempting to suppress Islam; and take authority from un-Islam and in a practical manner reestablish government on the pattern of those initial “rightly guided caliphs.” This program is not just for one country; it aims for the establishment of Islam as the predominant force for all humankind. Ultimately, the instrument for carrying out this program would be the person known in Islamic theology as al-Mahdi, the coming one, whom Mawdudi saw as a modern revolutionary who would draw people to him by the quality of his life and his leadership ability. He will overcome ignorance and establish the Islamic state, not by any supernatural acts, but by statesmanship, political sagacity, and strategic skill.

The Jamaat developed an organization and program to embody the vision outlined by Mawdudi. It has been headed by an *amir*, the first being Mawdudi (1941–1972), and the Majlis-e Shura, a consultation council, a representative body drawn from the various segments of the membership. The *amir* is the supreme authority. Mawdudi was succeeded by Main Tufail Muhammad (1972–1989) and the present *amir*, Qazi Hussain Ahmad. The shura has control over all doctrinal issues and may by two-thirds vote veto the ruling of an *amir*. One of the senior members of the shura occupies the seat of the *amir* if it becomes vacant.

The Jamaat has a four-point program for the transformation of Islamic society. It begins in an appeal to reason, showing listeners how Islam can be effectively applied to the contemporary situation. The appeal to virtue reaches out to those people already predisposed to the erecting of a just and upright society. The educational efforts give birth to a program of social reform. To this end, the Jamaat has created a variety of agencies, including educational institutions, programs for moral uplift, and charities to help the weaker members of society.

The fourth aspect of the program looks for the actual change of leadership in society, beginning with intellectual, social, and cultural leaders and culminating in political

leaders. Looking for long-term transformation, the Jamaat trains the more capable among its members in its conservative view of Islam so that they can then assume the leadership roles in society. In this manner, the Jamaat attempts to affect all dimensions of human life.

The work of the Jamaat-e-Islam has been significantly extended by the formation of a set of autonomous but ideologically aligned institutions. One group of organizations deals with publication of Islamic material. Among several such organizations is Islamic Publications Ltd. Lahore. The Jamaat also seeks to found organizations dedicated to bringing Islam into various specialized groups (including different occupations). Among the first Jamaat-affiliated groups was the Islami Jamiat-e Talaba, the student organization, founded in 1947.

The Jamaat has come to include a broad range of conservative Muslims in Pakistan. Following the bombing of the World Trade Center in New York City and the Pentagon in suburban Washington, D.C., on September 11, 2001, members of the Jamaat have been generally supportive of the Taliban and Al Qaeda. Following the threat of the United States launching military operations in Afghanistan, the current leader of Jamaat-e-Islam, Qazi Hussain Ahmad, was quoted as saying, "Any attack on Afghanistan is an attack on Pakistan, and we will resist it."

Internationally, the Jamaat has been active in supporting like-minded groups around the world, from Kashmir and Afghanistan to Bosnia and the Philippines. These groups include those that bear its name in different countries and other groups of the Islamist movement such as Hamas (Palestine), Ma'Shoomi (Indonesia), the Islamic Party of Malaysia, and al To'iah-al Islamia (Kuwait). Specific outreach efforts of the Jamaat include the UK Islamic Mission, the Islamic Foundation in Europe, and the Muslim Student's Association of the U.S. and Canada (MSA). In 1983 MSA created the Islamic Society of North America as an umbrella structure to coordinate the many Islamic organizations that had been founded by MSA in North America. The latter has become well known for its nurturing of a variety of associations of Islamic scholars and professionals. The Jamaat has associated groups in France, Spain, and Japan, and throughout Latin America.

The Jamaat-e-Islam is to be distinguished from another Pakistani group, the Jamiat-ul-Ulema-e-Pakistan, a more extreme group that is known for signing the *fatwa* (literally, declaration on a legal matter) against the United States issued by Osama bin Laden in 1998.

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Jamaica

When Christopher Columbus first traveled along the Jamaican coast in the 1490s, he found the land inhabited by the Arawaks, who had taken over the island from its earlier inhabitants, the Guanahatabeys. Diego Colon (Columbus's son) conquered Jamaica for Spain, an event that proved disastrous for the Arawaks, who over the next two centuries were largely eliminated. Spain began the development of a plantation culture, but by the 1590s were under constant threat from the British. The British took control in 1655, and in subsequent years the island became the headquarters of British privateers (licensed pirates).

During the eighteenth century, the British fought the Maroons, those Africans who escaped slavery and formed free Black communities in the central highlands. Some 200,000 Africans came to live on the island, most working in the sugar mills. Slavery was ended in 1838, but the end of slavery was followed by widespread poverty and sporadic periods of unrest.

Jamaica was given internal autonomy in 1959 and full independence in 1962. The great majority of the residents are of African descent.

Status of religions in Jamaica, 2000-2050

Followers	2000			2025	2050
	total	%	rate		
Christians	2,171,000	84.1	0.76	2,630,000	2,978,000
Protestants	643,000	24.9	0.80	750,000	880,000
Independents	232,000	9.0	0.76	270,000	320,000
Roman Catholics	110,000	4.3	-0.36	115,000	120,000
Spiritists	260,000	10.1	1.22	360,000	450,000
Nonreligious	99,800	3.9	2.27	180,000	270,000
Hindus	30,700	1.2	1.27	44,000	60,000
Baha'is	7,500	0.3	1.54	12,000	18,000
Chinese folk-religionists	7,100	0.3	1.33	9,000	12,000
Muslims	3,200	0.1	0.51	3,500	4,500
Atheists	780	0.0	1.77	1,300	2,000
Jews	510	0.0	-1.59	400	400
Buddhists	320	0.0	0.52	300	300
other religionists	2,600	0.1	2.35	4,500	6,000
Total population	2,583,000	100.0	0.87	3,245,000	3,801,000

Christianity was brought to Jamaica by the Spanish at the beginning of the sixteenth century, and almost all of the residents were members of the ROMAN CATHOLIC CHURCH at the time of the British takeover. Prohibited for many years, the church was reestablished in 1837 when a contingent of Jesuits arrived just prior to slavery being discontinued. There is now an archbishop in Kingston and a bishop in Montego Bay.

The CHURCH OF ENGLAND was brought to the island by the British forces in the seventeenth century, though a bishop was not appointed for the land until 1824. Today, Anglican work has been incorporated in the CHURCH IN THE PROVINCE OF THE WEST INDIES. Interestingly enough, the next group to begin work on Jamaica were the FRIENDS (Quakers), though their work remained small until the Iowa Yearly Meeting (U.S.A.) began a mission in 1881. The Jamaica yearly meeting was organized in 1941.

Jamaica benefited from the beginning of the world Protestant missionary movement, whose initial phase (carried out by the Moravians and Methodists) was directed toward the Caribbean region. Moravians arrived in Jamaica in 1754 and the Methodists in 1789. Moravian work began at the request of two British members who owned land in Jamaica. The first missionary was to instruct the Africans residing on the two plantations. The work soon spread to neighboring plantations, and from there the MORAVIAN CHURCH IN JAMAICA emerged. Methodist bishop Thomas Coke (1747–1814) visited Kingston early in 1789, and before the year was out William Hammett arrived from the United States to launch the Methodist mission (which remained under the authority of the British Conference). That church is now a part of the larger METHODIST CHURCH IN THE CARIBBEAN AND THE AMERICAS. Both churches benefited from their opposition to slavery.

In the meantime, in 1782, George Lisle (c. 1750–1828), a former slave in the American colonies, left the territory of the emerging United States with the British who had been driven out by the Revolution. He had been a Baptist preacher, and in Jamaica he founded the Baptist church, which has become the source of two of the largest religious bodies in the country—the more staid Jamaica Baptist



Union and the charismatic Revival Zion, which came to the fore in 1860 as the center of a nationwide revival movement.

Toward the end of the nineteenth century, the SEVENTH-DAY ADVENTIST CHURCH began work, which has enjoyed great success in the twentieth century. Presbyterians, Congregationalists, and the Christian Church (Disciples of Christ) merged in 1956 to form the UNITED CHURCH IN JAMAICA AND THE CAYMAN ISLANDS.

Jamaica was close enough to the United States that a spectrum of Protestant churches began work and now contribute to the pluralistic atmosphere that pervades the land. There are a number of Pentecostal churches that compete for members, though no one has emerged as a significantly larger group. There are several churches founded in Jamaica, though fewer than in other countries, perhaps because indigenous leadership developed in the older churches through the nineteenth century.

Many of the older churches relate to each other through the Jamaica Council of Churches (which also includes the Roman Catholics). It is affiliated with the WORLD COUNCIL OF CHURCHES. Many of the newer, more conservative churches are affiliated to the Jamaica Association of Evangelicals, which is associated with the WORLD EVANGELICAL ALLIANCE.

Jamaica is home to a variety of groups that are part of its unique history. Early in the twentieth century, Marcus Garvey (1887–1940) organized a movement, the Universal Negro Improvement Association, to end discrimination against African people throughout the Western world. His effort led to a new emphasis on Jamaicans' African heritage, and an interest developed in Ethiopia (the term often referring to the

nation of Abyssinia and at times to Africa in general). One result of the Garvey movement was the founding of several groups with claims to an Ethiopian heritage, including the ETHIOPIAN ORTHODOX TEWAHEDO CHURCH (with headquarters in Addis Ababa) and the ETHIOPIAN ZION COPTIC CHURCH, with more dubious connection to Africa.

The most famous Ethiopian movement was RASTAFARIANISM. In 1927, Garvey predicted the crowning of a black king in Africa whose emergence would be a sign of the coming redemption of Africans in the Western world from their situation. Eight years later, the coronation of Haile Selassie appeared to many to be confirmation of the prophecy. In addition, several ministers in Jamaica saw the new emperor as the fulfillment of several biblical prophecies. The members of the movement soon ran into trouble with officials when Leonard Howell was arrested for circulating pictures of Haile Selassie and telling people that they were passports back to Africa.

Through the next decades, the Rastafarians became known for their dreadlocks (hair styled to resemble a lion's mane), their use of marijuana (or *ganja*, as they called it), and their liberation-oriented music (reggae), which has transcended their movement to become popular internationally. Some of the early Rastafarians had been members of the Bedwardian Movement, started by the prophet Alexander Bedward in August Town. Bedward offered miraculous cures to people, whom he dipped in the nearby Hope River. In the early 1900s, he found a huge islandwide following and was later immortalized in the folksong "Slide Mongoose."

Jamaica has become home to a variety of West African religions that have survived with a Roman Catholic overlay and are today known as SANTERÍA or the Obeah movement, distinguished by the experience of possession by the deities, shared by both leaders and lay members. Equally interesting are the SPIRITUAL BAPTISTS, a group that mixes African and Protestant Christian elements. Those religions that have incorporated African elements appear to have a bright future in Jamaica.

There is a small community of Jews (Sephardic), one mosque serving some East Indian and Syrian residents, and a growing number of spiritual assemblies of the BAHÁ'Í FAITH. Many of the east Indians are Hindus, who gather at the Prema Satsangh in Kingston. Other Hindu groups include the ANANDA MARGA YOGA SOCIETY, the BRAHMA KUMARIS, and the INTERNATIONAL SOCIETY FOR KRISHNA CONSCIOUSNESS. Among the new religions, the CHURCH OF SCIENTOLOGY and the UNIFICATION MOVEMENT have centers.

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Jamaica Baptist Union

At the end of the American Revolution, in 1782, George Lisle (c. 1750–1828), an ex-slave who had formed the first African American Baptist congregation in the American colonies, left Savannah, Georgia. Traveling with the retreating British troops he arrived in Kingston, Jamaica. His letter of recommendation secured him a job in Spanish Town, and in his spare time he began preaching. Within a year he had formed the first Baptist congregation in Jamaica. Over the next twenty years, in spite of the difficulties imposed by the slavery system, he had led in the founding of churches across the island. Early in the new century, several of the preachers he had recruited began to correspond with the Baptist Missionary Society (BMS) in England.

In 1814, John Rowe arrived from England to establish formal contact between the British and their Jamaican counterpart. The BMS began to send missionaries, whose work further spread the movement. A major obstacle developed in 1831 when a slave insurrection was identified with the Baptist church members, most of whom were slaves. The plantation owners reacted by burning many Baptist (and Methodist) chapels. The insurrection became a factor in ending slavery throughout the British Empire, and former missionaries from Jamaica became effective advocates of abolition in their homeland. The resulting abolition of slavery in 1833 and full emancipation for African residents in Jamaica allowed the Baptists a new beginning. Missionaries William Knibb, Thomas Burchell, and James Philippon led in the founding of communities of freedmen, in which former slaves were given plots of land to farm. Also, by owning land they became able to vote.

In 1842, Jamaican Baptists, then organized into an Eastern and a Western Union, declared their independence from the BMS. They founded the Jamaica Baptist Missionary Society, and the following year, the society sent its first missionaries to Africa. It later supplied missionaries for various locations around the Caribbean. In 1843, the Jamaican Baptists also established Calabar Theological College, the fountainhead of an education system that eventually crisscrossed the island. Finally, in 1849, the Eastern and Western Unions united to form the Jamaica Baptist Union.

Through the nineteenth century, missionaries from England continued to assist the Jamaican Baptists. In 1892, the salaries for these missionaries were finally withdrawn by the

Japan

BMS. The loss of funds from England began an era of painful transition that resulted in a net membership loss over the first half of the twentieth century, not an unimportant part due to the migration of large numbers of Jamaicans to Central America. Some turnaround occurred after World War II.

The Jamaica Baptist Union is an ecumenically oriented body. It joined the BAPTIST WORLD ALLIANCE at the time of its founding, and is today a member of the WORLD COUNCIL OF CHURCHES. In 1910, it formed an Evangelical Council with the Methodists, Presbyterians, and Anglicans. In 1966, Calabar College merged into the newly formed cooperative United Theological College of the West Indies, whose campus is adjacent to the University of the West Indies in Kingston.

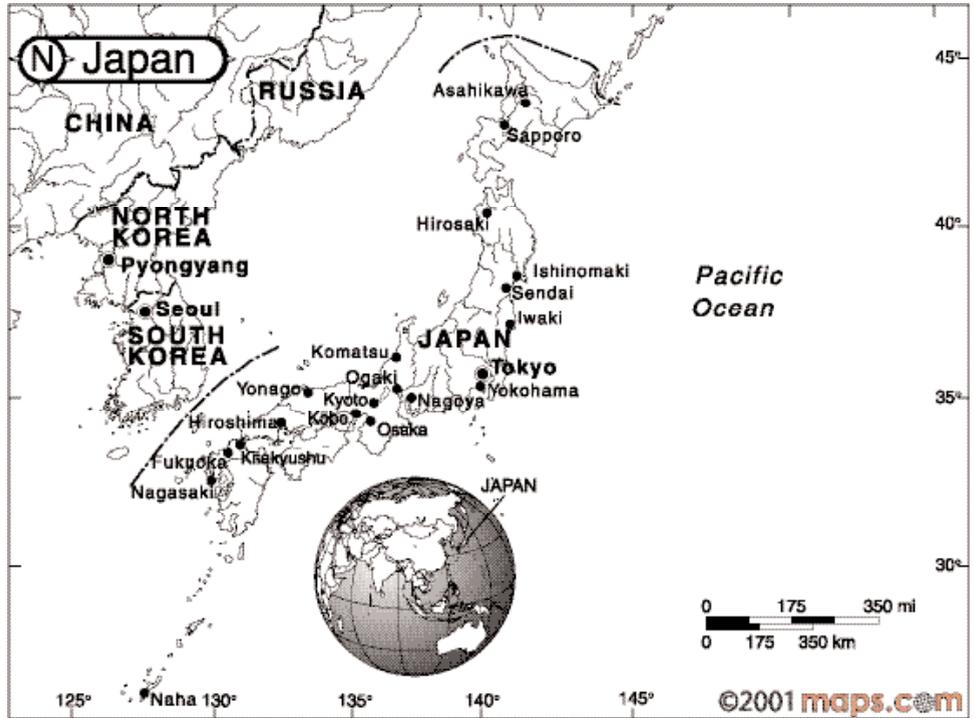
The union is organized congregationally. Many churches, unable to support a full-time pastor, are organized into circuits that share ministerial leadership. A president and other executive officers are elected at the annual meetings of the union.

Address:

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Jamaica

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Status of religions in Japan, 2000-2050

Followers	2000			2025	2050
	total	%	rate		
Buddhists	69,931,000	55.2	0.19	61,994,000	48,162,000
Neoreligionists	32,828,000	25.9	0.38	32,500,000	29,000,000
Nonreligious	12,906,000	10.2	0.40	14,000,000	13,500,000
Christians	4,560,000	3.6	0.41	5,000,000	5,500,000
Independents	1,600,000	1.3	0.58	1,800,000	2,000,000
Marginal Christians	720,000	0.6	0.57	850,000	1,000,000
Protestants	571,000	0.5	0.56	600,000	650,000
Atheists	3,642,000	2.9	0.69	5,500,000	7,000,000
Shintoists	2,669,000	2.1	-1.16	2,000,000	1,500,000
Muslims	178,000	0.1	1.10	220,000	260,000
Chinese folk-religionists	149,000	0.1	0.65	75,000	100,000
Confucianists	139,000	0.1	0.64	160,000	180,000
Hindus	24,200	0.0	1.44	40,000	60,000
Baha'is	15,600	0.0	0.79	25,000	38,000
Ethnoreligionists	9,900	0.0	0.94	15,000	20,000
Jews	1,600	0.0	-3.50	1,500	1,500
Total population	126,714,000	100.0	0.25	121,150,000	104,921,000

Japan

Japan has a complex religious history and structure comprising a number of organized religions, including Shinto, a tradition that developed in Japan with a specific focus on the Japanese situation, and Buddhism, which came to Japan from continental Asia in the sixth century C.E. It also has a continuing folk religious tradition centered on customs, be-

liefs, and practices that extend back thousands of years. The modern age has seen the emergence of a large number of new religious movements in response to the issues of modernization and cultural change, movements that speak to the needs of individuals in the modern day. Besides these religious influences, mention also should be made of Confucianism and Daoism, two Chinese traditions that entered Japan along with Buddhism and that, while not operating as separate traditions in Japan, have deeply influenced Japanese Buddhism and made their impression on the religious culture of Japan, and Christianity, which has been active in Japan since the mid-nineteenth century.

Although this complex array of traditions has produced immense variety in Japanese religious life, it has also pro-

duced many areas of unity and areas of interaction between the various traditions in the ordinary lives of people. This is especially evident in the two main historical traditions of Shinto and Buddhism, which have complemented each other ritually in the individual life cycle, Shinto being the most common operative religious system for commemorating births and for providing spiritual protection in the formative years of life, and Buddhism the commonly used religious framework for dealing with death, funerals, and the afterlife. Thus people may have affiliations to more than one tradition without feeling any sense of contradiction, while there is much shared ground within the traditions and the ways they function and serve people.

The indigenous prehistoric religion of Japan was based around the veneration of *kami*, a term that means god or deity, and may be either singular or plural. There were infinite numbers of *kami*, ranging from nature deities to the spirits of clan ancestors. The relationship between humans and *kami* was a reciprocal one, with humans venerating, praying to, and making offerings to the *kami*, whose role was to reciprocate by providing benefits, such as good harvests, and by overseeing the fortunes of the living. This indigenous tradition coalesced into a folk tradition centered around calendrical rituals, and eventually also into Shinto. The word Shinto means the way of the gods and indicates a tradition centered on myths which tell of the land and people of Japan being given life by the *kami*, who are considered as the protectors of Japan and as the ancestors of the Japanese imperial family. Such myths have, over the centuries, bound Shinto, the emperor, and the nation together and given Shinto a particularly nationalist orientation.

Buddhism entered Japan in the sixth century of the Common Era, along with various influences it had absorbed in China, including Daoist divination practices and Confucian ethical concepts affirming the importance of venerating one's elders and parents and placing great emphasis on caring for the spirits of the dead, who were worshipped as ancestors. Buddhism also brought with it a variety of practices and rituals that have influenced Japanese religion ever since, ranging from the study of scriptures to meditation, pilgrimage, and mortuary rituals. Buddhism received support from the imperial court and became a central element within the Japanese political system through much of Japanese history until the nineteenth century.

Japanese Buddhism is striking for the variety of sectarian developments and innovative leaders it has produced. In the early ninth century the monks Saichō (767–822) and Kūkai (774–835), respectively, established the TENDAI and SHINGON Buddhist sects, the former combining esoteric and exoteric elements and based on the teachings of the Lotus Sutra, and the latter centered on esotericism. Both introduced a reverence for mountains along with ascetic elements into their Buddhism. In the Kamakura period, be-



Kiyomizu Temple in Kyoto, the main temple of the Kitahasso sect of Buddhism (Corel)

tween the late twelfth and the fourteenth centuries, a number of new Buddhist leaders emerged to establish new forms of Buddhism, including the RINZAI and SOTO ZEN traditions based on meditation practices and founded in Japan by Eisai (1141–1215) and Dōgen (1200–1253), respectively; the Pure Land sect founded by Hōnen (1133–1212) and the True PURE LAND sect founded by Shinran (1173–1262), both sects based in faith in the Buddha Amida; and the Nichiren sect established by the charismatic prophet Nichiren (1222–1282), who espoused a nationalistic form of Buddhism based on the Lotus Sutra.

In the sixteenth century Japan also encountered Christianity through the activities of Catholic missionaries who were briefly successful in attracting converts there. However, in the early seventeenth century Japan's political rulers, fearing that Christianity would become a Trojan Horse leading to the subversion of their power and the development of colonialism, banned the religion completely. Between the seventeenth and nineteenth centuries the country was virtually closed to the outside world, while all Japanese people were forced to take an oath of allegiance to Buddhism and to conduct the funerals and memorial services

of their ancestors at their local Buddhist temples. These rules transformed Buddhism into a *de facto* pillar of the state, gave it a monopoly on the performance of death rituals, and helped build a close bond between the Buddhist temple and the household and family structures, through which the ancestors were memorialized, a bond that has endured to this day.

In the mid-nineteenth century, Japan, forced to open up to the outside world, engaged in a process of modernization. The Meiji Restoration of 1868, which paved the way for the development of the modern Japanese state, led to sweeping changes in the socioreligious structure. Buddhism lost its privileged position, although its central role in dealing with death and the ancestors enabled it to retain substantial support from the populace, while Shinto was elevated to the status of a national religion. In the latter nineteenth and first half of the twentieth century, Shinto became part of the Japanese nationalist project, which led to the repression of dissident groups inside Japan (including religious movements) and to Japan's aggressive expansion beyond its own territory, and eventually to its engagement in World War II. After Japan's defeat and occupation by Allied forces, the links between the state and religion were broken, and a new constitution was enacted in 1946, which, for the first time in Japanese religious history, guaranteed religious freedom and allowed religions to operate free from state interference, but also without state support.

This change especially benefited the new religions, movements that began to emerge in Japan from the first half of the nineteenth century onwards, when rapid social and economic change and modernization led to much unease throughout society. A number of such movements arose, including KUROZUMIKYO, founded by the divinely inspired Shinto priest Kurozumi Munetada (1780–1850) in 1814; TENRIKYO, founded by the female Nakayama Miki (1798–1887) in 1837; and ŌMOTO, founded by Deguchi Nao (1836–1918) in 1892. They were usually led by charismatic individuals claiming that they had received new truths for a new age from newly revealed deities, and often promising to bring about spiritual transformation in, and the eradication of injustice from, society. Often, too, these movements offered their followers readily accessible spiritual techniques of problem solving and healing, and thus managed to build large followings, especially in Japan's rapidly developing cities. The continuing emergence and development of new religions was a dominant feature of twentieth-century Japanese religion, with a variety of Buddhist-oriented movements such as SOKA GAKKAI INTERNATIONAL, REIYUKAI, and RISSHO KOSEI KAI developing in the 1920s and 1930s.

In post-war Japan, the continuing development of, and high levels of membership in, new religions has been one of the most prominent features of religious life. Many of the movements established in the prewar period developed

mass followings, most notably Sōka Gakkai, which built a membership running into several millions while also establishing a national newspaper, a university, and a political party, the Kōmeitō, which is now independent of its religious parent but retains close links with it. The latter part of the twentieth century saw the rise of a new wave of new religions (called by many scholars new new religions), including Agonshū, a movement based on esoteric Buddhism and founded by Kiriya Seiyū (b. 1921), and Kōfuku no Kagaku, founded in 1986 by Ōkawa Ryūhō (b. 1956), who claims to be the incarnation of the Eternal Buddha who has come to transform the world spiritually. These movements have clear millennial orientations, attracting a following especially among young, well-educated urban Japanese who are deeply worried about the challenges to their cultural identity through the growth of Western influences in Japan and who are deeply concerned about threats posed to the planet by environmental problems and the threat of nuclear war.

In contemporary Japan the majority of Japanese describe themselves as being associated with both Shinto and Buddhism. Their primary association with Shinto is through festivals and community, life-cycle and calendar rituals, including the New Year's festival, in which over 80 million Japanese visit shrines at the start of the year to pay their respects to the kami and pray for good luck in the coming year. With Buddhism the primary link is through funerals, and household-based memorial rites for the ancestors. Yet at the same time, because these activities are predominantly social in orientation, many people who participate in them also describe themselves as not religious and have little other association with these traditions. Thus, although close to 90 percent of the population, according to surveys, participate in various cyclical rites at Buddhist temples connected with the ancestors, the numbers who are devotional adherents of the Buddhist sects is considerably lower. At the same time, however, many Shinto shrines and Buddhist temples have extensive clienteles who visit them regularly to pray for good luck, while pilgrimages, especially to Buddhist temples such as the eighty-eight pilgrimage temples on the island of Shikoku, are a popular form of devotionism that attracts large numbers of practitioners each year.

Although the traditional religions have struggled to retain a following in the modern era, the new religions—as the rapid growth of AGONSHU and KOFUKU NO KAGAKU, both of which have several hundred thousand followers, illustrates—have continued to attract support. In all it is estimated that perhaps 20 percent of the population (i.e., around 20 million people) may belong to a new religion. A further emerging religious development has been the rise of New Age religious orientations, which are increasingly attractive to growing numbers of people. Bookshops in cities such as Tokyo and Osaka often have “spiritual corners” full of self-help manuals, books about spirituality, meditation,

channeling and the like, and books of this sort sell in large quantities. There is also a growing interest in a variety of spiritual techniques and practices, ranging from divination and numerology to yoga and meditation. Although it is unclear how many people actively follow such practices, it is evident that this is a growing trend, and that many people now eschew formal religious affiliations, constructing for themselves a self-help religious path through which to live their lives in the frenetic urban environment of modern Japan.

In addition, a small number (generally considered to be under 3 percent of the population) of Japanese have turned to Christianity in one form or another since it was allowed back when Japan opened to outside influences in the mid-nineteenth century. Christians of all denominations have since been active in establishing churches and educational institutions throughout the country, and many Japanese have expressed some degree of affinity with Christian ideas. However, Christianity has never managed to translate this affinity into a sizable following, largely, it would appear, because its teachings fail to fit with the Japanese emphases on venerating the ancestors and on engaging in religious traditions that affirm a sense of identity, social integration, and belonging. Prominent in the Christian establishment are the ROMAN CATHOLIC CHURCH, the HOLY CATHOLIC CHURCH IN JAPAN (Anglican), the HOLY ORTHODOX CHURCH IN JAPAN, the JAPAN BAPTIST CHURCH, and the UNITED CHURCH OF CHRIST OF JAPAN. The latter was formed as World War II began, when the government forced all of the Protestant missionary churches to unite into one body.

One of the new new religions, Aum Shinrikyō, has created a new challenge to religion in Japan. In 1995 devotees of Asahara Shōkō (b. 1955), founder and leader of AUM SHINRIKYO (now known as Aleph), carried out a nerve gas attack on the Tokyo subway. Although Aum acted alone, and was radically different, in its world-negating pessimism and its communal structure, from other religions in Japan, the “Aum affair” has had major repercussions for all religions movements in Japan. It has led to the laws governing the administration and regulation of religious organizations being strengthened, while there have been numerous calls from politicians of all persuasions for greater state control of religious movements. Beyond precipitating such legal changes, the Aum affair has given added influence to a variety of critics, ranging from those on the political left, who regard religion as an outmoded and corrupting influence on society, and who have used Aum as a way of attacking religious movements in general, to mainstream supporters of the traditional religions, who have used Aum as a way of claiming that all new religions are potentially dangerous. In particular, the affair has damaged the general image of religion, and has contributed to a widespread antipathy to, and reluctance to engage in, organized religion—a tendency that has, if anything, added to the above-men-

tioned turn toward a more informal, self-directed approach to religious behavior.

Given that the religious traditions that have flourished in Japan have been especially concerned with the particular nature of the Japanese situation, it is unsurprising that they have had comparatively little impact beyond Japanese shores. When Japanese religions have spread abroad, it has mainly been along ethnic lines, among the Japanese immigrant communities that settled in Latin America, Hawaii, and North America from the late nineteenth century on. These communities carried their local religious customs with them, so that, for example, Buddhism continued to be the main vehicle for dealing with death. Thus in Hawaii Buddhist temples and festivals such as o-Bon (the summer festival commemorating the spirits of the dead) continue to attract the support of many in the Japanese-American community. Shinto has endured less well, probably because of its close associations with the land of Japan, and although its shrines may be found in areas where Japanese immigrants have settled (e.g., Hawaii), they are less well supported than the Buddhist temples. Many Japanese new religions have gained a footing among overseas Japanese communities: Several of the older new religions, for example, have developed extensive support networks overseas, including Sōka Gakkai (which is the largest Japanese religious movement both in and outside Japan) and Tenrikyō, which have put down roots in the Japanese communities of South America and elsewhere.

Outside the Japanese overseas communities, Japanese religions have met with limited success. Zen Buddhism has achieved some recognition in the West, initially through the writings of D. T. Suzuki (1870–1966) and later because of the activities of Zen priests such as Suzuki Shunryū (1904–1971) and Deshimaru Taisen (1914–1982), who established Zen meditation centers in Europe and North America. Nowadays Zen is one of the most highly visible forms of Buddhism operative in the West, attracting numerous practitioners and giving rise also to many centers now run or established by Westerners, some of whom have become Zen monks and nuns. Other Japanese Buddhist sects such as Shingon and Pure Land have been less well known or successful beyond Japan, although they, too, have established temples and developed small followings in Europe and the United States.

Some Japanese new religions have expanded beyond Japan and the Japanese immigrant community. The most successful has been Sōka Gakkai, whose combination of Buddhist principles with affirmative teachings that emphasize personal success and development has attracted many, especially upwardly mobile, followers in the United States and Europe. Probably the next most successful has been Mahikari, whose emphasis on spiritual healing has helped it develop a small but active following in Europe, Australia, the Caribbean, and parts of Africa. Few other movements

Japan Baptist Convention

have developed more than a small number of non-Japanese followers. Overall Japanese new religions have not traveled particularly well overseas, probably because their teachings and practices are so closely associated with the Japanese situation and Japanese religious worldview that their messages do not always appear capable of the universalism that is necessary for expansion beyond the confines of their own cultural milieu.

Ian Reader

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Japan Baptist Convention

The Japan Baptist Convention (Nippon Baputesuto) can be traced to the opening of Japan to the West by United States admiral Matthew Perry in 1853. Among the men aboard Perry's flagship was a marine, Jonathan Goble, who also happened to be a Baptist. He was eager to gather information on the possibility of a Christian missionary enterprise in the land. To that end, he made the acquaintance of a Japanese castaway, who returned to the United States with Goble. After the United States–Japan treaty of 1859, Goble obtained the support of the American Baptist Free Mission Society (a slavery abolitionist group), and in 1860 he and his wife, Eliza Goble, settled in Japan.

In 1872, with the American Civil War past and the country beginning to recover, the American Baptist Missionary Union (ABMU) assumed the responsibility for the American Baptist Free Mission Society. The Gobles were joined by Nathan Brown and Lottie Brown, his wife. The four organized the First Baptist Church of Yokohama in 1873. Brown soon took the lead in the mission and translated the Bible into Japanese. The mission was slow in forming schools and opening a theological seminary, but in 1898 received a ship from a donor in Scotland and used it to travel around the Japanese islands. Then in 1908, William Axling and Lucinda Axling established an institutional (multi-service) church

in Tokyo. Before Axling left for the United States almost fifty years later, the government of Japan made him an honorary citizen.

Missionaries from the SOUTHERN BAPTIST CONVENTION, under a comity agreement with the ABMU, began work in southwestern Japan in 1889. The work was centered on Kyushu, the southernmost of Japan's major islands. Schools were opened (two of which developed into colleges), and in 1918 the West Japan Baptist Convention was organized. That same year the American Baptists organized the East Japan Baptist Convention. With World War II on the horizon, these two groups merged.

In 1941, the government forced the formation of the UNITED CHURCH OF CHRIST IN JAPAN and forced all of the Protestant bodies to join it. Following the outbreak of war with the United States following Pearl Harbor, all the remaining missionaries were interned and repatriated. After the war, William Axling was the leading voice in advocating that the Baptists remain with the United Church. Some did. However, some American Baptist congregations left in 1952 and in 1958 formed the Japan Baptist Union.

In 1947, 16 churches related to the Southern Baptist Convention withdrew from the United Church and founded the Japan Baptist Convention. It launched an aggressive evangelism program. In the next generation more than 225 new congregations were founded. It established Jordan Press and a hospital in Kyoto. It now has more than 30,000 members, approximately two-thirds of all the Baptists in Japan.

The Japan Baptist Convention is a member of the National Christian Council of Japan and the BAPTIST WORLD ALLIANCE. The convention also has a working relationship with the Okinawa Baptist Convention, a cooperative venture of the American Baptists and Southern Baptists.

Address:

Japan Baptist Convention
4762–11 Takanoo-cho
Tsu-shi, Mie-ken 514–22
Japan

Sources:

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Japan Buddhist Federation

The Japan Buddhist Federation (Zen Nihon Bukkyokai) is an umbrella organization of over one hundred groups that encompasses all of the traditional Japanese Buddhist schools. Its member groups account for more than 90 percent of all temples and are located throughout Japan's provinces. It is the only such federation of Japanese Buddhist organizations.

The organization has its origins in the Bukkyo Konwakai (Buddhist Discussion Group) formed in 1900 to oppose state control of religion. It went through incarnations as the Dai Nippon Bukkyokai (Greater Japan Buddhist Association) and the Nihon Bukkyo Rengokai (Japanese Buddhist Union) before assuming its present name and becoming incorporated as a religious juridical body in 1957.

The JBF is engaged in a wide range of activities involving the entirety of the Japanese Buddhist world. Its primary activities strive to advance communication, the exchange of information, and the promotion of friendship among its member organizations. It also provides legal advice for its members. In addition, the JBF is a member of the Nihon Shukyo Renmei (Confederation of Japanese Religions), which includes representatives from Shinto, Christian, and new religious organizations. As a representative of the Buddhist world, it serves as a vehicle for communication with other religions, as well as for negotiation with political and bureaucratic authorities. It also functions as the Japanese branch of the World Fellowship of Buddhists (WFB), serving to promote exchange between Buddhists throughout the world.

At present, the JBF is engaged in educational activities intended to increase awareness concerning the protection of human rights within Japan, especially in regard to the elimination of discrimination toward Japan's *buraku* class (underclass). It has also undertaken a research project to investigate the relationship between discrimination and the Buddhist scriptures.

The organization actively opposes recent amendments to the law governing religious bodies allowing for greater taxation and increased state monitoring of the finances of religious institutions. It also seeks to provide information about controversial issues, such as euthanasia in cases of brain death and the debate over organ transplants, both by organizing seminars and through its journal *Zenbutsu*, published in Japanese. The journal, with a circulation of 9,000, has been published since 1953, three times a year.

The offices of the Japan Buddhist Federation are located on the grounds of the Jōdo (Pure Land) temple in Tokyo. The federation is composed of a number of administrative organs, including a Board of Directors, a Board of Directors for Everyday Affairs, a Board of Trustees, an Office of General Affairs and specialized committees for the examination of particular topics.

Address:

Japan Buddhist Federation
 Zojo-ji
 4-7-4 Shiba koen
 Minato-ku, Tokyo 105-0011
 Japan
<http://www.jtvan.co.jp/~jbf>

Source:

Zenbutsu. Tokyo: Japan Buddhist Federation, published 3 times annually, 1953–present.

Javanism

Javanism (*kejawen*) is a term for diverse spiritual practices of Javanese speakers who place their syncretic ancestral culture above specific religious affiliations. It is almost synonymous with *kebatinan*, which refers to Javanese mystical movements. Most Javanists stress that their practices are rooted in perennial indigenous traditions of wisdom, arguing that these predate even Indian influences.

There are several dozen major movements with Java-wide and, in a few cases, genuinely Indonesian membership. These include organizations such as PANGESTU, SUBUD, SAPTA DARMA, SUMARAH, Ilmu Sejati, and Hardopusoro. It has been estimated that 3 to 5 percent of the Javanese population are actively engaged in kebatinan practices, but perhaps a quarter of Javanese speakers (of whom there are over 60 million) empathize with the spiritual style of these movements.

Kebatinan groups existed within the colonial framework but were usually secretive. Arguably they began to adopt modern form in reaction to the crystallization of modernist Islamic organizations. Among those the Mohammadiyah (founded in 1911) was especially antimystical in its early years. Most movements only came into public view during the revolution of the late 1940s, while Indonesia was attaining independence. Then, paralleling the organizing process in the 1950s through all sectors of Indonesian society, major movements became formally organized. During the early 1950s a number of movements argued that they deserved recognition as separate religions, suggesting that in the context of national independence it would be an anomaly if only imported religions received government approval. Some movements maintained that argument into the 1970s; most accepted they were unlikely to get formal recognition.

Within Indonesia these movements are now termed *kepercayaan*, simply meaning beliefs. Other designations have included *kejiwaan* or *kerohanian*, the first from a Sanskrit root, the second from Arabic, and both meaning spiritual, and *kawruh kasunyataan*, roughly, “knowledge of Truth.” Whatever the preference (which varies among movements), there is always a disavowal of the association with *klenik*, black magic and occultism, as that is the charge most often leveled against them by Muslim critics.

In opting for the designation *kepercayaan*, Javanist movements were self-consciously staking a claim to legitimacy within the provisions of the 1945 constitution. That constitution was readopted by Sukarno (1901–1970; president of Indonesia 1949–1967) in 1959 and has remained sacred under Suharto (b. 1921) and even his recent successors. Inclusion of the term *kepercayaan* in the constitution

was credited to Wongsonegoro, who became the patron of umbrella movements on behalf of mysticism during the 1950s. The first of these, the BKKI (Badan Kongres Kebatinnan Indonesia, or Congress of Indonesian Mystical Movements), was founded in 1955 by him. In Yogyakarta in December 1970 a successor organization was named the SKK (Sekretariat Kerjasama Kepercayaan) and subsequently renamed HPK (Himpunan Penghayat Kepercayaan).

Paul Stange

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Jehovah's Witnesses

The name Jehovah's Witnesses refers to an organization within the group of Christian sects and denominations sometimes referred to as the Adventist Family. The American Charles Taze Russell (1852–1916) is generally regarded as the founder of the movement and is the originator of the group's basic system of beliefs. In 1879, Russell began publishing *Zion's Watch Tower and Herald of Christ's Presence*, in which he argued that the millennium was imminent and that Christ's invisible presence on Earth had begun in 1874. Russell began attracting followers, known as Bible Students, and in 1884 the Zion's Watch Tower Tract Society was incorporated.

Russell's successor, Joseph Franklin Rutherford (1852–1942), can be credited with the development of the present-day hierarchical, or "theocratic," organizational structure as well as with the coining of the name Jehovah's Witnesses. A period of concerted efforts at growth and global expansion began under third president Nathan Knorr (1915–1975) and has continued under the succeeding two presidents. In October 2000, the Witnesses announced a plan for reorganization in which theological and administrative responsibilities would be divided for the first time.

Based on Russell's interpretation of the chronology of events described in the Bible and especially those predicted in the Book of Revelation, the general outline of which can be found in Russell's *The Plan of the Ages*, Witnesses believe the world is now in its last days. Witnesses hold that Christ began his invisible presence on Earth in 1914 and that Armageddon, the final battle between the forces of good and evil, will occur in the very near future. Several different dates have been put forward for the end of the present era, the

most recent being 1975. As a result of their interpretation of Revelation 7: 4–9, Witnesses believe that 144,000 chosen people will rule the world from Heaven with Jesus after Armageddon. Others, members of the "Great Crowd," will be resurrected during the millennium and given the opportunity to earn eternal life on Earth through obedience to God.

Jehovah's Witnesses believe that they embody the true church, the "faithful and discrete slave" responsible for acting according to the Divine plan. Although they consider themselves Christian, they reject a number of ideas put forward by most Christian groups. Witnesses reject the doctrine of the Trinity and emphasize the oneness of God, to whom they refer as Jehovah. They regard Jesus as a perfect, but fully human, being who sacrificed his life as a ransom for sinful humanity. Witnesses reject the notion of Hell as contrary to God's loving nature, and they reject the notion of the immortality of the soul.

Witnesses regard Christmas, Easter, birthdays, and other holidays as pagan in origin and do not celebrate them. Their only sacred observance is the commemoration of Christ's death during Passover. Weekly observances emphasize public talks, training for witnessing work, and study of the *Watch Tower* and other Witness publications, rather than the kinds of prayer or ritual usually associated with Christian worship. Because the last days are at hand, the most important work for Jehovah's Witnesses is door-to-door "preaching," or "publishing," in order to separate the saved from the damned.

The practice of "publishing" has brought Jehovah's witnesses some notoriety in a variety of nations. Also controversial is their refusal to accept blood transfusions as a result of their interpretation of the biblical injunction against eating blood. But perhaps the source of the most tension between Witnesses and "the world" has been their refusal to serve in the military, to participate in patriotic exercises, and to join political parties. These positions have led political officials in many states to brand Witnesses as unpatriotic or enemies of the state and to subject them to persecution.

As of 1999, almost 66 million (5,912,492) Witnesses were active in 234 countries. A total of 14,088,751 were in attendance at the memorial of Christ's death in 1999, and 323,439 were baptized. Growth in recent years has been steady, especially in less industrialized societies. As a result of global expansion, less than 20 percent of all Witnesses live in the United States, the group's country of origin, while over 25 percent live in Latin America. The world headquarters is located in New York.

Address:

Jehovah's Witnesses
 25 Columbia Heights
 Brooklyn, NY 11201
<http://www.watchtower.org>

Arthur L. Greil

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Jesuits

The Jesuits, officially the Society of Jesus, is one of the more important religious orders that contributed to the worldwide spread of the Roman Catholic Church in the modern world. The order was founded by St. Ignatius of Loyola (1491–1556) on August 15, 1534. At the founding, Loyola and six others took a vow of poverty and chastity and dedication to apostolic labor as enjoined by the pope. The order was approved by the pope in 1540. As the order evolved, it was divided into geographical provinces. Leadership is placed in a general congregation, a body that includes the superior general, the vicar general, all assistants and provincials, and two electors from each congregation. The meetings of the congregations are infrequent, usually called following the death of the superior general in order to elect his successor. The superior general serves for life and is the real leader of the Society, apart from the adopting of broad policies and legislation by the congregation.

The order expanded rapidly and had gained almost a thousand members by the time Loyola died. Its first major task was stemming the tide of Protestant advance. It is credited with turning back Protestant successes in France, Belgium, and parts of Central and Eastern Europe. Jesuits operated under cover in some Protestant countries where their detection meant arrest, torture, and possible execution. Higher education became the order's primary tool, and the order opened a number of colleges, forty-six before Loyola died, and almost a hundred more in the next generation. It also developed the modern seminary for the training of clergy, the most outstanding of which was the Roman College, now known as the Gregorian University, in Rome. These seminaries became important centers of learning that assumed the burden of countering the Protestant and other heresies.

Second only to education has been the Society's work in missions. The first missionary, commissioned within months of the Society's founding, was St. Francis Xavier, who traveled to the Orient as a representative of the Jesuits. The Society grew as the exploration and colonization of the Western Hemisphere was beginning. Though several other orders, especially the Franciscans and Dominicans, were already on the scene in the French, Spanish, and Portuguese colonies, in the 1700s the Jesuits surpassed them in number of personnel. They were especially effective in the settlement of South America. The Society also opened work in Portuguese colonies on the coast of Africa, but Jesuits were frustrated in their efforts to slow the work of the slave merchants. Efforts in Asia centered on India, China, Japan, and the Philippines.



Saint Ignatius Loyola, the founder of the Jesuits (Helene Rogers/TRIP)

In 1773 the Society fell victim to its own success. Its educational attainments had placed members at the center of a number of controversies and led to the creation of numerous enemies. Others resented the work of missions that blocked the exploitation of people and land in the colonies. By the mid-eighteenth century, proposals to suppress the Society began to be debated in Rome. Beginning in 1759, the Jesuits were expelled from various South American countries, beginning with the confiscation of the order's properties in Portugal and its possessions. France acted against the order in 1764, and Spain followed three years later. Under pressure, Pope Clement XIV dissolved the Society. Many became secular priests, and a few rose to power, among them John Carroll (1735–1815), the first archbishop in the United States.

Action on the suppression order was not carried out in many places, and a remnant of the order continued, possibly the most important group being the one in Russian-controlled Poland. Other pockets continued with tacit papal approval until 1814 when the suppression order was repealed. The restored order began with approximately 600

members. It grew steadily, and by the middle of the twentieth century had 35,000 members. The order returned to its emphasis on higher education and scholarship, and the Society founded a number of outstanding colleges and universities. It also produced many Catholic scholars of note. At the same time the missionary emphasis also reemerged, and thousands of members were sent to work in Africa and Asia. The expansion of the restored Society has not gone unchallenged; it has continually faced opposition from secular governments (especially France and Spain) and been totally suppressed by Communist rulers.

The Jesuits found an especially welcoming environment in the United States, though the order was on occasion targeted by popular waves of anti-Catholicism. It has built a system of top-rated colleges and universities, among the most famous being Boston College, Fordham, Georgetown, and Marquette Universities, and the several Loyola Universities (Detroit, Chicago, New Orleans, Los Angeles).

The Society of Jesus has more than 20,000 members who reside in 112 countries. Over the years, more than twenty-five Jesuits have been canonized. Jesuits in the United States maintain an Internet Jesuit information site at the address given below.

The religious life, regulations, and directions for ministry are laid out in a set of writings known collectively as the Institutes. It includes a variety of papal documents, the Society's constitution, and the *Spiritual Exercises*, a book by Loyola outlining a special program of self-reflection and spiritual practice that each Jesuit utilizes as part of his own program of spiritual progress.

Address:

Society of Jesus
C.P. 6139
00195 Roma
Italy
<http://www.jesuit.org>

Sources:

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JeungSanDo

JeungSanDo (also spelled Jeung Sanh Doh) is a new Korean religious movement, a Dao or Way, that grew out of the life and work of Kang Il-sun Sah-ok (1871–1909), better known as SangJeNim. He is believed by his followers to be the incarnation of the Lord God who ruled with the Triune God. The Lord God came from heaven to fulfill a set of

prophecies, including the Buddhist prophecy of the coming Maitreya and the Second Coming of Jesus expected by Christians. In JeungSanDo teachings, Shang-ti (Confucianism), the Jade Emperor (Daoism), Maitreya (Buddhism), and God (Western traditions) are the same. SangJeNim was the embodiment of this entity.

Kang grew up in poverty. In 1877 he reportedly experienced sudden enlightenment and in 1894 made the decision to save and enlighten the world. In 1901 he is believed to have defeated all evils and opened the Great Gate of Spirituality and to have begun the work of Reconstructing Heaven and Earth. He also began to gather disciples, the first of which was Kim Hyong-yol, designated the keeper of the Way of JeungSanDo. Kang predicted that within a relatively short time a good world would arise.

In 1907 he named Ko Pam-lye (1880–1935) as Sabu, the Head of all Women. He had already proclaimed that men and women were equal, and following his death in 1909, Lady Ko, better known as Tae-mo-nim (Holy Mother), became the leader of the movement. She assumed the task of propagating the new T'aedulju mantra, the chanting of which is believed to provide a lifeline to the enlightening and healing energy of T'aedul Heaven, the womb of the universe. Accompanying the mantra is a set of sixteen tai chi movements corresponding to the sound symbols of the mantra, believed capable of activating the healing energy (*chi*) from the universe and pushing out the toxic energy from the body. Each movement is seen as related directly to the function of one or more internal organs. The movements are slow, controlled, and synchronized with the breath.

In the post-Korean War period, JeungSanDo experienced new life and began to spread throughout South Korea and then internationally. The publication of an English edition of the account of the founder's supernatural work, *JeungSanDo DoJeon*, in 1995 facilitated its movement into English-speaking lands.

As the new century begins, JeungSanDo has centers in Japan, the Philippines, New Zealand, the United States, Canada, and the United Kingdom.

Address:

JeungSanDo
425-26 Sun-hwa-dohng
Joong-gu Taejon 301-051
Republic of Korea
<http://www.jsd.or.kr/a/mainmenu.htm> (in Korean)
<http://www.autumncalling.com> (in English)

Source:

JeungSanDo DoJeon. Seoul, Korea: Daewon Publishing Company, 1995.

Jōdo-Shinshū [True Pure Land School]

Jōdo-shinshū, the largest Japanese Buddhist denominational family, traces its origin to Shinran (1173–1262), a disciple of

Hōnen, the founder of JODO-SHU. Shinran was an adherent of the powerful “movement of the exclusive and single-minded *nembutsu*,” which was deemed heretical by the established Buddhist orders. When the movement was prohibited in 1207, Hōnen and some of his followers, including Shinran, were excommunicated and exiled. Shinran’s exile to Echigo, where he started to propagate his own interpretation of Hōnen’s Pure Land teachings, is traditionally regarded as the starting point of the Jōdo-shinshū. Shinran regarded himself as neither priest nor lay, and he married and had children, thus paving the way for the eventual abolition of celibacy in Japanese Buddhism as well as for hereditary priesthood. After his death, his youngest daughter Kakushin functioned as the first caretaker of her father’s mausoleum at Ōtani, east of Kyōto. She was supported by followers of Shinran, and out of this group of caretakers evolved what is now known as the Jōdo-shinshū. In 1321 Shinran’s grandson Kakunyo turned the mausoleum into a temple and called it Hongan-ji.

The group of Shinran’s descendants did not gain any notable influence until Rennyo (1415–1499), the so-called Eighth Chief Priest of Hongan-ji. The expansion of the sect, being involved in a number of peasants’ uprisings known as *ikkō-ikki*, aroused suspicion among the established orders. The army of Tendai monks attacked Hongan-ji several times, and the temple was moved to other places more than once. Still, the influence of the Jōdo-shinshū in the provinces grew, and its temples took the shape of fortresses, while its chief priests became as powerful as secular lords. In the late sixteenth century the sect’s headquarter was destroyed by the troops of Oda Nobunaga, who regarded the powerful Buddhist temples as major obstacles to the unification of Japan. By the beginning of the seventeenth century the Hongan-ji was divided into the Eastern Hongan-ji and the Western Hongan-ji, both located in Kyoto. The former is the headquarters of the Ōtani branch, the latter that of the Hongan-ji branch of Jōdo-shinshū. Besides these two, there exist today eight more branches of comparatively minor significance. The ten denominations count approximately 15 million adherents, more than 20,000 temples, and 30,000 priests (over 90 percent male) in Japan. The lay-oriented Jōdo-shinshū has abolished all monastic elements, and training of priests has been reduced to the extreme. The major branches of Jōdo-shinshū run universities and other educational institutions, and actively promote scholarly and social activities.

Doctrinally, the Jōdo-shinshū differs considerably from the Jōdo-shū, which derives its teachings from Shinran’s master. Among the so-called Three Pure Land Sūtras, the Muryōjūkyō (Sūtra on the [Buddha of] Immeasurable Life) holds the central position. Shinran stressed faith in the “Other Power of Amida Buddha’s Vow” rather than the practice of calling upon this Buddha’s name (*nembutsu*). According to his interpretation, the *nembutsu* is merely a thankful reaction to the experience of absolute faith in the fact of being saved by Amida, a faith that, again, is conferred on men by the Buddha.

Shinran emphasized the utter dependence of sinful beings on Amida’s grace, which is particularly directed toward those who are unable to achieve even ordinary secular virtue.

Jōdo-shinshū has been remarkably active and successful in overseas missions, even among non-Japanese, especially in Canada, the United States, Brazil, and Western Europe. In recent years, however, membership in the United States has been shrinking significantly.

The Nishi-Hongan-ji (Honganji-ha) headquarters is located at 600–8501 Kyōto-shi, Shimogyō-ku, Horikawa-dōri, Hanaya-machi sagari. This is the group known in the United States as the Buddhist Churches of America. Its Internet site is at <http://www2.hongwanji.or.jp/english>. Both groups are members of the JAPAN BUDDHIST FEDERATION, through which they relate to the WORLD FELLOWSHIP OF BUDDHISTS.

Address:

600–8308 Kyōto-shi
Shimogyō-ku
Karasuma-dōri Shichijō-agaru
Tokiwa-chō
Japan
<http://www.tomo-net.or.jp>

Christoph Kleine

Sources:

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- Suzuki, D. T. *Shin Buddhism*. New York: Harper and Row, 1970.

Jōdo-Shū [Pure Land School]

Jōdo-shū constitutes one of the major Japanese Buddhist groups. Tradition claims that the Jōdo-shū was founded in 1175 by the Tendai monk Hōnen (1133–1212) when he decided to leave the Enryaku-ji monastery on Mt. Hiei in order to propagate his Pure Land teaching among the populace. Hōnen maintained that the then already popular practice of invoking Amida Buddha’s name (a practice called in Japanese *nembutsu*) with the intention of being born in his Pure Land of Bliss was the only appropriate practice in the “latter days of the dharma.” Hōnen chose the so-called Three Pure Land Sūtras as the scriptural basis of the Jodo-shu and claimed to follow the interpretation of these scriptures by the Chinese monk Shandao. According to him Shandao, Amida Buddha himself, in his vow to save all sentient beings, had selected the act of calling upon his name as the practice that would inevitably lead to birth in

his paradise, and thus liberate from the circle of birth and death. Hōnen distinguished between the Gateway of the Holy Path, under which he subsumed all the teachings and practices of Mahāyāna as well as Hinayāna Buddhism, and the Gateway of the Pure Land. Hōnen's major ideas are developed in his *Collection of Passages on the Selection of the Nembutsu in [Amida's] Original Vow (Senchaku-hongan-nembutsu-shū)*, written, according to tradition, upon the request of regent Fujiwara Kanezane in 1198. The Jōdo-Shū places itself in the tradition of the Chinese monks Tanluan, Daochuo, Shandao, Huaigan, and Shaokang, but lacks any lineage of personal transmission up to Hōnen.

Under the ideological guidance of Hōnen the movement of the "single-minded and exclusive nembutsu" grew rapidly. Many clerics and laymen appreciated Hōnen's simple but persuasive message. However, the established Buddhist orders and schools harshly criticized the movement for being intolerant, exclusionist, one-sided, and heretical. After a number of scandals had raised fears that Hōnen's followers might bring about social disturbance, the secular authorities yielded to the demands of the Buddhist establishment and prohibited the movement's activities in 1207. As a consequence, Hōnen and a couple of his close disciples were excommunicated and exiled. The popularity of his doctrine, however, remained unbroken. After Hōnen's death in 1212 the movement split into several branches, among which the so-called Chinzei branch eventually became dominant. Until the early seventeenth century, however, the Jōdo-shū failed to gain official recognition as an independent denomination. After World War II several factions seceded, but in 1962 they merged again, and the Chion-in in Kyoto was accepted as the Jōdo-Shū's headquarters.

Presently, the Jōdo-Shū has approximately 6 million adherents, 7,000 temples, and 8,000 clerics (over 90 percent male) in Japan. A monastic way of life is mainly upheld by nuns, whereas the temples are run by married male priests; a priest will, as a rule, bequeath his temple to his eldest son. Jōdo-shū runs universities, colleges, schools, and kindergartens, and promotes various scholarly and social activities. It is a member of the JAPAN BUDDHIST FEDERATION, through which it relates to the WORLD FELLOWSHIP OF BUDDHISTS. Major strongholds of the Jōdo-shū outside Japan are regions with a large Japanese population such as the United States (2 temples), Hawaii (15 temples), and Brazil (2 temples). Hitherto, the denomination has developed no notable missionary activities among non-Japanese.

Address:

Jōdo-Shū
605-0062 Kyōto-shi
Higashiyama-ku, Hayashi Shita-machi 400-8
Japan
<http://www.jodo.or.jp/jodo-e/index-n.html>

Christoph Kleine

Sources:

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Johnston Island

Johnston Island, a coral atoll in the central Pacific Ocean, was uninhabited when it was discovered in 1807 by the British sea captain for whom the island is named. The nearby Sand, East, and North islets are now combined in a United States dependency. Since 1934 the islands have been under the administration of the United States Navy, and civilian visitors are not allowed.

Approximately a thousand people reside on Johnston Island, all citizens of the United States and members of the Armed Forces. There are no permanent religious buildings or congregations on the islands, and all services are organized by Navy chaplains, primarily for those members of the ROMAN CATHOLIC CHURCH or of Protestant profession (interdenominational services without any attempt to deal with particular Protestant denominations).

Sources:

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Jordan

The modern country of Jordan is noted as a major site of civilization going back to the Paleolithic Age. Archaeological evidence indicates that the area has been occupied since ancient times. In the biblical era, it was occupied by the nations of Gilead, Moab, and Edom. In 331 B.C.E., Alexander the Great (356–323 B.C.E.) conquered the area today known as the Near East, including this area, bringing Hellenic culture along with his conquering army.

Between 400 B.C.E. and 106 B.C.E., the Nabataean civilization flourished in what is now southern Jordan. Its ancient capital, Petra, now a popular tourist attraction, was in its time one of the desert outposts of the Roman Empire. During the rule of the Roman Empire between 63 B.C.E.

and 324 C.E., the Decapolis, a league of ten cities (of which Jeresh, Philadelphia [now Amman], Umm, Qais, and Pella were in Jordan) was formed to facilitate commercial enterprise. Later during the Byzantine period (324–632), Jordan provided commercial wares and foodstuffs to travelers on caravan routes linking the Mediterranean to China.

Of interest to Jews and Christians are the numerous holy sites located in Jordan, sites recorded in both Hebrew Scripture and New Testament writings. John the Baptist is supposed to have lived in the area around Bethany beyond the Jordan River, the river where John baptized Jesus. There are reports that Jesus also traveled to Bethany seeking a safe haven from hostile groups. It is thought that the cities of Sodom and Gomorrah, whose destruction is described in Genesis, were near the Dead Sea. Another location near Mukawer is supposed to be the site where John the Baptist was imprisoned by Herod Antipas, who later beheaded John to please his wife, Salome. Mount Nebo, 1,000 meters above the Dead Sea, is noted as the area where Moses first saw the Holy Land and where he subsequently died and was buried.

The Arab-Islamic era begins in 630, and during that era the region was ruled by the Umayyad and Abbasid dynasties, of Damascus and Baghdad, respectively. In the seventh century, this region was the site of the battle of Yarmuk, in which the Arabs fought Heraclius (c. 575–641), the Byzantine emperor, and won access to the Fertile Crescent, now in Iraq. During the Crusades, the western region of the territory served as the operational base for the military. In 1099, the Crusaders occupied Jerusalem. By 1187 Saladin (Salah ad Din; 1137–1193) had fought, conquered, and driven back the Crusaders at Kerek, resulting in their withdrawal from the Near East.

A 300-year rule by the Mamelukes, a military and political force made up of former slaves from Egypt, followed, and then Jordan fell to the Ottoman Empire, which made the territory a district administered from Damascus until World War I. The clandestine Sykes-Picot Treaty between France and England in 1916 gave the French control over Lebanon and Syria, while England gained a mandate over Iraq and Palestine (Palestine then included modern Jordan).



Status of religions in Jordan, 2000-2050

Followers	2000		2025	2050
	total	% rate		
Muslims	6,238,000	93.5 3.69	11,039,000	14,814,000
Christians	274,000	4.1 4.21	640,000	1,038,000
Orthodox	131,000	2.0 4.70	340,000	550,000
Independents	77,000	1.2 4.84	200,000	360,000
Roman Catholics	48,000	0.7 3.25	75,000	95,000
Nonreligious	118,000	1.8 5.40	300,000	550,000
Atheists	21,700	0.3 4.49	44,000	65,000
Baha'is	17,200	0.3 4.58	40,000	80,000
Total population	6,669,000	100.0 3.74	12,063,000	16,547,000

From 1920 until May 1946, the conflict and warfare over boundary lines and rulership continued. In 1920, Prince Abdullah (1882–1951) seized power and organized the nomadic Jordanian Bedouins, who were loyal to him. Fearing a hostile outbreak, the English offered Abdullah the Emirate of Transjordan (under their protection), while his opponent, Faisal, received control of the later creation of Iraq.

After taking part in the Arab-Israeli war of 1948–1949, Transjordan took the name of Jordan and annexed Arab Palestine, including the West Bank of the Jordan River, along with Palestinian refugees who had left Israel, and Jerusalem. Palestinians make up two-thirds of the population of Jordan. King Hussein, who assumed the throne in 1953, supported the Palestine Liberation Organization (PLO). An incident known as Black September occurred in September of 1970 when a number of Palestinians were killed by the army of Jordan for political reasons. Despite internal problems caused by a refugee situation, it is the money that Palestinian migrant workers send home to Jordan that underwrites the economy. In July 1989, Hussein

relinquished his claim to the West Bank, which had been lost to Israel in the 1967 war. Problems with the cabinet led to some political reforms, and voting was allowed in 1989. In 1991, the king and a number of political parties signed a new constitution, which included political rights for women and removed the restrictions that had disallowed a free press.

Folk culture has left an indelible imprint on Jordan from the pre-Islamic era. Of the folk beliefs, belief in the evil eye is the most common (as it is in a number of Mediterranean countries). Other practices, although done in the name of Islam, are antithetical to Islamic orthodoxy. For example, amulets made of paper containing verses from the Qu'ran are worn, prepared by heterodox shaykhs for spiritual empowerment and protection, and people frequent "saints" who are believed to have holiness (*baraka*). Visits to shrines are typical for people who wish to have children, a practice frowned upon by orthodox Islam. Jordanian Muslims generally have a strong work ethic, and pious expressions such as *inshallah* (God willing) and *bismallah* (in the name of God) accompany most important everyday activities.

In 1948, the population of the East Bank was about 340,000. The 1950 annexation of the West Bank swelled the population to about 900,000. After the 1957–1958 civil uprising an additional 250,000–300,000 West Bank Palestinians entered Jordan as refugees. Most refugees live in camps of hasty construction with poor sanitation facilities around Amman and the northern areas. Palestinians of the East Bank are caught in the throes of a national identity crisis.

During the 1950s pan-Arabism emerged, and Jordan's leaders strongly recommended Jordanian sovereignty over the contested areas. The loss of the West Bank in 1967 and subsequent Israeli occupation furthered a nationalist climate that promoted the PLO, which offered an alternative identity for the displaced Palestinians. Today the Palestine Authority led by Yasser Arafat (b. 1929) attempts to provide a sort of government protection agency for the Palestinians who through warfare and border disputes are dispersed in several countries that are not their original homeland. King Hussein of Jordan (1935–1999) attempted to modernize Jordan. His oldest son Abdullah (b. 1962) has assumed the throne and seems to be reigning much as did his father before him. Noteworthy is that Abdullah's wife is a Palestinian. The government has moved from an absolute monarchy in 1946 to a constitutional monarchy in 1991. There is a senate with 40 members and a house of representatives with 60 members.

More than 90 percent of the Jordanians are Muslims, with approximately 8 percent Arab Christians. The majority of Christians are Orthodox, the area being traditionally assigned to the GREEK ORTHODOX PATRIARCHATE OF JERUSALEM. Those affiliated with that patriarchate make it currently the largest Christian body in the country, with more than 80,000 members.

There are a small group of Greek Catholics (30,000), attached to the Patriarch of Jerusalem of the MELKITE CATHOLIC CHURCH, and a Latin Rite ROMAN CATHOLIC CHURCH community of about 12,000. There are a few congregations of those Orthodox churches headquartered in neighboring countries including the SYRIAC ORTHODOX PATRIARCHATE OF ANTIOCH, the COPTIC ORTHODOX CHURCH, and the ARMENIAN APOSTOLIC CHURCH.

The CHURCH OF ENGLAND has had mission stations in Jordan for over a century. The Church Missionary Society, along with the Jerusalem and the East Mission, had to cut back services after the war of 1948, but work continues as part of the EPISCOPAL CHURCH IN JERUSALEM AND THE MIDDLE EAST. The Old Hospital at Nablus is now maintained by the Arab Episcopal Community. There is a Bishop's School for Boys in Amman and St. George's School in Jerusalem.

The CHRISTIAN AND MISSIONARY ALLIANCE has been working there for over fifty years and wishes to turn its property over to the Evangelical Church of the Christian Alliance, who have no missionaries but several pastored congregations. The SOUTHERN BAPTIST CONVENTION began work in 1952, but political instability caused their work to languish. They have a bookstore and five churches affiliated with the Jordanian Baptist Convention, now possibly the largest protestant Free Church group, with more than 1,500 members. (The larger Evangelical Lutheran Church in Jordan had its work on the West Bank, and so is now in Israeli territory.) The very conservative Independent Board for Presbyterian Foreign Missions has worked in occupied Jordan south of Jerusalem. The Baraka Bible College opened in 1970, offering a B.Th. degree. World Presbyterian Missions has worked in Aqaba and Ma'an, in the extreme southern portion of Jordan. American FRIENDS have had two excellent schools at Ramallah on the West Bank (now Israeli territory).

Church World Service and Lutheran Relief, as well as the Mennonite Central Committee, have been engaged in relief work in Jordan for a number of years. These groups provide resources to Palestinian refugees and have distributed food, clothes, and medicines in Jordan proper and in the West Bank. The Conservative Baptist Foreign Mission Association arrived in Jordan in 1956 and, except for a brief period during the 1967 war, has had a small presence in Amman, with three churches totaling about 170 people. Also present in the country are the SEVENTH-DAY ADVENTIST CHURCH, the United Pentecostal Church, and the CHURCH OF THE NAZARENE.

Islam continues to be by far the largest religious group, with 93.5 percent of the population. Most are Sunnis who follow the SHAFIITE school of jurisprudence. There is a small group of Chechens of Caucasian extraction who are Shi'as, and some 3,000 ALEVIS. Nomadic Bedouins follow their ancient customs first before the teachings from Islam.

There are some adherents of the BAHÁ'Í FAITH near Adasiya in the Jordan Valley, and members of the DRUZE tra-

dition are generally found near the Syrian border. Among the more interesting groups in the country is the Essene Church in the Hashemite Kingdom of Jordan, a Gnostic group.

The government has accorded official government recognition to the Greek Orthodox, Roman Catholic, Greek Catholic (Melkite), Armenian Orthodox, Maronite Catholic, Assyrian, Anglican, Lutheran, Seventh-day Adventist, UNITED PENTECOSTAL, and Presbyterian Churches. Several other churches are registered with the Ministry of Justice as societies rather than churches. The government does not recognize JEHOVAH'S WITNESSES, the UNITED PENTECOSTAL CHURCH, the CHURCHES OF CHRIST, or the CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS, though all are holding religious services without interference. Although they can practice their faith rather freely, Christians are discouraged from encouraging conversion to the Christian faith, since conversion attempts are considered legally incompatible with Islam and hence officially prohibited.

Members of the Bahá'í Faith face official discrimination. They are considered as Muslims by the authorities, and their personal and family matters are referred to the Muslim law courts for adjudication. The government also refuses to register property belonging to the Baha'i community. In spite of these regulations, however, Jordan offers its minority religions more freedom than many of its neighboring countries.

Gail M. Harley

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JUDAISM

Judaism, the religious tradition of the Jewish people, now consists of a set of different religious communities tied together by a book (the Torah), a land (Israel), and acknowledgment of God, who called them as a people into a covenant relationship. Present-day Israel believes itself to be the physical descendant of the people of Israel who are described in the Torah—those who accepted the covenant with God and the obligations it imposed upon them. However, at various times and places there have been openings for different people—individuals and groups—to become part of the Jewish heritage as well.

Although the Jewish heritage reaches back to the beginnings of history in the Middle East, around 2000 B.C.E., a crucial divide in Jewish history occurred in the sixth century B.C.E. In 586, the Babylonian king Nebuchadnezzar (c. 630–562 B.C.E.) overran Jerusalem and exiled the Jewish aristocracy, the learned, and the wealthy to the heart of his kingdom. In 539, Babylon fell to the Persian king Cyrus (c. 585–529 B.C.E.), who soon afterwards allowed those Jews who so desired to return to Jerusalem. During the reign of Darius the Great (r. 522–486 B.C.E.), permission was granted to rebuild the temple, a task that was completed in 515.

The reorganization of the community under the priest Ezra in the fifth century included a reorientation of the community around the Torah. With the Persians' blessing, the Jewish leader Nehemiah reorganized the political life and established the priesthood as an integral part of a theocratic system. The traditional legal codes were assembled to create a single legal system. The Torah, the first five books of the Hebrew Bible (Genesis, Exodus, Leviticus, Numbers, Deuteronomy) became the constitution of the community. Those who traced their lineage to Aaron, the brother of Moses who had assisted him in the exodus of the Jewish people from Egypt almost a millennium earlier, were set apart as the priestly class. The Jewish calendar was revised into something closely resembling its modern form, with the New year (Rosh Hashanah) beginning in the early fall and including a cycle of holy days that included the Day of Atonement (Yom Kippur), the feast of Tabernacles (Sukkoth), Passover (Pesach), and Pentecost (Shavuot).

Ancient Origins. The Judaism that emerged from the Babylonian captivity celebrated its heritage as recounted in the Torah. The story recounted the creation of humanity, its dispersal into various peoples, and then the calling of a clan or tribe under the patriarch Abram, possibly as early as 2000 B.C.E. The Torah (Gen. 12–17) relates the story of Abram's covenant with God (YHWH), who promised to make of his descendants a company of nations. He gave to Abram, renamed Abraham, the land of Canaan, and the people acknowledged YHWH as their God. One sign of the covenant was the circumcision of all of the males among Abraham's people.

Abraham's grandson Jacob had twelve sons. At a time of famine in Canaan, the family relocated to Egypt, where one of Jacob's sons, Joseph, who had been sold into slavery by his jealous brothers, had risen to a position of prominence in the government. Thus the children of Abraham came to live in Egypt. At some point the descendants of Abraham were absorbed into the Egyptian system. At some point (and we have little independent verification of the story), the Egyptian elite were threatened by the expanding population of the Hebrews. When the problem reached crisis proportions, the pharaoh ordered the death of all Hebrew male infants. Only one survived, Moses, who reportedly was found by the pharaoh's daughter and raised as an Egyptian in the palace court.



Jews gather to pray at the Wailing Wall in Jerusalem, Israel. (H. Isachar/TRIP)

As an adult, Moses was forced to flee after killing an Egyptian who was beating a Hebrew. Finding his way to a remote location in the Sinai desert, he had an encounter with God. As he knelt before a burning bush that would not be consumed, God told him to return to Egypt and free his people. God identified Himself as “I am who I am, I am the one who sent you” (Exod. 3:14). God also called Aaron to assist Moses.

After the encounter with God, Moses returned to Egypt to negotiate the release of the Hebrews from their position of servitude and the right to leave Egypt for good. According to the story recounted in Exodus, a series of plagues afflicted Egypt and convinced Pharaoh to let the people go. Changing his mind at the last minute, Pharaoh attempted to prevent their departure, but the Red Sea parted to allow them to cross out of Egypt into the Sinai, and upon the water’s return, Pharaoh and his army were destroyed. In recent times the story has become the focus of a debate between those who believe that it is a historical account of what occurred and seek scientific evidence for the possibility of such events as the plagues and the parting Red Sea, and skeptics who believe such events to be impossible and the story a myth.

Having successfully escaped, the Hebrews returned to the place where Moses had encountered God in the burning bush. Here Moses received a new revelation, a new covenant between God and the people—they agreed to worship God, Yahweh (YHWH), and God gave them the law by which they were to live. The people accepted the covenant but then soon afterwards turned their back on it by violating one of its essential laws, prohibiting graven images. It would a generation before the people moved from the Sinai into their promised land, Canaan.

Joshua succeeded Moses as head of the community and led the Hebrew conquest of Canaan in the twelfth century B.C.E. With that conquest the Jewish nation came into existence. The story of the next centuries is told in terms of the struggle to remain loyal to the

One God, in contrast to the polytheistic cultures around them, the struggle to fend off conquest by various neighbors, and the development of leadership. Israel was divided into the twelve tribes that had developed from each of Jacob's sons. Land was assigned to each tribe, and leadership was placed in the hands of a set of seers/judges. These men, who had what today would be termed psychic abilities, dealt with a range of problems and provided some overall guidance to the confederation of tribes.

During this time, worship was centered at a place called Shiloh (now called Seilun), north of present-day Nablus in Jordan. Here was kept the symbol of the Hebrew relationship with God, the Ark of the Covenant. The site was overrun in 1050 B.C.E. by the Philistines, who captured the Ark. The Philistine victory led directly to the Hebrews' decision to create a stronger central government. Thus around 1000 B.C.E. the kingdom of Israel was created, with Saul as its first king (r. c. 1020–1000). The erratic Saul was succeeded by David (r. c. 1000–962), who defeated the Philistines. After capturing the hill city of Jerusalem, he established the capital there. David's son and successor, Solomon, built a new temple in Jerusalem, and the now retrieved Ark was restored to its central place in the people's worship. Under David and Solomon, Jerusalem became the center of the worship of Yahweh, the One God.

Solomon's successor, Rehoboam (r. c. 934–917), could not hold the kingdom together, and in 931 B.C.E. it split into two parts, Israel in the north and Judah in the south. Both kingdoms prospered for the next two centuries, but in 721 Israel was overrun by Assyria, a kingdom centered on the Mesopotamian city of Ninevah. When Assyria was eclipsed by the Babylonians, whose center was south of Ninevah, Babylon overran Judah.

During the time of the two kingdoms, differing accounts of the story of the Hebrew people were written down. These stories would later be collected into what became the Torah, the two sources distinguished by their different names for God—one preferring the name *Elohim* in the account of events prior to the revelation to Moses at Sinai. The time from the emergence of David and Solomon through the two kingdoms would be the era in which independent religious voices, the prophets, would arise to challenge the rulers and the priests at any point where corruption arose or the worship of Yahweh was compromised. Among the prophets, the two men known as Isaiah, one operating in the eighth century (see Isaiah 1–39) and the other in the sixth century (chapters 40–66), stand out for their emphasis upon monotheism and worship of Yahweh as the God of history. Prophets would continue to arise into the post-exilic era.

The Greek and Roman Eras. In 332 B.C.E., Alexander the Great (356–323 B.C.E.) captured Jerusalem. Following Alexander's death, Israel became part of the Seleucid kingdom, initially headed by one of Alexander's generals based in Syria. In their attempt to Hellenize the lands under their control, the Seleucids clashed with conservatives in Jerusalem, who resisted any compromise. The issue came to a head during the reign of the Seleucid King Antiochus IV (r. 175–163). In his attempt to suppress Jewish dissent, Antiochus IV desecrated the temple and forbade the observance of the Sabbath (the weekly day of rest commanded in the Mosaic covenant), the study of the Torah, and the practice of circumcision. His actions led to a revolt and the establishment of an independent Jewish state in 142 B.C.E. under Judas Maccabaeus (d. 160 B.C.E.). The state would remain independent until the Roman conquest in 63 B.C.E.

During the centuries of an independent Israel, a variety of groups emerged within the Jewish community. Prominent among them were the Sadducees and the Pharisees. The former argued against the authority of much of the oral tradition in interpreting the Torah, opting to keep control of interpretation in the hands of the priesthood. The Pharisees ar-

gued for a broader interpretation of the Torah, using the oral tradition and placing the authority in the hands of a learned elite. The Pharisaic party would come to predominate, giving rise to the rabbinical leadership that provides the major leadership for the Jewish community today.

The independence of Israel came to an end around 63 B.C.E. with the arrival of the Romans. It appears that the turmoil of Roman occupation and the establishment of a local puppet government created an environment in which a wide spectrum of Jewish groups emerged. Among these was the Qumran community, which was forgotten until a library of their material was uncovered in the 1940s on the edge of the Dead Sea, where they had retreated to create their communal society. The Qumran community lived a separated life marked by discipline and hope for the arrival of a messianic figure. Scholars have argued for a half century over the possible influence of the Qumran community on the founding of another group, the Jesus movement that would eventually grow into Christianity.

Both the Qumran community and the Jesus movement were symbolic of unrest in the land, caused not only by Roman rule but by offensive Roman policies that were contrary to Jewish law and practice. A revolt against Rome broke out in 66 C.E., and an army was dispatched to quell it. Jerusalem fell in 70 C.E. and the temple was razed. Resistance would continue for a few more years, most notably at the mountain fortress Masada, where defenders finally committed suicide prior to its fall.

Even prior to the Roman era, many Jews had begun to move around the Mediterranean Basin. Hundreds of thousands resided in Alexandria during the first century B.C.E. Christianity spread through the Roman Empire in the first century C.E. on the heels of Jewish communities that had previously been established. However, the destruction of the temple became a decisive event. Not only did it encourage further immigration, but it undercut the authority of the priesthood.

In direct response to the loss of the temple, Johann ben Zakkai, a Pharisee, created a new school of Torah interpretation. The learned Pharisees, or rabbis (teachers), were now trained to interpret the Torah. Collectively, they identified the canon of scripture, the books now assembled as the Hebrew Bible. They also refocused worship on the synagogue, the local centers where ritual could be carried out and the Torah expounded in place of the lost temple. Synagogues had already been created, but their role now became central to the survival of Jewish faith. A Prayer Book was composed to direct synagogue worship, which centered on the acknowledgment of God's covenant and hope for the coming of Israel's messiah and the establishment of his kingdom.

Equally important, the rabbis carried on discussions concerning the oral law, the comments on the Torah that applied its teachings to daily living. Rabbis began to write down these commentaries, and at the beginning of the third century, an initial authoritative edition appeared as the Mishnah (teachings). The Mishnah contained the opinions of more than one hundred Jewish scholars on the regulations that should guide Jewish existence.

By the middle of the second century, the old Jewish community at Babylon that had survived from the sixth century B.C.E. experienced a revival as Jews began to migrate there from Palestine. As the Palestinian community declined, the Babylonian community emerged as a rival center of authority. Here in the fourth and fifth centuries, a commentary on the Mishnah called the Gemara (the Babylonian Talmud) was committed to writing. This more comprehensive commentary recorded comments from more than two thousand teachers and covered numerous topics not mentioned in the Mishnah. (The attempt to establish the authority of the Talmud would lead to the emergence of one group who rejected the idea of the oral law and many of the rules and rituals derived from it.

Through the centuries the KARAITES have survived as a minority tradition in the Jewish world.)

The conclusions of the rabbis from their study of Torah, Mishnah, and Gemara were summarized in the law, called the Halacha (literally, “the way a faithful Jew walks”). To be a faithful Jew was to acknowledge God’s covenant with the community and to order one’s life in conformity to God’s law, which covered every imaginable aspect of life. In fulfilling the law, an individual sanctified life from moment to moment. Concern with proper behavior took center stage, although theological speculation still had its place.

While the Mishnah and Gemara were being assembled, the rabbis also revised the Jewish calendar. Rosh Hashanah and Yom Kippur were tied together, and the ten days between them were conceived as days of self-examination and repentance. The Seder, a ritual and meal celebrating God’s protection of Hebrew infants from the plague that took the life of Egypt’s firstborn, was developed for the celebration of Passover. Pentecost (Shavuot) was also reconceptualized as an anniversary of the covenant at Sinai. The reformed Jewish calendar reconciled the lunar year, according to which many Jewish holy days are reckoned, with the solar year.

With the Prayer Book, the Mishnah, the Gemara, the calendar, and a synagogue for every Jewish community, Judaism appeared ready to survive until the return of Israel to Palestine and the establishment of the promised kingdom. Indeed, from a present perspective, the first generations of rabbis built the platform upon which Jewish history would henceforth develop.

Judaism in the Diaspora. Through the dispersion of the Jewish community (even prior to the Roman Era), Jewish ideas found their way to many unexpected places. They flowed westward around the Mediterranean Basin, and a flourishing community emerged on the Iberian Peninsula. They flowed southward to Yemen and Ethiopia and even to far-off Zimbabwe, where they would become the basis of very different Jewish communities (BETA ISRAEL and the LEMBA). They flowed eastward to Mesopotamia, Afghanistan, and even India, where a distinctive Jewish community, the BENE ISRAEL, would become integrated into the society.

The dispersion of the Jewish community would at times be encouraged by economics, but too frequently it was caused by persecution or the threat thereof. The Jews encountered difficulties from the Romans, who did not understand their monotheism. Then, they found themselves under attack from the Christians, those followers of Jesus who had to some extent left their Jewish heritage and become a religion of Gentiles (non-Jews). Then in the seventh and eighth centuries, Islam emerged as a new force in Spain, across North Africa, through the Middle East to Mesopotamia, Persia, and Central Asia. By the eighth century, the majority of Jews resided in the lands of the Muslim Caliphate. They established a place for themselves as a protected community in Muslim lands, and in many places Jewish culture and intellectual life flourished.

Spain became a unique center of Jewish life in the eighth through the eleventh centuries. That life came to an end in the thirteenth century, when the Almorad dynasty from Morocco extended its control into Spain and the Islamic rulers took actions against the Jews, including the closing of the synagogues. During the next centuries the region would be dominated by the interests of competing Muslim factions and the reassertion of Christian hegemony. The reestablishment of Christian rule in Spain and Portugal would be disastrous for the Jews, who were banished from their homes in 1492 and 1493, respectively.

Before the expulsion in Spain, however, two events of note occurred. Spain was the birthplace of Moses ben Maimon (1135–1204), better known as Moses Maimonides, who left his

homeland for Egypt. He became the author of a large codified version of Jewish law. He also authored a summary of Jewish belief, which he saw revolving around thirteen principles, including the oneness of God and the central revelation of the Torah. Today this work remains a valued statement of orthodox Judaism.

With his love of Greek philosophy, especially Aristotle, Maimonides stood in contrast to another Spanish teacher, Moses de Leon (1250–1305), who lived and worked in Granada. De Leon lifted Jewish mysticism to a new level with his compilation, the *Zohar*—a mystical commentary on the Torah. Kaballa, the Jewish mystical tradition, pictures the cosmos as the emanation of God through ten realms called *sephirot*. The last of these emanations, *malkuth*, is roughly equivalent to the mundane world. For the Kabbalist, the Torah, properly interpreted, is a doorway into the invisible mystical realm. De Leon's work would find a capable interpreter in the post-expulsion era in Isaac Luria (1534–1572), whose work would lead to a separate branch of traditional Judaism defined by its mystical dimension, HASSIDISM.

Jews also spread north from Palestine into Europe, and communities were established in England, France, Italy, Germany, and eastern Europe. Although these communities sometimes were able to attain a stable life as minority groups in Christian lands, their history was punctuated by times of discrimination, persecution, massacres, and expulsions. A general denigration of the Jews was justified by Christians who saw them as responsible for the death of Jesus, or who believed that Jews kidnapped Christian babies for secret rituals, and in this atmosphere of mistrust and misunderstanding, Jews faced the continual threat of sudden outbreaks of violence.

Jews were expelled from England in 1290 and from France early in the next century. The expulsion from Spain in 1492 led to further expulsions from Sicily (1492–1493), Lithuania (1495), Brandenburg, Germany (1510), Tunisia (1535), and Naples (1641). At around this same time urban governments established the first of the ghettos, closed communities that segregated the Jews from the larger society, the first one being created in Venice in 1516. As a result of their expulsion and persecution, many Jews moved to Poland, which became the center of European Jewish life. A vital community also developed in Holland, the most religiously tolerant land in western Europe. Though segregated from the larger community, the Jewish communities developed a rich culture.

The expulsion of the Jews from Spain led many, like Maimonides, to retreat to the lands of the Ottoman Empire, which at the time stretched from the Balkans across the Middle East and into North Africa as far as Algeria. Many Jews also moved into the newly discovered Americas. They first became visible at Recife, Brazil, during the brief occupation by the Dutch (1630–1654). After the loss of Recife, the Jews were dispersed throughout the Americas to such places as the Dutch settlement on the island of Curaçao and the North American colonies of New Amsterdam (soon to become New York) and Rhode Island.

There were only six synagogues in the United States at the time of its founding, but through the nineteenth century the Jewish community was increased manyfold by immigration, first of tens of thousands of German Jews and then by hundreds of thousands of eastern European Jews. These Jews from northern and eastern Europe, known collectively as Ashkenazim, completely overwhelmed the original community of American Sephardic Jews, who traced their heritage through Spain and Portugal.

Development of the Modern Jewish Community. Through the eighteenth century, Jewish religion was largely rooted in the tradition that had developed from the Palestinian and Babylonian formats created in the early centuries of the first millennium C.E. However, during the nineteenth century, the Jewish situation began to change. A significant factor in that change was the liberal policy toward the Jewish community initiated in Europe

during the Napoleonic era. At the same time, Jewish life was beginning to expand beyond the ghetto culture and Jews were looking for ways to assimilate into the larger Gentile society. One response to the assimilationist impulse was the creation of REFORM JUDAISM, a new way of being Jewish that emphasized what were seen as the eternal truths of the faith, as opposed to the passing cultural artifacts. Arguing that God's revelation was progressive, German Rabbi Abraham Geiger (1810–1874) began to introduce changes into his synagogue in Berlin. Many items of traditional behavior were discarded, including a variety of dietary restrictions, and a message of what was termed “ethical monotheism” was emphasized. The movement caught on quickly in the United States, where Rabbi Isaac Wise (1819–1900) championed the cause.

Geiger found strong opposition among the traditionalists in the Jewish world. Rabbi Samsom Raphael Hirsch (1808–1888) of Frankfurt am Main led the forces that would affirm traditional, or as it would come to be called, ORTHODOX JUDAISM, in Germany. Isaac Leeser (1806–1868) championed the Orthodox cause in North America.

Between Orthodoxy and Reform, a third alternative was proposed by Zacharias Frankel (1801–1875). He recognized both the need to respond to the new consciousness of history and the Reform idea of Judaism as constantly changing with the times. However, he rejected the radical stripping of “outdated” ritual from the synagogue. He appreciated ritual as an expression of deeply felt realities. He therefore proposed a third way that has subsequently come to be known as CONSERVATIVE JUDAISM, or in contemporary Israel, the Masorti movement.

In the meantime, Hassidism had been born in Poland, the product of both the kabbalistic writing of de Leon and Luria and the experiences of men like Israel ben Eliezer (1700–1760), known as the Baal Shem Tov, the Master of the Good Name (of God). An unlearned man, the Baal Shem Tov became known as a healer, and as a teacher he called into being a community whose centers were built around men known for one or more charismatic traits, often as wonder-workers. Although perfectly Orthodox in belief and practice, the Hassidim and their courts were often seen as competitors to rabbinical Judaism and the synagogue. Many branches of Hassidism developed as different leaders established their work in the different cities and countries of eastern Europe.

Zion, Holocaust, Israel. The various branches of Judaism entered the twentieth century in a somewhat hopeful mood. In western Europe and North America Jews were experiencing new levels of freedom, with every reason to expect further improvement. No one could have foretold what was to occur.

In spite of a positive experience in some places, some Jewish communities, such as those in Russia, saw little relief from the pogroms that had come upon them in czarist Russia. Even in the more liberal West, incidents such as the infamous Dreyfus affair in France turned many into cynics. The negative experience of many nineteenth-century Jews provided the environment in which Zionism developed. In 1896, Austrian Theodore Herzl (1860–1904) published his call for a Jewish nation, and the next year he founded the World Zionist Congress to work for such a state.

The rise of Zionism also called attention to the secularization of the Jewish community, in which as many as one-half were no longer practicing any religion, be it Reform, Orthodox, Conservative, or Hassidic. Distinctions were being made among ethnic Jews who might or might not practice a form of Jewish religion and might or might not adhere to various cultural practices.

The idea of creating a Jewish state in Palestine, at the time still part of the Ottoman Empire, divided Jewish leaders. However, early supporters began to purchase land and to move to Palestine. Hope was created by the 1917 declaration of Lord Arthur James Balfour

(1848–1930), the British foreign secretary, in favor of a Jewish state in Palestine. Between 1900 and 1930, a quarter of a million Jews had migrated there, and the rate of migration increased during the next decade in response to persecution by the Nazis.

The history of the Middle East would likely have been very different had it not been for the Nazi Holocaust. Six million Jews lost their lives simply because they were Jews. Even before the full extent of the tragedy was known, much sympathy flowed to the survivors, and the Soviet Union favored the creation of a Jewish state over the continued presence of Great Britain in Palestine. Following a 1947 United Nations vote to partition Palestine, events moved rapidly, and in May 1948 the British pulled out and the Jewish leaders in Palestine proclaimed the formation of the new State of ISRAEL.

Crucial to the development of Israel since its establishment has been the Law of Return. Originally passed in 1950, the law grants every Jew residing anywhere in the world the right to migrate to Israel and the possibility of becoming a citizen. As a result of this law, millions of Jews from communities around the world have moved to Israel, depopulating many Jewish communities, including some quite ancient ones. Though a small minority of Orthodox Jews (NETUREI KARTA, SATMAR HASSIDISM) continue to lobby against Israel for theological reasons, support for the state of Israel has the overwhelming support of the international Jewish community.

Internationally, religious Judaism is structured around the synagogue, each usually led by a rabbi. In turn, the synagogues are organized into national associations of synagogues and rabbis. Each of the major Jewish groups, Reform, Orthodox, Conservative, and the most recently formed Reconstructionist community, has national organizations in each country where they have multiple synagogues. Orthodoxy is divided by cultural traditions; German, eastern European, and Sephardic Jews retain a level of separation (*see* WORLD SEPHARDIC FEDERATION), and new forms of Orthodoxy have arisen around twentieth-century issues (*see* YOUNG ISRAEL and GUSH EMUMIN). The national associations also participate in umbrella organizations serving the whole Jewish community, such as the World Jewish Congress, and some have formed international cooperative fellowships that serve their own constituency worldwide, such as the World Union for Progressive Judaism.

Today, the largest Jewish community in the world is in the United States. Of the 5.6 million U.S. Jews, slightly more than half are formally affiliated to a synagogue. Some 3.9 million Jews reside in Israel, where they make up more than three-fourths of the population. Less than 1 million Jews remain in Russia, more than 1 million having left during the 1990s. Large communities also continue in France (600,000), Argentina (490,000), Canada (400,000), and the United Kingdom (300,000).

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Kabbalah Learning Centre

The Kabbalah Learning Centre is a relatively new effort to make the mystical wisdom of the Jewish kabbalah, long the exclusive possession of an elite group of advanced students of a small number of rabbis, available to the Jewish community as a whole and even beyond, to seekers who are not Jewish. Rabbi Yehuda Ashlag (1886–1955) began this process by translating the Zohar, the basic text presenting the kabbalistic wisdom, from Aramaic into modern Hebrew. He organized the text and wrote an introduction, later translated into English and published as the *Ten Illuminations*. In 1922 he founded the Kabbalah Learning Centre (also known as the Research Centre of Kabbalah) in Palestine. The center became the vehicle for Ashlag's continued work of translating and publishing the Zohar, which was completed in the 1950s.

Ashlag was succeeded by Rabbi Judah Brandwein (d. 1969), among whose major accomplishments was the republishing of the works of sixteenth-century kabbalist, Rabbi Isaac ben Solomon Luria (1534–1572), thus making available these previously difficult-to-find works. Brandwein also added a set of notes and cross-references to the texts. He was in turn succeeded by Rabbi Philip S. Berg (formerly Philip S. Gruberger), the present leader of the center. Berg had grown up in the United States and met Brandwein in 1962. Berg has been a prolific author and has also worked on the production of an English translation of the complete Zohar.

Berg sees his task as presenting the kabbalah to the whole world. He greatly expanded the operation of the center, opening teaching sites across Israel and in many European and North American cities. His basic text, *Kabbalah for the Layman*, was translated into Spanish, French, German, Persian, and Russian. He has also written books on reincarnation and astrology, which have appealed to people previously attracted to the NEW AGE MOVEMENT. One of the center's task is to bring Jews back to Judaism from popular esoteric teachings.

International teachings sites can be found in Brazil, Argentina, Chile, Colombia, Venezuela, Mexico, France, and the United Kingdom. In addition, instruction may be received by satellite in sites in Australia, Guatemala, Ecuador, Holland, Iran, Japan, Morocco, and Sweden.

Israeli critics of Berg and the center have decried his attempts to teach the kabbalah to a popular audience, pointing out that instruction was previously limited to males who were at least forty years of age. More importantly, they have questioned his credentials; the yeshiva that Rabbi Brandwein

headed denies any relationship with Berg. Berg has countered by publishing several volumes of his correspondence with Brandwein as evidence of their close relationship.

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Kagyupa Tibetan Buddhism

The Kagyu tradition (literally "transmitted command"), one of the four major schools of TIBETAN BUDDHISM, is the result of a fusion of late Mahayana and Tantric teachings, both introduced by a lineage of Indian and Tibetan masters: Tilopa (988–1069), Naropa (1016–1100), Marpa (1012–1096), Milarepa (1040–1123), and Gampopa (1079–1153). The Kagyupa trace their origin to the Buddha Varjadhara. Traditionally, Marpa is considered to be the founder of the Kagyupa. Historically, however, the credit goes to the disciples of Gampopa. They established a number of subschools, including KARMA-KAGYUPA, TIBETAN BUDDHISM, as well as the Padmodrupa (named for its founder, 1110–1170), which developed into a tree of lineages of which Drigung, Taklung, and Druk have persisted through the centuries along with the Karma. Although only minor differences in practice and ritual are discernible among these branches, each one underwent its own specific historical and geographical developments.

Originally, religious leadership was transmitted from uncle to nephew, but later branches adopted the reincarnation system of *tulku* (an incantation of a saintly person or deity). Neither strict celibacy nor exclusive membership to the institution was demanded by the early orders. Rather

than a unified religious branch, the Kagyu order can be seen as a complex combination of organized monasticism and master-to-disciple tantric transmission.

Despite its emphasis upon oral transmission, the Kagyu tradition constitutes a matrix of teachings embodied in three basic texts. The first of these is the *Mahamudra* (Great Seal), a body of doctrine emphasizing meditation (in Skt., *Sadhana*) and the consciousness of Emptiness (Skt., *Shunyata*). Secondly, the *Six Yogas of Naropa* exposes the “extraordinary practices” (in Tibetan, *Nâro Chödrug*): “heat yoga” (Tib., *Tumo*), “illusory body” (Tib., *Gyulü*), “dream” yoga (Tib., *Milam*), “Clear Light” perception (Tib., *Ösel*), “consciousness transmission” (Tib., *Phowa*), and the yoga of the “intermediate states” between death and rebirth (Tib., *Bardo*). Thirdly, in his *Precious Ornament of the Liberation*, Gampopa offers a synthesis of the Kagyu and Kadam teachings in which he reaffirms the universal nature of Buddha. The realization of Buddhahood is possible by means of specific techniques: training of the mind (Tib., *Lodjong*), “mindful awareness” (Tib., *Chiné*) and “penetrative seeing” (Tib., *Lakhtong*), in addition to the “spirit of Enlightenment” (Skt., *Bodhicitta*), the achievement of the “perfections” (Skt., *Paramita*), and merit-making performance (Skt., *Puja*), which are basic Mahayana practices. Of primary importance to the Kagyupa are faith and devotion to a qualified master (Skt., *guru*; Tib., *blama*) considered as a “spiritual friend.” Thus, Kagyu practice consists, on the one hand, of ascetic experiences of yoga and meditation as well as subtle tantric techniques (i.e., the visualization of deities) and, on the other hand, of ritual and collective performances (chants, pilgrimages) and expressions of devotion to the master and the lineage.

Many of the Kagyu dignitaries, especially those of the Karma school, played an important role in the political and religious history of Tibet. Exercising local power in their areas of settlement, the Kagyupa never fully achieved headship of the Tibetan nation. Their influence, however, extended to the borderlands of Tibet: the Drigung in Nepal and Ladakh (northern India), the Drukpa in Ladakh and in Buthan, and the Karma in Sikkim (India). Since the early 1970s, the Kagyupa have found new host countries in the West (Europe and North America).

Lionel Obadia

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Kanaky

Kanaky, officially the Territoire d’Outre-Mer de la Nouvelle-Calédonie, is a French overseas department consisting of the large island of New Caledonia and several sets of smaller islands in the South Pacific west of Australia. European discovery and naming was made by Captain James Cook (1728–1779) in 1774. The islands had been home to Melonesians, primarily of the Kanaka group, for over three thousand years. The French occupied New Caledonia in 1853 and developed a harsh, repressive culture. French settlement was spurred by the discovery of nickel and chromium deposits.

The indigenous religions of the New Caledonians were largely destroyed and replaced by Roman Catholicism, but they have survived in some of the remote mountainous areas. Indigenous religious practice was given some new life by the introduction of the so-called cargo cults after World War II, primarily from the New Hebrides.

The first Christian missionary, a Methodist from Tonga, arrived in New Caledonia in 1834. He was joined in 1843 by two Samoans, who arrived as representatives of the LONDON MISSIONARY SOCIETY (LMS), a Congregationalist-based organization. European LMS missionaries came in the 1850s. Their combined efforts led to the formation of the EVANGELICAL CHURCH IN NEW CALEDONIA AND THE LOYALTY ISLANDS, the largest Protestant body in Kanaky. It now commands the allegiance of around 15 percent of the population of 165,000 people. It experienced a schism in 1960, leading to the formation of the Free church.

The first priests of the ROMAN CATHOLIC CHURCH arrived in 1843, and following the French occupation the church enjoyed official support. In its second generation, it moved to develop indigenous leadership, and the first priests from New Caledonian members were ordained in 1884. The capital, Nouméa, became the center of French Catholic life throughout the south Pacific, and in 1966 it became the home of the archbishop of Nouméa, whose territory also includes the Wallis and Futuna Islands. Through the twentieth century, the population of Kanaky has become quite diverse, with measurable numbers of Anglos of British heritage, Eastern Europeans, Chinese, and representatives of many people from various other South Pacific islands. The present spectrum of religions now present in the islands can be traced to the mid-1880s, with the arrival of missionaries from the REORGANIZED CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS (now the Community of Christ). Its sister, the CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS, began work in the 1950s after some mem-

bers from Tahiti moved to New Caledonia to work in the nickel mines. The work is part of the Fiji Suiva Mission.

Through the 1900s, other Christian groups established work on the islands, including the SEVENTH-DAY ADVENTIST CHURCH (1925), the JEHOVAH'S WITNESSES (1950), the ASSEMBLIES OF GOD (1969), and Baptists International Missions, an American-based fundamentalist Baptist organization (1995). The BAHÁ'Í FAITH began work in 1952. Buddhism is practiced by a segment of the Vietnamese community, though the majority are Roman Catholics. There is a small community of Muslims, most Sunnis of the SHAFIITE SCHOOL OF ISLAM from Indonesia. There is also a long-standing community of Rosicrucians affiliated with the ANCIENT AND MYSTICAL ORDER ROSAE CRUCIS.

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Karaites

Karaites are Jews who do not accept the authority of the Talmud—the commentary on Jewish law (the Torah)—as the authoritative interpretation of Jewish practice. The Karaites consider themselves the original Jews who follow only the Torah, from which later rabbinical Judaism has separated. A separate Karaite community could be distinguished as early as the eighth century C.E. in Babylonia (Iraq), where Anan ben David is said to have revitalized a lineage that had passed through a variety of earlier groups, including the community at Qumran known from the Dead Sea Scrolls. Many modern historians have questioned the association of Anan with Karaism and suggest that the first Karaites were a medieval group that appropriated the account of Anan to give themselves a longer history.

In any case, late in the ninth century the Karaite movement spread through the Jewish community then residing in the larger Islamic Empire and eventually became established in Palestine. After its Palestinian centers were destroyed by the First Christian Crusade in 1099, the leadership of the Karaite community relocated to Byzantium. After the fall of Constantinople to the Ottomans, Karaites migrated northward toward Poland and Lithuania and eastward to the Crimea. Much of the Eastern European Karaite community was destroyed during World War II.

The strongest Karaite community to survive into the mid-twentieth century was in Egypt, but in the late 1950s most relocated to Israel. As the twentieth-first century begins, there are some thirty thousand Karaites in Israel, with smaller communities in Egypt, France, and the San Francisco Bay Area of California. Major Israeli centers are found in Ramla and Ashdod. The American community is focused on the Karaite synagogue in Daly City, California.

Karaites reject the idea that rabbis are the main authority for interpreting the Torah. Instead, they believe that individuals are responsible for studying the Bible and for reaching the best interpretation for their situation, since in the end, it is the individual who will face judgment. This individual approach regularly introduces various interpretations into the community and ensures a level of diversity. Karaites do accept the authority of the Tenach (or Tanakh)—the Hebrew Bible (called the Old Testament by Christians)—but they reject other writings such as the Apocrypha, the Pseudepigrapha, the Christian New Testament, and the Muslim Qur'an. They believe in the future arrival of a Davidic Messiah (Isaiah 11:1), a human king filled with God's prophetic spirit. The Messiah will not be a divine or semidivine creature.

Over the centuries, Karaites have developed several practices that differ from those of the larger Jewish community, and their variant interpretations of Jewish law make intermarriage between Karaites and other Jews difficult. Karaites also calculate their calendar from actual observation of the new moon, and thus it varies slightly from that now common in Judaism. Karaites prohibit sexual relations on the Sabbath, whereas Orthodox Jews have seen the Sabbath as a particularly good time for sexual activity. Karaite synagogues do not have chairs, and the liturgy is very different from that in other Jewish traditions. They do not recognize the post-biblical holiday, Hanukkah.

The Karaite Jewish community is most easily contacted through their American adherents.

Address:

Karaite Jews of America
Congregation B'nai Israel
1575 Annie St.
Daly City, CA 94915
<http://www.karaites.org>

Sources:

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Karma-Kagyupa Tibetan Buddhism

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The Karma-Kagyupa branch is one of the many subschools of KAGYUPA TIBETAN BUDDHISM. It was founded by Düsüm Khyenpa (1110–1193), a disciple of Gampopa (1079–1153), who established several temples during his lifetime, as well as the headquarters of the Karma-Kagyupa in the monastery of Tsurphu (1185). Because of their Kagyu heritage, the Karma-Kagyupa emphasize yoga and tantric practices. The Karma-Kagyupa path to enlightenment follows a succession of steps leading to mental quietness (Sanskrit, *shamata*). Preliminary practices of purification (Tibetan, *ngöndro*) such as prostration, mandala offerings, recitation of the mantra of Vajrasattva, and guru yoga precede higher meditations and the visualization of deities (such as Tchenrezig, Tara, and Mahakala), considered to be mediums through which wisdom is expressed.

From the twelfth century onward, the Karma-Kagyupa order flourished in the central and eastern provinces of Tibet and later acquired political support within the imperial courts of Mongolia and China. By the thirteenth century the Karma-Kagyupa were competing with the SAKYAPA for Mongol patronage, and during the fifteenth and sixteenth centuries they faced sporadic and localized conflicts against the GELUKPA. In the seventeenth century, the Dalai Lamas' dominance weakened the political power of the Karma-Kagyupa in Tibet.

The Karma-Kagyupa order claims to have pioneered the Tibetan system of voluntary reincarnation (*tulku*) of religious authority. Under this system, Karma-Kagyupa leadership was passed on for eight centuries in an unbroken succession of reincarnated masters, or *karmapa* (literally “black hat”). A second tulku lineage was added to the first: Khaydrup Drakpa Senge (1283–1349) became the first *sharmapa* (“red hat”), the second highest Karma-Kagyupa spiritual leader. As a consequence, the doctrinal and hierarchical structure of the Karma-Kagyupa branch became inextricably linked to these two figures.

In 1950 Tibet was annexed by China. The sixteenth karmapa, Rangjung Rigpe Dorje (1924–1981), escaped from Tibet just before the open repression by China started in 1959. He established new headquarters in Rumtek, near Gangtok, Sikkim (now an Indian state), in 1966. In an effort to preserve the Karma-Kagyupa tradition, he participated actively in the Western dissemination of Buddhism during the late 1960s and the 1970s.

The very first Tibetan temple in the West, Samyé Ling, was founded in Scotland in 1967 by two Karma-Kagyupa lamas, Chögyam Trungpa Rinpoche (1939–1987) and Chujé Akong Rinpoche. In 1973, Trungpa established the Vajradhatu Organization (now known as SHAMBHALA INTERNATIONAL), thus initiating the creation of Western Kagyu orders. The Karma-Kagyupa quickly developed into one of the largest Tibetan branches to spread and settle out-

side Asia. As of the late 1990s, hundreds of temples and thousands of followers were estimated to be scattered throughout the world, principally in the West. Following new routes, the old Tibetan tradition has now established new roots outside the Land of Snow.

The late karmapa died in 1981, and the recent and controversial recognition of two candidates for the succession—Trinley Thaye Dorje (b. 1983) and Ugyen Trinley Dorje (b. 1985)—is a major source of division among the Karma-Kagyupa. Ugyen Trinley Dorje and his followers have their headquarters in Rumtek, Sikkim, India. They are represented in the Americas by the Karma Triyana Dharmachakra. The majority of the Western Karma-oriented groups, and especially the DIAMOND WAY BUDDHISM organization led by the Danish-born master Ole Nydahl, support Thaye Dorje. Nydahl has founded more than 270 affiliated groups in North and South America, Western Europe, and most significantly, in many countries of the former Soviet Union. Thaye Dorje and his followers have their headquarters in New Delhi.

Addresses:

Karma Triyana Dharmachakra (supporters of Ugyen Trinley Dorje)
352 Meads Mountain Rd.
Woodstock, NY 12498
<http://www.karmakagyu.org>

Trinley Thaye Dorje Headquarters
B 19–20 Institutional Area
Mehrauli, New Delhi
110016
India
<http://www.diamondway.org> (the Diamond Way)

Lionel Obadia

Sources:

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Karo Batak Protestant Church (GBKP)

The Karo people, one division of the larger Batak cultural group, reside in northern Sumatra. They were the last of the Batak people toward whom the Dutch Reformed missionaries directed their attention; however, in 1890 a missionary from the independent Nederlandsch Zendelinggenootschap started evangelizing in the area. He ran into immediate opposition, as the Karonese interpreted his presence as part of

an effort by the Dutch to steal their lands. There were only five thousand converts in the first half century.

During the 1930s, an effort was made to build indigenous leadership within the relatively small Karonese Christian group, and in 1941 the first Karonese pastors were ordained and the Karo Batak Protestant Church was created and granted autonomy. Almost immediately the church confronted challenges, with the beginning of the war with Japan and then the formation of Indonesia as a new nation. However, the many years of work began to reap rewards in the 1950s, when mass movements led many into the church, even as Islam also began to grow in the same region. During the last half of the twentieth century more than 220,000 people had joined the church. This growth is partly accounted for by a reformulation of church life, as the leadership had ridden itself of attitudes hostile to Indonesian culture inherited from the Dutch missionaries.

At the end of the twentieth century the Karo Batak Protestant Church reported 225,500 members. The church has a presbyterian polity, and its synod is the highest legislative body. At its inception the church adopted traditional Reformed statements of faith, but in 1979 it also adopted a new confession (revised in 1984), which its members had written. In 1987 it began to ordain women to the ministry, though female elders had been present from the beginning of the century.

During the early part of the twentieth century the church began to develop a school system and opened its first medical facilities. These have now been extended, and an orphanage, a home for seniors, and a credit bank have been added. The church is a member of the WORLD COUNCIL OF CHURCHES and the WORLD ALLIANCE OF REFORMED CHURCHES.

Address:

Karo Batak Protestant Church
Jalan Kapten Pala Bangun no. 66
Kabanjahe 22115
Sumatra Utara
Indonesia

Source:

Bauswein, Jean-Jacques, and Lukas Vischer, eds. *The Reformed Family Worldwide: A Survey of Reformed Churches, Theological Schools, and International Organizations*. Grand Rapids, MI: William B. Eerdmans, 1999.

Kashmir Saivism

The tantric Saivism or Shaivism of Kashmir is based on a canon of scriptures, called Agamas or Tantras, which are held to be revealed by the highest deity, Siva (or Shiva), and in which Siva himself teaches the foundations of the Saiva religion. These scriptures were produced several centuries before the culmination of exegetical activity between the

ninth and eleventh centuries, when dualistic and monistic schools competed for their correct interpretation. Kashmir Saivism found its original in one of these monistic schools.

The Kashmirian dualist school, called Saiva Siddhanta, considered Siva, the soul, and the world as ontologically separate and ultimately real entities. According to the dualists, the soul is bound to transmigration by a beginningless defilement. The soul is therefore born into this world in order to experience its karma, remove the defilement, and thus gain liberation. In order to reach this freedom from transmigration the soul has to be initiated into the Saiva religion: the rite of initiation and the subsequent practice removes the defilement, so that the soul can be released at death.

Apart from the Siddhanta and its ritual, which centered on the worship of Sadasiva (a form of Siva usually pictured with five heads and ten arms), there existed more heterodox cults of female deities, as for instance the *Trika* ("trinity"), in which three goddesses (Para, Parapara, and Aparā) are worshipped, or the *Krama* ("sequence"), in which cycles of different manifestations of Kali are revered. Adherents of these cults upheld as valid the same canon of scriptures revealed by Siva as did the Siddhanta, but based their views and practices on a different segment of the text. According to the cults' philosophical system, which is named after its main text, Recognition (Pratyabhijna), there is only one reality, namely consciousness of Siva, from which souls and the world appear spontaneously. According to this monistic tradition, defilement is merely the soul's ignorance of its true identity as Siva. Once this identity is recognized, liberation occurs, even in this life.

Both the dualists and the monists had an impact in the rest of the Indian subcontinent. The southern Saiva-Siddhanta was heavily influenced and even dependent on the philosophical system their Kashmirian predecessors had developed, and the monist philosophy was integrated into other tantric systems, most notably the Sridaya. In Kashmir the monist system survived in a gnostic form, which was termed Kashmir Saivism when its works were first published at the beginning of the twentieth century.

Isolated in the Kashmir Valley, the followers of Kashmir Saivism have remained relatively few in number, a situation maintained by Muslim dominance in the region. In recent years, many Saivites have fled the war-torn valley of Kashmir and relocated to Jammu, New Delhi, and other sites throughout northern India. The Saivite philosophy attracted the attention of modern Indian charismatic gurus like Bhagwan Shree Rajneesh, or Osho (1931–1990), who founded the OSHO COMMUNE INTERNATIONAL, and Swami Muktananda (SYDA). The last traditional Kashmirian guru who claimed to transmit the Kashmir Saivist system, Swami Lakshman Joo, has been the starting point of an American-based group, the Kashmir Saivism Fellowship, which may be contacted through its Web site.

Address:

Kashmir Saivism Fellowship
<http://www.kashmirshaivism.org/>

Jürgen Hanneder

Sources:

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Kazakhstan

The area that now constitutes the modern nation of Kazakhstan was inhabited by various peoples as early as 2000 B.C.E. At a later date, it was overrun by Attila’s Huns and then by the Turks. In the eighth century C.E., a Turkish kingdom emerged that would create a high culture, especially in western sites along the shores of the Caspian Sea. At this time Islam was introduced. Over the following centuries, a sense of identity would slowly grow among the Kazakh peoples, tied together by their Turkish dialect and Hanafite Sunni Islam, though after the fall of the Turkish kingdom there was no uniting political entity.

Russians began to expand southward into Kazakhstan in the eighteenth century, and in the first half of the nineteenth century all of the country was annexed to Russia. The new authorities completely reorganized the ruling administration and moved to pacify still independent-minded local rulers. Russia exploited the region’s mineral wealth while using the area as a place to banish political dissidents.

Kazakhs rebelled in 1916 in reaction to an order from the czar for universal military mobilization. The rebellion was crushed and the nation was incorporated into the Soviet Union. Kazakhstan was one of the first of the Soviet Re-

Status of religions in Kazakhstan, 2000-2050

Followers	2000			2025	2050
	total	%	rate		
Muslims	6,921,000	42.7	1.57	8,850,000	10,391,000
Nonreligious	4,759,000	29.3	-1.27	4,595,000	4,290,000
Christians	2,710,000	16.7	-2.10	2,750,000	2,800,000
Orthodox	1,402,000	8.6	-4.23	1,200,000	1,000,000
Independents	650,000	4.0	3.08	820,000	1,000,000
Roman Catholics	510,000	3.1	2.46	600,000	700,000
Atheists	1,771,000	10.9	-1.21	1,400,000	1,050,000
Ethnoreligionists	27,800	0.2	0.30	50,000	50,000
Buddhists	17,000	0.1	0.01	32,000	55,000
Jews	13,900	0.1	-0.26	16,000	19,000
Zoroastrians	3,200	0.0	1.49	5,000	10,000
Total population	16,223,000	100.0	-0.31	17,698,000	18,665,000

publics to push for independence during the Gorbachev era at the end of the 1980s, and it became an independent country in 1991.

By the 1990s, there were about as many Russians as Kazakhs in the country, but the Russian population dropped significantly during the 1990s. Russians were approximately 35 percent of the population as the twenty-first century began. Russian Cossacks have emerged as a conservative minority, demanding that Russia take back the section of Kazakhstan that they largely control. Russia has demanded that the new Kazakh rulers treat the Russian minority fairly.

Islam came to the area in 649 with the Arab Caliph ‘Uthman ibn ‘Affan (644–656). In the thirteenth century, the Mongols captured Kazakhstan, but they too converted to Islam, and in 1360 the Mongol Khan Tamburlaine (1336–1405) established the famed city of Samarkand as his capital. His army stretched the Mongol Empire to Poland and

overran the Russian cities of Moscow and Kiev. Following the Russian invasion and takeover in the nineteenth century, Muslim Kazakhs were marginalized. In this context, the Sufi Brotherhoods emerged as the focus of a variety of independence movements. They were especially opposed to the secularization of the public schools by the Soviets. In the 1930s, Stalin instituted a harsh policy of repression that included the closing of the remaining Muslim schools, suppressing the Sufi organizations, and the further reduction of functioning mosques.

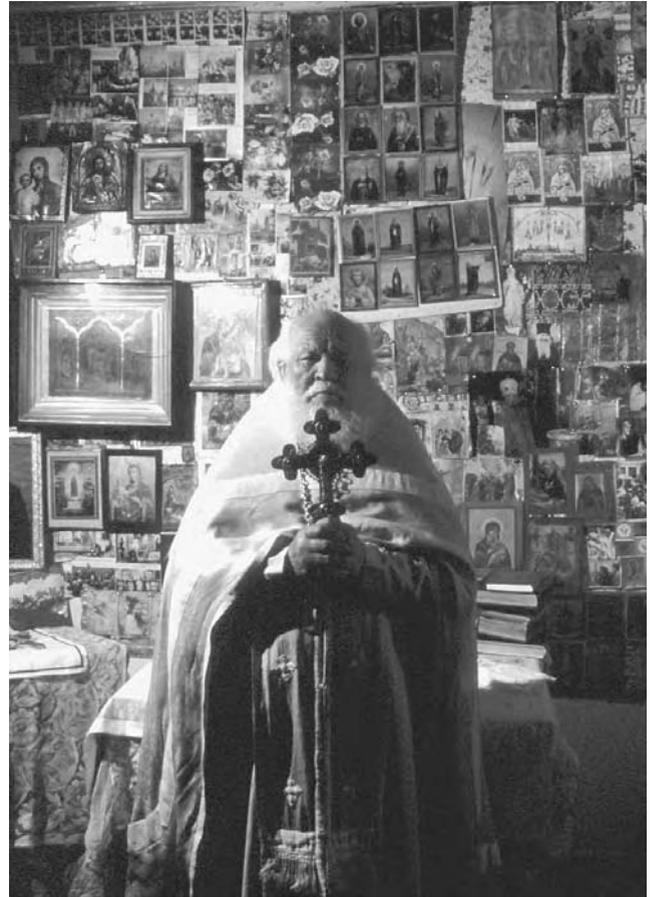
In 1943 the Russians created the Muslim Spiritual Board of Central Asia with headquarters at Tashkent, Uzbekistan. All imams had to register with the board, which controlled two seminaries for the training of religious leaders. Even as the board took more control, Kazakhstan took significant steps toward secularization, generally attributed to the both the negative pressure of the long Soviet rule and the improved educational level of the general public. Today, most Muslims are content with the present government, although some younger, more conservative believers are pushing for the creation of an Islamic state.

Although most Kazakhs identify themselves as Muslims, because of their isolation from the main centers of the Muslim world a form of popular folk Islam has established itself among the majority of religious practitioners. Their practice includes a number of activities generally denounced by more learned Muslims, including the visiting of the graves of Muslim “saints,” to curry favor, the use of Quranic verses on amulets, and ancestor veneration.

Christianity was established in Kazakhstan and a variety of sectarian religious expressions were introduced in the wake of Russian occupation and the encouragement of immigration to the region. The RUSSIAN ORTHODOX CHURCH is now second in size only to Sunni Islam as a religious community. There are three dioceses, whose bishops reside at Almaty, Cimkent, and Uralsk.

The first Baptist church in Kazakhstan was established in 1908 after Gavriel I. Mazaev, the brother of the president of the Russian Baptist Union, moved to Petropavlovsk near the Russian border. Other churches were formed as settlers from different parts of the Soviet Union arrived over the next decades. Russian Baptist ranks were swelled by the arrival of displaced Germans during World War II. Unable to form separate congregations, the German-speaking believers attended the Russian Baptist churches that accommodated them with German services. They were able to grow slowly in the decades following the war and expanded greatly in the 1990s. By 1995 more than 170 congregations had come together in the Union of Evangelical Christians-Baptists, the largest of the several Protestant/Free Church organizations in the country.

A number of competing groups ultimately derive from the Baptist union. One group of Baptists who are not part of the union and who have refused to register with the gov-



An elderly priest at the Eleninsky Convent in Konstantinovo, Kazakhstan (T. Burandinov/TRIP)

ernment have been the subject of government actions aimed at forcing them either to register or to dissolve.

Among the several groups to find their way into Kazakhstan in the twentieth century is the SEVENTH-DAY ADVENTIST CHURCH. The work grew slowly during the Soviet era, but the Kazakhstan Conference was organized in 1879 and by the mid-1990s there were thirty-six congregations. Pentecostalism also has a small presence in the country. A fair number of immigrants moved into Kazakhstan during the twentieth century, including a number of Koreans. The Korean community supports both Baptist churches and Buddhist centers.

Source:

Muslims of the Soviet East (English ed.). Tashkent, Uzbekistan: Muslim Religious Board of Central Asia and Kazakhstan, 1968–?. Various issues.

Kenya

Kenya is one of the oldest inhabited areas in the world; the Rift Valley that runs north and south in northwestern Kenya

is where some of the oldest humanoid remains known were found. In relatively modern times, Kenya was home to the Bantu people, divided culturally into a number of groups, and also to other peoples, especially in the north and east near the country's borders with Sudan, Ethiopia, and Somalia.

Beginning in the seventh century, various groups from the Arabian Peninsula began settlements along the eastern coast of Africa. In 975 C.E., Ali bin Sultan al-Hassan, a prince from Shiraz (Iran), was driven from his country and relocated to the coast of Kenya, where he built several cities including Manisa (now Mombasa). The Arabs mixed with the Bantus and built a trading culture that eventually extended as far south as Mozambique. These cities flourished through the sixteenth century, when the Portuguese arrived. The Portuguese were set on monopolizing trade with India and set about occupying and destroying the cities. The Portuguese were forced out in 1698, and the coastal culture did not recover.

In the nineteenth century, the Masai, a group of Nilotic people, established their authority through much of the interior. Their hegemony was short lived, however, as their power was built upon their herd of domesticated cows, which was largely wiped out in a massive epidemic. At the end of the nineteenth century, a series of agreements among the European powers gave England hegemony in Kenya and neighboring Uganda. The British government moved to construct a railroad from Mombasa to Nairobi to Kampala, the capital of Uganda. As the railroad was constructed, Europeans moved in and settled on the land. These lands were primarily taken, without compensation, from the Kikuyu people.

In 1944 a movement was created to defend Kikuyu interests. Two important organizations were the Kenya Africa Union, headed by Jomo Kenyatta (c. 1891–1978), and the secret group called Mau Mau, which operated as a terrorist organization attacking settlers' property and persons. Through the 1950s, a variety of repressive measures were instituted, but finally in 1960 Kenyatta's organization was recognized as the Kenya African National Union. Kenya became an independent country in the British Commonwealth in 1963, and Kenyatta was elected president the following year. Following Kenyatta's death in 1978, Daniel



Status of religions in Kenya, 2000-2050

Followers	2000			2025	2050
	total	%	rate		
Christians	23,860,000	79.3	2.62	34,222,000	43,872,000
Roman Catholics	7,000,000	23.3	2.92	10,700,000	13,500,000
Independents	6,607,000	22.0	2.87	10,000,000	13,000,000
Protestants	6,375,000	21.2	3.37	10,250,000	13,525,000
Ethnoreligionists	3,462,000	11.5	1.48	3,500,000	1,650,000
Muslims	2,187,000	7.3	2.67	3,100,000	3,850,000
Baha'is	308,000	1.0	2.54	550,000	900,000
Hindus	146,000	0.5	1.98	200,000	400,000
Jains	55,300	0.2	1.43	70,000	150,000
Nonreligious	32,000	0.1	4.30	60,000	140,000
Sikhs	27,500	0.1	1.50	49,000	65,000
Jews	1,800	0.0	1.11	2,500	3,500
Zoroastrians	730	0.0	1.95	1,500	2,500
Buddhists	270	0.0	3.08	600	1,000
Total population	30,080,000	100.0	2.48	41,756,000	51,034,000

arap Moi (b. 1924) succeeded him as president, and continues in that office to the present. The single party system that has supported Moi has been continually cited for human rights violations.

Traditional religions remain strong in Kenya, although the number of practitioners has dropped steadily through the last half of the twentieth century. In the 1940s the percentage had dropped to around 60 percent, and by the 1970s an estimated 30 percent of the population was following traditional faiths. That percentage had further decreased to approximately 10 percent by the end of the century.

The first attack upon traditional religions came from Islam, which was brought by Arab settlers in the tenth century. Islam remained concentrated along the coast and the region adjacent to the border with Somalia. Sunni Islam of the SHAFIITE SCHOOL OF ISLAM is strongest among the So-



Islamic mosques in Nairobi (Corel)

mali people (who are almost all Muslim) and has a large following among the Digo, Boran, Pokomo, and Duruma people. In the years following independence, Islam suffered a loss in Kenya as Somali people moved to Somalia and as Muslims along the coast reverted to their traditional religion. However, Islam has since grown because of the migration of a number of Indians and Pakistanis. The largest group of immigrants follow the Shafiite school, but significant numbers follow the HANAFITE SCHOOL OF ISLAM and there are also many SHI'A ISLAM adherents. Minority Shi'a groups include the followers of ISMAILI ISLAM (Nizaris, BOHRAS) and the Ithna-Asharis. There is also a community of several thousand members of the AHMADIYYA MOVEMENT IN ISLAM. In the years since World War II, the BAHÁ'Í FAITH has had rapid growth both among the Bantu groups and among the Asian Indians.

Christianity was introduced into Kenya by the Portuguese, and evangelistic activity coincided with the destruction of the coastal culture. Although a mission was established and a number of converts were received into the ROMAN CATHOLIC CHURCH, the work was lost when the Portuguese were driven away. Christianity did not return until 1844, with the arrival of Johann Ludwig Krapf (1810–1881), a CHURCH OF ENGLAND missionary representing the CHURCH MIS-

SIONARY SOCIETY. Krapf's work was confined to the coast until the arrival of John Rehmman two years later. Backed by the British government for many years, the Anglican community would become the largest in Kenya and finally emerge as the CHURCH IN THE PROVINCE OF KENYA.

British Methodists, representatives of the United Methodist Free Churches (now a constituent part of the METHODIST CHURCH in the United Kingdom) came to Mombasa in 1862. They expanded their work along the Tana River and then into the area northeast of Mount Kenya. It is now known as the Methodist Church in Kenya. It would be the end of the century before other churches would discover Kenya; representatives of the CHURCH OF SCOTLAND came in 1891, and of the Africa Inland Mission four years later. The African Inland Mission had spectacular success. Its founder, Peter Cameron Scott, led the first missionary team, which proved a disaster, but a second effort soon after the turn of the century opened work successively among the Nzawi, Masai, and Tugen peoples. The mission became independent as the AFRICAN INLAND CHURCH in 1943, by which time it had eclipsed all other churches with the exception of the Catholic and Anglican churches. Numerous additional missions were started after the opening of Western Kenya by the railroad in 1902.

The Roman Catholic Church began work in Kenya anew in 1889, with the arrival of the WHITE FATHERS. The church supported a broad program in Kenya, and the White Fathers were soon joined by priests from a variety of orders. As response was significant, more priests arrived and the Roman Catholic Church soon became the largest church in the land. By the early 1960s it claimed 20 percent of the population. The first Kenyan was ordained in 1927, and Kenya was established as a separate province in 1953. Nairobi was erected as an archepiscopal see and three additional dioceses were named. The first Kenyan bishop was consecrated in 1957. Since then, the church has continued to expand.

Two factors have dramatically changed the Christian community in Kenya. The move to create what are termed AFRICAN INITIATED CHURCHES is generally seen as beginning in Kenya with the establishment of the NOMIYA LUO CHURCH by former Anglicans in 1914. It was followed by such groups as the African Church of the Holy Spirit (1927), the Kenya Foundation of the Prophets Church (1927), the National Independent Church of Africa (1929), and the Gospel Furthering Bible Church (1936). In 1962 the Roman Catholic Church experienced a significant schism when members left to found the LEGION OF MARY the largest single Roman Catholic schism in Africa. More than two hundred independent denominations had been formed by the 1970s, and the number has continued to grow to the present.

The second factor to shape Kenyan Christianity has been Pentecostalism, which was brought to Kenya in 1910 by representatives of the PENTECOSTAL ASSEMBLIES OF CANADA. Other North American and European Pentecostal churches began work over the twentieth century. The original work, now known as the Pentecostal Assemblies of God, and an African Initiated Church, the AFRICAN INDEPENDENT PENTECOSTAL CHURCH OF AFRICA, are among the largest churches in the country. The African Independent Pentecostal Church was at one time the largest Protestant Free Church in the country, though it has now been eclipsed by the African Inland Church. Additional churches that grew out of the work of the CHURCH OF GOD (ANDERSON, INDIANA), THE SALVATION ARMY, and the SEVENTH-DAY ADVENTIST CHURCH are now home to large memberships, and the largest Friends church outside of North America is the EAST AFRICA YEARLY MEETING OF FRIENDS (affiliated with the FRIENDS UNITED MEETING).

Kenya has been a center of ecumenism in Africa. The All Africa Council of Churches is headquartered there. The National Council of Churches of Kenya, which unites those churches affiliated with the WORLD COUNCIL OF CHURCHES, traces its beginning to the Alliance of Protestant Missions founded in 1918. More conservative Evangelical churches are brought together in the Evangelical Fellowship of Kenya, which in turn is affiliated with the

Association of Evangelicals of Africa and the WORLD EVANGELICAL FELLOWSHIP. Several ecumenical structures serve the African Initiated Churches, including the East African Christian Alliance and the United Orthodox Independent Churches of East Africa.

With such a diverse Christian community, one would think that there would also be diversity among the other major religious communities, and such is indeed the case. For example, as early as 1886 the first Nams came to Kenya, along with Hindus and Sikhs who arrived to work on the railroad project. Although the great majority of Indians and Pakistanis returned to India after the completion of the railroad, enough stayed to create a significant community as the century progressed, and they numbered one hundred thousand by 1970. Members of both the TERAPANATH SVE-TAMBARA JAIN TRADITION and Terapanth Digambara tradition are present, though the former are in the majority. A variety of Hindu groups are present, many having brought their religion from different parts of India. These older groups cooperate with the Hindu Council of Kenya. Among the newer movements, the ARYA SAMAJ have a strong following, and the INTERNATIONAL SOCIETY FOR KRISHNA CONSCIOUSNESS has gathered members among the indigenous population. The Sikhs have established their main center in Nairobi, but members now live in other parts of the country as well. All three groups have declined since World War II as members have either returned to India or converted to the Bahá'í Faith.

Among newer Indian groups, SAHAJA YOGA and the OSHO COMMUNE INTERNATIONAL have small followings. The THEOSOPHICAL SOCIETY brought the Western Esoteric tradition from its international headquarters in India, and there is also a very small group of Zoroastrians (Parsis).

Buddhism was unknown in Kenya until 1993, when a Tibetan lama came to Nairobi to form a Buddhist society. He left after giving a basic course on meditation, but the next year, Maung Soe Myint, a native Kenyan, traveled to Myanmar to study Vipassana meditation. He returned with books, tapes, and videos and shared them with the members of the Buddhist Society in Nairobi. As a result, Chanmye Sayadaw was invited to visit Kenya and other African countries, and he came in 1995. As a result of that visit, the first *vihara* (monastery) in Africa was constructed by the Myanmar community in South Africa. Also in the 1990s, a center of KARMA-KAGYUPA (TIBETAN BUDDHISM) has been opened, and a small Buddhist community has begun to take its place in Kenyan society.

In 1903 the British government offered the Zionist Organization land in what is now Kenya upon which to create a semiautonomous Jewish settlement. Although the organization officially turned down the offer, some individual Jews responded to it and settled in Kenya. Today the community consists of approximately 165 families who meet together for worship at the Nairobi Hebrew Congregation.

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Kimbanguist Church (Congo)/ Église de Jésus Christ sur la terre par le prophète Simon Kimbangu

The largest church instituted in Africa, with an estimated 7 million members in 1999, is most commonly known as the Kimbanguist Church. Simon Kimbangu (c. 1887–1951) was born in the village of Nkamba in western Congo. On April 6, 1921, the founding date of the church, he was reported to have performed miraculous healings, the first of many reported miracles. His fame spread, and thousands flocked to Nkamba (later called Nkamba-Jerusalem) to be healed and to experience this revival for themselves. Kimbangu preached against fetishes and proclaimed trust in God, moral chastity and monogamy, love for one’s enemies, and obedience to government authority.

In spite of his peaceful message, the local Belgian colonial administrator Morel was ordered to arrest Kimbangu, and Nkamba was plundered by soldiers. Many of Kimbangu’s supporters (including Baptist deacons) were imprisoned, but the prophet himself managed to escape. Less than two months after the beginning of the revival, Kimbangu was forced underground. The movement continued to grow, and in August 1921 a state of emergency in the region was declared and military occupation commenced.

Stories abounded about Kimbangu’s miraculous escapes from arrest until he, following Christ’s example, gave himself up voluntarily to the police in September. On October 3, 1921, after a trial before a three-man military tribunal without the opportunity to defend himself, Kimbangu was found guilty of sedition and hostility toward whites and was sentenced to 120 lashes and the death penalty. The sentence was commuted to life imprisonment after pleas for mercy made by the Baptist Missionary Society to the Belgian king. Kimbangu was imprisoned in solitary confinement in Elisabethville (now Lubumbashi), two thousand kilometers from his home. He was never released, his family was never al-

lowed to visit him (nor was any Protestant minister). He died in prison thirty years later, on October 12, 1951.

Kimbangu’s followers, forced underground, continued to increase. Kimbangu was now a national hero, and his wife, Muile Marie, became the leader of the underground Kimbanguist movement until her death in 1959. The colonial authorities, supported by European missions, persecuted Kimbanguists everywhere. They were imprisoned, exiled, and restricted—about 150,000 Kimbanguists were deported during the period 1921–1957. Deportations actually helped the movement spread across the entire Congo and become a multiethnic national movement.

In 1955 the Kimbanguists held a demonstration in Leopoldville against their persecution, and the following year they appealed to the United Nations. They did not organize themselves into a denomination until 1956, and the Kimbanguist Church (Eglise de Jésus Christ sur la terre par le prophète Simon Kimbangu, or EJCSK) was only formally constituted in 1961. In December 1959, six months before the country’s independence, the EJCSK was given official recognition. The youngest son of Kimbangu, Joseph Diangienda (1918–1993), became head of the church as legal representative, and his brother Salomon Dialungana Kiangani (b. 1917) became keeper of the holy city, Nkamba-Jerusalem. After independence in 1960, the church grew rapidly, but it failed in its attempt to unite all the disparate Kimbanguists into a single national church. In 1960 Simon Kimbangu’s remains were reinterred at Nkamba-Jerusalem and a mausoleum was built in his honor, now a place of pilgrimage. The pool at Nkamba where Kimbangu used to send the sick to bathe, called Bethesda, is regarded as holy water and used in rituals all over central Africa; Kimbanguists sprinkle and drink it for healing, purification, and protection.

A multitude of 350,000 Kimbanguists held their first Communion service at Nkamba on April 6, 1971, fifty years after Kimbangu began his public ministry and, it was said, in obedience to his postresurrection command. Two months before this occasion, Diangienda “sealed” thousands of members in the Lower Congo with a “special blessing,” the sign of the cross. The Eucharist is now celebrated three times a year by the EJCSK, at Christmas and on April 6 and October 12 (the significant dates of Kimbangu’s life).

Several secessions from the EJCSK occurred during the 1960s, but President Mobutu Sese Seko’s severe repression and tougher laws regarding the registration of churches discouraged these. By 1968 there were 93,600 children in EJCSK schools, and church-sponsored clinics, agricultural settlements, brickyards, and many other successful enterprises were established.

In 1969 the EJCSK was admitted to the WORLD COUNCIL OF CHURCHES, and soon afterwards it was declared by President Mobutu to be one of three recognized churches in the Congo, the largest after the ROMAN CATHOLIC CHURCH.

Diangienda died in 1993 and was succeeded as the head of the church by his elder brother Dialungana, in a period of transition.

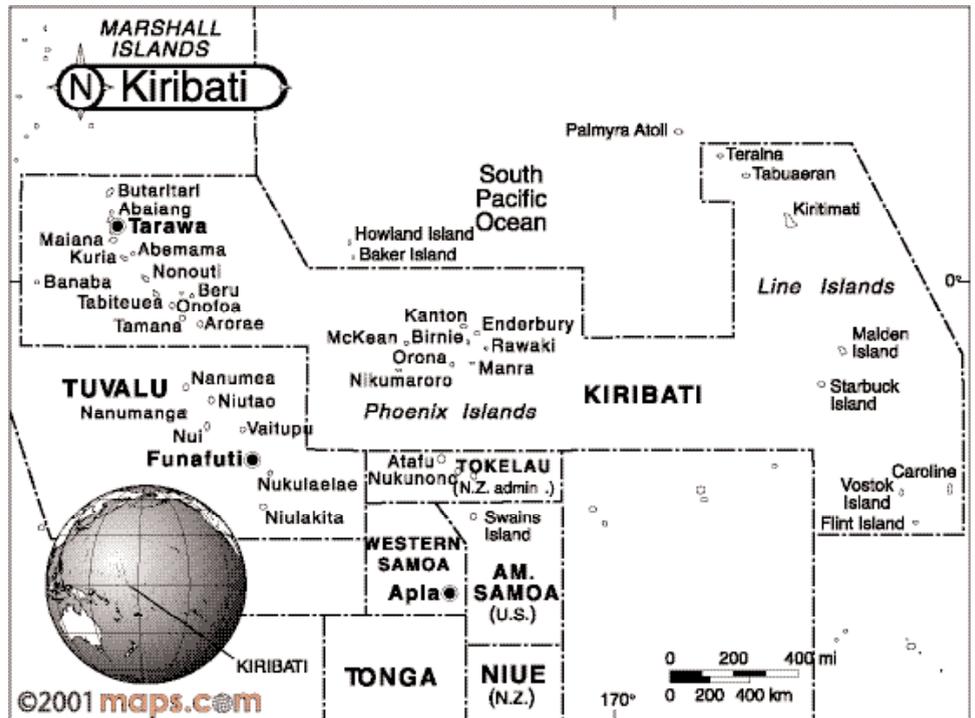
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Kiribati

Kiribati is one of the new nations carved out of the scattered islands of the South Pacific. In the ancient past these islands were inhabited by Micronesian people, who had their initial contact with Europeans in 1764, when the British arrived. For the next two centuries the islands would be known as the Gilbert Islands. The islands were largely ignored for a century, but in 1856 they were settled by Hiram Bingham, Jr. (1831–1908) from the AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, which represented Congregationalists and Presbyterians. By the end of the decade a flourishing trade in copra and palm oil had developed. The work of the American Board expanded through the rest of the century. In 1892 the islands had been named as a British protectorate and in 1916 they became a crown colony. Following this last action, the American Board relinquished its backing of the missionary effort in favor of their British counterpart, the LONDON MISSIONARY SOCIETY. In 1916 the Gilbert Islands and the Ellice Islands to the south were grouped together as the Colony of the Gilbert and Ellice Islands. In 1975 the Ellice Islands were separated from the Gilbert Islands, and they are now known as the nation of Tuvalu.

In the meantime, Roman Catholicism was brought to the island by several Gilbertese who had converted while work-

Status of religions in Kiribati, 2000–2050

Followers	2000			2025	2050
	total	%	rate		
Christians	78,700	94.4	1.39	110,000	141,000
Roman Catholics	44,100	52.9	1.83	65,000	85,000
Protestants	37,000	44.4	1.00	50,000	60,000
Marginal Christians	1,700	2.0	3.54	4,000	6,500
Baha'is	4,300	5.2	2.13	8,000	12,000
Nonreligious	370	0.4	3.91	850	1,500
Buddhists	10	0.0	0.96	40	80
Total population	83,400	100.0	1.43	119,000	155,000

ing in Tahiti. They began to share their faith with their neighbors on the island of Nonouti and had raised up a community of some five hundred believers by 1888, when the first priests arrived. The work grew through the twentieth century, and in 1966 a diocese was established at Bairiki on the main island of Tarawa. It now includes both Kiribati and Tuvalu. The Christians of Kiribati are almost evenly divided between Roman Catholics and Protestants.

The nineteenth-century Protestant work on the Gilbert and Ellice Islands led to the formation of a Protestant church serving the entire colony. Anticipating the separation of the two sets of islands, and reflecting the different ethnic backgrounds predominating in each, the church was divided into two independent churches (the Kiribati Protestant Church and the CHURCH OF TUVALU). The KIRIBATI PROTESTANT CHURCH is the largest Protestant group in the country. It has, however been joined by a number of other churches, including the SEVENTH-DAY ADVENTIST CHURCH (1947), the CHURCH OF GOD (CLEVELAND, TENNESSEE) (1955), the Elim Fellowship (1991), and

the Anglican Church (part of the ANGLICAN CHURCH IN AOTEAROA, NEW ZEALAND, AND POLYNESIA). The BAHÁ'Í FAITH has also enjoyed some success in Kiribati since it emerged in 1955; assemblies may be found throughout the islands.

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Kiribati Protestant Church

Protestant Christian faith was introduced to the Gilbert Islands in 1852, when Hiram Bingham II (1831–1908), the son of one of the pioneer Congregationalist missionaries in Hawaii, settled on the island of Abaiang. Bingham had previously worked on Hawaii and was dispatched by the Hawaiian Missionary Society, an organization that had developed out of the Hawaiian Mission, originally established by the AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS. He was assisted by Hawaiians who had come to Christianity through the Congregational church. Their work spread through the northern Gilbert Islands.

In 1870 the British-based LONDON MISSIONARY SOCIETY (LMS), which also had a Reformed/Congregationalist background, began work in the southern Gilbert Islands in 1870, assisted by workers from its Samoan mission. Following World War I, the Hawaiians withdrew and turned their work over to the LMS and its successor bodies. The church became independent in 1969 as the Kiribati Protestant Church and the British Congregationalists withdrew their support. In 1970 the Gilbert Islands became independent as the new nation of Kiribati.

The Kiribati Protestant Church has a Reformed theological perspective and a Congregational polity. It is the largest Protestant religious organization in the country, with approximately twenty-eight thousand members out of a total population of eighty-one thousand. It sponsors the Tangintebu Theological College, founded in 1900, located on Tarawa.

The church is a member of the Kiribati National Council of Churches and the WORLD COUNCIL OF CHURCHES and it participates in the Pacific Conference of Churches. In the 1990s, after recognizing a need for assistance, the Christian Congregational Church in Canada launched efforts to support the church with literature and study materials and input on church renewal.

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Kōdō Kyōdan

Kōdō Kyōdan is a Japanese new religion founded by Okano Shōdō (1900–1978), a Tendai Buddhist monk, along with his wife, Kimiko. They joined REIYUKAI in 1934, and then in 1936 they established a branch organization in Yokohama named Kōdōkai, which became independent of Reiyūkai in 1939 under its present name.

The main scripture of Kōdō Kyōdan is the Lotus Sutra, known as Jukueki Shōbō among its members. Kōdō Kyōdan focuses on revealing the Lotus Sutra's original message in order to unite the study of the doctrine with its practice. *Kōdō* means the path of filial piety, which is very important in the teachings of Kōdō Kyōdan. Adherents conduct meetings for spiritual training, hold daily discussion meetings, and worship ancestors in the belief that honoring the ancestors brings protection and happiness to the family. Kōdō Kyōdan celebrates Hana Matsuri in April to commemorate the birth of Shakamuni Buddha and observes the Obon festival for the ancestors in the summer.

In 1975, three years before his death, Okano Shōdō was succeeded by his son, Okano Shōkan. As the twenty-first century began, Kōdō Kyōdan reported 327,701 members. It is a member of the JAPAN BUDDHIST FEDERATION.

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Sources:

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Keishin Inaba

Kōfuku no Kagaku [Institute for Research in Human Happiness]

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Kōfuku no Kagaku (the Science of Human Happiness), a Japanese “new, new religion” (*shin shin shukyo*) was started in Tokyo in 1986 by Ōkawa Ryuho (b. 1956), a former employee of Tomen, a Japanese trading house. During his days as a law student at Tokyo Imperial University, Ōkawa began to become aware gradually, through the consciousness of Shakyamuni the Buddha, that he was the incarnation of the supreme grand spirit known as El Cantare. Although the movement’s teachings have come to take on a more Buddhist tone, Okawa continues to be addressed by this title in ceremonies.

The movement experienced phenomenal growth during the first ten years of its existence, owing in large measure to the careful organization and planning of its strategy of expansion. As students concerned with the science of human happiness, members spent the first three years studying the teachings of Master Ōkawa, as the founder is known, and only later was stress placed on expansion. In 1990, called Sunrise 90, the declared aim of the movement was to raise the Sun of Truth, that is, to spread the name of the movement throughout Japan. An estimated seventy-seven thousand new recruits joined the movement in that year alone. 1991 saw the introduction of the “miracle three-year project,” the aim of which was to make Kōfuku no Kagaku the largest and most influential religion in Japan and to bring about a revolution there. In 1994 a full-scale program of missionary work was launched with the aim of establishing the movement in countries outside Japan. That year the movement’s first overseas offices were opened in London and New York.

Although this missionary program has had some success in Brazil, where there were some three thousand practitioners in 2001, results elsewhere have been disappointing. As is the case in other new, new religions, Kōfuku no Kagaku has made and makes use of all of the most advanced forms of mass communication to spread its teachings. It has produced several feature films, the first of which, *The Terrifying Revelations of Nostradamus*, was released in 1994, with Ōkawa himself as the executive director. The movement’s publications, moreover, run into the hundreds. *Hermes: The Winds of Love* was released in 1997.

Controversy came with growth in Japan. Forthright and decisive, Ōkawa is said to have written hundreds of books, the best known of which is *The Laws of the Sun* (1990), which provides an elaborate account of the movement’s cosmology and has assumed the status of a sacred text. The key idea of this book in relation to Ōkawa’s own role is that he is the one who reveals to the contemporary world the “rising of the Sun of God’s Truth,” which provides human beings with essential light and energy and which is often prevented from reaching them by “dark clouds.” Other writings often used in seminars and cited by practitioners are *The Laws of Gold* (1991) and *The Laws of Eternity* (1991).

Until recently, Ōkawa spoke and wrote a great deal about the imminent advent of the Apocalypse and the subsequent coming of Utopia—that is, a world in which everyone can declare without any reservations that they are happy. Being happy means living with a mind and heart full of love and compassion. Thus, utopia begins in the mind and heart of each individual, whose calling is then to transmit compassion to others.

The teachings of Kōfuku no Kagaku speak of four Principles of Happiness: love, knowledge, development, and self-reflection. The practice of these principles is said to enable an individual to acquire the “right mind,” indispensable to happiness. The most important principle is love, and the essence of real love is giving, and the practice of this kind of love is the beginning of happiness.

Over time, the movement has taken on a more Buddhist character, and the leadership itself is often at pains to stress its Buddhist credentials. The focus has shifted from broad cosmological concerns to the central concerns of Buddhism, such as the three treasures, the Buddha, the Dharma, and the Sangha.

The movement has built a number of meditation centers, including the Shōshin-Kan (House of the Right Mind) and the Mirai-Kan (House of the Future), both at Utsunomiya, some one hundred kilometers northeast of Tokyo in Tochigi Prefecture. Both of these centers are regarded as the Shōshin-Kan, or main temple.

Terms of membership have changed several times since the movement began in 1986, and each time they have become less demanding. Moreover, for some time now the term *kaiin* (member) has not been used to describe the ordinary practitioner, who is known instead as a believer (*shinja*). Although there are various types of believers, the term is generally applied to all those who attend seminars and read the founder’s writings, the most important of which is *The Laws of the Sun* (1990).

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Kokuchū-Kai

Kokuchū-kai, literally translated as “National Pillar Association,” was founded in Japan by Tanaka Chigaku (1861–1939) in 1914. Kokuchū-kai and the ideas of Tanaka Chigaku represent the nationalistic form of Nichiren Buddhism, and Tanaka and his followers tried to make the teachings of Nichiren, the founder of the NICHIRENSHU of Buddhism in Japan, into the pillar of Japanese nationalism.

Tanaka Chigaku was born in 1861 at Nihonbashi in Tokyo. Tanaka was influenced by his father, who was a devoted follower of Nichiren Buddhism but critical of established Buddhist sects. After the death of his parents, Tanaka became a novice at a Nichiren Buddhist temple called Myokakuji in Tokyo. But he soon became disillusioned with the practices of traditional Buddhist temples and in 1879 renounced his priestly vows. In 1880 Tanaka started his own lay Buddhist movement, Renge-kai (Lotus Society) in Yokohama, for propagating “true” Nichiren Buddhism. In 1884 Tanaka shifted to Tokyo and renamed his organization Rissho Ankoku-kai. In 1914 he reorganized the movement, and at Miho village in Shizuoka Prefecture, where he had previously built the Saisho-kaku as an auxiliary center, he established the Kokuchū-kai—its name derived from Nichiren’s words “I am the pillar of the state.” Kokuchū-kai was an amalgamation of all his followers as well as his activities, and it continues today as the principal organization devoted to Tanaka Chigaku and his work.

It was out of his conviction that the traditional Buddhist sects needed to be reformed that Tanaka launched his lay Buddhist movement with a call to “revive the way of the founder” (Nichiren). The importance that Tanaka attached to the lay practice of Buddhism is evident in his institution of a wedding ceremony according to Buddhist rites. However, Tanaka’s call for reformation was not restricted to Buddhism; through *shakubuku* (forced proselytization), it aimed at the reformation of the Japanese state as well as of the whole world. One of Tanaka’s major works, published in 1901, was *Shumon no Ishin* (Reformation of the Sect). In this monograph, he advocated the unification of Japanese Buddhism and its transformation into a great Nichiren organization that would serve as a kind of state religion.

The objective behind the founding of Kokuchū-kai as well as its predecessor organizations was to advocate *Nichirenshugi*, or Nichirenism. The term *Nichirenshugi*, coined by Tanaka himself in 1901, was meant to express the fusion of Nichiren’s teachings with the doctrine of Nihon

Kokutai. Tanaka’s nationalistic philosophy was an interpretation of Nichiren Buddhism in the light of state-Shinto ideology and the emperor system. The publications of Kokuchū-kai, such as *Myoshu*, *Nichirenshugi*, *Kokuchū Shimbun*, and *Tengyo Minpo*, reveal Tanaka’s conception of Buddhism as being useful in the protection of the state.

In 1928 this organization built a stupa (dome-shaped shrine) memorial park in Tokyo called Myoshudaireibyō. Here the ashes of all the deceased are placed under one stupa, thus symbolically expressing the equality of humankind. After Tanaka’s death in November 1939, his eldest son Tanaka Houkoku took over the leadership of Kokuchū-kai, and in 1949, his son Tanaka Koho became the *kaicho* (president/chairman) of the organization. In 1996, Tanaka Kikyū took over as the *kaicho* of Kokuchū-kai. In the years since the end of World War II, Kokuchū-kai has mainly been involved in publications, symposiums, and the like. In the year 2000, it had a membership of about twenty thousand people in eighty-four branches, including an overseas branch in Brazil.

Even in the postwar period, Kokuchū-kai has maintained a nationalistic emphasis in its activities. Kokuchū-kai is at present campaigning to rename April 28, which is now observed as “Greenery Day” in Japan, as “Showa Day” because it is the birthday of Showa Emperor, Hirohito. The significance of this movement lies not so much in its size or activities but in its influence on important personalities of modern Japan. Japanese poet Miyazawa Kenji and army officer Ishiwara Kanji, who planned to spread the Imperial Way throughout the world, were members of Kokuchū-kai. Ultrationalists such as Inoue Nissho, Meiji period intellectuals such as Takayama Chogyū, and a major scholar of Japanese religion, Anezaki Masaharu (1873–1949), were also greatly influenced by Tanaka’s teachings of Nichirenshugi.

Ranjana Mukhopadhyaya

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Konkōkyō [Golden Light Teachings]

Konkōkyō [Golden Light Teachings], was founded in 1859 by Kawate Bunjiro (1814–1883), a peasant farmer from Okayama prefecture who had received numerous divine messages from the malevolent golden *kami* Konjin, whom

he had at one time offended. Kawate believed not only that from 1859 he had become possessed by Konjin, whom he referred to as the Golden Principle Parent, or Kami, of the Universe (Tenchi Kane no Kami) and the Great Kami of Golden Light (Konko Daijin), but that he himself had actually become this same deity who had previously commanded him to leave farming and dedicate his life to the practice and teaching of *toritsugi* meditation.

Under the Meiji rulers who assumed power in 1868, Konkokyo aligned itself with state-sponsored Shinto, a decision it later came to reverse.

Konkōkyō's principal sacred text is Tenchi Kakitsuke (Divine Reminder). Its primary focus of worship is Tenchi Kane No Kami, and its main teaching concerns the reciprocal relationship between this Principle Parent or God and humanity, which gives fulfillment to both. Suffering results from the fact that human beings ignore this fundamental principle. The Principal Parent is the original source of all living beings and things, and so every individual life is linked to this source. The purpose of *toritsugi* meditation is to connect individuals with the Principal Parent and with all the kami. Konkōkyō mediators have the power to convey messages from the kami to individuals. The converse is also the case. This is not strictly a Shinto practice, nor is the belief in Tenchi Kane No Kami a Shinto belief.

The movement celebrates several major and minor festivals throughout the year including the New Year, Spring and Autumn Festivals, the Church Foundation Festival, and the Founder's Birthday Festival.

Konkōkyō's headquarters remain in Okayama where it was founded, although it also has an international center in Tokyo. As in other Japanese religions, among them TENRIKYO, the spiritual leader or *kyoshu* is chosen from the founder's descendants. Administratively, Konkōkyō is divided into districts under *kyokan*, or district heads, who are chosen from the leaders of the churches in the districts. The membership in Japan is around four hundred thousand. By comparison, the membership overseas is small, totaling only around two thousand for Canada, South Korea, the United States, Brazil, and Paraguay together.

Addresses:

Konkōkyō Main Headquarters
Otani 320, Konko-cho, Asakuchi-gun
Okayama-ken 719-0111
Japan

Konkōkyō International Center
(for non-Japanese-speaking inquirers)
2-17-11 Hongo, Bunkyo-ku
Tokyo 113-0033
Japan
<http://www.konkokyo.or.jp/> (multilingual)

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Korea, Democratic People's Republic of (North Korea)

The Democratic People's Republic of Korea (North Korea) shares a history with the Republic of Korea (South Korea) through World War II and the end of the Japanese invasion and occupation of the Korean Peninsula. At the war's end, Soviet troops moved into the northern half of the country and stopped at the 38th parallel, where they awaited the arrival of the U.S. forces moving in from the south. The United Nations called for an election and the establishment of an independent government, but the two superpowers could not agree on procedures. The south went ahead with elections, Syngman Rhee (1875-1965) assumed the presidency. In the north, the Provisional People's Committee proclaimed the Democratic People's Republic of Korea, and Kim Il Sung (1912-1994) emerged as prime minister. The Soviet Union withdrew its forces in December 1948.

The two Koreas were unable to resolve their different visions for the future of the country, and war broke out in 1950. An armistice was arranged in 1953. No permanent peace treaty has been signed, and the border between the two countries is still regarded as something of a battle line.

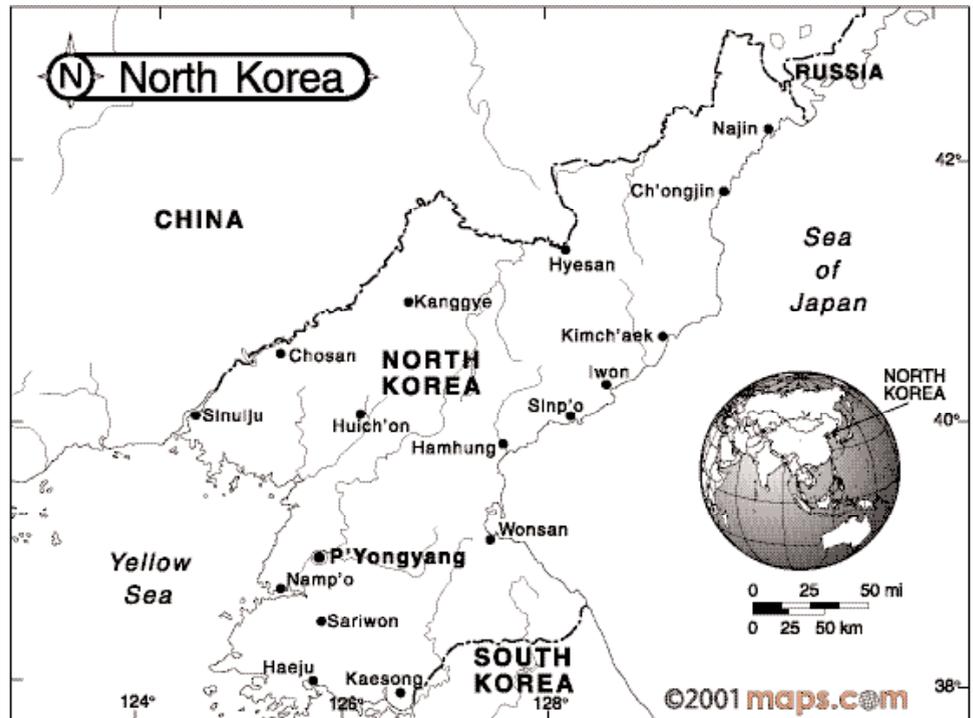
Kim Il Sung and the Korean Workers' Party led the country in the decades after the war. In the 1990s, he began preparing the way for his son Kim Jong Il (b. 1942) to succeed him. In 1992, Kim Il Sung was named the Grandfather of the Nation and his son, the Father of the Nation. Kim Jong Il was also named the president of the People's Assembly (the legislature) and secretary general of the Korean Workers' Party. He succeeded his father in 1994.

From its inception, the government of North Korea has been officially Marxist and atheist. However, by the end of World War II a wide variety of Protestant groups had opened missions throughout the north part of Korea, including the Presbyterians, the Anglicans, the Methodists, the BAPTISTS, and the SEVENTH-DAY ADVENTIST CHURCH. Even the SWEDENBORGIAN MOVEMENT had given birth to some forty congregations. The ROMAN CATHOLIC CHURCH had a diocese at P'yongyang.

In 1946 the government initiated the suppression of religious organizations and arrested many religious leaders. Then the government organized the Ki Dok Kyo Kyo Do Yen Mange, or Christian League, to facilitate church support for the new government. In 1950 the Methodists and Presbyterians were forced to combine their seminaries. Through the 1950s, as it became obvious that the Christian League was being eschewed by the great majority of believers, a full-scale repression of Christianity began. At the height of the Korean War, the United States occupied much of North Korea. When U.S. forces withdrew, some two million people fled south. Priests and other church workers either fled the country, moved to the south, or were arrested.

Harsh repression has continued and information about religious practice in North Korea remains difficult to obtain. The Constitution of North Korea provides both for freedom of religious belief and the right to use buildings for religious purposes. However, genuine religious freedom does not exist. In practice the government discourages all organized religious activity except that which serves the interests of the state. The constitution also stipulates that "no one can use religion as a means to drag in foreign powers" or to disrupt the social order. Thus, religious belief is considered an affront to government authority, and religion is often seen as subversive in its attempts to build extragovernment relations with foreign organizations. The government uses the cause of protecting the "social order" as a rationale for sporadic suppressive activity.

Nonetheless, there are continuing reports that Christian churches, Buddhist temples, and a few centers of CHONDogyo have survived. Since 1988 the government has allowed and informally sponsored several religious organizations in P'yongyang. Leaders of these organizations, including two Protestant churches and a Catholic church, have some limited contact with non-Korean religious officials and organizations, especially those engaged in supplying relief aid within the country. Protestants are represented through the Korean Christian Federation, which in 1983 published an edition of the Bible and a new hymnbook. Representatives of the WORLD COUNCIL OF CHURCHES made their first visit to North Korea in 1985, and representatives for the Ko-



Status of religions in North Korea, 2000-2050

Followers	2000			2025	2050
	total	%	rate		
Nonreligious	13,361,000	55.6	1.67	16,446,000	15,931,000
Atheists	3,745,000	15.6	1.71	4,600,000	4,700,000
Neoreligionists	3,095,000	12.9	1.38	3,500,000	3,600,000
Ethnoreligionists	2,952,000	12.3	1.59	3,000,000	3,000,000
Christians	503,000	2.1	1.93	1,425,000	3,040,000
Independents	432,000	1.8	1.99	900,000	2,000,000
Roman Catholics	55,000	0.2	1.80	300,000	600,000
Protestants	10,000	0.0	0.00	200,000	400,000
Buddhists	365,000	1.5	1.31	380,000	425,000
Chinese folk-religionists	15,000	0.1	0.68	32,000	64,000
Muslims	2,400	0.0	0.89	5,000	10,000
Total population	24,039,000	100.0	1.62	29,388,000	30,770,000

rean Christian Federation visited Switzerland for a meeting in 1986. Since that time contact has continued to occur periodically. In 1997 four members of the federation participated in a gathering of the WORLD ALLIANCE OF REFORMED CHURCHES. This was the first time Korean representatives had attended the meeting, even though the majority of Korean Christians are of Presbyterian heritage.

The Korean Christian Federation reports that there were some ten thousand Protestant Christians in North Korea as of the mid-1990s. (There were an estimated 120,000 in 1950.) There are only twenty-five active ministers. Reportedly, there is a Protestant seminary that is allowed to accept six to nine new students every three years. At the same time, continual reports of the arrest and execution of practicing Christians filter out of the country to the rest of the world.

Chondogyo (the Religion of the Heavenly Way) emerged in Korea in the nineteenth century as a popular new religion. At latest report, the government-sponsored Chondogyo

Young Friends Party exists as a sanctioned vehicle for this religion, which is still popular among the people.

Address:

Korean Christian Federation
c/o Central Committee of the KCF
Konguk-Dong, Man Gyung Dae District
P'yongyang
Democratic People's Republic of Korea

Sources:

- Clark, A. D. *A History of the Church in Korea*. Seoul: Christian Literature Society of Korea, 1971.
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Korea, Republic of (South Korea)

The Korean Peninsula has been inhabited since Paleolithic times. As China emerged, it viewed the Koreans as a constant nuisance and in the second century B.C.E. attempted to establish hegemony over the peninsula. The Chinese threat appears to have been a catalyst for the formation of the three Korean kingdoms—Koguryo, Shilla, and Paekche—that for many centuries controlled the Korean Peninsula. The warrior-like Koguryo people, with their capital at P'yongyang, reigned in the north from the first century B.C. through the sixth century B.C.E. Then in the seventh century, Korea was united by the Shilla Kingdom, which pushed a remnant of the Koguryo people further north into Manchuria, where they established the kingdom of Parhae. The period of the unified Shilla Kingdom (668–935) was one of great prosperity that helped define Korea as a nation.

In the tenth century, Shilla authority disintegrated and eventually gave way to a rebellion from the north. In 935 the Shilla Kingdom was replaced by the Koryo Kingdom, which would last into the medieval era. It finally fell into a decadent state in the fourteenth century, thus preparing the way for the 1388 takeover by General Yi Song-gye (1335–1408). Yi invaded the capital and began a thorough reform of the nobility, the army, and the system of land distribution. In 1392 he declared himself king and began the new Choson Kingdom. Underlying Yi's reforms was a shift of

royal favor from Buddhism to Confucianism. Yi also built the new capital known today as Seoul.

In 1573 Japan was unified under a strong monarch, Toyotomi Hideyoshi (1537–1598). He invaded Korea in 1592 and quickly overran Seoul and headed north. Even as his army occupied the peninsula, China counterattacked and Korea's outstanding navy cut the Japanese supply lines. The Japanese were finally forced to retreat in 1593, but the conflict left Korea a devastated land. Korea remained independent, but its glory had passed. In the nineteenth century, Korea also faced the invasion of the West. In the middle of the century isolationist policies came to dominance, only to be reversed as Japan again became a threat. Korea was constantly having to balance the alternating claims of Japan and China, and as the century ended, a new threat appeared in the form of Russia.

The Russian threat became the excuse for Japan to invade and form a protectorate over Korea. That protectorate, which would last through World War II, would be remembered for its brutality. The atrocities committed continue to sour Japanese-Korean relations. After World War II, Korea was affected by secret agreements between the big powers, by which the United States and Russia occupied the former Japanese territory. Their inability to reach an agreement on what they termed "the Korean problem" led to the Korean War and the division of the land into the two nations, the Republic of Korea in the south and the Democratic People's Republic of Korea in the north.

(For the continuing history of North Korea, see previous encyclopedia entry.) In 1947 the United Nations called for a nationwide election and the establishment of an independent government. The election was held in the south in 1948, and a new government was installed. The South Korean government had the support of the United States. The USSR withdrew its troops from the north, but the United States remained in the south. The United States had the support of the United Nations, whereas the USSR was temporarily boycotting the Security Council. Thus when the North Koreans attacked in 1950, the United States came to the aid of South Korea. The bitter war was fought to a draw in 1953. A cease fire was arranged, but no permanent peace treaty was ever signed.

In the years since the war, South Korea has gone through a series of governments, including the dictatorship of Park Chung Hee (1917–1979), which began in 1961. Under Park, South Korea emerged as an Asian economic giant. He was assassinated in 1979. The country continues to struggle with creating a democratic government and solving the problem of unifying the Korean Peninsula.

While South Korea has moved toward democracy, it has allowed a great deal of religious freedom, and the variant religious strains that have been introduced over the years have been allowed to persist and grow. Ancient Korean religion was a mystical faith built around a belief that material

objects and the forces of nature possess spiritual entities. Included in this vast spirit world are the souls of ancestors. Intercourse with the spirits is carried out by the *mudang*, or shaman. Shamans remain popular religious figures who specialize in communication with the spirit world through ceremonies known as *kuts*, a colorful ritual performance that may take several days to complete. During this ceremony the shaman will become possessed of a spirit. Many who seek the services of the shamans otherwise identify themselves as Buddhists or Christians.

Buddhism entered Korea in the fourth century B.C.E. from China, initially taking hold in the Koguryo Kingdom during the reign of Sosurim (371–381). At about the same time, in the 380s, an Indian missionary priest named Marananda introduced Buddhism in the Paekche Kingdom. The new faith enjoyed royal patronage and quickly gained a foothold. However, it was not until the sixth century that it was able to gain a following in the Shilla Kingdom, after the royal family accepted it in 527. By the tenth century and the emergence of the Koryo Kingdom, thousands of Buddhist temples dotted the Korean landscape.

The decline of the Koryo Kingdom was intimately connected with corruption among the leadership of Korean Buddhism. When General Yi took over in 1388, he banished Buddhism from his capital and disestablished it across the land. Without the government's support, the Buddhists suffered doubly from the Japanese invasion in 1592, as many temples were lost and never rebuilt. Buddhism experienced a revival in the twentieth century and became somewhat identified with the struggle for independence from the Japanese, who were attempting to impose Shintoism. After the end of Japanese rule and the Korean War, a significant revival occurred with the Chogye order, whose headquarters were established in Seoul during the Japanese occupation. Embracing emphases of both ZEN and PURE LAND BUDDHISM, this inclusivist order now includes the majority of Korean Buddhists. However, other schools such as the relatively new WON BUDDHISM also have a measurable following. This developing community emphasizes the rejection of marriage by monks, a practice introduced by the Japanese.



Status of religions in South Korea, 2000-2050

Followers	2000			2025	2050
	total	%	rate		
Christians	19,097,000	40.8	1.12	22,700,000	23,200,000
Protestants	8,870,000	18.9	1.10	11,200,000	12,000,000
Independents	7,700,000	16.4	1.03	9,500,000	10,000,000
Roman Catholics	3,700,000	7.9	1.23	4,800,000	5,300,000
Ethnoreligionists	7,325,000	15.6	0.46	8,160,000	7,729,000
Buddhists	7,174,000	15.3	0.69	7,308,000	6,090,000
Neoreligionists	7,121,000	15.2	0.99	8,070,000	7,901,000
Confucianists	5,219,000	11.1	0.66	5,050,000	4,900,000
Nonreligious	699,000	1.5	2.02	950,000	1,100,000
Muslims	68,700	0.2	1.36	90,000	100,000
Atheists	46,800	0.1	3.89	75,000	100,000
Baha'is	32,100	0.1	2.95	40,000	50,000
Chinese folk-religionists	32,100	0.1	1.37	50,000	55,000
Shintoists	28,100	0.1	1.18	40,000	50,000
Total population	46,844,000	100.0	0.89	52,533,000	51,275,000

When Buddhism was disestablished by General Yi, it was replaced with the teachings of Confucius (551–479 B.C.E.). Confucius had developed a philosophical-moral system that focused upon building ideal relationships in the family, the community, and the nation. Not really a religion, Confucianism nonetheless took on a ritual and religious cast. Even as Buddhism rose to power, Confucian thought provided the philosophical context for Korean society. Confucianism permeated the government and educational system and inspired General Yi's reforms. It also emphasized respect for one's ancestors and demanded that individuals refrain from any activity that might reflect badly upon their ancestry.

Centers of Confucian learning, such as the Confucian University in Seoul, maintain the teachings of the honored teacher and perform ceremonies that honor Korea's



Kyongju, Pulguk Temple, built during the Silla Dynasty (Korean Buddhism) (Corel)

Confucian scholars. Associated with the university are numerous *sowon*, or study halls, that perpetuate Confucian ideals.

Christianity entered the county in the person of a Father Gregorio de Cespedes, a Jesuit priest who accompanied the Japanese invasion force in 1592. As the chaplain to a Japanese general who had become a Christian, Cespedes made no impact on the Korean people. Two hundred years later, another Jesuit, Peter Grammont, began secretly working in Korea and converting the first Christians. Though initially outlawed, the Christian community has had a continuous presence since that time.

It would not be until 1836 that a permanent resident missionary, Pierre Maubant, began to gather the scattered Christian flock. Though Christianity was still outlawed and was subject to waves of official persecution, it spread through the country. In 1866 nine priests were arrested and beheaded. That same year, a Welsh Protestant missionary was killed along with twenty-four others aboard an American ship that ran aground near P'yongyang.

The ROMAN CATHOLIC CHURCH grew very slowly through the nineteenth and early twentieth century, when it was largely overwhelmed by the Protestant movement. The first Catholic diocese was established in Taegu in 1911. There are now two archdioceses, in Taegu and Seoul, and a number of dioceses. The church entered a growth phase after the Korean War and baptized more than half a million adults through the 1960s.

It would not be until the Amity Treaty between the United States and Korea was signed in 1882 that Christianity's outlaw status was lifted and Protestant missionaries were freely admitted to the country. The first to arrive was Horace N. Allen (1858–1922) of the Presbyterian Church in the U.S.A. (now a constituent part of the PRESBYTERIAN CHURCH [U.S.A.]). A physician, Allen saved the life of the nephew of the Korean queen, an act that radically improved the image of Christianity throughout the upper echelons of Korean society. He was followed in 1884 by the first ordained minister to come to Korea, Horace G. Underwood (1859–1916). Canadian and Australian Presbyterians also established missions, and in 1893 they came together to form the Council for Mission of the Presbyterian Churches, which evolved into the Presbyterian Church of Korea in 1907. Presbyterians were to enjoy great success in Korea, and today the majority of Protestant Christians belong to one of the many Presbyterian denominations that have been formed, though the majority are in one of the two larger groups, the PRESBYTERIAN CHURCH OF KOREA (TONGHAP) or the PRESBYTERIAN CHURCH OF KOREA (HAPDONG).

Robert F. Maclay (1824–1907), the Methodist superintendent in Japan, also visited Korea in 1884, during which time he received permission to open schools and hospitals. The first Methodist missionaries, representing the Methodist Episcopal Church, arrived in 1885. Dr. William B. Scranton (1856–1922) opened a medical center, and two other members of the party, Ella J. D. Appenzeller, the wife of Henry G. Appenzeller (1858–1902), and Mary F. Scranton, opened the first school for girls. Missionaries from the Methodist Episcopal Church, South, arrived in the 1890s. In 1930, anticipating the 1939 union of the two Methodist churches (both now constituent parts of the UNITED METHODIST CHURCH), the Korean missions merged to form the KOREAN METHODIST CHURCH.

The Anglicans were first represented in Korea by Bishop C. John Corfe of the Society for the Propagation of the Gospel, who settled in Seoul in 1890. The Anglican work had a growth phase through the 1930s and claimed some ten thousand members when World War II began. It lost half its members in the division of the country, but it recovered and has continued to grow into the twenty-first century. The church became independent in 1993 as the ANGLICAN CHURCH OF KOREA.

BAPTISTS entered the country after the prominent Clarendon Baptist Church in Boston, Massachusetts, formed the Ella



Ringing the pyongjong (metal bells) during a ceremony in Korea (TRIP)

Thing Memorial Mission, which sponsored work in Korea beginning in 1895. That work was turned over to a Canadian, Malcolm C. Fenwick (1863–1935), who in 1905 organized the Baptists into the Church of Christ in Korea. This work grew and expanded into China, Manchuria, and Siberia. After World War II, the group made contact with the SOUTHERN BAPTIST CONVENTION. It subsequently emerged as the Korean Baptist Convention and has enjoyed spectacular growth.

Pentecostalism appears to have entered the country in 1944 in the form of the TRUE JESUS CHURCH, a Oneness Pentecostal group founded in China. A host of American Pentecostal groups arrived in the 1960s, including the CHURCH OF GOD (CLEVELAND, TENNESSEE), the INTERNATIONAL CHURCH OF THE FOURSQUARE GOSPEL, and the UNITED PENTECOSTAL CHURCH INTERNATIONAL. Pentecostalism took root quickly in Korea, and indigenous leadership appeared within a few years. The YOIDO FULL GOSPEL CHURCH on Yoido Island in Seoul, founded in 1958 by Paul/David Yonghi Cho (b. 1936), has become a denomination in itself. It is the largest Pentecostal congregation in the world, and its sanctuary was the site of the Pentecostal World Fellowship in 1973.

Since the end of the Korean War, numerous American denominations and Evangelical missionary organizations have opened work in Korea, while tens of thousands of Koreans have come to the United States and created a host of new ethnic denominations. The more liberal Protestant churches are members of the National Council of Churches in Korea (founded in 1919 as the Federal Council of Churches and Missions), affiliated with the WORLD COUNCIL OF CHURCHES. Evangelical groups are united in the National Association of Evangelicals, affiliated with the WORLD EVANGELICAL ALLIANCE. Several churches are aligned with the fundamentalist INTERNATIONAL COUNCIL OF CHRISTIAN CHURCHES, including the Korean Presbyterian Church (HoHun).

Korea is also home to a wide variety of new religious movements. In the middle of the nineteenth century, amid a variety of new religious movements that began to emerge, one stood out. Tanghak, or so-called Eastern learning, arose in opposition to Christianity, or Western learning. Founder Ch'oe Che-u (1824–1864) saw his movement as a synthesis of Buddhism, Confucianism, and Daoism. However, his philosophy also became the basis of a political challenge to the central government. In 1864 the government forces defeated the main Tonghak army and executed Ch'oe Che-u, but his movement did not die. Instead, it reemerged as a purely religious movement called CHONDOGYO, which claimed several million followers at the time of the division of the country. It remains a potent force in Korean religion.

In more recent years, the U.S. style religious freedom in South Korea has allowed the emergence of hundreds of new religions, which draw variously on the different older religious traditions that have been available in Korea through the centuries and also from neighboring China. Thus one finds new religions that draw concepts from shamanism, Christianity, Buddhism, and Confucianism. Prominent among the new religions is the UNIFICATION MOVEMENT (Holy Spirit Association for the Unification of World Christianity), which has been exported from Korea to over 150 other countries. In the West it became the focus of the anticult movement of the 1970s. Other notable groups that are now having an impact beyond the land of their birth include JEUNGSANDO and the DAHNHAK movement founded by Seung-Heun Lee. The latter group draws heavily on Chinese *qigong* exercises.

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Kim, Duk-Whang. *A History of Religions in Korea*. Seoul: Daeji Moonhwa-sa, 1988.

Palmer, S. J., ed. *The New Religions of Korea*. Vol. 43. Seoul: Transactions of the Korea Branch of the Royal Asiatic Society, 1967.

Korean American Presbyterian Church

The Korean American Presbyterian Church is the largest of the several Presbyterian denominations to arise in the Korean American community. Since the end of the Korean War, thousands of Koreans have migrated to the United States, many of whom are members of the spectrum of Presbyterian bodies that exist in their homeland. They began to form congregations and presbyteries, often continuing ties to one of the denominations in Korea. In 1978 five presbyteries (California, the Midwest, New York, Pennsylvania, and Canada) of the more conservative churches united to form the Korean American Presbyterian Church. The meeting was held on the campus of Westminster Theological Seminary in Philadelphia, Pennsylvania, the school sponsored by the ORTHODOX PRESBYTERIAN CHURCH.

The Korean American Presbyterian Church continues the tradition of the more conservative PRESBYTERIAN CHURCH OF KOREA (HAPDONG), though the American church is administratively autonomous. After its establishment it moved immediately to found a seminary and to contact the many as yet unaffiliated Korean congregations known to exist in the United States and Latin America. The church adopted the Westminster Confession and catechism as its standards of faith.

By the mid-1990s the church reported thirty-three thousand members in nineteen presbyteries—including the Presbytery of Central South America, which united churches in Argentina, Brazil, Paraguay, and Chile. Member churches were also found in Canada and in several European countries. The church is a member of the National Association of Presbyterian and Reformed Churches, which includes the Presbyterian Church in America, the Orthodox Presbyterian Church, and several other conservative churches of the Reformed tradition.

The Korean American Presbyterian Church should not be confused with the Korean Presbyterian Church in America, created by congregations and ministers formerly affiliated with the PRESBYTERIAN CHURCH OF KOREA (TONGHAP). Founded in 1976, the Korean Presbyterian Church in America is almost as big as its more conservative sister church, and it is a member of the WORLD ALLIANCE OF REFORMED CHURCHES, cooperates with the PRESBYTERIAN CHURCH (USA) on various programs, and is active in liberal Protestant ecumenism.

Addresses:

Korean American Presbyterian Church
1901 W. 166th St.

Gardena, CA 90247
<http://www.kapc.org/>

Korean Presbyterian Church in America
P.O. Box 457
280 Fairfield Pl.
Morganville, NJ 07751

Source:

Bauswein, Jean-Jacques, and Lukas Vischer, eds. *The Reformed Family Worldwide: A Survey of Reformed Churches, Theological Schools, and International Organizations*. Grand Rapids, MI: William B. Eerdmans, 1999.

Korean Christian Church in Japan

One source of Christianity in Japan has been Korea, where a vital Presbyterian mission operated through the last half of the nineteenth century. In 1909 the Presbyterian Church of Korea sent a minister, Han Sok-Po, to Tokyo to work primarily among Korean students at the university. This work continued during the years of Japanese occupation of Korea, beginning in 1910. The continued growth of the church in Korea allowed it to send additional evangelists. Over the next two decades congregations sprang up across the country, where many Korean expatriates resided.

The Japanese Presbyterian mission was forced into the UNITED CHURCH OF CHRIST IN JAPAN during World War II, but it separated from that organization soon after the war ended and continued as the Korean Christian Church in Japan. Organized according to a presbyterian church order, the church's congregations are divided into five regions, headed by a general assembly. The church accepts the Westminster Confession as its doctrinal standard.

In the later 1990s the Korean Christian Church in Japan reported sixty-five hundred members in sixty congregations. It is a member of the WORLD COUNCIL OF CHURCHES and the WORLD ALLIANCE OF REFORMED CHURCHES.

Address:

Korean Christian Church in Japan
Japan Christian Center, Room 55
2-2-18 Nishi Waseda
Shinjuku-ku, Tokyo 191
Japan

Source:

Bauswein, Jean-Jacques, and Lukas Vischer, eds. *The Reformed Family Worldwide: A Survey of Reformed Churches, Theological Schools, and International Organizations*. Grand Rapids, MI: William B. Eerdmans, 1999.

Korean Methodist Church

In 1884, Robert F. Maclay (1824–1907), the superintendent of the mission of the Methodist Episcopal Church (MEC, now a

constituent part of the UNITED METHODIST CHURCH) in Japan, traveled to Korea and while there received permission to open schools and hospitals in the country. The following year the first missionaries arrived in the persons of the Rev. Harry G. Appenzeller (1858–1902) and his wife, Ella J. D. Appenzeller, and Dr. William B. Scranton (1856–1922) and his wife Mary F. Scranton and his mother. Their efforts launched modern, Western-style education on the Korean Peninsula. They were joined a decade later by C. F. Reid and Josephine P. Campbell, both representatives of the Methodist Episcopal Church, South (MECS, now a constituent part of the United Methodist Church). During the first decade of the new century, their work bore massive fruit, with a membership jumping from around two thousand to over thirteen thousand people. The MEC mission organized an annual conference (the basic organizational unit in METHODISM) in 1908, and the MECS mission did so in 1918.

Through the first decades of the twentieth century, the MEC and MECS pursued talks aimed at a merger, but Korean Methodists grew impatient. In 1928 and 1930 respectively, the conferences petitioned their respective general conferences for independence so that they could form one independent church in Korea. That permission was granted, and by the end of 1930 a new constitution had been written and the new Korean Methodist Church was organized. The new church also wrote a new creed for use in its teaching work that was translated and widely circulated through the U.S. churches, which finally merged in 1939. Though the Korean church was independent, it maintained close fraternal ties with its sister church in the United States.

The church was totally disrupted by World War II. The Japanese occupying forces isolated missionaries and made contact with overseas offices impossible. The Russians sealed the border between the northern and southern parts of the country, and Methodism lost half of its churches and many of its members. It had just reorganized when the Korean War began in 1950. However, in the decades immediately after the war and with the establishment of the cease-fire that kept Korea divided for the rest of the twentieth century, the Korean Methodist Church enjoyed a growth period. Its membership doubled during the 1950s and again in the 1960s. The growth continued through the rest of the century, and by the 1990s the church reported more than 1.3 million members. The church has also become a missionary body, sending evangelists to more than fifty-four countries, many working in close cooperation with the United Methodist Church and other Methodist bodies. It is a member of the WORLD COUNCIL OF CHURCHES and the WORLD METHODIST COUNCIL.

Address:

Korean Methodist Church
K.P.O. Box 285
Seoul 110–602
South Korea

Sources:

Park, I. G. *The History of Protestant Missions in Korea, 1832–1910*. Seoul: Yonsei University Press, 1970.
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Krishnamurti Foundations

Jiddu Krishnamurti (1895–1986) was a philosopher and spiritual adept whose teaching addresses the large questions of human existence. His talks and publications, spanning over six decades, influenced many world leaders in politics, science, religion, and philosophy and continue to inspire many who seek a fresh understanding of the human condition. Born in 1895 in Madanapalle, near Madras in colonial India, Krishnamurti (literally “the image of Krishna”) grew up in an orthodox Brahmin family steeped in tradition, ritual, and a sacred view of the world. After the death of his mother when he was only ten years old, he moved with his father and siblings to the headquarters complex of the THEOSOPHICAL SOCIETY (ADYAR).

The Theosophical Society, founded in 1875 in New York City, began as an organization dedicated to a synthesis of science, religion, and philosophy with the credo “There is no religion higher than truth.” Part of Theosophical teaching is the exploration of clairvoyant powers for discovering the hidden mysteries of nature and the esoteric powers of humanity. The Theosophists drew freely from their understanding of the WESTERN ESOTERIC TRADITION and of Eastern thought, particularly Buddhist and Hindu cosmologies, to form a worldview that included a complex cosmology, an esoteric psychology, and an evolutionary scheme that encompasses eons. The synthesis of East and West, religion and science, and esoteric and exoteric understanding made Theosophy compelling to cosmopolitan, liberal people, regardless of nationality, who had been disappointed by the beliefs and practice of both religion and science and sought to unite the diverse peoples of the world in a peaceful brotherhood. It was to this milieu that the young Krishnamurti was exposed.

Drawing upon many religious traditions and prophecies, some leaders in the Theosophical Society at the time of Krishnamurti’s youth were actively looking for a messiah, a World Teacher, who would destroy evil and restore righteousness. In his early teen years, Krishnamurti was appropriated by the Theosophists as the young World Teacher and appointed head of the Order of the Star in the East, an organization devoted to realizing the World Teacher’s mission. For a number of years Krishnamurti traveled and addressed audiences in this role, maturing in his understanding of the order, the Theosophical Society, and his role in each.

Over the months of 1922–1923, Krishnamurti experienced a profound transformation. Begun as meditation,

Krishnamurti's transformation, called "the process," contained moments of great beauty and clarity offset by periods of physical pain, even agony. He fell unconscious, conversed with nonphysical entities, and spoke from several personas. Krishnamurti's report of his transformation of consciousness is consistent with other reports of mystical nondualism—his personality dissolved into communion with all that lay beyond him. In his words, "I was in everything, or rather everything was in me, inanimate and animate, the mountain, the work and all breathing things." Themes of his later teaching are found in his description of his transformation: "I have seen the Light. I have touched compassion which heals all sorrow and suffering; it is not for myself, but for the world . . . I have drunk at the fountain of joy and eternal Beauty. I am God-intoxicated."

After the process was complete, Krishnamurti experienced a growing dissatisfaction with the authority structure of the Theosophical Society and its emphasis on occultism. At the death of his brother, which the occultism of the Theosophical Society did not foresee, his dissatisfaction became overwhelming and he defined his stance relative to Theosophy as one of revolt. In his talks, dialogues, and writings, he began to emphasize the benefit of doubt and questioning, a direction antithetical to the Theosophical structure of that day. In revolt against all forms of spiritual authority, he disbanded the Order of the Star in the East in 1929, declaring, "Truth is a pathless land."

From then until his death in 1986, Krishnamurti ceaselessly taught his insights to a worldwide audience. He became a champion of freedom and inquiry and a relentless advocate of the discovery of Truth without the aid of any organization, religion, or belief system. His teaching emphasized the necessity of developing awareness of one's conditioning and one's bondage to thought, fear, and time. His goal was to make humanity "unconditionally free," and to this end he invited those who listened to observe their inner selves, including their motives and functions of thought.

With each audience, Krishnamurti inquired into the basic nature of humanity and found that real self-transformation involves an instantaneous awareness of the psyche and its workings. Accompanied by simplicity and humility, this awareness is believed to open one to the reality of oneself. Transformation is seen as "freedom from the known," escape from the conditioning, beliefs, and emotions inculcated since infancy. The "known," he said, includes time, sorrow, and bondage. To be free, one must die to the known in order to meet Truth, which is limitless, unconditioned, and unapproachable by any path whatsoever.

To Krishnamurti, living in thought ties one to the past. Freedom requires movement beyond the past—beyond myth, tradition, and the products of thought. Knowledge, time, and thought are not a means to change but rather the psychological sources of sorrow, pain, and anxiety because

they are the mechanisms for bringing the past into the present. The unknown, the Truth, cannot be grasped by thought but must be apprehended in the immediate present. This apprehension or seeing is the force of change. No one can see for another, so external authority is of no use. Knowledge and time must be left behind, as must psychological dependence upon anyone. In Krishnamurti's words, "Be a light unto yourselves."

During his lifetime Krishnamurti created schools for children and young adults in India, the United States, England, and Switzerland. These alternative schools continue today in their mission to provide a new definition and practice of education, free from the conditioning and authority structures prevalent in modern educational institutions.

In his later years, Krishnamurti joined with the physicist David Bohm in an exploration of the human condition through a series of dialogues. Both men recognized the limitations of traditional didactic teaching and sought a way by which individuals and small groups could discover truth and insight. The dialogue process, practiced today in all Krishnamurti Foundations, encourages individual inquiry without didactic formalism or authority structures. Krishnamurti and Bohm predicted that the actual structure of the human brain could be changed by the increased awareness and open inquiry of dialogue.

Krishnamurti cooperated with the establishment of foundations in those countries where his teachings received the most response and to which he regularly returned in his annual rounds of lecturing and teaching. The foundations also facilitated his travel, arranged for his public appearances, and published transcripts of his talks and dialogues. A large corpus of Krishnamurti's original writings and talks, as well as his dialogues with Bohm, is now available in book and video form by the Krishnamurti Foundations in England (founded 1968) in the United States (founded 1969), and in India (founded 1971). These foundations and the Krishnamurti committees in other countries sponsor regular dialogue groups for serious inquiry and hold gatherings for study of the teachings. Consistent with the tenets of Krishnamurti's thought, the foundations have remained relatively noninstitutionalized. The Krishnamurti Foundation America maintains a Web site, which includes a directory of Krishnamurti organizations and schools now found in some forty countries around the world.

Addresses:

Krishnamurti Foundation America
P.O. Box 1560
Ojai, CA 93024-1560
<http://www.kfa.org>

Krishnamurti Foundation Trust
Brockwood Park
Bramdean, Hampshire
SO24 0LQ

United Kingdom
<http://www.kfoundation.org>

Constance A. Jones

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Kurozumikyō

One of the oldest of the Japanese new religions, Kurozumikyō was founded in 1814 by a Shinto priest, Kurozumi Munetada (1780–1850). Both his parents died as the result of an epidemic in 1812, and then he became critically ill and spent three years in bed. While praying to Amaterasu Ōmikami (the sun goddess), he awoke to his own healing and to the realization that the divine and human are essentially one and that consequently there is neither birth nor death in this unity. This revelation, known as *Tenmei Jikiju* (direct reception of the will of heaven) occurred on November 11, 1814, and is commemorated as the beginning of Kurozumikyō.

After his revelation, Kurozumi began to preach this faith and is said to have healed people, attracting a considerable number of followers including a number of samurai and intellectuals. After his death in 1850, followers gathered together and formed religious associations in various provinces, and in 1876 they received official recognition as an independent Shinto sect from the government.

The followers of Kurozumikyō hold that the spirit that pervades the universe is that of Amaterasu Ōmikami and that people should seek, through communication with this spirit, to realize in experience the unity of the divine and human. Kurozumikyō reveres not only Amaterasu Ōmikami and the traditional *kami* pantheon but also the deified founder. Its primary unique practice is what is referred to as a “sun-swallowing rite,” in which believers worship the Sun while inhaling the fresh air, thus appearing to swallow the Sun (a representation of the Spirit of God) and experiencing a oneness with Amaterasu Ōmikami. Kurozumikyō uses

the founder’s writings, Kurozumikyō Kyōshō, as its sacred scripture. Its leadership is held by direct descendants of Kurozumi’s family; the current head is the sixth-generation successor, Kurozumi Muneharu.

Kurozumikyō’s headquarters complex includes a shrine to the founder and a large preaching hall. Leaders are trained at the Omoto Gakuin (Omoto Institute). Kurozumikyō also sponsors an orphanage at Akasaka, Okayama Prefecture. As the twenty-first century began, it reported 280,620 members.

Address:

Kurozumikyō
 2770 Ogami
 Okayama-shi, Okayama Prefecture 701–1292
 Japan

Keishin Inaba

Sources:

- Hardacre, Helen. *Kurozumikyō and the New Religions of Japan*. Princeton: Princeton University Press, 1986.
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Kuwait

Kuwait is a small country at the western end of the Persian Gulf. The West attained a heightened level of public awareness about Kuwait at the beginning of the 1990s, when it became the focus of a war between the United States and Iraq. The land now designated as Kuwait has been populated since ancient times, though its history is often forgotten amid the famous ancient centers of the neighboring countries such as Baghdad (Iraq), Persepolis (Iran), and Mecca (Saudi Arabia). However, its strategic location made Kuwait an important early port for trade between India and the Middle East.

In the seventh century C.E. the area was changed by the emergence of the Arab Muslims, and Kuwait was incorporated into an empire that centered on Baghdad. The glory of the empire was finally destroyed in the thirteenth century by

Status of religions in Kuwait, 2000–2050

Followers	2000			2025	2050
	total	%	rate		
Muslims	1,638,000	83.1	-1.58	2,407,000	2,774,000
Christians	250,000	12.7	4.42	410,000	527,000
Roman Catholics	175,000	8.9	5.77	275,000	350,000
Independents	64,000	3.3	2.29	120,000	160,000
Orthodox	7,000	0.4	-0.69	9,000	10,000
Hindus	54,600	2.8	3.42	100,000	140,000
Nonreligious	21,900	1.1	3.84	40,000	60,000
Baha'is	5,200	0.3	0.34	12,000	20,000
Sikhs	3,000	0.2	3.99	5,000	6,000
Total population	1,972,000	100.0	-0.83	2,974,000	3,527,000

the Mongol conquests. Kuwait would again find some stability in the sixteenth century as part of the Ottoman Empire, though the desert that surrounds the populated areas along the coast gave the area some degree of isolation.

In the eighteenth century, the people of the region chose to designate a representative to handle their relationship with the Ottoman Empire. In 1756, Abdul Rahim al-Sabah, the leader of the Anaiza people, was chosen. Al-Sabah is the fountain-head of the present ruling family of Kuwait. To keep from being absorbed into what was emerging as Saudi Arabia as the Ottoman Empire weakened, the Kuwaitis sought British help. Begin-



Women at afternoon Qur'anic classes in Kuwait City, Kuwait (Helene Rogers/TRIP)

ning in 1779, a set of treaties was signed, and as a result Kuwait obtained British protection and finally became a British protectorate following World War I. The protectorate denied Iraq's claim to Kuwait, a claim going back to earlier centuries when the area was subject to Baghdad. The country was given independence in 1961, although Iraq refused to acknowledge Kuwait's new status. The head of the al-Sabah family declared himself emir, and his descendants continue to rule.

Islam is the official religion of Kuwait and virtually all residents are practicing Muslims. The only non-Muslims are expatriates who have moved into the country for economic reasons (oil or trade). Most Kuwaitis are Sunnis of the MALIKITE SCHOOL OF ISLAM and are thus differentiated from the Saudis, who are primarily Sunnis of WAHABI ISLAM, and the Iraqis, who are primarily SHI'A ISLAM followers. There are both Wahhabis and Shi'as who reside in Kuwait.

Christianity is present in Kuwait primarily to serve the expatriate community. The ROMAN CATHOLIC CHURCH has a relatively strong presence, operating several schools and a hospital. The individual parishes represent different Eastern Rites and the Latin Rite, all united into a single vicariate. Non-Chalcedonian Eastern Orthodox traditions are represented by parishes of the ARMENIAN APOSTOLIC CHURCH, the COPTIC ORTHODOX CHURCH, the Ancient Church of the East (Iraq), and the MAR THOMA SYRIAN CHURCH OF MALABAR. There is also a community of Greek Orthodox believers.

Samuel Zwemer (1867–1952), who had introduced the REFORMED CHURCH IN AMERICA into Bahrain, moved to Kuwait in 1903. The National Evangelical Church of Kuwait was organized that same year, though it did not have a building for worship until 1926. The Anglican Church in Kuwait was established during the height of the protectorate. The CHRISTIAN BROTHERS and the assemblies associated with Bhakt Singh, an Indian leader with PLYMOUTH BROTHERS roots, also have a small presence. Christians have a formal agreement not to attempt the conversion of Muslims. Also among the expatriates are some Hindus from southern India and some members of the BAHÁ'Í FAITH.

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The Kwan Um School of Zen

The Kwan Um School of Zen, officially founded in 1983, is an international association of Zen centers established by Seung Sahn (called Dae Soen Sa Nim or "Great Honored Zen Teacher" by his disciples), who is regarded as the sev-

enty-eighth patriarch in his lineage in the CHOGYE ORDER of Korean Buddhism, and the first to live and teach in the West.

Born in 1927 in Seun Choen, North Korea, Seung Sahn became a Buddhist monk in 1948. He studied with Zen Master Ko Bong, and on January 25, 1949, he received Dharma transmission from his teacher. Seung Sahn arrived in the United States in May 1972, eventually establishing a small Zen center in an apartment in Providence, Rhode Island. The Providence Zen Center remains the head temple of Seung Sahn's international organization.

As his English improved, Seung Sahn's teaching expanded, and he began giving precepts to his students as well. His first American disciple, Jacob Perl, was a former student of Shunryu Suzuki Roshi (1905–1971) at the San Francisco Zen Center, and of Tarthang Tulku (b. 1935) at the Tibetan Nyingma Meditation Center in Berkeley, California. Now known as Zen Master Wu Bong, in 1978, Perl helped establish the first Zen center in Poland. Another of his early disciples was Barbara Rhodes, a registered nurse who received *inka*, or teaching authority, in 1977 and Dharma transmission in 1992. She currently serves as vice school zen master, after having helped found the Providence Zen Center, where she lived for seventeen years. As of this writing, Seung Sahn has given Dharma transmission to nine other individuals, including the deceased monk Su Bong, who had been designated as Seung Sahn's successor. He has also authorized nearly twenty individuals as senior students or Dharma masters (Ji Do Poep Sa Nims).

Seung Sahn's style of teaching is an eclectic combination of sitting meditation, Dharma lectures, koan study, prostrations, and chanting. He is sometimes said to teach the "Don't Know" style of Zen, tracing back to a tale about the Zen patriarch Bodhidharma. He is a prolific author, having written *Dropping Ashes on the Buddha*, *The Compass of Zen*, *Ten Gates*, *Only Don't Know*, and *The Whole World Is a Single Flower—365 Kong-ans for Everyday Life*.

The Kwan Um School of Zen is headquartered in Cumberland, Rhode Island. It has more than sixty affiliated centers in the United States, Canada, South Africa, Hong Kong, Israel, Korea, Malaysia, Singapore, Australia, and throughout Europe. These centers generally have regular schedules for sitting meditation and Dharma talks, as well as longer, intensive retreats called *kyol che* (coming together) that generally run for one or two months. The school also publishes a journal known as *Primary Point*, begun in 1984. In addition, their own Primary Point Press offers a series of videos and books by and about Seung Sahn, as well as his teaching.

Like many of the Western Buddhist groups today, Kwan Um School of Zen has an extremely well developed Web site, which includes an online catalogue from which a variety of Dharma-related objects can be purchased. The site also offers an extensive archive of Kwan Um materials, and

it provides links to the Internet sites of more than fifty other Kwan Um School affiliates and to a variety of other useful Buddhist Web sites, both scholarly and popular in nature.

Address:

Kwan Um School of Zen
 Providence Zen Center
 99 Pound Rd.
 Cumberland, RI 02864
<http://www.kwanumzen.com>

Charles S. Prebish

Sources:

Prebish, Charles S. *Luminous Passage: The Practice and Study of Buddhism in America*. Berkeley and Los Angeles: University of California Press, 1999.

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Kyrgyzstan

Kyrgyzstan is a small Central Asian republic on China’s western border, north of Tajikistan. It is intimately connected with Uzbekistan to its west, as Uzbek and Kyrgyz people share a similar religious and linguistic background. The antecedents of the Kyrgyz people moved into the region from the area north of the Caspian Sea. There they mixed with the local Turkish and Mongol peoples, creating the present-day Kyrgyz people. In the eighteenth century, Kyrgyzstan was brought under Chinese hegemony as a protectorate. In the nineteenth century, Russia moved into the region as part of its general expansion southward, and through the 1860s a Russian administration was in place in northern Kyrgyzstan. Russian immigrants flowed into the area, and in the 1870s the southern part of the country was annexed by Russia.

Russian authority was replaced by Soviet rule in 1917. As the USSR developed, the region was transformed into the Federated Republic of Kyrgyzstan in 1936. An independence movement developed in the 1980s that led to the establishment of an independent Kyrgyzstan in 1991.

The area carved out as the Kyrgyz homeland was among the last to be reached by Islam (ninth to twelfth centuries),

Status of religions in Kyrgyzstan, 2000-2050

Followers	2000			2025	2050
	total	%	rate		
Muslims	2,856,000	60.8	1.90	4,688,000	6,176,000
Nonreligious	1,015,000	21.6	-0.46	800,000	600,000
Christians	488,000	10.4	-0.35	450,000	450,000
Orthodox	363,000	7.7	-0.71	320,000	320,000
Independents	70,500	1.5	1.73	70,000	75,000
Protestants	30,000	0.6	-0.95	30,000	30,000
Atheists	295,000	6.3	-3.47	100,000	75,000
Buddhists	20,400	0.4	2.46	32,000	45,000
Ethnoreligionists	18,400	0.4	0.25	16,000	14,600
Jews	5,700	0.1	0.72	8,000	10,000
Zoroastrians	940	0.0	1.01	2,000	4,000
Total population	4,699,000	100.0	0.67	6,096,000	7,375,000

and only in the nineteenth century did Islam (of the Sunni HANAFITE SCHOOL OF ISLAM) become the dominant religion of the country. Thus the establishment of Islam was quite young when Russian forces invaded the country, bringing with them the RUSSIAN ORTHODOX CHURCH. Christianity did not spread among the Muslim population. Like Christians, Muslims faced persecution under Soviet rule, but they clung tenaciously to their faith through the worst years of Soviet repression. In the years since independence was declared, a secular government has been established, and Islam has to some extent been revived. Subsequently, Islam has attained state recognition and its holy days are public holidays.

By the late 1990s it became clear that some Islamic conservatives, associated with WAHHABI ISLAM, were becoming active in the country, having found a base within the Uzbek minority. In 1998 a special department of the government was created to control Wahhabi activities.

Christianity entered the country with the Russians and through the nineteenth century was largely confined to the Russian communities. It has shrunk considerably since the 1990s, as Russians have returned to their homeland, many not wishing their children to attend schools dominated by the Kyrgyz language. Like Sunni Islam, however, the Russian Orthodox Church has gained state recognition, meaning that Orthodox Christian holy days are also state holidays. Today, the Russian Orthodox Church has one diocese that includes Uzbekistan, Turkmenistan, Tajikistan, and Kyrgyzstan.

As was the case in other Central Asian countries, the BAPTISTS were the first Protestant/Free Church group to appear in Kyrgyzstan. In 1912, Rodion G. Bershadskii, his wife, and a family named Marafin moved from the Orenburg region of Russia to Bishkek. The congregation they formed became the first of several Baptist churches, and the movement primarily spread among German- and Russian-speaking residents. Since independence the church has been able to operate more openly, but it has also lost many mem-

bers who have moved back to Russia or the West. During the last quarter of the twentieth century, a German-based missionary agency, Licht im Osten, began working very quietly in Kyrgyzstan and neighboring countries. It has been able to operate more openly since independence, and in 1993 it opened a Bible school in Bishkek. In the 1990s, the Baptists, whose churches constitute the UNION OF EVANGELICAL CHRISTIANS-BAPTISTS OF RUSSIA, began a significant post-Soviet outreach to Kyrgyz people.

Through the twentieth century and into the twenty-first, the SEVENTH-DAY ADVENTIST CHURCH has had a small mission in the country, organizing the Kyrgyzstan Conference in 1978. By the mid-1990s, the conference included ten churches. There are also a few Pentecostal believers.

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The Lakota

The Lakota people fled their homeland in the eastern woodlands of the present-day United States in the winter of 1776 under attack by the Ojibwa, who called them “Sioux,” a derogatory name that suggested they were less than human. Learning to integrate horses into their new nomadic lifestyle, the Lakota soon became masters of the Midwestern plains and followed the plentiful buffalo herds for sustenance.

In a treaty at Fort Laramie in 1851, the U.S. government granted the Lakota 60 million acres of land in the Dakotas, but the westward expansion of European Americans, with its concomitant provocation and warfare, the discovery of gold, and the land grabbing of the settlers soon whittled away this territory. Even the most sacred Black Hills were soon confiscated. Despite one decisive victory against General George Armstrong Custer (1839–1876), the Lakota could not stand against the brutal force of the U.S. Cavalry, whose most notorious act was the massacre of over three hundred Lakota people at Wounded Knee Creek in 1890.

Despite this tragic history and the loss of some knowledge of their sacred rites, the Lakota remarkably have continued most of their religious traditions. When they could no longer openly rebel against the prohibition of their religious practices, they hid boys who showed signs of being *wicasa wakan* (holy men or medicine men) in remote areas of the reservation.

The center of Lakota religion is the sacred pipe, which is an essential part of every ceremony. According to the most fundamental of the Lakota sacred stories, the pipe was given to them generations earlier by White Buffalo Woman. A sacred being, White Buffalo approached two young hunters in the form of an extraordinarily beautiful woman. When the older hunter reached out to possess her, he immediately dissolved into a pile of bones. Selfishness, manifested here as lust and greed, killed him. The younger hunter listened carefully as the sacred woman told him to return to his encampment, where his people were starving, and to tell them to prepare to receive her. The next day she presented the gift of the sacred pipe and instructed the people in its use.

Their peace pipe centers the Lakota people in the sacred. Lame Deer, an important twentieth-century *wicasa wakan*, summarized the unifying symbols in the sacred pipe: “This pipe is us. The stem is our backbone, the bowl our head. The stone is our blood, red as our skin. The opening in the bowl is our mouth and the smoke rising from it our breath, the visible breath of our people” (Lame Deer 1972, 264). Through its ritual use, the Lakota create

unity among themselves and put themselves in harmony with all living beings.

Although the pipe is smoked in many ritual situations, it is the predominant feature of the Inipi, a sweat bath, and the sweat bath is the first stage of almost every ritual undertaking. The sweat house is a small circular enclosure that represents the entire universe—every living creature is said to be somehow represented within. As the Lakota strip off their clothing and enter the Inipi, they strip away all bad thoughts and animosities. Before sitting down in the Inipi around a fire that is heating large rocks, they make a complete circle in a clockwise direction inside the structure—aligning themselves with the movement of the sun. The circle, like the sacred pipe, is a primary symbol for the Lakota people, representing not only the ideal of communal harmony but also the cycles of life.

The *wicasa wakan* then offers the pipe in the six cardinal directions (east, north, west, south, and toward both the sky and earth), which symbolically centers the people present in the circle. The fire is put out, water is poured on the heated rocks, the flap of the sweat house is closed, and worldly thoughts are driven out of the minds of the participants, who now enter into spiritual harmony.

The Lakota culture is extremely rich in ritual. There are solitary rituals of initiation, where young men seek their spiritual identities by digging a vision pit on top of a hill, frequently somewhere in their sacred Black Hills. Yuwipi ceremonies allow the Lakota to get in touch with both the spirits of the earth and ancestral spirits, often for purposes of healing.

Sun dances are communal celebrations, lasting several days, that emphasize personal sacrifice for the communal good. The central moment occurs when a few dedicated men are pierced and have rawhide pulled through muscles in their backs or chests; they then hang from a pole in the center of the ritual grounds until the rawhide tears their skin apart. More important than these actions, however, is the visionary and ecstatic experiences that occur during this time. And most important is the communal solidarity that occurs during this rite.

Although the ritual positions of men have often been highlighted in Lakota religion, there are corresponding places for women in most rituals. Grandmothers cut their skin in solidarity with their grandsons who are undergoing a vision quest, young girls are the first to touch the tree that will become the center of the sun dance, and mothers frequently purify their homes by burning sage.

According to the 1990 census the Lakotas (with the various subgroupings) number 107,321 people, approximately



The sweat house, such as this one used by the Lakota, was a popular tool in the spiritual life of Native people in the western United States (James Mooney. *The Ghost Dance Religion*. In the Fourteenth Annual Report of the Bureau of Ethnography. Washington, DC: GPO, 1896)

one-third of whom live on reservations and trust lands in South Dakota. Although some Lakota combine their native heritage with Christianity, mostly Roman Catholicism, almost all of those who live on the reservation or on trust lands also participate in Lakota ritual activities, at least occasionally. Although not unanimously supported by the Lakota, the American Indian Movement, cofounded in the early 1970s by Russell Means, an Oglala Lakota, did much to renew interest in all Native American spiritual traditions and to help expand awareness of these traditions beyond the boundaries of the reservations.

Thomas V. Peterson

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Lao Buddhist Sangha

From the time of its establishment during the reign of King Fa Ngum (1316–1373), founder of the Lao kingdom of Lan Xang in the mid-fourteenth century, the Lao Buddhist Sangha (community of monks) has enjoyed both political patronage and social prestige. Its role in propagating social morality and respect for the throne ensured its importance for Lao kings, who generously endowed the Sangha in return.

The legitimation that the Sangha gave to monarchy was strongest when the institution was unified. This was not always the case. Factions at court or opponents in succession

struggles often had their monastic backers. Periodic “purification” of the Sangha was often thus an excuse to reimpose unity.

Little is known about sectarian division within the Sangha in the kingdom of Lan Xang. We do know from the reports of the first Europeans to visit Viangchan (Vientiane) in the seventeenth century that much of the wealth of the kingdom was lavished on the monasteries of the capital. When Lan Xang split into rival kingdoms in 1707, the Sangha too was divided.

By the nineteenth century, when the Lao kingdoms had been reduced to tributary dependencies of Siam, the Lao Sangha reached its lowest point. Recovery was slow under French rule. The reform Thammanyut-nikay School founded by King Rama IV Mongkut of Siam (1804–1868) was especially strong in southern Laos, beside the dominant Maha-nikay. The sectarian antagonism that resulted divided the Sangha.

The establishment of Buddhism as the state religion by the independent Kingdom of Laos in 1953 greatly strengthened the status of the Sangha. At the same time, however, political and ideological conflict associated with the First and Second Indochina Wars led to increasing politicization, as both the royal Lao government and Communist Pathet Lao attempted to use the Sangha for their own political purposes.

Fearing Communist infiltration of the Sangha, the government attempted to bring it under closer administrative control. Monastic organization was made to parallel that of the civil administration. Officials at each level of the Sangha were appointed by officials at the next highest level—from province, to district, to village. At the apex stood the Sangharaja, elected by senior abbots from a short list acceptable to the Ministry of Religious Affairs.

In response, the Pathet Lao championed religious freedom while encouraging young monks to demonstrate against the government. With such political activism among its membership, the Sangha lost some respect and was weakened internally. When the Pathet Lao seized power in 1975, the Sangha lost what little remaining independence of action it had retained. Hundreds of monks joined the approximately three hundred thousand ethnic Lao and tribal minorities who fled abroad (10 percent of the total population). Some established monasteries in their new countries of residence, notably in the United States, France, Australia, and Canada.

The Pathet Lao abolished the sectarian divide and formed instead the Lao United Buddhists Association (LUBA), a member organization of the party-dominated Lao Front for National Construction. The position of Sangharaja was replaced by the president of the LUBA, who had to be acceptable to the leadership of the Lao People’s Revolutionary Party.

The number of monks initially fell sharply, but numbers increased as Buddhism again became politically acceptable

in the mid-1980s. In the form of the LUBA, the Sangha continues to perform its traditional role of providing education and giving medical advice. Thus, even the party has been brought to acknowledge its continuing role in the life of the nation.

Address:

Lao United Buddhists Association
Vat That Luang
Viang Chan (Vientiane)
Laos

Martin Stuart-Fox

Sources:

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Laos

Laos is one of only five countries, along with Sri Lanka, Burma, Thailand, and Cambodia, where the dominant religion is Theravada Buddhism. Tradition has it that the Theravada form of Buddhism was introduced into Laos from Cambodia when the Lao kingdom of Lan Xang was founded in the mid-fourteenth century. In fact, Buddha images and inscriptions excavated near the Lao capital of Viang Chan (Vientiane) indicate that Mon monks propagated the religion there four centuries earlier.

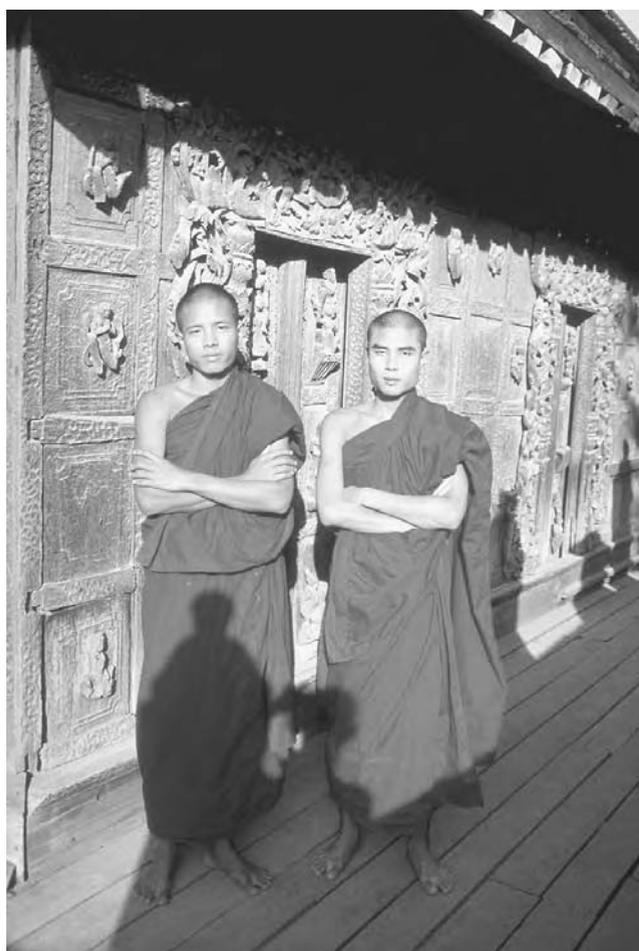
Prior to their conversion to Buddhism, the Lao, like some of the upland Tai tribes in Laos today, worshipped a hierarchy of spirits, ranging from heavenly *thaen* to earthly *phi*. Some *phi* were territorial, protecting villages, districts, or principalities (*meuang*); others were malignant, causing sickness when they gained entry to a human body.

Status of religions in Laos, 2000-2050

Followers	2000			2025	2050
	total	%	rate		
Buddhists	2,650,000	48.8	2.68	4,511,000	6,021,000
Ethnoreligionists	2,266,000	41.7	2.80	4,081,000	5,700,000
Nonreligious	235,000	4.3	2.99	500,000	800,000
Christians	113,000	2.1	2.10	236,000	353,000
Independents	45,600	0.8	3.29	110,000	170,000
Protestants	34,400	0.6	3.24	80,000	120,000
Roman Catholics	32,000	0.6	-0.31	45,000	60,000
Chinese folk-religionists	82,500	1.5	2.90	170,000	250,000
Atheists	61,900	1.1	2.79	122,000	175,000
Muslims	19,600	0.4	0.83	32,000	40,000
Neoreligionists	9,200	0.2	1.45	12,000	17,500
Hindus	6,800	0.1	3.10	12,000	16,500
Baha'is	1,200	0.0	3.16	3,000	6,000
Taoists	1,200	0.0	2.01	2,400	5,000
Total population	5,433,000	100.0	2.73	9,653,000	13,344,000

The ethnic, or lowland, Lao began moving into the middle Mekong basin as early as the ninth century. The Austroasiatic-speaking peoples who were there before them, now known collectively as Lao Thoeng (Lao of mid-altitude), worshipped their own array of spirits through a variety of rituals, including animal sacrifice. The most important collective ceremonies required ritual killing of a buffalo. Some Lao Thoeng tribes converted to Buddhism, but most have retained their traditional forms of animism.

Buddhism played a political role, as well as a social and spiritual role, in classical Lao society, for it legitimized the



Two Laotian Buddhist monks (Corel)

sociopolitical order. Conversely, the government favored Buddhism; the king ruled by right of superior merit (*kamma*), which that he then demonstrated by his beneficence toward the community of monks, the LAO BUDDHIST SANGHA. By the early seventeenth century, when the first Europeans reached the kingdom of Lan Xang, Viang Chan was a regional center for Buddhist scholarship. After 1707, when Lan Xang was divided, decline set in, and Lao Buddhism reached its nadir after the Thai sack of Viang Chan in 1828.

About that time, new tribal minorities began entering northern Laos from China. Known collectively as the Lao Sung (Lao of high altitudes), these included the Hmong and the Mien. All of these peoples worshipped a variety of celestial and terrestrial spirits. The Hmong practiced a form of shamanism, and the Mien religion had been influenced by Daoism.

Christianity was first taught in Laos by a Jesuit priest who arrived in Viang Chan in 1642. It was not until Laos became a French colony in 1893, however, that Catholicism gained a foothold in the country. Few Lao were converted, but Buddhism showed signs of recovery after a Buddhist institute was established in the early 1930s. When Laos gained independence in 1953, Buddhism again assumed its role as the state religion.

Seizure of power by the Communist Pathet Lao in 1975 had an immediate impact on Buddhism. For two decades during the Second Indochina War, both sides had used religion for their own propaganda purposes. The Lao People's Revolutionary Party quickly reduced the Lao Buddhist Sangha to a pliant tool for the construction of socialism.



The That Luang Festival in Vientiane, Laos (T. Lester/TRIP)

Attendance at Buddhist ceremonies continued, however, and more relaxed policies after the mid-1980s led to a moderate resurgence of Buddhism. Even politburo members began attending important ceremonies.

Freedom of religion is guaranteed under the Lao Constitution. According to the 1995 census, there remain some sixty thousand Christians (about two thirds are Catholic and one third are Protestant), along with just over eleven hundred Muslims. This compares with 3 million Buddhists and 1.5 million followers of various tribal religions. The Buddhist community relates to the government through the Ministry of Religious Affairs, which in turn serves as a regional center for the WORLD FELLOWSHIP OF BUDDHISTS.

Martin Stuart-Fox

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Laos Evangelical Church

In the 1870s, Daniel McGilvray (1828–1911), an American Presbyterian minister, settled in Chiang Mai, Thailand, from where he made regular trips into northern Laos during the years 1872–1898. As a result the first Protestant groups in Laos came into existence. A second effort to build a Christian presence was begun in the southern part of Laos in 1902 by Gabriel Contesse and Maurice Willy, two Swiss missionaries, who with their wives opened the first missionary station at Sing-Khone. As other missionaries moved into the territory, a few other Protestant churches were founded among a population that was dominantly Buddhist. By 1936, the Swiss missions had led to the formation of some twelve Christian communities. During this time, the first three Gospels were translated and published in Laotian (1908). A complete Bible appeared in 1932. In 1928,

the CHRISTIAN AND MISSIONARY ALLIANCE added its strength to the small Christian work.

Two Christian communities, one in the north and one in the south, persisted in spite of the generally hostile environment, the ravages of World War II, and the rise of a secular Marxist government. In 1975, that government moved to curtail all religious activity, both Buddhist and Christian. This negative environment encouraged the two Christian groups to come together in 1982 and form the Laos Evangelical Church, which has subsequently received official recognition as a religious body. In the 1990s, the church reported forty thousand members in 150 congregations.

The church is organized with a presbyterian church order, though it conceives of itself as interdenominational. It has accepted the Apostles Creed as its doctrinal standard. Since 1965, a number of Laotians have moved to the United States. The Presbyterian Church (U.S.A.) has moved to provide an organization for Laotian Christians through its Lao Presbyterian Council.

Address:

Laos Evangelical Church
 B.P. 4200
 Vientiane
 Laos P.D.R.

Source:

Bauswein, Jean-Jacques, and Lukas Vischer, eds. *The Reformed Family Worldwide: A Survey of Reformed Churches, Theological Schools, and International Organizations*. Grand Rapids, MI: William B. Eerdmans, 1999.



Status of religions in Latvia, 2000-2050

Followers	2000		2025	2050
	total	% rate		
Christians	1,578,000	67.0 -0.70	1,509,000	1,352,000
Protestants	560,000	23.8 -0.18	500,000	440,000
Orthodox	555,000	23.6 -0.53	480,000	420,000
Roman Catholics	490,000	20.8 -0.20	450,000	400,000
Nonreligious	614,000	26.0 -2.15	343,000	200,000
Atheists	142,000	6.0 -3.25	60,000	50,000
Jews	13,400	0.6 -4.37	10,000	8,000
Muslims	8,900	0.4 0.06	13,000	17,000
Ethnoreligionists	340	0.0 0.39	500	600
Buddhists	120	0.0 1.67	200	300
Total population	2,357,000	100.0 -1.29	1,936,000	1,628,000

Although the Latvian government has not officially enumerated which religions it recognizes as “traditional,” the Law on Religious Organizations prescribes that religion may be taught in public schools on a voluntary basis by representatives of the Evangelical Lutheran, Roman Catholic, Orthodox, Old Believer, Baptist, and Jewish religions only. Nontraditional denominations may provide religious education in private schools only.

The first information about Christianity in Latvia dates back to the tenth and eleventh centuries, when Greek, Danish, and Slavonic missionaries tried to bring the Christian faith to the Baltic lands. In 1071, the first Christian church was built. German missionaries started their work in the twelfth century, and in around 1164 the monk Meinhard arrived in the land of the Livs. In 1186, Archbishop Hartwig of Bremen appointed Meinhard the first bishop of Livonia.

Nevertheless, progress in his mission was slow, and in 1198, two years after the death of Meinhard, Pope Celestine

Latvia

Religious life in contemporary Latvia is characterized by the coexistence of several equally strong Christian confessions. The Latvian Evangelical Lutheran Church, the Roman Catholic Church in Latvia, the Orthodox Church in Latvia, the Union of Latvian Old Believer Congregations, the Union of Baptist Congregations, and the Latvian Conference of Seventh-day Adventists have all endured for several centuries.



Visitors light candles at a Russian Orthodox church in Riga, Latvia. (J. Greenberg/TRIP)

III (c. 1106–1198) pronounced the First Crusade to Livonia. In 1199, Pope Innocent III (1161–1216) pronounced the Second Crusade to Livonia. Bishop Albert of Livonia and the Order of the Sword Brethren conquered the land and baptized the people by the middle of the thirteenth century.

The Roman Catholic Church prevailed from the thirteenth until the sixteenth century, when evangelical LUTHERANISM entered the region. The beginning of the Reformation in Livonia dates to 1517, when the first advocate of Reformation ideas in Livonia, Andrea Knopke, arrived in Riga and started to preach in the Church of Saint Peter. In 1554, the Landtag of Valmiera (Wolmar) proclaimed the principle of freedom of faith in all Livonia, and in 1555 the representative of the Master of the Livonian order signed the Treaty of Augsburg. Since then, the Lutheran Church has been the most influential Christian church in Latvia.

Over the next several centuries, the Evangelical Lutheran Church melded with the German rule of Latvia. A popular church, however, was born after the proclamation of the independent Republic of Latvia in 1918. In September 1919, the Provisional Regulations for the Evangelical Lutheran Consistories were issued. At the Church Council of 1922 in Riga, Karlis Irbe was elected the first bishop of the LATVIAN

EVANGELICAL LUTHERAN CHURCH. According to the census of 1935, there were 1,075,641 Evangelical Lutherans in Latvia, out of a total population of 1,950,502.

The Soviet occupation of 1940, the German occupation during World War II, and the ensuing years of the Soviet regime dramatically changed the religious situation in the Latvian Evangelical Lutheran Church. As a result of decades of religious suppression, at the beginning of 2000, only some four hundred thousand Latvian Evangelical Lutheran believers remained.

The ROMAN CATHOLIC CHURCH began its recovery from the Reformation in the city of Latgale and in several congregations in Kurzeme during the period of the Counter-Reformation, late in the sixteenth century. Poland established its authority in Latgale in 1580, and the Roman Catholic Church dominated there from that time on. In 1918, the Diocese of Riga was renewed. In August 1920, the first Latvian bishop, Antonijs Springovičs, was ordained, and two years later, a concordat with the Holy See was signed. The separate province of the Roman Catholic Church consisted of two archdioceses, the Riga Archdiocese (from 1923) and the Liepāja Archdiocese (from 1937). According to the census of 1935, there were 476,963 Roman Catholics in Latvia. As of the beginning of 2000, the Roman

Catholic Church in Latvia included the Riga Archdiocese and three dioceses—Liepāja, Rēzekne-Aglona, and Jelgava. There were about five hundred thousand Roman Catholic believers.

The first information about the existence of Orthodox congregations in Latvia dates back to the eleventh century. Until the Great Northern War (1700–1721), the Orthodox Church was rather repressed, but it grew measurably while the country was under the rule of the Russian Empire. In 1850, the Riga Diocese was established. In 1845, reacting to the difficult economic situation and responding to the appeal of Riga's Orthodox bishop Filaret, the authorities began to force mass conversions of Latvian peasants from the Lutheran Church to the Orthodox Church. The effort culminated in 1846–1847, when the Lutheran Church lost around 113,000 participants. In 1935, there were 174,389 Orthodox believers, and there are around 190,500 Orthodox believers today.

The first groups of OLD BELIEVERS appeared in Latvia in the second part of the seventeenth century. In 1659–1660, Old Believers emerged in Kurzeme (the Duchy of Kurland) and in Latgale near Daugavpils. The first Old Believers's church in Riga was built in 1760. Over the next decades, Daugavpils, Rēzekne, Jekabpils, and Riga became the most significant centers for Old Believers, the majority of whom belong to the Pomorian, or the priestless, faction. There are around seventy thousand Old Believers in Latvia today, the largest community of Old Believers in the world.

The Baptist movement appeared in Latvia at the end of the nineteenth century. In 1860–1861, the first congregations were established in Kurzeme, and in 1879 Latvian Baptists formed the Union of Baptist Churches. As of the beginning of 2000, there were about six thousand Baptists in Latvia.

In 1896, the first congregation of the SEVENTH-DAY ADVENTIST CHURCH was created in Riga. There are around four thousand Seventh-day Adventists in Latvia now. The Latvian Conference, first organized in 1920, is part of the Baltic Union Conference.

Like the above-mentioned Christian confessions, the Jewish community has also been accepted as a traditional denomination in Latvia. This once large community was virtually destroyed in the Holocaust during the 1941–1944 German occupation of Latvia and now totals only six thousand persons.

In 1990–2000, many new religions have appeared in Latvia. There are now over two thousand JEHOVAH'S WITNESSES and about two hundred active members of the CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS. Charismatic Christian congregations such as Jauna Paudze (the New Generation) and Priekā Vests (Message of Joy) claim over twenty thousand members, although precise figures are not available. Pentecostals number about six thousand, and the NEW APOSTOLIC CHURCH of North Rhine-

Westphalia has about one thousand members. The INTERNATIONAL SOCIETY FOR KRISHNA CONSCIOUSNESS has about five hundred active members.

Solveiga Krūmina-Konkova and Nikandrs Gills

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Latvia, Paganism in

Ancient Latvian religious beliefs and practices were a regional expression of the ancient Baltic religion practiced throughout the Baltic-speaking world by people speaking Old Prussian, Latvian, and Lithuanian. The highest figure in the ancient Latvian religious system was Dievs, the creator of order in the world and the judge and guardian of moral law who actively took part in the everyday lives of farmers. Dievs also was the personification of the sky, similar to the Indian Dyaus and the Greek Zeus. Perkons the Thunderer, Saule the Sun, and Mēness the Moon also occupied important places in the pantheon of Latvian gods. In Latvian religion the earth was personified and called the Earth Mother. Latvians also worshipped the forest divinity, Meža mate, as well as the goddess of human destiny, Laima. The most important source for the study of Latvian paganism is folklore, including *dainas* (short quatrains) of which there are around two million, and numerous folktales.

Latvian folk religion was largely pushed aside by Christianity, but in the 1920s Ernests Brastins initiated a Latvian national revival movement. He systematized the Latvian way of looking at the world, called Dievturība. Using the old Baltic form of the Latvian word *tureti*, Brastins coined the term *Dievturis* to name a person who keeps Dievs according to the ancient Latvian tradition. The Dievturi participate in three types of sacred events: rites of passage, seasonal feasts, and regular "praise meetings," or glorification.

The Dievturi have been joined by another form of Paganism, the folklore movement, which started in the 1970s. The ancient worldview and the feelings maintained in Latvian folklore found new expressions here. Adherents of this

movement devote most of their attention to singing. Because the several elderly members of the movement are the direct heirs of the oral folk traditions, a larger body of singers rightly call themselves the true exponents of ancient folk wisdom.

Solveiga Krumina-Konkova and Nikandrs Gills

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Latvian Evangelical Lutheran Church

In the beginning of the sixteenth century the cities of Livonia—Riga, Dorpat, and Revel—were among the first cities in the world to adhere to the teachings of the Protestant Reformation. The first Riga leader of the Reformation, accepting it in 1521, was Andreas Knöpken (1468–1539) from Treptova; he was joined the next year by Sylvester Tegetmeyer from Vittenberg.

Participation in the Reformation by Latvians, as opposed to German-speaking residents of Latvia, occurred primarily in Riga, where almost one-third of the inhabitants were non-Germans. The Reformation became the catalyst for the development of a Latvian written language and book printing. The Bible was translated into Latvian by Pastor Ernest Glück, and his edition was published between 1685 and 1694.

In 1628 King Gustavus II Adolfus (1594–1632) of Sweden captured Riga and moved on in 1629 to take control of the southern part of modern Estonia and the Latvian Vidzeme. In Vidzeme the rules of the Church of Sweden (Lutheran) came into force in 1686. The territory of Livonia Latgallia was under the administration of Poland/Lithuania from 1561 to 1772 and given the name Inflantia. During this period Roman Catholicism prevailed in Inflantia.

Russia incorporated Vidzeme in 1721, Inflantia in 1772, and the Duchy of Courland and Zemgallia in 1795. In the middle of the nineteenth century, conversions from Lutheranism to Orthodoxy on a mass scale were forced upon the people of Vidzeme. There were 113,000 converts (12 percent of all Lutherans) in 1852 alone. A fresh wave of religious experience was brought to the country by the Herhuterian Brothers, who established the Latvian Church of Brothers, also known as the Moravian Church. The church organized and adopted its rule of order in 1727.

During the period before World War I, the Lutheran Church was divided into the provincial Consistories of

Vidzeme, Courland, and Riga (until 1890) with a general consistory in Saint Petersburg (1832). The German Lutheran nobility of the Baltic provinces obtained special privileges from the Russian czars. In 1914 approximately two-thirds of the 120 Latvian congregations were under noble patronage. After the foundation of the Latvian state in 1918, the patronage was abolished in 1920 and the nobility’s rights were transferred to the elected representatives of congregations. In February 1922, a newly formed synod elected Karlis Irbe as the first bishop of the independent Latvian Evangelical Lutheran Church (LELC). He was succeeded by Teodors Grinbergs in 1932.

According to census data, the Lutheran Church embraced 55.15 percent of the Latvian population in 1935. However, at the end of World War II, 131 Lutheran pastors (55 percent) left Latvia to continue their religious missions elsewhere, because the church in Latvia was being subjected to efforts by the Soviet regime to make it a loyal servant. In the late 1980s and early 1990s the church was one of the first institutions to enjoy spiritual and political freedom. In 1993 a new archbishop, Janis Vanags, was selected. Under his leadership, the LELC has again become an influential ecclesiastical body in the country. In 1988 LELC had reported 206 congregations. By 1996 that number had increased to 294, with 324,280 members. In 1999 the church experienced a schism when some four hundred members who adhered to a conservative interpretation of the Augsburg Confession established the Confessional Lutheran Church.

Solveiga Krumina-Konkova and Nikandrs Gills

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Lebanon

Lebanon’s ancient and sometimes tumultuous history goes back to the beginnings of civilization. Phoenicians were among the earliest inhabitants of the land, migrating from the Arabian Peninsula about 3500 B.C.E. Major Phoenician hubs were Baalbek (named for the Canaanite storm god, Baal, who competed for devotees with the Israelite god, Yahweh), Beirut, Byblos, Tyre, and Sidon. The Phoenicians

were noted for shipbuilding, and their alphabet also spread throughout the area.

Modern Lebanon was formerly a region that, like Israel, Jordan, and contemporary Syria, was once encompassed by Greater Syria. Pompey the Great (106–48 B.C.E.) assumed governorship of the region in 64 B.C.E. and annexed it to the Syrian Province, making it part of the Roman Empire. Aramaic replaced the Phoenician language, and Christianity became the primary religion by the fourth century C.E.

Christianity spread in the region from Antioch, and the metropolitan of Antioch became one of the most revered leaders in the Eastern church, along with the metropolitans of Jerusalem, Alexandria, and Constantinople. The Council of Chalcedon (451) established Antioch's patriarchal status while delineating the bounds of its territory, sandwiched in between Constantinople and Jerusalem. The council also issued a statement about the nature of Christ as fully God and fully man, which was considered the orthodox position on the subject by most Christians. However, in the territory of the Antiochian Church there were dissenters, called Monophysites, who rejected the Chalcedonian position and formed the SYRIAC ORTHODOX PATRIARCHATE OF ANTIOCH AND ALL THE EAST. The GREEK ORTHODOX PATRIARCHATE OF ANTIOCH AND ALL THE EAST remains the oldest of the Christian bodies in the region but has lost its position of hegemony in the Christian community, as it has been the major source from which each new movement in the region has gathered its members.

Islam took root in Lebanon in the seventh century. The two most important Islamic groups are the Sunnis and the Shi'ites. The Sunni claim they are the only true followers of the faith, believing among other things that the leader of Islam should always be elected, rather than conferred by heredity. Until 1959, they refused to accept the Shi'a as Muslims because they followed a hereditary caliphate. In the eighth century a minority group of Shi'ites, the Ismailis, created another division in the Islamic community. The split occurred over who should succeed Ja'far al-Sadiq (d. 165 C.E.) as the next imam, the leader of the Shi'a community. The new imam had to be an heir of Muhammad through his son-in-law. However, the next imam Ismail al-Mubarakhad (d. 760) had already passed away. The Ismailis chose to continue the lineage of imams through Ismail and



Status of religions in Lebanon, 2000-2050

Followers	2000			2025	2050
	total	%	rate		
Christians	1,738,000	53.0	2.41	2,246,000	2,560,000
Roman Catholics	1,395,000	42.5	2.40	1,825,000	2,100,000
Orthodox	535,000	16.3	2.70	720,000	850,000
Independents	118,000	3.6	3.09	240,000	350,000
Muslims	1,391,000	42.4	2.61	1,881,000	2,177,000
Nonreligious	120,000	3.7	3.50	200,000	300,000
Atheists	27,300	0.8	2.67	65,000	120,000
Baha'is	3,300	0.1	2.73	6,000	10,000
Jews	1,900	0.1	1.26	2,000	2,000
Total population	3,282,000	100.0	2.53	4,400,000	5,169,000

selected one of his sons to lead them. In contrast, the majority of Shi'ites selected Musa al-Kazem, the younger brother of Ismail, as the legitimate heir. The Shi'ites continued the lineage until the twelfth imam, a child, Muhammad al-Mahdi, disappeared mysteriously in 874.

Many Ismailis (called Fatimids after Ali's wife and Muhammad's daughter, Fatima) settled in southern Lebanon around the Arameans. Their views influenced the Persians and Arabs of the desert, and their presence laid the groundwork for the rise of popular Islam in Lebanon. Shi'a and Ismaili leaders, who taught that Ali and his descendants were incarnations of God, contrasted sharply with the Sunni perspective and its practice of consensus, by which religious leaders are appointed, not necessarily through blood kinship with the Prophet Muhammad.

Into this situation another movement arose in the eleventh century. A prophet named Muhammad ibn Isma'il ad-Darazi (d. c. 1019) taught a new doctrine called Durzi or DRUZE. He believed the Fatimid leader al-Hakim



A Maronite monk at the St. Antoine Mar Kozhaya Monastery in Lebanon (Helene Rogers/TRIP)

(996–1021), who suddenly disappeared in 1021, to be divine and he awaited his return. Druzism emerged as an esoteric religion of secrecy. Those chosen to have access to the holy scripture abstain from wine, tobacco, and abusive language and observe monogamous marriages. The religion spread northward and converted several significant nomadic Arab tribes and some of the Sabaeans who practiced a Gnostic form of Christianity. Today, the Druzes number about five hundred thousand. Their religious practice is simple, based on six commandments: sincerity, devotion to one another, decrying paganism, never interacting with the devil, and belief in the unity of al-Hakim.

The ALAWIS, also called the Nusayris, have a small presence in Lebanon. It is highly probable they took their name from Muhammad ibn Nusayr (d. 868), a noted figure in Basra who in 859 declared himself the tenth imam. A pagan and Christian substratum underlies this eclectic form of Islam. The Alawis have some religious characteristics that are similar to the Ismailis. Their festivals include Christmas and Epiphany, as well as the Muslim feasts of Adha and Ashura and the Persian Nawruz.

In 1516 Ottoman Turks took military control of the entire Mediterranean coast, including the area now called

Lebanon. For the next three hundred years local leaders operated in relative autonomy and developed religious and economic ties with Europe. In 1831 Muhammad 'Ali Pasha of Egypt (1769–1849) extended his domain northward, encroaching on the debilitated Turkish Ottoman Empire. The Turks, ruling from afar, were prompted to first set up a Christian-based government and then allowed France to step in to protect the Maronite Christians.

When the Ottoman Empire crumbled after World War I, the French declared Lebanon and Syria protectorates, dividing them into two provinces for administrative reasons. Today, the two countries remain separate. However, it was not until 1991 that Syria signed a formal agreement recognizing Lebanon as an independent country, and to this day Syria keeps twenty thousand military troops garrisoned there because of the threat of invasion by Israel.

Lebanon became independent in 1943, by which time the groundwork for an unusual system of government had been laid. Lebanon practices a confessional form of government in which representation is based on religious affiliation. According to the National Pact, an unwritten agreement that reflects the country's confessionalism, the president must be a Maronite Christian, the prime minister

a Sunni Muslim, the speaker of the Parliament a Shi'ite Muslim, and the armed forces chief of staff a Druze. The census report from 1932 was used to establish the apportionment of government offices. At the time of Lebanon's independence, there were more Christians than Muslims. Today, 70 percent of Lebanese are Muslim and 30 percent are Christian, and all citizens carry a national identity card encoded with their religion. The government recognizes five Muslim sects (Shi'a, Sunni, Druze, Ismailite, and Alawite), eleven Christian traditions (four Orthodox, six Catholic, and one Protestant), as well as Judaism. Religious affiliation defines how Lebanese citizens follow laws for marriage, divorce, adoption, and inheritance. This system has made it difficult to establish a nationalist or secular unification. Today, Lebanon is a republic with a president, a cabinet, and a unicameral national assembly.

Lebanon struggled through civil wars during the late 1970s and 1980s. Although it was once considered (along with Iran) to be among the most modern and Western-oriented countries in the region, this turmoil eroded Lebanon's stability. Problems began when a new census was not conducted even though the Muslim segment of the population had grown considerably. Then in the 1970s, a charismatic leader from Iran, Imam Musa Sadr (1928–c. 1978), revitalized and mobilized the Lebanese Shi'ite community. He founded the Movement of the Disinherited in 1974, leading to the formation of AMAL (Afwaj al-Muqawamah al-Lubnaniyyah), a sociopolitical network, and a militia force to protect Shi'ites.

Over the next decade, five events transformed Lebanon: the Lebanese Civil War of 1975, the disappearance of Musa Sadr in 1978 while visiting Muammar Qaddafi in Libya, the Iranian Revolution of 1978–1979, and the two Israeli invasions in 1978 and 1982. Some Shi'ites nurtured the idea that Musa Sadr was the "Imam of the Disinherited" and the occultation of the Hidden Twelfth Imam. The Israeli invasions impelled the Shi'ite community to protect itself.

In the 1980s Iran supported AMAL and two other groups, Hizbullah and the Islamic Jihad, all centered on Baalbek, a Shi'ite community in the Bezaa Valley. AMAL was rejected by some who saw it as too secular. Hizbullah, the Party of God, looked for an Islamic republic and felt empowered by the Qur'an (58:19–20) to fight against the party of Satan. Hizbullah argued that Western countries wished to banish the Qur'an, an idea that mobilized frightened Shi'ite clerics. Hizbullah emerged as an umbrella organization for a number of groups.

Although Lebanon remained neutral in the 1973 Arab-Israeli War, it did grant asylum to three hundred thousand Palestinians, mostly in the southern area. The refugee camps were makeshift and frequently the site of military action by both Israel and Lebanon. In June 1982, Israeli troops overran Lebanon and took over the Center for Palestinian Studies, administered by the Palestinian Liberation

Organization (PLO). The PLO then agreed to leave Beirut under international supervision. On August 23, 1982, a wobbly Lebanese Congress selected Bashir Gemayel (1947–1982) to succeed President Elias Sarkis (1924–1982); however, the Maronite leader was assassinated in a dynamite attack before taking office. In 1988, pro-Israeli Maronite general Michel Aoun assumed the presidency, with Selim al-Hoss, a Muslim, as prime minister. On November 5, 1989, Rene Moawad (1925–1989), a Maronite Christian sympathetic to Muslim issues, was elected president, but like Gemayel he was assassinated before taking office. Aoun, lacking international support, entered self-exile in France.

In December 1990, the National Pact was nullified, and various government and military positions were parceled out to the various groups (Sunni, Shi'a, Druze, AMAL, and so on) in accordance with a six-to-five ratio of Christians to Muslims. In April 1992, a new twenty-four-member cabinet was formed, one-half of whom were Christian and the other half Muslim. Today, the population is about 75 percent Muslim, with the Sunni closely challenged by the Shi'ites, who are growing in numbers.

The Christian community is historically centered in the Greek Orthodox Patriarchate under the leadership of the patriarch of Antioch and the East, who is selected from the graduates of Maronite College in Rome. The patriarchate is based in Damascus, Syria, with Lebanese dioceses in Aleppo, al-Hadath, Beirut, Marj Uyun, Tripoli, Tyre and Sidon, and Zahlah. As the new century began, there were three hundred thousand Greek Orthodox in Lebanon (approximately 10 percent of the population).

As Muslims conquered the region in the seventh century, the Maronites, an indigenous Christian sect of uncertain origin, sought refuge in the Lebanese mountains. The words *maron* and *marun* in Syriac mean "small lord." Several theories trace them to John Maron, a fourth- or fifth-century monk, or to Maron of Antioch in the seventh century. In the seventh century, the Maronites separated themselves from the patriarchate and elected their own bishop while remaining Orthodox in faith and practice. Although the Maronites had originally established ties with the ROMAN CATHOLIC CHURCH in 1182, they dissolved the relationship in the sixteenth century. When they reestablished contact, it was with the understanding that they would retain the Aramaic, Arabic, and Karshuni (Old Syriac) script for their liturgy. During the Ottoman era (1516–1914), they remained isolated until 1857, when they revolted against the landed gentry, particularly the Druze, insisting on safe passage, political representation, and land ownership.

Today, the MARONITE CATHOLIC CHURCH is the largest Christian group in Lebanon. Historically, Maronites have been country dwellers much like the Druze, but they are now scattered throughout the country, with the highest population in the Mount Lebanon area. The Maronites

have traditionally dominated the upper socioeconomic class. Prior to the civil war, they held 20 percent of the major political posts in Lebanon.

The Greek or MELKITE CATHOLIC CHURCH forms the second largest Eastern rite community in Lebanon. The Melkites split from the Greek Orthodox Patriarchate in the early eighteenth century and aligned with the Vatican, though they continued to use the Byzantine Greek rite and the Arabic language. The highest official of the church is the patriarch of Antioch, who lives near Beirut. He is elected by bishops in a synod and approved by the pope, who gives him a pallium. Greek Catholics permit icons in their churches but not statues. Most Greek Catholics in Lebanon live in Beirut and the central and eastern parts of the country. Their educational level is higher than that of most of the population, and they are proud of their Arab heritage. They make up approximately 3 percent of the population and as of 1986 numbered about seventy-two thousand people.

The SYRIAN CATHOLIC CHURCH developed throughout the seventeenth century in response to successful missionary activity by the Roman Catholic Church among Syrian Orthodox faithful in Syria. Today it is based in Lebanon, and the patriarch resides in Beirut. There were times of conflict within the church over its closeness with the Syrian Orthodox Church of Antioch. The Syrian Orthodox did not accept the orthodox teachings concerning the nature of Christ. Instead, they were Monophysites (sometimes called Jacobites after their early leader, Jacobus Baradaeus [490–578]), who believed Jesus had only a divine nature. The Syrian Catholics, on the other hand, accepted the humanity of Jesus as described in the Catholic creeds.

The Syrian Catholic Church can be said to have begun in 1662, when those Syrians who accepted the Syrian-Antiochene Creed and were oriented to the papacy elected Andrew Akhidjan head of the Syrian Orthodox Church. After his death, the Orthodox and Catholic factions drew farther apart. During the eighteenth century, Syrian Catholics went underground because the Ottoman Empire favored the Orthodox. Then in 1782, the Syrian Orthodox patriarch declared his allegiance to Rome and fled to Lebanon. The Our Lady of Sharfeh Monastery was founded, and a new line of Syrian Catholic patriarchs was established. In 1885 the Ottoman Empire granted recognition to the Syrian Catholics, and in 1850 the church headquarters were moved to Mardin in southeast Turkey. The church expanded rapidly throughout the region, but due to the massacre of Syrians in World War I, many members fled to Lebanon. The current patriarch, Ignasius Musa I Daud, is spiritual leader to one hundred thousand Syrian Catholics, mostly living in Lebanon, Syria, and Egypt. Worship is conducted in Syrian although most members speak Arabic. The Syrian Orthodox Church has dwindled today to less than 15,000 members.

The EPISCOPAL CHURCH IN JERUSALEM AND THE MIDDLE EAST oversees a small number of Protestants in

Lebanon. Their origins can be traced to the late eighteenth century, when Anglican missionaries traveled the Middle East and North Africa. Permanent work began with Joseph Wolff of the London Churches Ministry. In 1820, he began evangelizing among the Jewish people in the region, and an Anglican bishop was placed in Jerusalem in 1840, from which time an Anglican presence throughout the Middle East has developed. In 1957, the Diocese of Jerusalem was elevated to an archdiocese, and a separate diocese was created for Lebanon, Syria, and Jordan. That diocese merged into the Diocese of Jerusalem when the present Episcopal Church was formed in 1976.

The NATIONAL EVANGELICAL SYNOD OF SYRIA is a Protestant organization now based in Anntelias, Lebanon, with about four thousand members worldwide. Its history dates back to 1870, when the American Congregationalists turned over their missions to the American Presbyterians. Today it is autonomous. The REFORMED CHURCH IN AMERICA has been working in former Ottoman territory since the 1840s; however, it does not have a large presence, choosing instead to work with other allied groups.

The first Protestant congregation to be recognized by the Ottoman authorities was founded by missionaries sent out by the AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, which had been established in 1823 in Beirut. In 1886 Dr. Daniel Bliss, a Congregational missionary, founded the Syrian Protestant College, which in 1920 became the American University of Beirut. The university's charter reflects its ecumenical ideology, and its educational standards are benchmarks for other universities in the Middle East. (The United States, Great Britain, France, Denmark, and several other countries have dispatched missionaries to Lebanon. After World War I and the demise of the Ottoman Empire two churches were created: from several small congregations that unified the National Evangelical Synod of Syria and the National Evangelical Union of Lebanon.)

The SOUTHERN BAPTIST CONVENTION began work in Lebanon in 1921 but did not send missionaries as permanent residents until 1948. The Lebanese Baptist Convention has approximately 450 members. The Near East School of Theology, an ecumenical institution near the American University in Beirut, is supported by the UNITED CHURCH OF CHRIST and the PRESBYTERIAN CHURCH (U.S.A.).

The Near East Council is an ecumenical group of churches that dates from 1928. It has two regional councils, the Egypt Intermission Council and United Christian Council of Southeast Asia (Lebanon, Jordan, and Syria). Since 1948 this group has been engaged in helping the Palestinian refugees while serving parishioners throughout the Mediterranean area. Their finances generally come through the WORLD COUNCIL OF CHURCHES and Church World Service.

Armenians have had a presence in Lebanon for centuries. The main group is a part of the ARMENIAN APOS-

TOLIC CHURCH, attached to the Catholics of the House of Cilicia, established in 1441. Their number in Lebanon was significantly swelled by refugees from the massacres of Armenians that occurred in Turkey in 1915–1920 (after which many Armenians fled the region altogether), and now Lebanese Armenians number some 175,000. Beginning with the Crusades, Catholic missionaries began to proselytize Armenians, and a few congregations emerged from this work. In 1742 Abraham Ardzivian (1679–1749), an Armenian bishop, converted to Roman Catholicism and organized the ARMENIAN CATHOLIC CHURCH. Pope Benedict XIV (1675–1758) named Ardzivian the Armenian patriarch. He renamed himself Abraham Pierre I, and Pierre has become a traditional name for the Armenian patriarchs to choose. Under Ottoman rule, Armenian Catholics were subject to persecution because the Ottoman Caliphate wished to relate only to the Armenian Apostolic Church, whose patriarch was headquartered under its control in Constantinople. In 1829, the Armenian Catholic Church was finally recognized officially, and its patriarch moved to Constantinople. In 1928, the patriarch relocated to Beirut, Lebanon, where the church is still based. Today, the Armenian Catholic Church remains in full communion with the Roman Catholic Church.

The Jewish community in Lebanon dates to ancient times, much of its history being recorded in the Jewish Bible, known to Christians as the Old Testament. In the mid-1950s, some seven thousand Jews resided in Beirut, but the majority left during the fighting of 1967. During the 1975–1976 civil war, which was conducted around the remaining Jewish neighborhoods, about eighteen hundred people left. Today fewer than one hundred Jews remain in Lebanon.

Among the Arab population in Lebanon, about 12–15 percent are Palestinians who abide in makeshift refugee camps. Their plight is uncertain because they are stateless.

Gail M. Harley

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Lectorium Rosicrucianum

In the 1920s Jan Leene (1896–1968) and his brother Zwier Wilhelm Leene (1892–1938) became the most important Dutch leaders of the California-based Rosicrucian Fellowship of Max Heindel (Carl Louis von Grasshoff, 1865–1919). On August 24, 1924, the Leenes had a spiritual experience that today is regarded as foundational for the Lectorium Rosicrucianum. The Leenes, however, who were joined in 1930 by Henny Stok-Huyser (1902–1990), declared their independence from the Rosicrucian Fellowship in 1935, when they established the *Roze kruisers Genootschap*. After the premature death of Zwier Wilhelm in 1938, Jan Leene (using the pen name Jan van Rijckenborgh) and Mrs. Stok-Huyser (who signed herself as Catharose de Petri) began to put in writing their version of Christian Gnosticism, derived from Hermeticism, the seventeenth-century Rosicrucian movement, and the mystical Christianity of Jacob Böhme (1575–1624). Jan van Rijckenborgh translated Böhme's *Aurora* into Dutch, and in 1941 he was instrumental in founding a Jacob Böhme Society.

When the Nazis entered Holland, the movement was banned, its possessions confiscated, and its temples razed. Several members, including Jews, died in the concentration camps. In 1945, after the difficulties of the war period, the movement adopted the name Lectorium Rosicrucianum. Interested in Catharism, the two founders met Antonin Gadal (1871–1962) in France in 1948, Gadal being one of the key figures of the Cathar revival in the twentieth century. At the same time, the Lectorium Rosicrucianum began to spread, first to Germany, where the Rosicrucian myth was as important as the Cathar tragedy was in southern France, and then to a number of other countries. The most notable success came, however, after the death of Van Rijckenborgh (1968) and Catharose de Petri (1990), who were replaced by an International Spiritual Directorate.

There are currently approximately fifteen thousand adherents to the Lectorium Rosicrucianum, who are divided into fourteen thousand "pupils" and about one thousand "members," who await admission as pupils. After a waiting period of one or two years, the new pupils engage in a way of life in which a "balance of the consciousness" is regarded as essential. From this engagement stems a quest for mental, emotional, and physical purification, supported by vegetarianism and abstinence from alcohol, tobacco, and drugs. There is also a clear disapproval of other "unhealthy influences," in particular those allegedly transmitted by television, as well as the more subtle influences coming from the world of the dead (the "reflective sphere").

In order to understand the Lectorium, it is crucial to look at it in the light of Gnosticism and the Cathar tradition. The Lectorium proposes a classical Gnostic dualism between the divine, or static, world and the natural, or dialectic, world, which the true God did not create. As French historian Antoine Faivre has pointed out, it is difficult to

reconcile this dualism with the Rosicrucian tradition, since the latter, at least in its seventeenth-century origins, is not dualistic.

The dialectic world includes both the living and those among the dead who, in a state of dissolution, await a new incarnation. Van Rijckenborgh's idea of subsequent incarnations can only be understood within the framework of his notion that each person is a microcosm. Popular theories of reincarnation, whereby it is the personal ego that reincarnates, are refuted by this view. The only function of the ego is in fact to sacrifice itself in favor of the "resurrection of the original soul," the divine spark at the heart of the human microcosm. The so-called living, having forgotten their divine origin, are imprisoned in this dualist and absurd world, although they also possess a "spirit spark atom," which manifests itself in many as remembrance (or pre-remembrance) and nostalgia. The path to transfiguration, as envisaged by the Lectorium, is a seven-stage process that aims to awaken that divine spark, called "the rose of the heart," and to lead humans back to their original condition, the divine world of the Light.

One finds here the classical picture common to all forms of Gnosticism. This version of Gnosticism, however, organizes itself according to a language and according to models often derived directly from the Cathar tradition. Over and above the debate on the role of Gadal and his neo-Catharism, the dualism of the Lectorium and that of the Cathars are remarkably similar. Both are not only evident in their cosmology but they also inspire human behavior. Human actions can further the progress toward transfiguration or, conversely, can further imprison humans in the dialectic field.

The Lectorium provides an esoteric interpretation of both soul and body, as well as presenting a vision of the future. Here, one finds texts on the coming of a false Christ and an Armageddon that could be regarded as either millennialist or apocalyptic. These labels are misleading, however, since apocalyptic language is used purely within a Gnostic context and is largely symbolic.

Address:

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 Bakenessergracht 11–15
 2011JS Haarlem
 The Netherlands
<http://www.lectoriumrosicrucianum.org>

Massimo Introvigne and PierLuigi Zoccatelli

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Legion of Mary [Maria Legio] (Kenya)

The largest secession from the ROMAN CATHOLIC CHURCH anywhere in Africa is the Legion of Mary, or Maria Legio, with estimates of membership in the 1990s ranging between 250,000 and 2 million. This movement was founded by Catholic Luos in western Kenya in 1963, the year of Kenya's independence, and its name has been changed many times. The first leaders were laypeople, Simeon Mtakatifu Ondeto (1920–1991) and Gaudensia Aoko. A young woman whose two children had both died on the same day, Aoko began to denounce witchcraft and sorcery. Ondeto established a church headquarters on the holy mountain of Got Kwer, to be called the New Jerusalem and the Holy City, and Aoko began to perform mass baptisms. Within a year, the church had one hundred thousand members. It retained much Catholic liturgy, including the Latin language, a celibate leadership, an order of nuns, and titles like pope and cardinal.

The Legion of Mary also had many characteristics much like other spiritual churches, including healing rituals; deliverance from witchcraft, prophecies, and spirit possession; prohibitions on dancing and consuming pork, tobacco, and alcohol; and the practice of polygyny.

Aoko left the Legion of Mary in 1965 to found her own movement after Ondeto began restricting the role of women in general and her own role as charismatic founder of the movement in particular. Although she later returned, she was soon again head of her own Legion of Mary movement. Another woman, called Mama Maria, is believed to be the black incarnation of the Virgin Mary. Adherents to the Legion of Mary, called Legios, hold that Mama Maria had returned to heaven in 1966 and is the spiritual mother of Ondeto.

The church initially spread only among Luos but has become increasingly multiethnic, reaching many parts of Kenya, Tanzania, and other East African countries. In Tanzania, a schism from this church six months after its founding there resulted in the African Catholic Church. Ondeto, who died in 1991 and was buried at Got Kwer, became known as Baba Messiah and is regarded by some Legios as Christ reincarnated in Africa, the living God. Pope Timothy Blasio Ahitler (1941–1998) became leader until his death in 1998, when a new pope, Lawrence Pius Jairo Chiage, was appointed.

Allan H. Anderson

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Lemba

The Lemba are an African people residing primarily in South Africa and Zimbabwe who claim that they are descendants of Jews who have retained their faith even though cut off geographically for many centuries from the center of Judaism. According to traditions alive among the Lemba, they came from Sena, which many believe to have been a town north of Jericho in Israel. Others claim that the Lemba descend from attendants of the biblical King Solomon, who is said to have traveled to Zimbabwe (the Ophir of 1 Kings 9:28) in search of gold. The Lemba allege that when Solomon returned to Israel (the Hebrew Bible does not record any trip of Solomon to southern Africa), some of his men remained behind, intermarried with the Zimbabweans, taught the Africans to worship only one god, Mwali, and spread Jewish traditions through southern Africa.

The Lemba have been associated with the Venda culture that reached its peak in the fourteenth and fifteenth centuries, the time of Great Zimbabwe, the magnificent medieval stone city. The Lemba were of lighter skin than the Venda and served as physicians, artisans, and iron workers. They were also somewhat feared as sorcerers. They served with the Venda in wars against the British at the beginning of the twentieth century.

A variety of traditional Lemban practices point to Jewish roots (though some claim that they were picked up from Muslim sources). The Lemba circumcise male children. They bury their dead in accordance with Jewish traditions. They hold the first day of the new moon sacred and shave their heads to commemorate it. They do not eat pork. They practice animal sacrifice, but only circumcised males may sacrifice animals for food. Women engage in purification ceremonies after menstruating or giving birth. Non-Lemba women are allowed to marry into the group, but Lemba men may be expelled if they marry outsiders.

It should be noted that the Lemba identify themselves as Jews culturally, but not necessarily religiously. They follow a set of traditional cultural practices that signify to them their Hebrew ancestry. While some have converted to the Jewish faith in recent years, many are Muslims or Christians. It is their unique ritual practices that separate them from their neighbors as a chosen people.

In a series of studies, the first published in 1996, the Lemba claims have been supported by research on their chromosomes, which were discovered to have a remarkable likeness to those of other Semitic people. More importantly, the researchers found that many Lemba men carry in their male chromosome a set of DNA sequences that is distinctive of the *cohanim*, the Jewish priests believed to be the descendants of Aaron.

There are some fifty to seventy thousand members of the Lemba community. Their uniting symbol is a flag with a Star of David and the Elephant of Judah.

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Sources:

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Lesotho

The nation of Lesotho, a small country completely surrounded by the Republic of South Africa, has its origins in the expansionist policy of Shaka (c. 1787–1828), a Zulu leader who in 1818 began the process of uniting the Zulu and other Batu people of southern Africa. Although he conquered the land making up present-day Natal and Transvaal (South Africa), some groups united against him. The most effective counterforce was brought together by Moshoeshe I, the head of the Bakwene group among the Sotho people. Moshoeshe united several Sotho and Zulu groups against Shaka. They established themselves along the Drakensberg Mountains and were able to defend themselves in the intermittent wars through the 1820s. Then, in 1839, they had to stave off expansion by the Boer settlers in South Africa. This generation of warfare gave the very different groups a sense of nationhood.

Following the discovery of diamonds in South Africa, British missionaries convinced Moshoeshe I that the safest course was to allow the British to establish a protectorate



A Sangoma healer in Lesotho (J. Denham/TRIP)

LATTER-DAY SAINTS have also established churches in Lesotho. The BAHÁ'Í FAITH began a period of rapid growth following the formation of its first spiritual assembly in 1964. Islam has made little progress among the general population, but some Asian businesspeople and their families established a mosque in Butha-Buthe in 1972.

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Lesotho Evangelical Church

The Lesotho Evangelical Church originated in one of the initial thrusts into the heart of Africa by the PARIS MISSION

(of the REFORMED CHURCH OF FRANCE). In 1833 three missionaries—Thomas Arbousset, Eugène Casalis, and Constant Gosselin—received approval to work in the region from King Moshoeshoe I (1786–1870), who at the time was attempting to gather the people of the region into a kingdom. At first the missionaries' work proceeded smoothly. The initial station was erected at Morija and others were opened thereafter. However, South Africa had its eyes on the region, and to protect his land from the superior South African forces, Moshoeshoe aligned with Britain. The mission suffered in the warfare that followed and was eventually closed.

In 1868 Lesotho (then called Basutoland) became a British protectorate. The mission reopened and soon entered a growth phase. In 1887, a theological school was established. The first synod (*seboka*), including both the missionaries and the active graduates of the seminary, appeared in 1898. Natural development through the first half of the twentieth century led to the establishment of the independent Lesotho Evangelical Church (Kereke ea Evangeli Lesotho) in 1964. Basutoland became the independent nation of Lesotho in 1966.

In 1970 the prime minister of Lesotho, Leabua Jonathan, suspended the country's constitution. He attempted to rule as a dictator, pushing aside King Moshoeshoe II. The church identified with the opposition. The church newspaper had published detailed stories of life under the new government; its editor was assassinated. The church's vice president was forced to leave the country. Jonathan was overthrown in 1986, but his successor did little better; an unstable period ensued until free elections were held in 1993 and a new king was enthroned.

In the late 1990s the Lesotho Evangelical Church reported 211,000 members in fifty-six congregations. The highest legislative body is the General Synod. The church is a member of the WORLD ALLIANCE OF REFORMED CHURCHES and the WORLD COUNCIL OF CHURCHES.

Address:

Lesotho Evangelical Church
P.O. Box 260
Old Busstop, Casalis House
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Source:

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Leuenberg Church Fellowship

The Leuenberg Church Fellowship is an alliance of more than one hundred Protestant Christian denominations that

have agreed that they have a shared understanding on a number of key points of Christian belief. Based upon that understanding, they can share “complete pulpit and table fellowship,” meaning that ministers of any group in the fellowship may be allowed to preach in the congregations of the other member churches and that all members recognize and may receive the sacraments of the other member churches. The agreement grew out of conversations initiated by the Lutheran and Reformed churches after World War II. It later came to include the Waldensian Church (Italy) and the Church of the Czech Brethren (Czechoslovakia).

The Leuenberg Church Fellowship was formed in 1973, when a lengthy text detailing the points upon which agreement had been reached was published. The agreement affirms the Christian faith centered in the affirmation of the Triune God and salvation in Jesus Christ. The heart of the agreement, however, concerned the sacraments, the differing understandings of which had been a major obstacle dividing Lutheran and Reformed churches. In three crucial paragraphs, the agreement affirmed the following:

Baptism: Baptism is administered in the Name of the Father and of the Son and of the Holy Spirit with water. In Baptism Jesus Christ irrevocably receives man, fallen prey to sin and death, into his fellowship of salvation so that he may become a new creature. In the power of his Holy Spirit he calls him into his community and to a new life of faith, to daily repentance and discipleship.

The Lord’s Supper: In the Lord’s Supper the risen Jesus Christ imparts himself in his body and blood, given up for all, through his word of promise with bread and wine. He thereby grants us forgiveness of sins and sets us free for a new life of faith. He enables us to experience anew that we are members of his body. He strengthens us for service to all men. When we celebrate the Lord’s Supper we proclaim the death of Christ through which God has reconciled the world with himself. We proclaim the presence of the risen Lord in our midst. Rejoicing that the Lord has come to us we await his future coming in glory.

This agreement sidestepped sixteenth-century disagreements over the nature of the sacraments and in other places discounted a variety of pronouncements issued by the Reformation churches on other Protestant churches. Following the promulgation of the agreement, churches across Europe signed it and joined the fellowship. The membership has extended beyond the Lutheran and Reformed traditions and earlier union churches, formed by the merger of Lutheran and Reformed churches, to include a number of Methodist churches in Europe. Several Lutheran churches in Argentina have also signed the agreement. Most of the member churches are also members of the WORLD COUNCIL OF CHURCHES.

Although the Leuenberg Agreement has been implemented primarily in Europe, it has had an effect on church relations globally. For example, it was instrumental in bringing the Reformed and Presbyterian churches in Ethiopia into the ETHIOPIAN EVANGELICAL CHURCH MEKANE YESUS, which had been formed by the previous merger of Lutheran missions in that country. Notable nonparticipants in the fellowship are the Baptist churches and the member churches of the worldwide ANGLICAN COMMUNION.

In 2001 the Leuenberg Church Fellowship reported 103 member churches and three cooperating and participating churches—the main Lutheran churches in Sweden, Finland, and Iceland. With the exception of the Argentine churches and the UNITED METHODIST CHURCH, all of the churches are headquartered in Europe.

Address:

The Leuenberg Church Fellowship
 Jebensstraße 3
 10623 Berlin
 Germany
<http://www.leuenberg.net/>

Liberal Catholic Church

The Liberal Catholic Church was established in Great Britain in 1916 as a result of the reorganization of the British Old Catholic movement, introduced into the country by Bishop Arnold Harris Mathew (1852–1919). Bishop Mathew, consecrated to the episcopate of the Old Catholic Church of Utrecht in 1908, presided over an English mission that was independent of the See of Utrecht from 1910 to 1915. In these same years, many English members of the Theosophical Society joined the Old Catholic mission. Following a disagreement with Mathew on the doctrinal themes of the Theosophical movement, the great majority of the mission’s members decided to rebuild it on more liberal lines. They sought a greater attention to the forms of mysticism that in those decades were influencing Anglicanism and the modernist Christian circles.

The resulting church, formerly known as Old Catholic Church in Great Britain, took the name of Liberal Catholic Church in 1918. The church achieved worldwide growth through the missionary activity of its first presiding bishop, James Ingall Wedgwood (1883–1951), and in many countries it developed through a sort of symbiosis, sometimes highly conflictual, with the Theosophical Society.

A primary spokesman and doctrinal reference for the church is Charles Webster Leadbeater (1854–1934). Already a prolific writer of Theosophical books, Leadbeater was consecrated as a bishop in the Liberal Catholic Church by Wedgwood. He applied his method of extrasensorial perception to the study of Christian sacraments, and his findings were gathered in 1920 in a volume entitled *The Science*

of the Sacraments. The liturgy of the Liberal Catholic Church was compiled by Bishops Wedgwood and Leadbeater and, with some minor changes, is still in use today. This liturgy follows the tradition of Old Catholicism, which preceded the modern liturgical movement in creating a vernacular liturgy on Tridentine lines.

Today the Liberal Catholic Church is present in about fifty countries and organized into ecclesiastical provinces, each directed by a regional bishop and endowed with significant autonomy. The main administrative body is the General Episcopal Synod, headed by a presiding bishop. One of the American churches maintains a site for the international church with links to various dioceses around the world. The total world membership is estimated at around thirty thousand.

The unique qualities of the Liberal Catholic Church make it difficult to place in the larger landscape of religious communions. Drawing as it does on both Anglican/Catholic Christianity and Theosophy, it has enjoyed a response from people worldwide while at the same time being somewhat marginalized from mainstream religious movements. Adapting the liturgical heritage of the Old Catholic world, the church offers a wide liberality of thought, in which Theosophical interpretations of Christian doctrines coexist with a search for common Christian roots, studies on psychological and inner effects of the sacraments, and so on. These very different heritages generate a certain level of inner tension within Liberal Catholicism that attracts many spiritual searchers who are confused by the constraints of ancient theologies and mystical doctrines. Some observers foresee that this church, unlike many other small churches from the independent Catholic and Orthodox traditions, will perpetuate its well-defined *raison d'être* and be able to keep a cadre of faithful who are limited in number but clearly defined among spiritual searchers.

Address:

Liberal Catholic Church
c/o Most Rev. Johannes C. van Alphen, Presiding Bishop
P.O. Box 95247
Waterloof, 0145
South Africa
<http://kingsgarden.org/English/Organizations/LCC.GB/LCC.html>

Andrea Cassinascio

Sources:

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Liberia

The contemporary state of Liberia was originally settled by two major groups of African people, the Kru-speaking groups in the west and the Mende-speaking people (of which the Mandingo are the best known) in the east. There are over thirty distinct ethnic groups in the country. The coastal region was visited by the Portuguese beginning in the fifteenth century and became one area from which slaves were collected.

At the end of the eighteenth century, Liberia was part of Sierra Leone, the area set aside by the British for the relocation of people liberated by their antislavery activity. However, in 1821 the American Colonization Society, an organization devoted to relocating African Americans to Africa, purchased what became Liberia and founded the port city of Monrovia. Some twenty thousand African Americans, descendants from various peoples of western Africa, moved to Liberia. They had by this time been largely Americanized and were not well received by the native inhabitants. Several American scholars coauthored a new constitution for what in 1847 became the independent country of Liberia. The descendants of the repatriated African Americans formed a ruling elite in the country, a development that has affected its politics to the present.

Although the tropical climate kept many people away from Liberia, the land was rich in resources—from rubber trees to oil and diamonds. The United States intervened on several occasions to protect American economic investments in the country. In 1979 an economic crisis led to a political coup that saw the assassination of President William Tolbert Jr. (1913–1980) the following year. The new president, Samuel Doe (1950–1990), was able to hold office only by suppressing the opposition, a policy that culminated in civil war in 1990. U.S. troops moved into Liberia but were unable to stop the assassination of Doe. Following his death, a new coalition government that included former rebel leaders was instituted, but fighting

Status of religions in Liberia, 2000–2050

Followers	2000			2025	2050
	total	%	rate		
Ethnoreligionists	1,354,000	42.9	1.72	2,500,000	3,200,000
Christians	1,239,000	39.3	2.43	2,848,000	4,750,000
Independents	538,000	17.1	3.55	1,200,000	1,850,000
Protestants	430,000	13.6	3.00	920,000	1,400,000
Roman Catholics	150,000	4.8	4.35	350,000	700,000
Muslims	504,000	16.0	1.84	1,100,000	1,700,000
Nonreligious	48,000	1.5	3.21	140,000	300,000
Baha'is	9,000	0.3	2.49	30,000	60,000
Total population	3,154,000	100.0	2.03	6,618,000	10,010,000

continued for another six years. A six-person ruling council assumed authority while elections were planned. Those elections, held in July 1997, led to the overwhelming victory of the National Patriotic Party and its leader, Charles Taylor (b. 1948). However, a small contingent did not accept the elections and has continued to oppose Taylor's government from their center in the northern part of the country near the border with Guinea.

Liberia was included in the territory assigned to the Roman Catholic diocese of Cape Verde as early as 1533, but Catholic priests did not settle in the region. Thus, Christianity's real entrance began with the arrival of the African Americans, many of whom were Christians. Lott Carey and Colin Teague (c. 1780–1839), remembered as the first African American Christian missionaries, were commissioned by the Richmond (Virginia) African Missionary Convention. In 1822 in Monrovia, they founded the Providence Baptist Church, the first Baptist congregation on the African continent, which was housed in the first church building erected in Liberia. Their work was supplemented by that of White missionaries sent by the American Baptists, but eventually the work was assumed by the Lott Carey Baptist Foreign Missionary Convention and the NATIONAL BAPTIST CONVENTION, U.S.A.

The Methodist Episcopal Church (now an integral part of the UNITED METHODIST CHURCH) sent their first missionary, Melville Cox (1799–1833), to Liberia in 1833. His death only three months after landing portended the problems that most future missionaries would have with the climate there. The mission almost died in the late nineteenth century but was revived with the support of several prominent bishops. Until the 1920s, attention was focused on the city of Monrovia and the former Americans there, but in 1925 a major work opened at Ganta in the north, and in 1948 another was initiated at Gbarnga. The Liberian work remains organized as a conference within the United Methodist Church (UMC). The UMC work has been supplemented by the work of the AFRICAN METHODIST EPISCOPAL CHURCH and the AFRICAN METHODIST EPISCOPAL ZION CHURCH, which entered Liberia in 1873 and 1876, respectively.

The Presbyterian Church in the U.S.A., now an integral part of the PRESBYTERIAN CHURCH (U.S.A.), also began



work in Liberia in 1833. Like the Baptists, the Presbyterians began their work among the African Americans, a number of whom were appointed as its missionaries. The last of the missionaries were commissioned in 1887, and the Presbytery of Liberia became an independent body in 1928. This was among the first Liberian churches to ordain women. It is now related to the CUMBERLAND PRESBYTERIAN CHURCH.

Two years after the Methodists and Presbyterians arrived, John Payne, an American missionary with the EPISCOPAL CHURCH, began to work in Liberia. In 1851, he was named the first missionary bishop of Liberia. Payne quickly escaped the confines of Monrovia and opened work among the Grebo people at Cape Palmas in 1836. Also notable in the Episcopal Church's history was the career of Samuel Ferguson (1847–1916), the first black person appointed to the episcopacy. During his long tenure as bishop (1884–1916), Ferguson developed an extensive educational system, capped with Cuttington College and Divinity School. The Episcopal Church in Liberia remains a diocese in the Episcopal Church (U.S.A.).

The United Lutheran Church, now an integral part of the EVANGELICAL LUTHERAN CHURCH IN AMERICA, began work in 1860 some miles inland from Monrovia along the Saint Paul River. It remained a small effort until the end of the century, when David A. Day (1851–1897) and his wife, Emily Day, arrived to assume control. They directed an expansive program that led to the establishment of stations across the country. The LUTHERAN CHURCH IN LIBERIA was organized in 1948, and in 1967 it was given full control over the extensive medical and education work. It has retained a close relationship with U.S. Lutherans.

Several other Christian groups entered Liberia in the twentieth century and have since become as strong as the older churches. These include the SEVENTH-DAY ADVENTIST CHURCH, the Fire-Baptized Holiness Church of God (an African American Holiness church), the ASSEMBLIES OF GOD, and the PENTECOSTAL ASSEMBLIES OF THE WORLD. The CHURCH OF THE LORD (ALADURA) is the largest of several AFRICAN INITIATED CHURCHES.

The ROMAN CATHOLIC CHURCH attempted to establish work in Monrovia in the nineteenth century but was blocked by the predominantly Protestant religious establishment. However, in 1906, missionaries of the Society of Africa Missions—a French Catholic organization founded in 1856 in Lyons by Bishop Melchior de Marion Brésillac (1813–1858)—began work among the Kru-speaking peoples; later they expanded to other areas. At the end of the twentieth century the Catholic Church was the second largest church in the country, second only to the LIBERIA BAPTIST AND EDUCATIONAL CONVENTION.

Ecumenical relationships have been strong in Liberia, with the larger Protestant churches sharing support of a variety of educational and charitable institutions. The Liberian Council of Churches is associated with the WORLD COUNCIL OF CHURCHES and includes WCC members such as the United Methodist Church, the Episcopal Church, the Lutheran Church in Liberia, and the Presbytery of Liberia. More conservative churches have formed the Association of Evangelicals of Liberia, which is affiliated with the WORLD EVANGELICAL ALLIANCE.

In spite of the strong Christian missionary activity, less than half of the Liberian people have become Christian. The largest segment, some 40 percent, retain their traditional religions, especially in those parts of the country farthest from the coast. Traditional religions have as major themes the veneration of ancestors, the working of magic, and the prominence of religious functionaries, popularly known as medicine men, who establish their authority by the demonstration of a spectrum of mystical competences—healing, divining, prognosticating, and so on. Several of the ethnic groups host a spectrum of secret societies to which outsiders may not become privy.

Much animosity has been directed toward the traditional religions because of charges that some of their followers practice ritual killing. Ritual killings, in which various body parts are removed from victims and subsequently used in rituals, appear to occur sporadically, though the lack of reliable information is a problem in assessment (the same situation encountered in other countries). Reports of ritual killing in Liberia may be related to incidents during the civil war of the 1990s, in which faction leaders sometimes ate the body parts of their rivals. One leader had himself filmed consuming such body parts. In recent years, common criminals have been charged with killing and selling body parts.

Islam, primarily of the Sunni MALIKITE SCHOOL OF ISLAM, has come into the country from the north. The Mandingo have been especially instrumental in the spread of Islam, and the Vai, among other groups, have largely converted to Islam. Muslims now constitute the third largest religious community in the country, making up approximately 16 percent of the population. The national center for Sunni Islam is the National Muslim Council, headquartered in Monrovia. There is also a measurable following of the AHMADIYYA MOVEMENT IN ISLAM, and both the TI-JANIYYA and QADIRIYYA SUFI ORDER are strong.

The National Muslim Council participates along with the Liberian Council of Churches in the Interfaith Mediation Council, an effort to counter political forces that attempted to place the two communities in opposition. In 1997 the All Africa Council of Churches awarded its first Desmond Tutu Peace Prize to the Interfaith Mediation Council for its efforts to bring peace and reconciliation to the country.

The civil war and continuing unrest in Liberia have not made it an attractive home to new religions, and few have attempted to colonize it.

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Liberia Baptist and Educational Convention

Baptist work in Liberia has a distinctive history because of its unique place in the emergence of African American Christianity. In 1819, Lott Carey (c. 1780–1828) of Richmond, Virginia, was able to purchase his freedom from slavery. By all accounts an unusual man, Carey had been converted to Christianity in 1813 and in 1815 had convinced the Triennial Convention of American Baptists (now a constituent part of the American Baptist Churches in the U.S.A.) to approve the formation of the African Baptist Missionary Society. The convention's Foreign Mission Board appointed Carey and Collin Teague (c. 1780–1839) to work in Liberia. They would be joined by their wives, Teague's son, and another couple, and these seven were to form a seed colony in Liberia. Before they left the States, they constituted themselves a church, later to become the Province Baptist Church in Monrovia, Liberia.

The seven sailed in 1821. During the remaining years of his life, Carey served as pastor of the church, as physician

for Monrovia, and as a government official; in 1826 he was named lieutenant governor of Liberia. After his death, additional missionaries were sent by the American Baptists. Meanwhile, in 1845, Southern Baptists left the Triennial Convention and formed the Southern Baptist Convention. In 1846 the new convention sent John Day (1797–1859), also an African American, to Liberia.

The American Baptists withdrew their support from the Liberian work in 1856, and Southern Baptist support was interrupted by the Civil War. The Southern Baptists redirected their small missionary budget for Africa to Nigeria in 1875. During this period, lacking support from the United States, the church in Liberia formed the Liberia Baptist Missionary and Educational Convention. The first president of the convention, Joseph James Cheeseman, later became the president of the country.

In 1882, the Baptist Foreign Mission Convention, one of the emerging structures among the African American Baptist community in the United States, provided support for one Liberian missionary. The next year it commissioned six missionaries, who founded a mission among the Vai people. This became the beginning of the Liberian mission of the National Baptist Convention in the U.S.A., formed by the merger of several African American Baptist organizations in 1895. Two years later, some African American Baptists, who withdrew their support from the Foreign Mission Board of the National Baptists, formed the Lott Carey Foreign Mission Convention. The Lott Carey Convention provided support for J. O. Hayes, formerly a National Baptist missionary, to continue his work in Liberia.

In Liberia, the work of the several U.S.-based Baptist organizations (including the Southern Baptists, who reentered the country in 1960) was absorbed by the Liberia Baptist Missionary Educational Convention, which continues as the dominant Baptist body in the country. In the 1990s it reported fifty-nine thousand members in 250 congregations. Among leaders of note in the late twentieth century was William R. Tolbert Jr. (1913–1980), who successively became the vice president of Liberia (1951), president of the Liberia Baptist Convention (1958), president of the BAPTIST WORLD ALLIANCE (1965), and president of Liberia (1971). Tolbert was assassinated in the military coup of 1980, which happened to occur just as the Baptists were preparing to celebrate the centennial of the convention. Tolbert was still president of the convention at the time of his death.

The Liberia Baptist Missionary and Educational Convention is a member of the Baptist World Alliance.

Address:

Liberia Baptist Missionary and Educational Convention
P.O. Box 10
0390 Monrovia
Liberia

Sources:

Weeks, Nan F., and Blanche Sydnor. *Liberia for Christ*. Richmond, VA: Missionary Society of Virginia, 1959.
Williams, Walter F. *Black Americans and the Evangelization of Africa*. Madison: University of Wisconsin Press, 1982.

Libya

Libya, a large country on the northern edge of the Sahara Desert, was settled by Berber Arabs in ancient times and participated in the history of its more famous neighbor, Egypt. It found itself a target of the rising power of the Carthaginian Empire (third century B.C.E.) and later was incorporated into the Roman Empire. Many religious groups, including Christianity, found a home in Libyan cities during the first centuries of the Christian era. During the fourth century, Libyan Christians were divided by the Donatist heresy, and as a result Christianity failed to become the majority religion in the centuries prior to the arrival of the Muslims. Thus Islam began its period of dominance in the seventh century C.E. The Ottoman Empire annexed Libya in 1551.

The modern history of Libya begins with the weakening of the Ottoman Empire. As early as 1837, Muhammad as-Sanusi (c. 1787–1859) founded a new clandestine Muslim group, the Sanussi, to oppose continued Ottoman rule. The Sanussi still exist as a dissenting Islamic body.

In 1911, Italy seized the Libyan coast concurrently with its declaration of war on Turkey. Following the distraction of World War I, the Italians would spend fifteen years trying to consolidate their hegemony in the area. They were not able to annex the land until 1931. During World War II, Libya would be a major battlefield, where generals Rommel and Montgomery would gain immortality. Several years of French and British occupation following the war led to the creation of the modern state of Libya by the United Nations in 1949.

Status of religions in Libya, 2000–2050

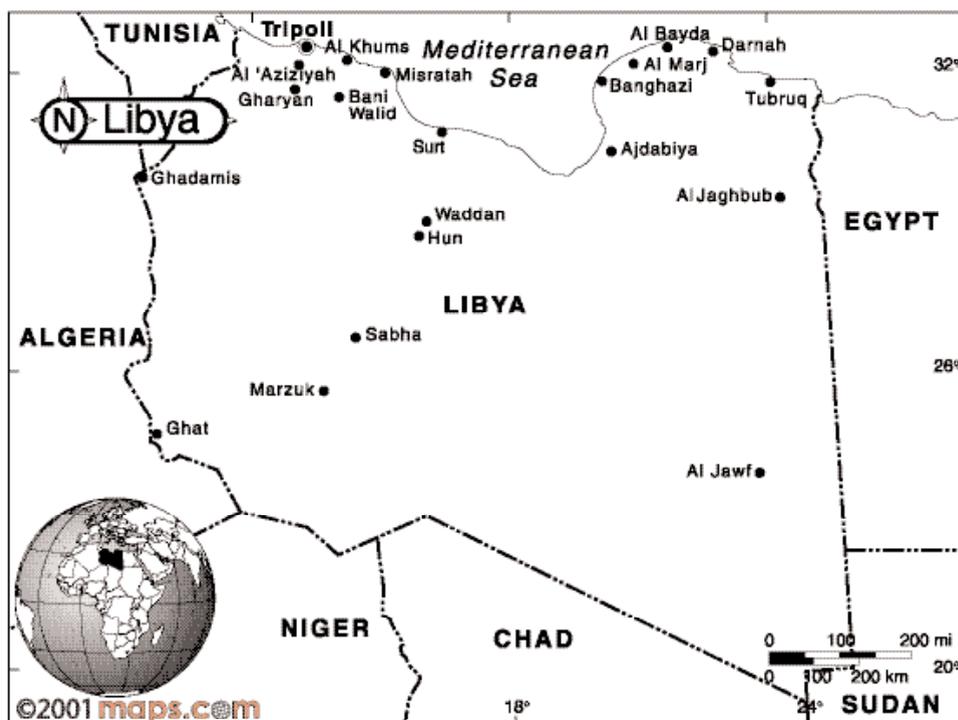
Followers	2000			2025	2050
	total	%	rate		
Muslims	5,385,000	96.1	2.43	8,235,000	10,354,000
Christians	175,000	3.1	1.79	292,000	395,000
Orthodox	107,000	1.9	1.16	180,000	240,000
Roman Catholics	45,000	0.8	3.15	70,000	90,000
Independents	14,000	0.3	4.18	30,000	50,000
Buddhists	18,900	0.3	2.23	55,000	138,000
Nonreligious	15,500	0.3	3.51	40,000	70,000
Hindus	5,000	0.1	2.87	13,000	22,000
Sikhs	2,000	0.0	1.73	5,000	10,000
Chinese folk-religionists	1,600	0.0	1.11	4,000	10,000
Baha'is	560	0.0	3.42	1,000	1,400
Ethnoreligionists	430	0.0	2.35	1,200	2,900
Jews	110	0.0	1.14	250	400
Atheists	80	0.0	0.49	400	1,600
Total population	5,605,000	100.0	2.41	8,647,000	11,005,000

In 1969 a group of army officers under the leadership of twenty-seven-year-old Muammar Qaddafi effected a coup and took control of the government. Two years later, as head of the Revolutionary Command Council (RCC), Qaddafi was named head of state, commander in chief of the armed forces, and chairman of the RCC. On March 2, 1977, the government changed the name of the country from the Libyan Arab Republic to the Socialist People's Libyan Arab Jamahiriya. (*Jamahiriya* has been defined as Islamic socialism.) Qaddafi remains in control of the country.

Today, Libya is overwhelmingly Muslim, but several schools of Islam vie for control. The population is largely divided between adherents of the HANAFITE and the SHAFIITE SCHOOL OF ISLAM, though the MALIKITE school dominates in Cyrenaica. The Sanussi continue as an important minority voice, a role won not only by their opposition to the Ottomans but their more recent struggle against Italian colonialism. The most prominent centers of the Islamic community are the Department of Arabic Language and Islamic Studies at the University of Libya in Benghazi and the Jamiat al-Dawah al-Islamiah, an international Muslim missionary organization headquartered at Tripoli. There are a few members of the Kharijite school in Zuwara and the Jabal Nefusa sect in Tripoli.

The first phase of Christian presence in Libya ended gradually under centuries of Islamic dominance. The ROMAN CATHOLIC CHURCH was reintroduced in the fifteenth century but its influence remained minuscule until the twentieth century and the years of Italian rule. After World War II the number of Catholics in Libya dropped from over one hundred thousand to approximately forty thousand, but Catholicism remained a considerable force as the Italian presence remained strong in the country. At the end of the 1960s the church consisted of three vicariates and a prefecture. After the coup of the 1970s, however, the Italians were expelled from the country, and by 1972 only two Roman Catholic parishes remained and the majority of Libyan Christians were Eastern-rite Catholics.

Protestants began missionary activity in Libya in the 1880s, led by the North Africa Mission, soon followed by the Church Missions to Jews, an Anglican missionary or-



ganization. Then in 1936 all non-Catholic missionaries were expelled and were only allowed to return in 1946. All missionaries were again expelled in 1970. All British and American military personnel were expelled in 1974, further reducing the number of Protestants, almost all of whom were expatriates. The remaining Protestant groups are small and most serve small expatriate enclaves.

The Orthodox community began to grow after World War II with the movement of various Arab groups to Libya, especially Egyptians, among whom were many Coptic Christians. As many as forty-five thousand Copts may have relocated to Libya before all Egyptians were expelled from the country in 1974. Only a minuscule community remains today.

Through much of the twentieth century there was a large Jewish community in Libya, some thirty-seven thousand strong. However, in 1951 almost all of them migrated to the new state of Israel. It is estimated that less than fifty remain in Libya today. There is likewise a tiny number of Chinese Buddhists and members of the BAHAI FAITH in Libya.

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Liechtenstein

Liechtenstein is a small country of only sixty-one square miles located on the Rhine River between Switzerland and Austria. It shares much of the history of its two neighbors. Liechtenstein became independent in 1719 but was closely linked to the Austrian Empire for the next two centuries. Since the end of World War II, it has been more closely linked to Switzerland.

Christianity came into the area quite early, during the years of the Roman exploration and occupation of the Rhine Valley. As did Austria, Liechtenstein remained loyal to the Roman Church through the Reformation era. Today the Catholic Church remains the dominant religious force in the land, and the several congregations are organized into a deanery attached to the Diocese of Chur (Switzerland).

Protestants came into the area in the 1880s. Most were skilled workers who migrated with their families from Ger-

many and other countries. In 1881 they organized the Evangelical Church. In 1954 the Evangelical Church entered into a *Patronatsvertrag* (patronage agreement) with the Protestant Church of the Canton of Saint Gall in Switzerland, which among other benefits provided access to a pool of pastors. That same year, the Lutheran members of the church left and founded a separate Lutheran organization. Soon afterward they affiliated with the Swiss Lutherans in what is now known as the Association of Evangelical Lutheran Churches in Switzerland and the Principality of Liechtenstein.

The SEVENTH-DAY ADVENTIST CHURCH has a small work in Liechtenstein that is an integral part of the Swiss Union Conference. There is also a small Baha'i spiritual assembly and a recently opened Zen Buddhist center, part of the INTERNATIONAL ZEN ASSOCIATION, headquartered in Paris.

Source:

Wille, H. *Staat und Kirche im Fürstentum Liechtenstein*. Freiburg, Switzerland: University of Freiburg, 1972.

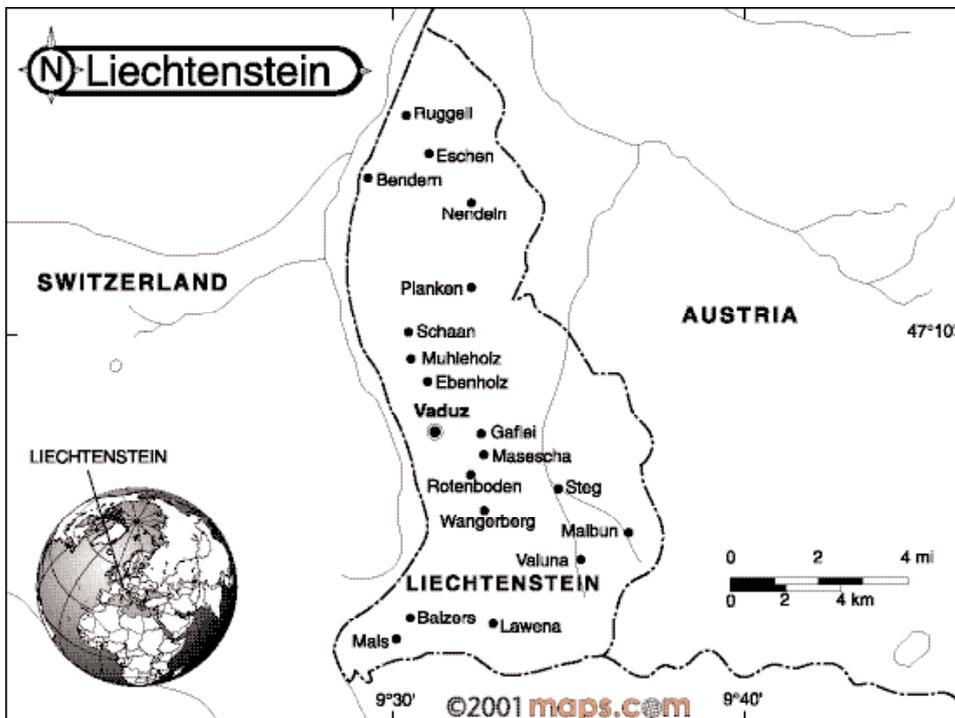
Followers	2000			2025	2050
	total	%	rate		
Christians	30,500	93.0	1.19	37,000	36,000
Roman Catholics	24,400	74.2	1.03	28,500	27,500
Protestants	2,500	7.7	1.65	3,800	4,500
Marginal Christians	110	0.3	4.62	360	700
Nonreligious	1,300	3.9	3.98	2,400	3,000
Muslims	880	2.7	3.89	1,500	2,000
Baha'is	110	0.3	4.33	300	500
Jews	40	0.1	0.73	60	60
Total population	32,800	100.0	1.36	41,300	41,600

Light of the World Church [Iglesia la Luz del Mundo]

The Light of the World Church, founded in Monterrey, Nuevo León, Mexico, in 1926 by Eusebio Joaquín González (later known as the apostle Aarón), has blended Mexican mysticism with Pentecostal fervor to create a unique Christian movement that has spread throughout Mexico and to more than twenty countries in the Americas (including the

United States and Canada), plus Spain and Australia. The Light of the World Church has grown from eighty members in 1929, to seventy-five thousand in 1972, to 1.5 million in 1986, and to more than 4 million members in twenty-two countries in 1990, according to church sources. The official name of this organization is the Church of God, Column and Pillar of Truth, Jesus the Light of the World (La Iglesia de Dios, Columna y Apoyo de la Verdad, Jesus La Luz del Mundo), but its followers are popularly known in Mexico as Aaronistas (followers of Aarón).

The Light of the World Church has a strong Mexican nationalist orientation and



an authoritarian form of church government; it strongly adheres to Old Testament teachings; it is legalistic and upholds high moral standards; and its members are known for their industriousness and honesty. Although there is a strong emphasis on Bible reading and memorization, the prophetic messages spoken by the apostles Aarón and Samuel are considered as “the fountain of truth.” In addition to traditional Protestant hymns and gospel songs (many from the eighteenth and nineteenth centuries), some of the songs used refer to the “Anointed One,” the “Sent One,” or the “Prince,” in honor and praise of Aarón as the church’s first apostle. The traditional worship style is simple: people kneel to pray, women wear head coverings and long white dresses, no musical instruments are used, the choir sings a capella in four-part harmony, and the sexes are separated by a center aisle.

In a unique feature of this movement, all ordained pastors are required to travel to the Mother Church in Colonia Hermosa Provincia (symbolic of Holy Jerusalem) in Guadalajara on August 14 for an annual celebration of the Lord’s Supper, which is held on Aarón’s birthday. This event is also an occasion for faithful church members, the new spiritual People of Israel, to make a pilgrimage to Guadalajara from within Mexico or from other countries and to present the apostle with special gifts. The church rejects Roman Catholicism as an apostate church, and Guadalajara has become a new Rome for this movement. Those who are excommunicated from the Light of the World Church are irrevocably lost for all eternity.

Except for its allegiance to the apostle Aarón, the Light of the World Church has many doctrinal similarities to the Oneness Pentecostal movement in Mexico (see the APOSTOLIC CHURCH OF FAITH IN JESUS CHRIST). Historically, González, an uneducated man of humble origins, was converted in 1926 by an Apostolic fruit vender and became a disciple of two itinerant lay preachers, known as Saul and Silas, who arose within the early Pentecostal movement in northern Mexico in the 1920s. Eusebio was baptized by Saul on April 6, 1926, in San Pedro de las Colonias (near Monterrey), and he and his wife, Elisa, accompanied the two bearded and barefoot “prophets” for a few months on a preaching journey on foot. At some point, Saul spoke the following words of prophecy: “You will no longer be called Eusebio, rather your new name will be Aarón and you will become known in all the world.” Later, Aarón testified that at that very moment, God called him to establish the Light of the World Church as the restoration of the primitive Church of Jesus Christ, and in December 1926 the city of Guadalajara was selected its spiritual headquarters.

Between 1926 and 1952, this new religious group grew from a few dedicated followers to an established movement of about twenty-five thousand members. From 1926 to 1934, Aarón and his early disciples traveled on foot to many towns and villages, preaching to the marginalized peasants and

forming “house churches” among their followers, who became known as Aaronistas. The first temple of the Light of the World Church was founded in 1934 in the lower-class neighborhood of San Juan de Dios in Guadalajara. By 1938 Aarón had established most of the rules and regulations that would govern the new movement, including the obligatory 5:00 A.M. daily prayer service, and he became known to his followers as “the new Messiah.” In 1942 the Light of the World Church suffered its first major division, when a power struggle among the leaders in which Aarón was accused of misusing church finances resulted in the formation of a rival movement, known as the Good Shepherd Church (Iglesia El Buen Pastor), which is similar in doctrine and practice.

In 1952 Aarón purchased fourteen hectares on the outskirts of Guadalajara, where he and his followers constructed the Colonia Hermosa Provincia as a segregated community to protect church members from worldly temptations and to strengthen the development of a community of faith. During the next few decades, a large central church was built, seating about three thousand people, and a walled, self-contained community was developed with its own commercial, medical, educational, and social services, which were built by the voluntary labor and tithes of the faithful.

After the death of Aarón in 1964, his youngest son, Samuel Joaquín Flores, was chosen as the new apostle of the movement; he began a new era of openness to the larger world by tearing down the stone wall around the Colonia Hermosa Provincia, encouraging the growth and development of similar colonies of believers within Mexico and in other countries, and constructing a new, large central church at a cost of over \$5 million—not counting the cost of volunteer labor provided by church members. In 1992, an estimated 150,000 church members gathered for the annual celebration of the Lord’s Supper at the Glorieta Central de la Iglesia La Luz del Mundo.

Despite strong opposition from the ROMAN CATHOLIC CHURCH and from Protestant denominations, this independent quasi-Pentecostal movement has achieved significant numerical, social, and political strength in Mexico, especially in the state of Jalisco, and through expansion to other countries it has made its presence and message known throughout the Americas.

The church is currently headed by Apostle Samuel Joaquín Flores.

Address:

The Light of the World Church
 Glorieta Central de la Iglesia La Luz del Mundo
 Colonia Hermosa Provincia
 Guadalajara, Jalisco
 Mexico
<http://www.iglesialaluzdelmundo.com>
<http://www.luzdelmundo.net>

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Lithuania

Modern-day Lithuanians are descendants of a few Baltic tribes, and the premodern indigenous religion of Lithuania was a multifaceted phenomenon belonging to the more generic Baltic family of religions. However, a few major features are discernible. The sources of ancient Baltic culture are estimated to go back to around 2500 B.C.E., when autochthonous local cultures were merging with that of the newcomer Indo-Europeans. The pre-Christian religion in the current territory of Lithuania has undergone quite a few changes since those times, but it has kept the basic structure of Indo-European pre-Christian religions.

The cosmology and anthropology of the premodern pagan religion of Lithuania describes the beginning of the world, in which two gods, Dievas and Velnias, create the world together. While creating the world they compete with each other, the world emerging in that constant competition. According to Lithuanian etiological tales, the first human being was created by accident, by a particle of spit from the mouth of Dievas, who only later saw the result of his spit and marveled at what had happened. This pessimistic anthropology permeates the worldview of ancient Lithuanian religion, where human beings are not seen as a result of purposeful divine activity. The vision of the after-

Status of religions in Lithuania, 2000-2050

Followers	2000			2025	2050
	total	%	rate		
Christians	3,214,000	87.6	0.11	3,158,000	2,787,000
Roman Catholics	3,105,000	84.6	0.02	3,000,000	2,650,000
Orthodox	114,000	3.1	0.18	120,000	130,000
Protestants	44,000	1.2	0.16	80,000	100,000
Nonreligious	401,000	10.9	-1.92	211,000	150,000
Atheists	40,000	1.1	-3.13	15,000	12,500
Muslims	8,100	0.2	0.76	10,000	12,000
Jews	6,700	0.2	-0.51	5,000	5,000
Ethnoreligionists	140	0.0	1.26	400	500
Total population	3,670,000	100.0	-0.18	3,399,000	2,967,000

life is more optimistic, though the records about it are very diverse. People who have died would be met by gods and would get the treatment they have earned in this life, either going to *dausos* (the place of eternal bliss) or the place of darkness, governed by Velnias.

The deities of the ancient Lithuanian (and Baltic) pantheon had correspondents in the pantheons of other regions. The highest god of the Baltic pantheon was Dievas, who in the later period of the Lithuanian religion became a distant, inactive deity, portrayed in tales as active only in the creation of the world and shortly thereafter. The most important member of the pantheon was Perkunas, god of storm and thunder, perhaps a son of Dievas. The Balts also had a chthonic god, opposite in nature to the heavenly gods, named Velnias, a god of dungeons, magic, and riches. The people also venerated a female deity called Zvoruna or Medeina. Besides the deities common to all the Balts there were different spirits or gods peculiar to the various tribes. Wizards or witches, warlocks, and medicine women had

considerable influence on the common religious lives of the people.

The ancient shrines in Lithuania, called *alkos*, were constructed of stones on hills or by rivers. Groves were also designated as sacred places, used to make sacrifices to gods and to foretell the future. A few shrine remains, known from historic times, are being uncovered by archaeologists. It is in no way certain that the pre-Christian Lithuanian religion was centralized, but there was an important shrine to Perkunas in Vilnius.

Up until the thirteenth century, the spread of Christianity in Lithuania was prevented by its weak ties with Christian countries, the absence of a strong national state, and confrontation with the Crusaders. In about 1240, Mindaugas (d. 1263) became the ruler of Lithuania, thus uniting the unruly duchies, and in 1251 he was baptized for political reasons (thus gaining the king's title from the pope), though the people and most dukes kept the old faith. Over time, Catholic missionaries, primarily DOMINICANS and FRANCISCANS, visited Lithuania, where some settled. Apart from a few violent incidents, the Christians and pagans lived quite peacefully together.

The official Christianization of Lithuania began under the grand duke of Lithuania Jogaila in 1387, who ruled as King of Poland Władysław II. This movement lasted for about a century. The destruction of the official cult of the pagan religion also began at that time, though the manifestations of pre-Christian religion survived even into the sixteenth century, when active missionary activity by the JESUITS began. Most of the nobility of Lithuania were baptized in 1387, with the baptism of the people following, while the more independent part of Lithuania, Samogitia, was formally Christianized only about sixty years later.

The Protestant Reformation was brought to Lithuania in the 1520s by the Lithuanian nobles who studied at the Universities of Wittenberg and Leipzig, both strong Protestant centers of learning. The Reformation quickly spread through all the strata of society, facing strong resistance from only a small number of clergy who remained loyal to the ROMAN CATHOLIC CHURCH. The weakened state of the Catholic Church in Lithuania contributed to this rapid spread of the Reformation there, to the extent that by the mid-sixteenth century, Lithuania was predominantly Protestant, with both Lutheran and Reformed influences present. The adherence of the influential Radvila family to Protestantism also contributed significantly to the spread of the Reformation.

However, in 1564 the ruler of Lithuania and Poland, Sigismund II Augustus (1520–1572), began implementing the decisions of the Council of Trent, which had been called by the Roman Catholic Church in 1545 to both reform the church and stop the further spread of Protestantism. Jesuit academic and missionary activities played a significant part in the Counter-Reformation that followed the council. In



A woman kneeling and praying in a church in Vilnius, Lithuania. (T. Noorits/TRIP)

1570 the Jesuits established a college in Vilnius, which was later to become a university. With Catholicism regaining ground, the influence of the Protestants gradually faded, remaining strong only in the western and northern parts of Lithuania.

A separate issue was the presence of EASTERN ORTHODOXY in Lithuania and the Slavic lands within the Grand Duchy of Lithuania from the thirteenth to the sixteenth centuries. To keep political and social peace after the Christianization of Lithuania, grand duke of Lithuania Vytautas (1350–1430) strove unsuccessfully to establish a separate administrative unit of the Orthodox Church in Lithuania. Later there were also efforts to unite the Catholic and Orthodox churches within the Grand Duchy of Lithuania and the Kingdom of Poland. These efforts were partially successful and culminated in 1596 with the creation of the union, which was not, however, joined by all Orthodox.

The Catholic-Orthodox problem was never resolved, and it reemerged in a different form in the eighteenth century.

Following the third division of the Polish-Lithuanian state in 1795, by which time the Russian Empire had annexed most of Lithuania, the Russians established a policy of assimilating Lithuania culturally, which also meant making it Orthodox. Both Catholic and Protestant churches suffered as a result, and in the end the effort proved unsuccessful. Lithuania retained its sense of nationhood, and both Catholic and Protestant churches played a significant role in preserving Lithuania's national character.

When an independent Lithuania reemerged in 1918, the country recognized equal rights of all confessions, though the 1926 concordat with the Catholic Church established the privileged position of Catholicism, which remained the majority faith. About 5 percent of the population was Reformed or Lutheran, but they had little influence on Lithuanian politics as a whole. Additional traditions from Protestants and FREE CHURCHES were also spreading in Lithuania through the twentieth century. The Baptists had been in Lithuania from the middle of the nineteenth century, and the Methodists, Seventh-day Adventists, Pentecostals, and the NEW APOSTOLIC CHURCH had established communities at the start of the twentieth century. The American Bible Student movement (later known as JEHOVAH'S WITNESSES) appeared in the 1930s. Western Esotericism took deep roots in the country after one of Lithuania's famous writers, "Vydūnas" (Vilius Storosta), became an adept of Theosophy.

The Soviet occupation brought the repression of religion, with severe persecution of religious minorities. Some communities were gradually eliminated, including those of the Seventh-day Adventists, Methodists, and Jehovah's Witnesses. The Baptists and Pentecostals were joined together, in part as an attempt to eliminate their uniqueness and so undermine their existence. Independent, unregistered religious groups were under strict police control, receiving more tolerant treatment only toward the end of the 1970s.

The traditional religious communities faced both persecution and severe limitations on their previously flowering social activities. The Catholic and Reformed churches developed ties to the national resistance movement. Many of the social and religious leaders were exiled and forced to confess atheism. Communist Party membership was required for those taking higher positions in society. Atheist propaganda was widespread.

The restoration of Lithuanian independence in 1990 brought a revival of traditional religions as well as an influx of different religious movements from outside the country. The revival of religion peaked in 1992–1993, supplying social scientists with further evidence of a continuing secularization of society, a trend common to much of western Europe.

The largest religious or ethno-religious communities in Lithuania currently are the Roman Catholic Church (70 percent of the population), the RUSSIAN ORTHODOX CHURCH (MOSCOW PATRIARCHATE) (5.2 percent), Old Believers (1.43

percent), the Lutheran Church (around 0.86 percent), and the Reformed Church (0.32 percent). The New Apostolic Church, the Tatar Muslims, Full Gospel/Charismatic churches, Jehovah's Witnesses, Pentecostals, Baptists, and Seventh-day Adventists each have memberships of one thousand to five thousand while there are smaller communities of the CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS, the INTERNATIONAL SOCIETY FOR KRISHNA CONSCIOUSNESS, the UNITED METHODIST CHURCH, and the Buddhists.

The old Jewish community in Lithuania was hard-hit by the Holocaust in the 1940s, and it survives today with fewer than five thousand members. The Jewish community in Vilnius operates the Lithuanian Jewish State Museum. There is also a small group of KARAITES, a Near Eastern group who hold to a form of Judaism and who do not acknowledge the authority of the Talmud. The Sunni Muslim community has had a presence in Lithuania since the fifteenth century, and a variety of Muslims of Tatar, Uzbek, and Azerbaijani background migrated there in the twentieth century. The Tatar community currently numbers about five thousand. (Both the Karaites and Tatars were initially brought to Lithuania by Grand Duke Vytautas.)

There is no state religion in Lithuania, and freedom of religion is established in the country's legal system. There are two levels of legal status for religious communities. Nine traditional religions are state-recognized as a part of Lithuanian cultural, social, and spiritual heritage: Roman Catholic, Greek Catholic, Evangelical Lutheran, Evangelical Reformed, Russian Orthodox, Old Believer, Jewish, Sunni Islam, and Karaite. All other religious communities are eligible for state recognition after twenty-five years of legal registration in Lithuania. State recognition gives religious communities some tax privileges, permission to teach religion in public schools, and time on national television. They also enjoy greater social acceptance, as the nontraditional religions are often stigmatized as sects. The most influential religious body in Lithuanian society is the Roman Catholic Church, while other larger communities are based on either a particular ethnic minority group (e.g., Russian Orthodoxy being concentrated among ethnic Russians) or a particular region (e.g., Lutheranism being concentrated in the southwest part of the country).

Milda Alisauskienė and Donatas Glodenis

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Living Church of God

In the years following the death of founder Herbert W. Armstrong (b. 1892) in 1986, the WORLDWIDE CHURCH OF GOD (WCOG) dropped his distinctive teachings one by one under its new pastor, General Joseph W. Tkach (1827–1995), and moved closer to standard conservative Protestant teachings. Many WCOG ministers found this difficult to accept. One of these was Roderick C. Meredith, who had been one of Armstrong's earliest students and had been with the WCOG since 1949. In 1992, after confrontations with the new leadership of the WCOG, Meredith left to found his own sabbatarian millenarian church, the Global Church of God, holding firmly to the teachings of the WCOG during Armstrong's lifetime. Because of Meredith's previously high position in WCOG as senior evangelist, many other members left to follow him. The Global Church of God grew to a peak membership of around seven thousand.

Armstrong had taught "top-down" church governance, with a single leader having sole authority over the church, and Meredith followed this model. In 1998 the board of the Global Church sought to temper Meredith's authority over his church; after a number of heated meetings and the quite public exchange of accusatory letters, Meredith left his own church and founded the Living Church of God, taking 70–80 percent of his ministers and members with him. The Living Church of God is more or less the old Global Church of God under a different name.

The remnant of the Global Church, reduced to fewer than one thousand members, tried to continue, but they faced a dramatic drop in income from members' tithes. This difficulty was only compounded when founding members, now with the Living Church, demanded the repayment of loans they had made for the start-up funding of the Global Church, which voluntarily entered into the legal equivalent of bankruptcy. Its members reformed as the Church of God, a Christian Fellowship (CGCF). In 2001 most of CGCF merged with the largest WCOG offshoot, UNITED CHURCH OF GOD; a minority reformed as Church of the Eternal God, still known in the U.K. by its original name of Global Church of God. Shortly after Meredith left the Global Church of God, another minister, David C. Pack, left to found the Restored Church of God, perhaps the most hard-line of all the offshoots from the "Worldwide family." Pack has published a book-length list of 280 teachings that he claims the "new" Worldwide Church has changed from Armstrong's original teachings, and a further list of 174 teachings in which he believes all the other offshoots, be-

tween them, deviate from Armstrong's truth. The Restored Church of God has several hundred members.

The Living Church of God claims to hold to all the traditional teachings of Herbert W. Armstrong and the WCOG at the time of his death. Like most of the offshoots, it emphasizes in its literature and broadcasts the need to watch world news to "prove" that these are the End Times. The second or third largest offshoot from the WCOG, the Living Church of God continues to sponsor a radio show called *Tomorrow's World*, the same name made famous by the WCOG, and it publishes a periodical with the same name. There are an estimated five thousand to six thousand members.

Addresses:

Living Church of God
 P.O. Box 503077
 San Diego, CA 92150–3077
<http://www.tomorrowworld.org>

Church of God, a Christian Fellowship
 P.O. Box 161698
 Fort Worth, TX 76161–1698
<http://www.cgcf.org>

Restored Church of God
 P.O. Box 23295
 Wadsworth, OH 44282
<http://www.restorecog.org>
<http://www.truegospelrcg.org>

David V. Barrett

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The Local Church

The Local Church is the name assumed in the West by a movement variously known as the Little Flock, Assembly Hall Churches, or more derogatorily, the Shouters. The Local Church grew out of the life and thoughts of Nee To-sheng, better known in the West as Watchman Nee (1903–1972). Nee was born in Shantou, China, and trained in classical Chinese studies. He was converted to Christianity in 1920 under the ministry of Dora Yu, a Methodist missionary who ran a Bible school in Shanghai. He was also deeply influenced by the writings of the British-based Keswick Revival and the PLYMOUTH BRETHERN (EXCLUSIVE). He found himself drawn to the Plymouth Brethren and was associated with them into the 1930s.

Nee began his own ministry with a magazine, *Revival*, in 1923 and finished his first major book, *The Spiritual Man*, in 1928. By this time he had also come to the conclusion that the unity of the church would be best expressed by the establishment of only one church in each city; that is, that denominational competition was unbiblical and the only reason for different churches was geographical—hence the name Local Church. The first Local Church was founded in Shanghai in 1927. Nee also agreed with the ideal previously articulated by several nineteenth-century missionaries as “three-self.” In order to make the Protestant Christian movement in China independent of foreign churches, missions were urged to work toward three types of independence: self-governance, self-support, and self-propagation. Incarnating such an ideal was, of course, integral to the several indigenous Chinese Christian movements, including the Local Church. From the Brethren, Nee absorbed a dispensational approach to the Bible, seeing human history as unfolding in a series of God’s dispensations, during each of which God changed his way of relating to humanity.

The movement’s growth was somewhat disrupted by World War II and the Japanese invasion. In 1942 Nee took a job at the pharmaceutical company owned by his brother in order to raise money to support continued evangelical efforts, which had by this time become international. Some saw his taking a secular job as contradictory to his ministry, and the church’s elders forbade him from preaching in Shanghai. The issue was not resolved until 1947, when Nee gave the church all of his business assets and withdrew from further secular work. He also encouraged other church members to hand over their business assets to the church, and the profits from these businesses began to be used to expand the evangelical work.

In the 1930s, Witness Lee (1905–1997) joined the Local Church movement and through the decade became a close associate of Nee. In 1948, Nee sent Lee to Taiwan where the defeated Nationalist forces were to gather as the Communists took control of the mainland. The church came under attack from the Communist regime in the early 1950s. In 1952 Nee was arrested, and in 1956 he was tried and convicted of corrupt business practices and violations of public morals. He spent the rest of his life in jail. The government recognized only one Protestant church body, the Chinese Protestant Three-Self Patriotic Movement, with which all Protestant Christians were required to affiliate. Thus the Local Church was banned in China, and Nee’s movement became divided, with some congregations being absorbed into the Chinese Protestant Three-Self Patriotic Movement and others continuing as independent congregations outside legal structures.

However, the movement continued to grow outside of China. From Witness Lee’s work in Taiwan, the Local Church began to spread throughout Southeast Asia, beginning with the ethnic Chinese communities in the larger

cities. In 1962 Lee moved to the United States, learned English, and began to spread the movement among English-speaking residents of California, a first step in making the Local Church a truly international movement.

Lee gained an initial following among Evangelical Christians attracted to his emphasis on the spiritual life and the immediate relationship between God and humanity. He continued the theology earlier articulated by Nee, which viewed humans as tripartite beings (body, soul, and spirit) and recognized an intimate relationship between God’s Spirit and the human spirit. However, in the 1970s, as Lee expanded upon this mystical theology, trouble developed when some former followers began to suggest that Lee’s approach, and some new language he introduced to focus the teachings, represented a loss of distinction between God and humanity and a distortion of traditional Christian teachings on the Trinity.

The seriousness of the theological charges were undergirded by the perception that Lee had gained most of his membership at the expense of other churches. In the early 1980s, the controversy erupted after spokespersons for several Christian anticult ministries, led by the Spiritual Counterfeits Project, accused the Local Church of being a cult. Included in their list of objections were several unique practices of the church, such as “Calling upon the name of the Lord,” and the invocation of God by the loud repetition of phrases such as “O Lord Jesus.” (This is the practice that had given Nee’s followers the appellation “Shouters” in China.) In response, Lee had his theology and the church’s practices examined by several trained theologians, who could find nothing heretical, and he attempted to reconcile his differences with his Evangelical antagonists. However, the problems had grown with the expansion of anticult ministries, and he was unable to resolve them. So in 1985 he sued the Spiritual Counterfeits Project in court and won a large multimillion-dollar judgment for libel and slander. Other groups and individuals subsequently withdrew their attacks.

Following the court case, Lee began a new effort to encourage the further spread of the Local Church, which had stagnated in the 1980s. He moved to Taiwan for a period and led in the reorganization of the Local Church around a new emphasis on evangelism. He continued to lead the movement until his death in 1997.

The Local Churches are organized as autonomous congregations, each led by elders selected from among its own membership. The congregations are tied together by their mutual acceptance of the fundamental doctrines and approach initially articulated by Nee and continued by Lee. Upon his arrival in California, Lee assumed the role of apostle and teacher. He organized Living Stream Ministry as an instrument to provide leadership for all of the local congregations. He published a magazine, a number of books, and pamphlets. He also held regular training sessions to educate leaders on both the practical leadership of the churches and

the theological development of church life. Most church elders were part-time, unsalaried workers, but as the movement grew, some elders were designated as full-time coworkers. Although there are no ordained ministers, the coworkers have assumed many roles typically held by ordained clergy.

Living Stream Ministry continues to serve as the uniting force of the Local Church congregations. During the years of Lee's ministry, the Local Church became a worldwide movement, and it has associated congregations on every continent. Each congregation takes the name of the city in which its members reside. An unknown number of people, reportedly as high as eight hundred thousand, continue the ministry of Watchman Nee in mainland China, where a number of leaders have been arrested for preaching outside the established churches. In a 1983 court case, the movement was declared to be counterrevolutionary in but one of a variety of actions to suppress the group, and various international human rights groups have come to its defense. The Local Church in Hong Kong has a large following, necessitating multiple meeting halls, and some sixty thousand members are found across Taiwan. Strong congregations are located throughout Southeast Asia, where the movement has moved beyond its base within the Chinese communities, and also across North America. Many Local Churches have their own Web sites. Worldwide membership is in excess of one million.

The belief statement of the Local churches identifies it with conservative Protestant Free Church beliefs. It strongly affirms the Trinity and the divinity of Christ, substitutionary atonement, and the verbal inspiration of the Bible. Sectarian divisions and denominationalism is eschewed, and the oneness of Christian believers is affirmed. The Local Church places itself in a history of "recovery" of biblical Christianity, which it deems was lost through the centuries after the Apostolic era. The recovery began with Martin Luther and the Protestant Reformation and continued through other movements, including the Methodists and the Plymouth Brethren. A new phase began with Watchman Nee and his emphasis on the Local Church.

Lee kept up a prodigious schedule of teaching and speaking through the thirty-five years after his move to the United States. His lectures and sermons were transcribed and published and constitute a large collection of Christian literature. He wrote a multivolume commentary on the Bible and a translation of the Bible, published as the Recovery Version. Recordings of Lee's Bible studies are featured on the Local Church's radio program, *Life Study of the Bible*.

Address:

Living Stream Ministry
2431 W. La Palma Ave.
Anaheim, CA 92801
<http://www.lsm.org/> (in English, Chinese, Spanish, and Korean)
<http://www.livingstream.com/>

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London Missionary Society

The London Missionary Society (LMS), now a constituent part of the Council for World Mission, is one of several organizations that facilitated the massive expansion of Christianity around the world in the nineteenth and twentieth centuries. It emerged in 1795 in England out of the growing consciousness there of people in the world outside Europe, itself a sign of developing British colonial interests worldwide. Particular inspiration came from the widely published letters sent back to England by William Carey (1761–1834), who had launched a mission in India in 1793.

Thus, in December 1794, a group of ministers and laypeople from the Church of England, the Presbyterian Church, and from the Independents or the Congregational Church (the largest number) met to consider the idea of forming a pan-denominational missionary society. In the end, the Congregationalists became the primary supporters of the new London Missionary Society, constituted in 1795. Both the Church of England and the Presbyterian Church soon had their own competing missionary structures.

The primary field chosen for work was the South Pacific, then a territory devoid of Protestant church work. The LMS purchased a ship, the *Duff*, and in September 1796 it sent thirteen men, five women, and two children. This first cadre was dispersed between Tahiti and Tonga, with one person staying in the Marquesas. Beginning with this initial band, the society would dispatch additional missionaries to the Cook Islands and then to most of the larger South Pacific island groups. These first missionaries set a pattern for later missionaries—working with the indigenous population to train a set of local teachers and leaders and translating and publishing the Bible in the local language.

Early in the nineteenth century, the society turned its attention to Africa. Two of the most famous people in Christian missionary history, John MacKenzie (1835–1899) and David Livingstone (1813–1873), were LMS missionaries

who launched their work in 1840 in South Africa. MacKenzie became a politician and urged British expansion into the lands north of Boer-controlled territory and Livingstone explored that territory. The society also pioneered work in China and Mongolia. During its peak years, through the nineteenth century, the society supported some 250 missionaries at any given moment.

As a variety of denominational and pan-denominational Protestant missionary societies began working alongside each other, the LMS entered negotiations to cut down on duplication of efforts and direct competition. In this manner, different societies accepted responsibility for different countries or sections of countries. Such agreements worked through much of the nineteenth century, until the very success of many missionary efforts brought different groups into competition. The origin of the modern ecumenical movement lies, to a great extent, with these attempts to solve the problems of competition and to reduce the introduction of sectarian differences into the mission field from the Americas and Europe.

World War II proved pivotal to the LMS. Following the war, the former colonies of Great Britain became independent, and many territories—like China, the single largest LMS missionary field—were closed to foreign missionaries. Already a number of the missions had matured into independent churches, and beginning in 1947, with the Church of South India, the congregational work in a variety of countries merged with other Protestant missions/churches to form united Protestant churches. Thus in 1966 the LMS and a sister organization, the Commonwealth Missionary Society, merged to form the Congregational Council for World Mission. Then in 1977, a further reorganization and merger included the Presbyterian Board of Missions, founded in 1847, leading to the creation of the Council for World Mission (CMW). The CMW envisions itself as a cooperative, multicultural missionary effort combining the resources of thirty-one denominations based on continents around the world that now share a partnership relationship. Missionaries are drawn from all of the cooperating churches and may be sent to any country as needed.

Address:

Council for World Mission
Ipalo House
32–34 Great Peter St.
London SW1P 2DB
United Kingdom
<http://www.cwmission.org.uk>

Sources:

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Lubavitch Hassidism

In the late twentieth century, the Lubavitch have emerged as the largest of the Hassidic bodies that survived the Holocaust of World War II, during which many Hassidic bodies ceased to exist and others survived as mere remnants of their earlier lives. The Lubavitch community began under Rabbi Schneur Zalman (1745–1813). He had studied with Rabbi Dov Baer, a prominent Hassidic scholar, and Dov Bear's death in 1772 became the catalyst for the founding of the Lubavitch dynasty. Zalman was sent to Lithuania to spread the Hassidic message, and the Lubavitcher community dates its origins from the start of Zalman's teaching in Lithuania.

The son of Rabbi Zalman, also known as Rabbi Dov Baer (1773–1827), or the Mittler Rebbe, succeeded his father and developed the Chabad, as the Lubavitch approach to Hassidism became known. In the late 1820s, he relocated to Lubavitch, Belarus, from which the community's designation is derived. From Dov Baer, the lineage passed to Rabbi Menachem Mendel Schneerson (1789–1866), the son of Rabbi Zalman's daughter. The lineage eventually passed to Schneerson's grandson, Joseph Isaac Schneerson (1880–1950), who brought the movement to the United States. In the 1920s, Rabbi Schneerson founded the Agudas Chassidas Chabad of the United States of America and Canada, first visiting America in 1929. He had resided in Warsaw since the end of World War I, but he was persuaded to leave as the Nazi threat loomed. He took up residence in the United States in 1941.

The Lubavitch teach out of the kabbalah, the ancient Jewish mystical system. The kabbalah pictures the world as having emanated from God through several realms of spiritual activity. These spheres (*sephirot*) are pictured on a diagram called the Tree of Life. The name of the Lubavitch teachings, Chabad, is derived from three of the sephirot—Chochmah, Binah, and Daath—wisdom, intelligence, and knowledge. In the Chabad attempt to come into a relationship with the Divine, an insistence on study and the intellectual appropriation of truth stands beside a need for faith and belief. As do other Hassidic groups, the Lubavitch use a rite derived from the writings of Rabbi Yitchak Luria (1534–1572), a mystic and kabbalist in Palestine. The prayers of the ritual contain special intentions relating to the mystical union of God and humanity. The Lubavitch also have a commitment to the larger Jewish community and have tried to dispel the low opinion that many Hassidim have had of unbelieving and nonpracticing Jews in general.

Lubavitchers are known for their music and dancing. Dancing is seen as a basic expression of the inward joy of the divine life. Men generally dance separately from women, mixed dancing being prohibited. Dancing forms an essential part of Hassidic gatherings, especially the festivals and anniversary occasions.

After World War II, Rebbe Schneerson initiated a program of expanding the community's school and centers. When his successor, Rabbi Menachem Mendel Schneerson (1902–1994), took over the relatively small movement, he began to build the movement, based on its traditional openness to the whole of the Jewish community. Over the next decades it grew impressively as Jews across the spectrum, from Orthodox to Reform Jews and even unbelievers, discovered the movement and affiliated with it. Its work was furthered through the community's publishing arm, Merkos Publication Society; its educational arm, Merkos L'Inyone Chinuch; and its relief organization, Ezrat Pleitim. By the time of Rebbe Menachem Mendel Schneerson's death, the movement had more than two hundred thousand followers, and centers had been opened in the midst of Orthodox Jewish communities worldwide. Its growth is partially attributed to its acceptance of modern technology, which other Hassidim have tended to reject.

Toward the end of his life, Rebbe Schneerson, who had led the movement for four decades, suggested that the time of the expected Messiah was at hand. He cited as evidence, among other incidents, the fall of Communism and the U.S. victory in the Gulf War. Some of his followers came to believe that he was the Messiah, and his death in 1994 placed the issue of the future clearly before the community. Following his passing, many refused to speak of him in the past tense, while some insisted that he would somehow cheat death. They refused to discuss a successor, and none has been named as of 2002. Banners and postcards were printed with an oft-repeated slogan, "Long live our master, teacher, and rebbe, King Messiah, forever and ever."

In the meantime, all of the rebbe's spoken words, including his Sabbath sermons (sometimes four hours in length), were recorded and transcribed. These remain as a body of teachings from which the community can continue to draw inspiration. In 1995, as a first step in sharing his wisdom, a commercial publisher was allowed to publish *Toward a Meaningful Life: The Wisdom of the Rebbe, Menachem Mendel Schneerson*. The headquarters of the Lubavitcher movement is located in Brooklyn, New York, and there are many Chabad Web sites. As the twenty-first century begins, there are more than two thousand Chabad centers serving more than two hundred thousand members.

Address:

Lubavitch Movement Headquarters
770 Eastern Pkwy.
Brooklyn, NY 11213
<http://www.chabadcenters.com/>
<http://www.chabad.org/>

Sources:

Challenge. London: Lubavitch Foundation of Great Britain, 1970.
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Lusitanian Church (Lusitanian Catholic Apostolic Evangelical Church)

The Lusitanian Church is a small Portuguese church founded at the end of the nineteenth century under the auspices of members of the American-based EPISCOPAL CHURCH and the CHURCH OF ENGLAND. The Lusitanian Church, named after Lusitania, the ancient denomination for the territory that is now Portugal, has been a formal member of the ANGLICAN COMMUNION since 1980.

After four centuries of almost complete religious monopolization by the Roman Catholic Church, Reformist movements saw the relative religious freedom that followed the establishment of constitutional monarchy in 1834 as an opportunity to assert themselves on Portuguese soil. A short time later the First Vatican Council (1870–1871), which introduced the dogmas of the pope's universal jurisdiction and infallibility, caused much uproar among the Reformist churches and also among urban Catholics seduced by liberalism. In this context, some Spanish priests established in Lisbon several places of worship where they celebrated religious services using Portuguese translations of the English Prayer Book and the American Book of Common Prayer. Inspired by this work, some Roman Catholic Portuguese priests and laypeople began to form independent congregations in various places. On March 8, 1880, these priests and the lay representatives of their congregations met at a synod presided over by the bishop H. C. Riley, the bishop of Mexico for the Episcopal Church, celebrating the formalization of the Lusitanian Church.

Members of the Lusitanian Church refer to this occasion not as the foundation but as the restoration of their church. They state that the Lusitanian Church is the resumption of the original Christian church that existed in the Iberian Peninsula and was allegedly initiated by early missionaries of the third century or, as some claim, by Saint Paul himself. At the time of the Visigothic invasion in the fifth century C.E., the church was already well established, with its own councils and a liturgy distinct from the Roman liturgy. Only at the Christian reconquest, beginning in the ninth century, did the Roman Church manage to impose a strict papal jurisdiction.

From this “restoration” in 1880 until 1964, the Council of Bishops included only Irish bishops; the first Portuguese bishop, António Fiandor, was only consecrated in 1958. The bishops who consecrated him were not Portuguese because, according to the Lusitanian Church, a legitimate consecration requires a historical Episcopal succession. Throughout the 1960s, Concordats of Full Communion were established with the Episcopal Church in the United States, the CHURCH OF IRELAND, the Church of England, and the Old Catholic bishops of the Union of Utrecht. In 1980, two years after a formal application to the archbishop of Canterbury, the Lusitanian Church was welcomed into the Anglican Communion, of which it is still an extraprovincial diocese.

The Lusitanian Church functions as a single diocese divided into two archdeaconries, the South (centered at Lisbon) and the North (centered at Oporto). Most of the sixteen congregations cluster around these two major cities. The general governing bodies are the bishop, who devotes himself almost entirely to the spiritual leadership of the church; the synod, consisting of every priest of the church and a lay representative from each parish; and a standing committee, which deals with administrative affairs.

Currently, the Lusitanian Church has about five thousand baptized members and fifteen hundred communicants, with eight active priests and six active deacons in sixteen places of worship. In 1997, three women were ordained as deacons. It was the first time in over eight centuries of Christianity in Portugal that women became part of the clergy of a church with the apostolic ministry.

The Lusitanian Church’s doctrine follows the main parameters confessed by the Anglican Community and expressed in the Lambeth Quadrilateral. Furthermore, the church claims a place in the historical and doctrinal continuity of Christianity in Lusitania, beginning with the first centuries of the Christian era, and it declines to accept the later additions and changes introduced by the Roman Catholic Church. Its liturgy reflects this alleged heritage. The Portuguese Book of Common Prayer is said to be in accordance with the “Primitive Apostolic Church,” and its compilation was largely based on the ancient Missal de Braga.

One of the Lusitanian Church’s most visible activities is its ecumenical promotion of interfaith dialogue and its foundation, along with the Methodists and the Presbyterians, of the Portuguese Council of Christian Churches. Since its “restoration” in 1880, the church has been promoting a ministry of service to the underprivileged that now includes three institutions with social responsibility: comprehensive day care and kindergarten, assistance to old people, and promotion of social and cultural activities among the blind. Initially, this effort was more focused on the struggle against illiteracy, which, by the end of the nineteenth century, was about 80 percent in Portugal. Together with every place of worship that was opened, a primary school was also started. Presently, two of those schools are still functioning.

The Lusitanian Church is affiliated with the WORLD COUNCIL OF CHURCHES, the Conference of European Churches, and the Conference of Protestant Churches of the European Latin Countries.

Address:

The Lusitanian Church
Rua 1 de Maino, 54–2
Apartado 392
4430 Vila Nova de Gaia
Portugal

Tiago Santos, Pedro Soares, and Miguel H. Farias

Sources:

- Lusitanian Church.* Vila Nova de Gaia, 1985.
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Lutheran Church—Canada

The Lutheran Church emerged from the reforms initiated by the sixteenth-century German reformer Martin Luther (1483–1546). Luther’s emphases of justification by grace through faith alone and the authority of the Bible over tradition and any ecclesiastical authority was embodied in the several Lutheran Confessions (especially the Augsburg Confession) promulgated in the sixteenth century, which now form the standard of Lutheran belief.

Lutheranism was brought to Canada by German immigrants in the eighteenth century. The first Lutheran congregation in Canada was established in Halifax, Nova Scotia, in 1752. Most Lutheran churches in Canada, formed primarily in rural Nova Scotia, Ontario, and the Prairie Provinces (Manitoba, Saskatchewan, and Alberta), were organized and affiliated with U.S. Lutheran denominations. Through the twentieth century, concentrations of Lutherans developed in Kitchener-Waterloo, Winnipeg, and Edmonton.

The Lutheran Church—Canada (LCC) is one of the two main Lutheran bodies in Canada, the other being the EVANGELICAL LUTHERAN CHURCH IN CANADA. The LCC has its roots in the LUTHERAN CHURCH—MISSOURI SYNOD (LCMS), which entered eastern Canada in 1854 and western Canada in 1879. By the middle of the twentieth

century, attempts were being made to create a self-governing church in Canada. The Lutheran Church–Canada was established in 1959 as a federation of districts within the LCMS, and in 1988 the LCMS created an autonomous church in Canada comprised of three districts. The denomination continues to keep close ties with the LCMS. Its head office is located in Winnipeg, its two seminaries are in St. Catherines, Ontario, and Edmonton, Alberta, and it supports a denominational periodical, the *Canadian Lutheran*. The LCC operates an extensive parochial school system across Canada and one university—Concord University College at Edmonton. There are approximately 325 LCC congregations across Canada, with close to eighty thousand members.

The LCC has two sacraments, Holy Communion and (infant) baptism. It does not ordain women, and it practices closed communion. It believes the Bible to be the “written Word of God and the only rule and norm of faith and of practice,” and it affirms without reservation the Book of Concord. LCC has observer status with the Evangelical Fellowship of Canada and participates with the INTERNATIONAL LUTHERAN COUNCIL. Through the Canadian Lutheran World Relief organization, the LCC seeks to be involved in social and justice issues around the world.

Address:

Lutheran Church–Canada
3074 Portage Ave.
Winnipeg, Manitoba R3K 0Y2
Canada
<http://www.lutheranchurch.ca> (in English and French)

Gordon L. Heath

Sources:

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Lutheran Church in Hungary

The Protestant Reformation began to spread from Germany through the Christian community in Hungary as early as 1518. Well established in the 1520s, over the next generation almost 150 Hungarian students would take their theological studies in Wittenberg with Martin Luther (1483–1546). Magyar translations of the New Testament and Luther’s Small Catechism appeared in 1541 and 1550, respectively.

The spread of Lutheranism in Hungary occurred just as Turkish armies were launching an invasion. The decisive Battle of Mohács in 1526 was followed by 125 years of

Turkish occupation, from 1541 to 1686. After 1550, Lutherans also had to compete with the Reformed Church that took root in Hungary.

In the seventeenth century, a Christian-led government returned as Austria slowly pushed the Turkish forces south and Hungary became part of the Austro-Hungarian Empire. Protestants, both Lutheran and Reformed, suffered during this time as Roman Catholics reclaimed numerous parishes and banished Protestant pastors. Pressure was not relieved until Emperor Joseph II (1741–1790) issued an Edict of Toleration in 1781. Lutherans remained a tolerated minority through World War I, but their status was strongly affected by the division of Hungary and the transfer of Transylvania to Romania. In the years after the war, Hungarian Lutherans strongly supported the formation of the World Lutheran Conference and the development of international ties, especially with the United Lutheran Church in the United States.

Following World War II, Hungarian Lutherans gained recognition under the new Marxist government but shared the suffering of all religious groups in the face of an aggressively atheist system. The school system was secularized in 1948, but religious freedom was granted within some imposed limits. Celebration of significant events, such as the 500th anniversary of Luther’s birth in 1983, was permitted. A new translation of the Bible into modern Hungarian appeared in 1976. A theology emerged that emphasized the witness to Christian faith through action in situations where religious discourse was not tolerated. Since the fall of Marxism, the church has been granted full freedom and has a new positive relationship to the government. Some of its schools have been returned.

The Lutheran Church in Hungary adheres to the Augsburg Confession. Over the centuries it has developed a rich liturgical tradition. The church’s parishes are divided into two districts or dioceses, both headed by a bishop. The senior bishop is recognized as the presiding bishop. An assembly, presided over by a layperson (the general inspector) and the presiding bishop, is the highest legislative body for the church. Higher education is fostered through the Lutheran Theological Academy in Budapest. There are a number of church-related charitable institutions, including homes for the elderly and for handicapped children.

The Lutheran Church in Hungary publishes two periodicals, *Diakonia* and *Evangelikus Elet*. The ecumenically minded church is also a member of the Ecumenical Council of Churches in Hungary, the LUTHERAN WORLD FEDERATION, and the WORLD COUNCIL OF CHURCHES.

Address:

Lutheran Church in Hungary
Puskin utca 12
P.O. Box 500
1447 Budapest
Hungary
<http://www.lutheran.hu/>

Source:

Bachmann, E. Theodore, and Mercia Brenne Bachmann. *Lutheran Churches in the World: A Handbook*. Minneapolis, MN: Augsburg Press, 1989.

Lutheran Church in Liberia

American Lutheran missionaries, including Morris Officer (1823–1874), began work in Liberia in 1860. However, they had difficulty with the hot and humid weather, and only with the arrival of David A. Day (1851–1897) in 1874 was some continuous leadership for the mission established. Day, a pastor and physician, was able to stay in Liberia for a quarter of a century. He established a station inland from Monrovia on the Saint Paul River and opened a school. As did many pioneer missionaries, he spent considerable time mastering the ways of the people among whom he worked. He offered health services and set up preaching points at settlements across the countryside. In the second generation of the mission, in 1908, a second mission station was opened, this time even further upriver. As other personnel arrived, additional stations were added. Work concentrated among the Kpelle and Loma peoples, though work has begun among the Gbandi and Pallipo peoples.

During the twentieth century, an indigenous leadership was developed, and the most promising ministerial candidates were sent to the United States for seminary training. The Lutheran Church in Liberia was organized in 1948, though it remained subordinate to its American sponsors. In the meantime, American Lutheranism, at one time split into more than one hundred separate denominations, was in the midst of consolidating into several large bodies. The Liberian work eventually passed to the Lutheran Church in America (now a constituent part of the EVANGELICAL LUTHERAN CHURCH IN AMERICA). In 1967, the Lutheran Church in America granted the Lutheran Church in Liberia full autonomy. It joined the LUTHERAN WORLD FEDERATION the next year and subsequently became a member of the WORLD COUNCIL OF CHURCHES.

The church adopted a polity combining congregational and presbyterial elements. Work is concentrated along the Saint Paul River from Monrovia to the Guinea border. The Bible has been translated and published in both the Kpelle and Loma languages. The church sponsors a number of elementary and secondary schools that use curriculum material developed in cooperation with the Methodists in Liberia and Sierra Leone. Ministers are trained at the Gbarnga School of Theology, an interdenominational effort sponsored by the Methodist, Anglican, and Lutheran churches. The church admitted women to the ordained ministry in 1982.

In the 1990s the church reported 25,650 members in 150 churches. It sponsors a weekly television show, *Concern*. It also has developed an active Christian-Muslim dialogue program.

Address:

Lutheran Church in Liberia
P.O. Box 10–1046
1000 Monrovia 10
Liberia

Source:

Bachmann, E. Theodore, and Mercia Brenne Bachmann. *Lutheran Churches in the World: A Handbook*. Minneapolis, MN: Augsburg Press, 1989.

Lutheran Church–Missouri Synod

The Lutheran Church–Missouri Synod is a strict confessional Lutheran church whose origins lie in the developing history of Protestantism in Saxony. Germany, the home of the Protestant Reformation, was and is predominantly Lutheran, but over the centuries the other major form of Reformation thought, Calvinism, also found adherents; many of Germany’s Calvinists (members of the Reformed Church) resided in Saxony.

It was the general agreement in the German states at the time that the ruler determined the faith that the people in his land would follow. In the early nineteenth century, the ruler of Saxony forced the merger of the Reformed Church in Saxony with the Lutheran Church. However, rather than force Calvinists to accept LUTHERANISM, he ordered the creation of a new Evangelical church that would accommodate both Lutheran and Reformed theology and worship.

Although many found this a happy solution, some Lutherans did not, and they formed a movement adhering to a conservative Lutheranism that placed great emphasis upon the Augsburg Confession of Faith and the Small Catechism written by Luther for the instruction of new church members. In 1839 a group of Lutherans who rejected the Saxon Evangelical Church arrived in the United States under the direction of their bishop, Martin Stephan (1777–1846), and settled in Perry County, Missouri.

Soon after their arrival, it was discovered that Bishop Stephan had misappropriated some church funds for personal use, and he was banished. He was replaced by Carl Ferdinand Wilhelm Walther (1811–1887). Walther faulted erroneous theology for Stephan’s downfall. He championed orthodox theology in the face of Stephan’s errors, especially as they related to the authority of the ministry. Walther advocated congregational rights and responsibility in defending truth. He became the pastor in Saint Louis and founded a small school that grew into Concordia Theological Seminary. In 1844 he founded a magazine, *der Lutheraner*, to spread his approach to faith. In 1847 he led in the founding of the Missouri Synod, composed of the twenty-two ministers and sixteen congregations then operating among the settlers.

The synod found favor among German-speaking Lutherans across the midwestern part of the United States. It found favor among those who preferred an emphasis upon the Lutheran confession rather than the pietism that predominated in some of the larger Lutheran groups in the eastern United States. The leadership of the Missouri Synod saw an unacceptable doctrinal looseness in these other synods (which would eventually unite into the EVANGELICAL LUTHERAN CHURCH IN AMERICA). Through the twentieth century, the two approaches would diverge over various issues such as the ordination of women, which the Missouri Synod rejects.

In 1999 the Lutheran Church–Missouri Synod reported 2,582,000 members in 6,220 congregations. It has a congregational polity. Its synod meets every three years and oversees an extensive educational program that includes primary and secondary schools, ten colleges and universities, and two seminaries. Through the twentieth century the church developed a vast missionary program. Many of its world missions have grown into mature autonomous churches with whom the Missouri Synod retains a partnership relationship. The synod took the lead in forming the International Lutheran Conference, which includes many of these partner churches along with other conservative Lutheran churches that agree with the Missouri confessional approach. The church believes that church unity must be based on doctrinal unity and has stayed out of most contemporary ecumenical groups, including the LUTHERAN WORLD FEDERATION. Meanwhile it has taken the lead in founding the INTERNATIONAL LUTHERAN COUNCIL, a cooperative fellowship of conservative Lutheran bodies.

Address:

Lutheran Church–Missouri Synod
1333 S. Kirkwood Rd.
St. Louis, MO 63122
<http://www.lcms.org/index.html>

Sources:

- Graebner, A. *Half a Century of True Lutheranism*. Chattanooga, TN: J. A. Fredrich, n.d.
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Lutheran World Federation

Established in 1947 by representatives of Lutheran churches in twenty-three countries, the Lutheran World Federation (LWF) in 2002 numbered 133 member churches, including three designated as “associate members,” in seventy-three countries. It represents approximately 60 million of the estimated 64 million baptized Lutherans in the world; some congregations, though not all, that are associated with the

U.S.–based LUTHERAN CHURCH–MISSOURI SYNOD and the INTERNATIONAL LUTHERAN COUNCIL remain outside the LWF.

Antecedent organizations include the General Council of the Evangelical Lutheran Church in North America (1867), the General Evangelical Lutheran Conference in Germany (1868), and the Lutheran World Convention (1923). The formation of the LWF after World War II served both to extend these efforts and to respond to postwar needs for reconciliation, relief, and service.

Initially regarding itself as a “free association of Lutheran churches,” the LWF was organized to foster united witness in the world, common theological research, the ecumenical involvement of Lutheran churches, and a common response to issues of human need and social justice. In 1990 it adopted a new constitution based on a different self-understanding, one with strong ecclesial overtones: “The Lutheran World Federation is a communion of churches that confess the Triune God, agree in the proclamation of the word of God and are united in pulpit and altar fellowship.” This self-understanding is thus built around a theology of communion (in Greek, *koinonia*), with increased concern for confessional unity, joint mission and service, theological reflection, and strong ecumenical involvement.

The ecumenical orientation of the LWF is manifest in its close cooperation with the WORLD COUNCIL OF CHURCHES (WCC), with which most LWF member churches are affiliated. The LWF has also sponsored international, bilateral dialogues with official representatives of the Roman Catholic, Orthodox, Anglican, Reformed, Methodist, Baptist, and Adventist traditions. In Augsburg, Germany, on October 31, 1999—the anniversary of the day Martin Luther nailed his famous Ninety-five Theses to the chapel door at Wittenberg—representatives of the LWF and the ROMAN CATHOLIC CHURCH signed a Joint Declaration on the Doctrine of Justification, an agreement that affirms that the mutual condemnations that Lutheran and Catholic leaders declared in the sixteenth century concerning the article of justification by grace through faith are no longer applicable or church-dividing. This declaration is widely regarded as an ecumenical breakthrough, and conversations with representatives of other Protestant traditions are being pursued by the LWF and the Vatican in the hope that its scope will be widened.

LWF assemblies have been held in Lund, Sweden (1947), Hanover, Germany (1952), Minneapolis, U.S.A. (1957), Helsinki, Finland (1963), Evian-les-Bains, France (1970), Dar es Salaam, Tanzania (1977), Budapest, Hungary (1984), Curitiba, Brazil (1990), and Hong Kong, People’s Republic of China (1997). In 2003, the tenth assembly is to be held in Winnipeg, Canada.

The present organizational structure of the LWF was adopted in 1990. The assembly, which normally meets every six years, is the highest legislative authority; a council serves as the governing body and is comprised of forty-eight

ected members, of whom 50 percent are from the so-called northern churches and 50 percent “from churches in the rest of the world (the ‘two-thirds world’).” Headquarters for the LWF secretariat are in the Ecumenical Centre in Geneva, and its structure includes three departments in addition to a general secretariat: theology and studies, mission and development, and world service. Nearly one hundred staff members serve at the LWF headquarters, and approximately four thousand persons are employed in LWF world service projects throughout the world. Regional coordinators of LWF now work on four continents: Africa, Asia, Europe, and North America. [Entry reprinted from the *Dictionary of the Ecumenical Movement*, rev. ed., 2000, with the permission of WCC Publications, Geneva, and the William B. Eerdmans Publishing Co., Grand Rapids, MI.]

Address:

Lutheran World Federation
 P.O. Box 2100
 150, route de Ferney
 1211 Geneva 2
 Switzerland
<http://www.lutheranworld.org>

Norman A. Hjelm

Sources:

- Brand, E. L. *Toward a Lutheran Communion: Pulpit and Altar Fellowship*. LWF Report 26. Geneva: Lutheran World Federation, 1988.
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- Vajta, V. *From Generation to Generation: The Lutheran World Federation 1947–1982*. LWF Report 16. Geneva: Lutheran World Federation, 1983.

Lutheranism

The various Lutheran churches of the world have grown out of the Reformist activities launched by a German monk, Martin Luther (1483–1546), in the sixteenth century. In 1517 Luther challenged what he saw as a distortion of Christian practice, the selling of indulgences, which were believed by Roman Catholics at the time to lessen the time one would spend in purgatory dealing with the consequences of sin prior to going to heaven. A university profes-



A statue of a German historian stands in front of a Lutheran church in Sibiu, Romania (M. Baciu/TRIP)

sor, Luther posted a series of theses that outlined his position and called for a debate. During the ensuing debate, Luther took a further step and asserted that biblical authority transcends that of the church and pope. This assertion led to a papal bull denouncing Luther, which Luther answered in three essays.

As Luther's position developed, he attacked the Roman Catholic doctrine of transubstantiation, limited the sacraments to two (baptism and the Lord's Supper) rather than seven, and elevated the role of the individual in the notion of the priesthood of all believers. He also elaborated on his basic principle of scriptural authority and salvation by grace through faith alone. He presented these views to the Diet of Worms in 1521 and was condemned. That condemnation set Luther and other reformers against church authorities and led to a permanent break. Those who stood with Luther became known as the Lutheran or Evangelical churches. (In the French-speaking world, a parallel development led to the Reformed churches, which focused upon the thoughts of John Calvin of Geneva [1509–1564].)

The Lutheran Reformation became dominant in northern Germany and in areas north and east of Germany, including Scandinavia and Lithuania, though the southern German principalities tended to remain Catholic. During the nineteenth century, Lutheran missionaries who were connected with a spectrum of missionary societies carried Lutheran belief and practice worldwide, and through the twentieth century numerous autonomous Lutheran churches resulted from that activity. Meanwhile, the home base of Lutheranism was devastated by World War II. Out of that war Lutherans worldwide came together in the LUTHERAN WORLD FEDERATION, initially intended to rebuild those countries ravaged by the war but later participating in a variety of cooperative activities around the globe.

Today Lutherans are characterized by their double emphasis upon Word and Sacrament, that is, biblical authority and preaching coupled with liturgy and the sacrament of the Lord's Supper. Their major doctrinal statement is the Augsburg Confession (1530), though Lutherans have been divided upon the strictness of its interpretation, especially as it stands in relation to Reformed Church confessions and participation in the contemporary ecumenical movement. The Lutheran World Federation has its headquarters in the same building that houses the WORLD COUNCIL OF CHURCHES.

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Luxembourg

The modern state of Luxembourg was originally settled at the end of the last Ice Age. Much later, Romans found the region settled by Celts and Germanic peoples. An early Roman center was created at Trier, just east of Luxembourg. In the third century C.E., a new border that split the Low Countries (present-day Belgium, the Netherlands, and Luxembourg) divided the region between the German-speaking areas and the Romance language-speaking areas controlled by Rome.

The leadership of Luxembourg opposed Spanish rule of the region and sided with rebels who defeated the Spanish in 1576. It later came under the authority of Philip II of France. In 1713, it was incorporated into the Austrian Hapsburg Empire, where it remained until overrun by Napoleon. In 1795 it was again annexed to France.

In 1815 the Congress of Vienna gave Luxembourg to William of Orange, king of the Netherlands, and it was designated a grand duchy. In 1831 Belgium separated from Holland and Luxembourg became separated geographically from the Netherlands. Its territory was divided, the greater portion being assigned to Belgium, the other part being administered independently by the Dutch royal house.

In 1866 the Treaty of London guaranteed Luxembourg's neutrality under the House of Nassau. The duke of Nassau remains the monarch of Luxembourg in what is now a constitutional monarchy. The House of Nassau has ruled the country continuously except for short periods of German occupation during World Wars I and II.

Christianity came to Luxembourg in 698 when Willibrord (c. 658–739), a missionary from England, established a monastery at Echternach. Catholicism grew, becoming the dominant faith of the region, and the ROMAN CATHOLIC CHURCH has remained largely unchallenged

Status of religions in Luxembourg, 2000–2050

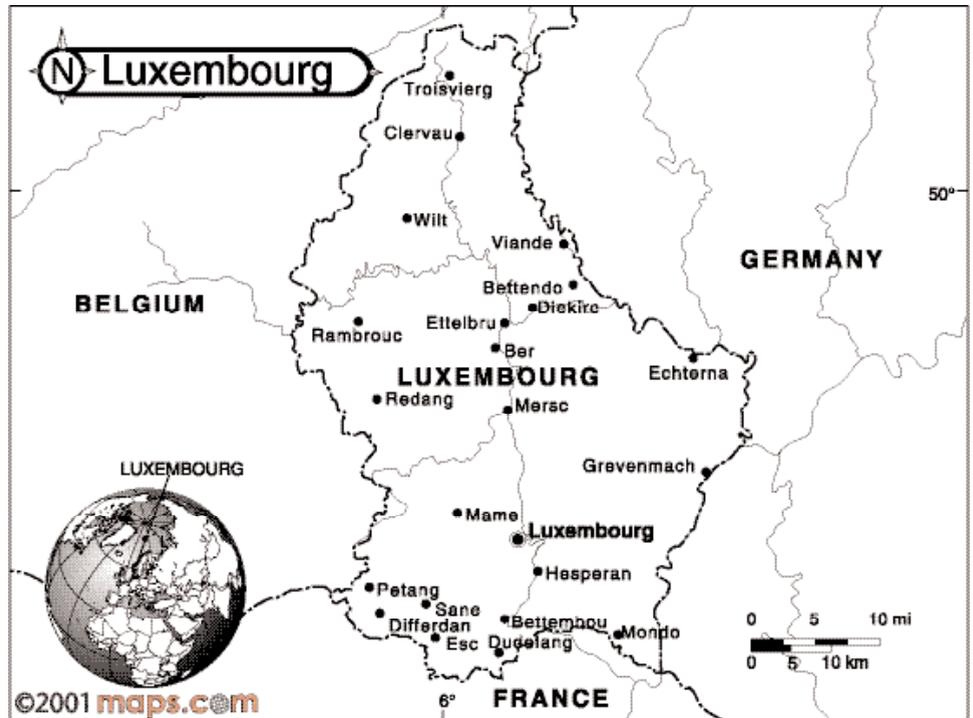
Followers	2000			2025	2050
	total	%	rate		
Christians	404,000	93.9	1.20	430,000	384,000
Roman Catholics	407,000	94.5	1.23	430,000	380,000
Protestants	7,500	1.7	0.41	8,500	9,000
Marginal Christians	3,000	0.7	3.15	6,000	8,000
Nonreligious	16,100	3.7	2.08	20,000	30,000
Muslims	4,300	1.0	1.08	6,000	8,000
Atheists	3,500	0.8	0.94	4,000	5,000
Baha'is	1,500	0.4	1.75	2,000	2,800
Jews	700	0.2	-0.03	600	500
Total population	431,000	100.0	1.24	463,000	430,000

through the centuries. Catholicism is still the faith of some 90 percent of the population and stands behind the Christian Socialist Party, several labor unions, and the largest circulating newspaper, the *Luxemburger Wort*. A bishop of Luxembourg was named in 1870, and the office was elevated to archepiscopal status in 1988. The archbishop of Luxembourg resides in Esch-sur-Alzette.

Religious affairs in Luxembourg are handled by the Ministry of Religions. A form of separation of church and state exists, but the Roman Catholic Church is supported by state funds and a course in Catholicism is integrated into the public school curriculum.

The small Protestant community, consisting primarily of expatriates drawn to Luxembourg in the twentieth century, has come to play a role in the modern European business community. The Protestant Church of the grand duchy dates to 1813 and the occupation of the area by German soldiers. A Mennonite church was founded in 1830. There are also churches serving small Dutch-, Greek-, and Russian-speaking communities.

In the late twentieth century, Luxembourg began to attract a spectrum of new religions, most notably SUKYO



MAHIKARI, which has its European headquarters at the Grand Château at Ansembourg. The NEW APOSTOLIC CHURCH has come from neighboring Germany, and as in other European countries, the JEHOVAH'S WITNESSES are active in Luxembourg.

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Macao

See China: Macao

Macedonia

The contemporary nation of Macedonia emerged out of the Federated Republics of Yugoslavia in 1991. The history of the region, however, goes back centuries. In the eighth century B.C.E., a people calling themselves Macedonians emerged in the Aliakmon River valley and migrated east into present-day Macedonia. The Macedonians became prominent in the fourth century B.C.E. under their king, Philip II (382–336 B.C.E.) and his more famous son, Alexander the Great (356–323 B.C.E.). During Alexander's reign the Macedonian Empire stretched eastward into India and south into Egypt and North Africa. The empire fell apart in the third century B.C.E. and was finally incorporated into the Roman Empire at the beginning of the second century.

After the fall of the Roman Empire, Macedonia was successively overrun by its neighbors, being at different times a part of the Bulgarian and Byzantine Empires, and it was eventually incorporated into Serbia. In the fifteenth century, it was incorporated into the Turkish Ottoman Empire. Toward the end of the nineteenth century, enthusiasm for independence rose even as the Ottoman Empire was weakening. Macedonia was coveted by Greeks, Bulgarians, and Serbians, but it remained under Ottoman control until that empire disintegrated in 1908. In 1913, after two wars, Macedonia was divided between Greece and Serbia. Then, following World War I, the northern part of Macedonia was incorporated into Yugoslavia, continuing as a part of the new Yugoslavia after World War II. That part of Macedonia constitutes the present nation, which declared its independence in 1991.

Christianity was introduced into Europe in the southern Macedonian city of Thessalonika; indeed, the dream in which the apostle Paul received the call to come to Macedonia has become a part of Christian lore (Acts 16:9). Chris-



Status of religions in Macedonia, 2000-2050

Followers	2000			2025	2050
	total	%	rate		
Christians	1,288,000	63.7	-0.17	1,400,000	1,414,000
Orthodox	1,200,000	59.3	-0.33	1,272,000	1,256,000
Roman Catholics	70,600	3.5	2.16	100,000	120,000
Independents	8,200	0.4	3.51	12,000	15,000
Muslims	573,000	28.3	2.98	672,000	702,000
Nonreligious	133,000	6.6	-0.38	160,000	165,000
Atheists	28,300	1.4	-1.22	25,000	20,000
Jews	960	0.1	0.01	1,300	1,400
Total population	2,024,000	100.0	0.58	2,258,000	2,302,000

tianity penetrated northward, and the great majority of Macedonians had become Christian by the fourth century. Through the next centuries, the Macedonian Church tended to favor the leadership of Constantinople, and in 1054, when the Roman Catholic and Eastern Orthodox churches divided, the region remained Eastern Orthodox in faith and practice.

An independent Macedonian state arose under the leadership of Czar Samuel (980–1014). During this time the independent Archdiocese of Ohrid emerged. When Samuel's kingdom fell, Ohrid was placed under the authority of Constantinople. In 1219 the Serbian Orthodox Church was formed, and it declared its independence from Constantinople in 1346. The church in Macedonia then came under the hegemony of the Serbian Church. That policy continued

through the years of Turkish rule, though for a period (1463–1557) the Turks favored the Ohrid Archepiscopacy and suppressed the Serbian Patriarchate.

The Serbian Patriarchate was reestablished in 1557, but it was again suppressed in 1766 when the ECUMENICAL PATRIARCHATE asserted its power in the region. The Serbian Orthodox Church was granted autonomy in 1832, and a united Serbian Orthodox church was recreated in 1919; the Orthodox Christians in Macedonia were included in that church. The patriarchate was reestablished in 1920. In 1947 the new Yugoslavian government forced the creation of a separate Orthodox church to serve the Macedonian Republic within the Federated Republics of Yugoslavia. In 1959 the government tried to force the Serbian Patriarchate to recognize the new Macedonian Orthodox Church and its leader, Bishop Dositej (r. 1958–1981), though for the time being the church was allowed to remain under the authority of the patriarch in Belgrade.

Then in 1967 Dositej declared his complete separation from the Serbian Patriarchate. The autonomous independent church was not recognized by either the Serbian Patriarchate or the Ecumenical Patriarchate until Macedonia became an independent country in the early 1990s. It has now received recognition as a sister body from the other Orthodox bodies as well. The church began to found congregations in North America and Australia in the 1960s, and today its only bishop serving outside of Macedonia resides in Australia. The church is currently led by His Beatitude, archbishop of Ohrid and Macedonia (<http://www.m-p-c.org>).

Protestantism entered Macedonia in the nineteenth century. In 1873 the American Board of Commissioners for Foreign Missions extended its work in Bulgaria into Macedonia. It founded some ten congregations and a school, but following the establishment of Yugoslavia after World War I, the board had trouble responding to the new government. Meanwhile, in 1898 Robert Moller, a Methodist minister from Vienna, came to Yugoslavia. Starting in Croatia, this work slowly spread through the early twentieth century. In 1922, the American Board's work in Macedonia was turned over to the Methodists. About that time, a Yugoslavian Mission Conference was formed by the Methodist Episcopal Church (now a constituent part of the UNITED METHODIST CHURCH). This church suffered greatly during the German occupation, and following the war many members in Croatia and Serbia left the region. The church has had an important role in the 1990s and the current president of Macedonia (2001) is a United Methodist layman.

The Baptists extended their work in Yugoslavia into Macedonia in 1928, when one of the Methodist congregations changed its affiliation. At the time the, Baptists had legal status in the country, and the Methodists did not. A second Baptist church was opened in Skopje that same year. In 1991 the three active Baptist congregations in Macedonia formed the Baptist Union of Macedonia.

In the early 1990s, two Evangelical sending agencies, Partners International and SEND International, launched work in Macedonia. Another agency, Pioneers, based in Florida, has begun work among Macedonian Muslims.

During the years of Turkish rule, many Muslims moved into central Macedonia. Some Christians, not wishing to bear the burdens placed upon them by the Turkish authorities, converted to Islam. The community of Valaades, or Greek-speaking Muslims, survived in some parts of the country until around 1912, when most resettled in Turkey. Today, the Muslim population in the country is composed primarily of the Gypsy, or Romany, people.

There is a small Jewish community at Skopje, and in the 1990s centers of two Hindu groups, SAHAJA YOGA and the INTERNATIONAL SOCIETY FOR KRISHNA CONSCIOUSNESS, were opened. There is also a center of the UNIFICATION MOVEMENT and a small group associated with the Ordo Templi Orientis.

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Madagascar

The island nation of Madagascar appears to have been originally populated by people from Malaysia and Polynesia around the beginning of the Common Era. Some eighteen indigenous groups of Malay-Polynesian descent now inhabit the island. The descendants of Bantu Africans, first introduced as slaves, have intermarried and integrated into the general population. The primary groups include the Merina (forming approximately one-fourth of the population), the Betsileo, the Sakalave, the Antankarana, the Bet-simisaraka, and the Antasaka.

Modern Madagascan history begins in the thirteenth century, when traders from the Comoros Islands established ports on Madagascar's northern shores. At the beginning of the sixteenth century, the Portuguese arrived. In their quest for valuables, they destroyed the trading settlements, but when they found no gold or other cash items, they left.

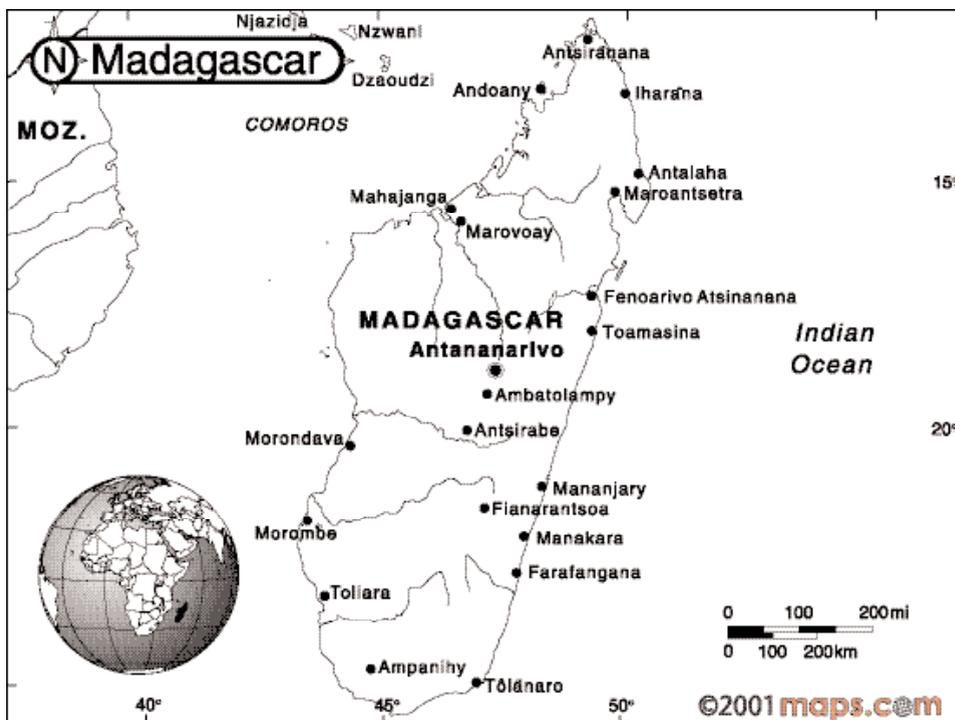
The arrival of the Europeans became a catalyst for the formation of the first Madagascan kingdoms, one in the east and one in the west. The unification of the island occurred during the reign of King Radama I (1810–1828). Problems with succession following Radama's death facilitated the return of the Europeans, who took over increasing portions of the land through the nineteenth century. Eventually Madagascar became a French colony.

In 1947 the struggle for Madagascan independence led to a revolt that was put down harshly, and autonomy was not accomplished until 1960. Fifteen years of political turmoil stood between independence and the establishment of a democratic republic in 1975. The presence of widespread poverty continues to threaten political stability, which in turn slows the processes of economic reform and revival.

Each of the various peoples of Madagascar had their own traditional religions, all of which were related by a common Malay-Polynesian origin. A creator deity (Zahahary) is acknowledged, but primary emphasis is placed upon ensuring survival after death and maintaining a relationship with those who have passed into the next life, that is, one's ancestors. A major ceremony is built around corpses that are moved about, ritually fed, and invited to dance. Traditional Madagascan belief also includes reliance on magic, with accompanying rejection of Witchcraft (malevolent magic) and reliance on the protective effects of amulets. Approximately half of the population remains loyal to traditional religious beliefs.

Christianity was introduced to the island by the Portuguese, but systematic missionary efforts were not launched until the seventeenth century. Only with the unification of the land under Radama I and his introduction of European culture did the ROMAN CATHOLIC CHURCH establish permanent structures. The LONDON MISSIONARY SOCIETY (LMS) opened work in 1818, and its missionaries developed a written form of the Malagasy language and translated the Bible. In 1836 Radama's successor, Queen Ranaivalona I (r. 1828–1861), turned against Christianity, expelled all Europeans, and killed many Christians. However, when the missionaries returned in 1861, they found a growing Christian community. Queen Ranaivalona II accompanied her coronation in 1869 with her conversion to Christianity, which thrived through the rest of the century. JESUITS worked beside Congregationalists, Friends, and after 1897, Reformed church missionaries from the PARIS MISSION. By 1900 there were over one million Christians.

The Protestant mission was concentrated in the northern part of the island and included numerous elementary schools. The primary churches represented were the Church of England (whose work was later incorporated



Status of religions in Madagascar, 2000-2050

Followers	2000		2025	2050
	total	% rate		
Christians	7,890,000	49.5 3.25	15,000,000	23,500,000
Protestants	4,090,000	25.7 3.77	8,000,000	12,000,000
Roman Catholics	3,662,000	23.0 3.21	6,800,000	10,500,000
Independents	510,000	3.2 4.77	1,150,000	2,000,000
Ethnoreligionists	7,648,000	48.0 3.17	12,824,000	14,928,000
Muslims	310,000	2.0 2.61	900,000	1,500,000
Nonreligious	50,800	0.3 4.73	150,000	300,000
Baha'is	15,300	0.1 2.44	36,000	75,000
Hindus	9,200	0.1 2.82	20,000	62,500
Chinese folk-religionists	8,000	0.1 2.06	17,000	40,000
Atheists	5,600	0.0 2.04	8,000	11,000
Buddhists	4,000	0.0 2.88	9,000	21,000
Jews	240	0.0 1.80	400	600
Total population	15,942,000	100.0 3.20	28,964,000	40,438,000

into the CHURCH OF THE PROVINCE OF THE INDIAN OCEAN), the MALAGASY LUTHERAN CHURCH, and the Church of Christ in Madagascar (the LMS Mission). These were joined by the Friends Church and the Evangelical Church in Madagascar (the product of the Paris Mission). In 1968 the LMS Mission, the Evangelical Church, and the Friends Church united to form the CHURCH OF JESUS CHRIST IN MADAGASCAR.

In 1913 the LMS and the Lutherans formed the Missionary Conference, which in 1958 was superseded by the Federation of Protestant Churches in Madagascar. The federation, which includes the Church of Jesus Christ of Madagascar and the Malagasy Lutheran Church, is related to the WORLD COUNCIL OF CHURCHES.

Through the twentieth century, additional groups representative of the Protestant and Free Church perspectives arrived to build up the Christian community, including the

Swedish Assemblies of God, the NEW APOSTOLIC CHURCH, and the EVANGELICAL FREE CHURCH OF AMERICA. They were joined by a number of AFRICAN INITIATED CHURCHES, several of which originated from schisms in the LMS Mission. The missionaries of the SEVENTH-DAY ADVENTIST CHURCH arrived in 1926, and the JEHOVAH'S WITNESSES in 1933.

Islam has emerged in Madagascar as a significant minority community, most of whose adherents live on the north-west corner of the island. The Comoros islanders had become predominantly Muslim in the fourteenth century and became the source of Islam's entrance into Madagascar. The Sunni Shafite school is strongest among the Sakalave people. More recently, some Comoros citizens have moved to Madagascar. The Muslim community has been further enlarged by some fifteen thousand Indo-Pakistani Muslims, among whom are Ismailis and Bohoras, and several thousand Zaydis from Yemen.

The approximately ten thousand Indo-Pakistani people that came to Madagascar were primarily Hindu. There are also a small number of Chinese Buddhists and members of the BAHÁ'Í FAITH. In 1975 Guru Maharaj Ji, head of the DIVINE LIGHT MISSION (now known as ELAN VITAL), a teacher in the Radha Soami/Sant Mat tradition, began to gather followers, but his movement was outlawed before the year was out. A minuscule Jewish community, with around two hundred members, has emerged in the twentieth century.

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Maha Bodhi Society

Established in 1891 in Colombo, Sri Lanka (then Ceylon), the Maha Bodhi Society (MBS) constituted a striking part of the revival of Theravada Buddhism in South Asia around the turn of the century. The society was founded by the Ceylonese activist Anagarika Dharmapala (1864–1933) with the purpose of regaining control of the Maha Bodhi Temple and resuscitating Buddhism in India. This ancient temple marks the site at Bodh Gaya, in northeast India, where the Buddha is reputed to have gained enlightenment. It had been adopted centuries later by Hindus for their devotional practices.

The British poet and journalist Sir Edwin Arnold (1832–1904) had visited Bodh Gaya in 1885 and lamented publicly that Buddhists had forgotten this "most interesting

centre of [Buddhist] faith." Arnold achieved an agreement with the temple's Hindu manager to enable a Buddhist role in the temple's administration. This arrangement was vigorously taken up by Dharmapala, who had visited Bodh Gaya in 1891. In a move that was uncharacteristic to Buddhism but in agreement with Arnold, Dharmapala declared Bodh Gaya and the temple as the central Buddhist pilgrimage site, encouraging Buddhists the world over to fight for its "rescue." In 1892 the MBS headquarters was moved to Calcutta, and the society's journal, the *Maha Bodhi*, became established.

To further his cause, Dharmapala untiringly toured the United States, Europe, and East Asia in the next four decades, starting with a well-received speech at the World's Parliament of Religions in Chicago in 1893. Overseas branches of the MBS were formed in the United States (1897), Germany (1911), and Great Britain (1926). While in Europe, he initiated into Buddhism C. T. Strauss, the first Westerner to make a formal conversion to the faith. Un-



The root of a bodhi tree, with a venerating Buddhist woman, Kaudy, Sri Lanka (Martin Baumann)

doubtedly, Dharmapala can be called one of the first Buddhist “global players,” and the MBS was the first international Buddhist organization.

Despite Dharmapala’s activism, Bodh Gaya and the temple remained under sole Hindu supervision during the first half of the twentieth century. In 1949 the Bodh Gaya Temple Act reserved four of the nine votes in the temple’s administrative board for Buddhists, thereby still securing the Hindu majority. The MBS continued to work for the cause by sending Theravada Buddhist missionary monks from Ceylon/Sri Lanka to Bodh Gaya and other Indian places, by publishing the *Maha Bodhi*, and by maintaining hostels for Buddhist pilgrims.

In the late 1990s, the organization had eight centers in North India and five affiliated centers in South India, as well as centers in Sri Lanka, Japan, Korea, Hong Kong, the United States, and the United Kingdom. The society’s self-assured claim to represent all Buddhists in its demand for “rescuing” Bodh Gaya certainly cannot be upheld in view of the multiplication of Buddhist schools and traditions at Bodh Gaya. These various groups have established monasteries and temples there, particularly since the 1980s. Although the Buddhist presence at the site, with some thirty different organizations as of 1998, has relativized the one-time dominant role of the MBS considerably, Arnold and Dharmapala’s orientalist view of Bodh Gaya as the central place of Buddhism has come true a century after their work began.

Address:

Maha Bodhi Society
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4-A Bankim Chatterjee St.
Calcutta 700073
India

Martin Baumann

Sources:

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Mahayana Buddhism

Buddhism goes back to the historical Buddha (c. 563–c. 483 B.C.E.), called the Buddha Shakyamuni. Historically the development of Buddhism is usually divided into four periods: (1) early Buddhism, from the lifetime of the Buddha until the reign of Asoka (d. 238 or 232 B.C.E.) and the split of the Buddhist order into different branches (*nikaya*), (2)

the schools of so-called Hinayana (*nikaya*), (3) Mahayana Buddhism and its systems, and (4) Vajrayana (or Buddhist Tantrism). Mahayana Buddhism (in Sanskrit, *Mahayana* means, literally, the “Great Vehicle”) is now the predominant form of Buddhism in central and East Asia and has also been making its way under its different forms (Tibetan Buddhism, Zen Buddhism, Pure Land Buddhism) into Western countries and cultures.

The early Mahayana sources mainly consist of religious, nonhistorical literature, and consequently our understanding of the formation of early Mahayana, especially the time and the movement’s religious and social background in India, is not clear at all. The common assumption has been that the first step toward (proto-)Mahayana was the schismatic split of the early Buddhist community (*sangha*) into two branches, the Sthaviras (Sanskrit, the “Elder”) and the Mahasanghikas (in Sanskrit, the “Ones Belonging to the Big[er] Community”). However, scholars now tend to fix the origin of Mahayana to a later period, probably around the beginning of the Common Era.

Early Mahayana was characterized by a set of concepts that were not necessarily absent in the teaching of Hinayana schools but that gained more prominence in Mahayana circles. Among these was the idea that the ideal soteriological “type” was no longer exclusively the ascetic, self-sufficient *arhat*, that is, the Hinayana saint who had finally reached enlightenment (Sanskrit, *bodhi*) and redemption (*nirvana*). In contrast, the Mahayana ideal was the socially behaving *bodhisattva*, a “being (bearing) enlightenment,” who was supposed to undertake any effort, physically and spiritually, to save all living beings before realizing his/her own redemption. Mahayana consequently and early on acknowledged the existence of a plurality of these saviors, including Buddhas, who acted also from beyond this world. This latter notion led to the idea of “paradises” (Pure Lands), where believers wanted to be reborn in order to gain enlightenment and final redemption from the circle of rebirth in the presence and by the teaching of a fully enlightened Buddha.

In religious practice, the concepts of Mahayana paved the way for the more soteriological activities of the laypeople: through good deeds one could accumulate merit (Sanskrit, *punya*), which could even be transferred (*punyaparinama*) to other living beings. Even a normal human being bore the germ of enlightenment, and it was one of the goals of the Mahayana religious practice—in an ethical or ritual way or through meditative practice—to unfold this hidden, true nature.

The main philosophical schools of early Mahayana in India were the Madhyamaka ([Teaching of the] Middle [Way]) of Nagarjuna, and the Yogacara (Practice of the Yoga) / Vijnanavada (Teaching of [Mere] Consciousness). With the divergence of different schools in Mahayana, it became necessary, especially in East Asia, to systematize and hierarchize the teachings. Chinese schools like Tiantai,

Mai Chaza Church

Huayan, and Mizong (esoteric Mahayana, in Japan mainly known as Shingon [True Word]) tried to cope with this task. Besides these, there were schools that emphasized meditative (such as the Chinese Chan Buddhism and the Japanese ZEN BUDDHISM) or devotional practice (like the Chinese Jingtu school and the Japanese Jōdo-Shū, or PURE LAND BUDDHISM [CHINA]) over systematics.

Max Deeg

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Mai Chaza Church/City of Jehovah

One of the more controversial of the African Initiated Churches in Zimbabwe is the City of Jehovah (Guta raJehova) movement, also called the Mai Chaza Church, founded in 1955 by Mai (Mother) Chaza (d. 1960). She was a Methodist who became ill and was divorced from her husband in 1953–1954. After this experience, she claimed to have been resurrected from the dead and stated that in revelations on a holy mountain (called Sinai) she had been called to live a celibate and ascetic life and to preach healing, especially to barren women. Her fame as a healer spread, with people coming to her for healing from all over Zimbabwe and other countries in southern Africa. She preferred to refer to herself as the Mutumwa (Messenger) of God, although followers gave her messianic titles like Muponisi (Savior), and Gwayana (Lamb), and saw her as an African reappearance of Christ.

Chaza faced opposition to her activities and eventually found refuge in the Seke Township, near Harare. Here she established the first of seven healing centers created in various parts of Zimbabwe, called Cities of Jehovah, which members enter and may settle in after an elaborate confession procedure. Members of this church, both men and women, wear khaki tunics and shorts with red belts—a radical break with custom for African women, who may also wear white dresses—and they carry sheathed knives as the soldiers of Jehovah.

A book of revelation called the Guta raJehova Bible, in which Mai Chaza's words and deeds are recorded, has virtually replaced the New Testament in the City of Jehovah. Chaza is sometimes depicted as a member of the Trinity. The church opposes traditional healing practices and ancestor rites, monogamy is demanded, African music and dancing are used in liturgy, and infant baptism is practiced. The Eucharist is not celebrated.

When Mai Chaza died in 1960, a secession took place. The minority faction settled in the Mutare area under a

Nyamandura. The majority group believed that Chaza's spirit had entered a Malawian man named Mapaulos, who became known as Vamatenga (someone from heaven). Like Mai Chaza, Vamatenga was believed to be an incarnation of God, but he did not have the same influence as Mai Chaza. The movement was estimated to have some sixty thousand members by 2000.

Allan H. Anderson

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Malagasy Lutheran Church

The Malagasy Lutheran Church (Eglise luthérienne malgache) originated as part of the second phase of Protestant Christian development in Madagascar. Protestant Christianity on the island was pioneered by the LONDON MISSIONARY SOCIETY (a Congregationalist organization) and had enjoyed the favor of King Radama I (r. 1810–1828). But following his death in 1835, his successor, Queen Ranavalona I (r. 1828–1861) banished the missionaries and moved to reestablish traditional Malagasy religion. Only after her death in 1861 were the missionaries allowed to return. By this time, however, a translation of the Bible in Malagasy had been made and supporting literature had been printed.

In 1866 representatives of the Norwegian Missionary Society, the missionary arm of the CHURCH OF NORWAY, began work in the southern part of Madagascar. The work found immediate success and soon spread to a variety of locations, where schools were opened. A seminary for training workers was located in Fianrantsoa. The work was enlarged in 1888 and 1889 by Norwegian Americans sent by the several Norwegian Lutheran churches then operating in the United States (now an integral part of the EVANGELICAL LUTHERAN CHURCH IN AMERICA). Through the first half of the twentieth century, these three missions developed separately but cooperated with the seminary and coordinated their evangelistic efforts so as not to duplicate work.

After World War II, the movement for national independence gained significant strength, and the Lutherans responded to the coming changes in 1950 by formally merging their missions into the Malagasy Lutheran Church. Missionaries remained in charge until 1961, when, one year after national independence, the first Malagasy president of the church, Rakoto Andrianarijaona, assumed office.

The church retained an intimate relationship with the supporting missionary agencies and churches in Norway and the United States, which were represented at every level of church organization. A revision of the constitution in 1975 reoriented the relationship between the several churches: The formerly subordinate relationship of the Malagasy Church was replaced with a partnership. The missionaries were now integrated into the church structure, and the sending churches reduced their representation in the church's ruling structure. In addition, the Malagasy Church was now represented in the administration of the sending churches. The Malagasy Church still receives financial support from the Church of Norway and the Evangelical Lutheran Church in America, and in 1978 the Evangelical Lutheran Church in Denmark joined the partnership.

The Malagasy Lutheran Church is headed by a triennial national synod that elects a president and executive committee to oversee administration. It sponsors the Lutheran Printing Press, through which it publishes Bibles, hymnals, and other church literature. It supports a chain of elementary and secondary schools, including one especially equipped to serve the blind and one for those with speaking and hearing disabilities. Since World War II, an extensive medical program has been developed through several hospitals and a set of clinics. The medical units supplement a unique healing program that had been launched in 1894 around Rainisoalambo, a native catechist who was believed to have a gift of healing. Much of the church's growth came from the revival associated with this healing ministry and the diaconal caring program that grew out of it.

In 1975 the church moved its headquarters from southern Madagascar to the capital, a signal of the northward thrust of the church into those areas where Christianity is the weakest. The church is a member of the LUTHERAN WORLD FEDERATION and the WORLD COUNCIL OF CHURCHES.

Address:

Malagasy Lutheran Church
54 avenue de l'Indépendance
B.P. 1741
Antananarivo 1101
Madagascar

Source:

Bachmann, E. Theodore, and Mercia Brenne Bachmann. *Lutheran Churches in the World: A Handbook*. Minneapolis, MN: Augsburg Press, 1989.

Malankara Orthodox Syrian Church

The Malankara Orthodox Syrian Church traces its history to the legendary travels of the apostle Thomas to India in the years following the death and resurrection of Jesus. According to tradition, Thomas landed at Cranganore, Kerala, in 52 C.E. He is believed to have evangelized the land over

the next two decades but was finally martyred at what is known as Saint Thomas Mount.

Through the centuries, the church came into contact with the APOSTOLIC CATHOLIC ASSYRIAN CHURCH OF THE EAST, based in Iraq. Information on the existence of the Malankara Church had been lost during the years after the rise of Islam and its control of the land between Kerala and the main concentration of Christians in Europe. Although the Malankara Church was in full communion with the Assyrian Church, communication was not regular. Then in the fifteenth century, when Portuguese Roman Catholics arrived, the church quickly established cordial relations with the visitors.

As the Portuguese established themselves in Kerala, representatives of the Roman Catholic Church began to criticize the theology of the Malankara Church. It had a theology that represented a position in the larger church that was condemned in the fifth century by the Council of Ephesus. The Assyrian Church, and hence the Malankara Church, was a Monophysite church that taught that Christ had only one nature, the divine nature. The Council of Ephesus promulgated teachings that Christ had both a human and a divine nature.

The Roman Catholic Church placed considerable pressure on the Malankara Church through the last half of the sixteenth century, and in 1599, at a synod held at Daimper, the Malankara Church adopted a series of practices deemed necessary for its alignment with the Church in Rome. Changes included the adoption of Roman vestments, the abandonment of a married priesthood, and the acceptance of Portuguese bishops. Over the next fifty years, there was significant opposition to the changes, and in 1653, the great majority of the church withdrew from communion with Rome. At a synod also held at Daimper, church leaders both formally and symbolically renounced their ties to Rome and the changes that had been wrought in 1599. Those who remained loyal to Rome constituted the SYRO-MALABAR CATHOLIC CHURCH.

The Malankara Church revived the pre-Roman liturgy and practices and selected a new patriarch, Mar Thoma I, who was consecrated in 1665 by Mar Gregorius of the Syrian Orthodox Church of Antioch. The two churches enjoyed a cordial relationship for the next several centuries. However, late in the nineteenth century the relationship between the two churches began to sour. In 1886 Patriarch Peter II of the Syrian Church called a synod at Mulanthuruthy, India, and laid claim to all the property of the Malankara Church in India. The dispute lasted for more than half a century, during which time the Syrian Church established itself in India. Finally in 1958, the Supreme Court of India refused to sustain the claims of the Syrian Church and awarded all the disputed property to the Malankara Church.

During the lengthy battle with the Syrian Church, the Malankara faced other problems as well. First, the CHURCH

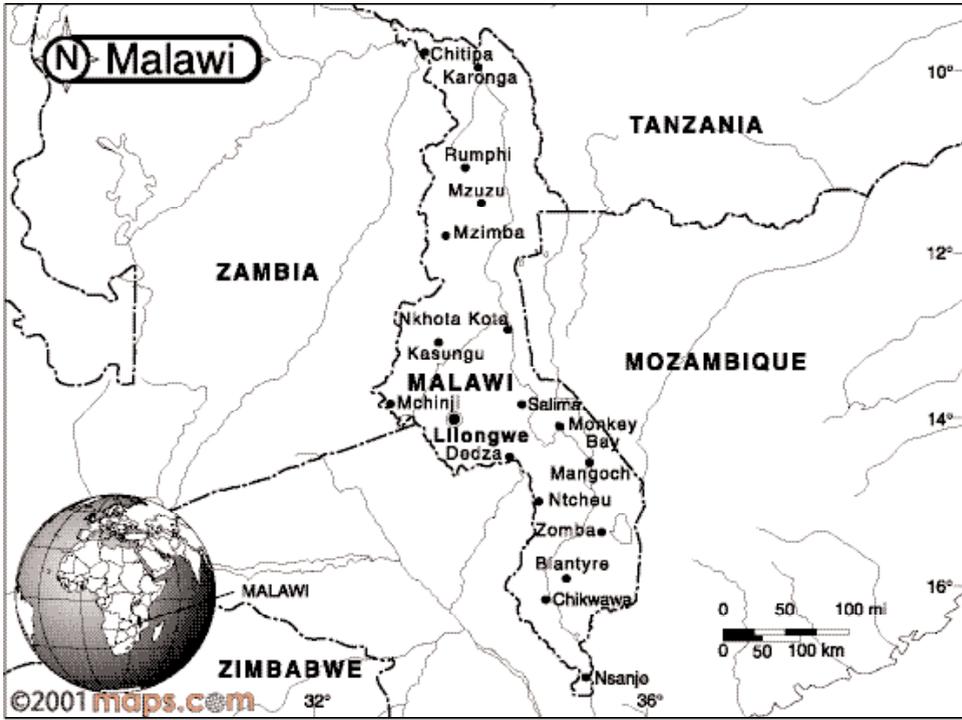
OF ENGLAND, which had also encountered the Malankara Church following the establishment of British authority in India, began to suggest changes to the church that would bring it more into line with Anglicanism and the orthodox theological tradition that dominated Europe. Through the nineteenth century, the drive to reform the church along Anglican lines gained considerable support. The Reformist wing of the church eventually left and reorganized as the Mar Thoma Syrian Church of Malabar. On the other hand, in the 1920s several bishops left to found the Syro-Malankara Catholic Church, which has been in full communion with Rome ever since.

The modern Malankara Orthodox Syrian Church is led by the Catholicate of the East, an office established by the church in 1912. In the midst of its dispute with the Syrian patriarch, Abdul Masaih, the Indian church leader announced that the Catholicate of Edessa (in Syria), a see that had not existed for centuries, was to be reestablished in India. The new catholicate became the first of the new line of Malankara church leaders.

In the years since World War II, the church has attempted to participate in the new global Christian community. The church is a charter member of the WORLD COUNCIL OF CHURCHES. It has approximately 1.1 million members, divided into some fifteen dioceses. It sponsors a set of schools, including the Orthodox Theological Seminary, and several medical facilities.

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Status of religions in Malawi, 2000-2050

Followers	2000			2025	2050
	total	%	rate		
Christians	8,388,000	76.8	1.82	15,771,000	24,000,000
Roman Catholics	2,698,000	24.7	1.88	5,100,000	8,000,000
Protestants	2,140,000	19.6	1.47	3,912,000	5,636,000
Independents	1,830,000	16.8	2.01	3,700,000	6,000,000
Muslims	1,611,000	14.8	1.46	2,900,000	4,000,000
Ethnoreligionists	850,000	7.8	-0.31	1,100,000	750,000
Nonreligious	27,500	0.3	3.25	70,000	80,000
Baha'is	24,500	0.2	3.13	70,000	135,000
Hindus	23,400	0.2	1.57	45,000	80,000
Sikhs	490	0.0	1.72	1,000	2,300
Jews	200	0.0	1.48	300	500
other religionists	380	0.0	2.37	800	1,600
Total population	10,925,000	100.0	1.59	19,958,000	29,008,000

desirous of extending its mining operations, had claimed the area to the west and south of Lake Malawi. The land had been settled by a variety of Bantu people, especially the Chewas and the Yao. Then the expansion of the Zulus far to the south brought about the decline of the Zimbabwean kingdom and also pushed the Ngoli-Ndwande people into the region.

Western attention to the region began with the explorations of British missionary David Livingstone (1813–1873) and the subsequent assertion of British interest in building a land route linking South Africa to Egypt. In 1891 the British Protectorate of Nyassaland was created. That protectorate gave way to the independent state of Malawi in 1964. Hastings Kamuzu Banda (1906–1997), elected president in the first free elections, soon seized power and continued to rule the country with increasingly dictatorial powers until he was defeated in 1994 in the country's first

Malawi

The land making up the nation of Malawi rose from obscurity in the tenth century as part of the extended territory of the *monomotapa* (ruler) of Zimbabwe. Zimbabwe,

multiparty elections. The Banda years had been marked by suppression of dissident intellectuals, political enemies, and minority religions.

The traditional religions of Malawi have been able to stave off significant missionary efforts from both Christians and Muslims. Approximately 25 percent of the population continue to follow their ancestral faith. Among the more important surviving faiths is that built around the deity Chisumphi, which survives among the Chewa people. The Chewas had held sway over much of Malawi during a period when the Zimbabwean kingdom had been in decline. Worship of Chisumphi was centered on a drum located at the main center of the faith at Kaphirntiwa. He was believed to possess women who functioned as mediums, known as Makewanan.

As Christianity moved into the area, it encountered another belief system among the southern Chewa, built around the deity M'Bona, a god who was once human. Under the impact of the cultural clash, Chewa leaders began to speak of M'Bona as a black Christ and adopted various practices from the Christian church.

David Livingstone issued the call for Christians to evangelize Malawi. The first work, established by the Universities' Mission to Central Africa, an Anglican society, established a station north of Lake Malawi (then known as Lake Nyassa), but it had to be discontinued after suffering a series of misfortunes. The Free Church of Scotland, a Presbyterian body, opened more enduring work in 1875, and the Church of Scotland, also Presbyterian, sent missionaries in 1876. In 1926, these two churches joined with the mission founded in 1888 by the Reformed Church of South Africa to form the Church of Central Africa Presbyterian, the largest Protestant church in the country. President Banda was a member of this church and moved against other groups, most especially the JEHOVAH'S WITNESSES, who were banned in 1969.

Roman Catholics had first visited Malawi in 1561 but did not establish permanent missionary stations until the end of the 1880s. The WHITE FATHERS pioneered this effort. The first Malawian priest was ordained in 1937, and the first bishop was consecrated in 1956. The church experienced rapid growth after World War II and soon surpassed the Presbyterians in membership.

Over one hundred different Christian denominations now operate in Malawi. Included are older missionary churches such as the Anglican Church (1879), the SEVENTH DAY BAPTIST GENERAL CONFERENCE (1899), and the CHURCHES OF CHRIST (NON-INSTRUMENTAL) (1906). The AFRICAN METHODIST EPISCOPAL CHURCH expanded its work to Malawi in 1924. The Anglican Church has two dioceses in Malawi, now incorporated into the CHURCH OF THE PROVINCE OF CENTRAL AFRICA, whose archbishop resides in Botswana.

These denominations have been joined by the newer Holiness and Pentecostal denominations, such as the INTERNA-

TIONAL PENTECOSTAL HOLINESS CHURCH (1923), the ASSEMBLIES OF GOD (1930), the CHURCH OF THE NAZARENE (1957), and the CHURCH OF GOD (CLEVELAND, TENNESSEE; 1970). The WISCONSIN EVANGELICAL LUTHERAN SYNOD is affiliated with the Lutheran Church of Central Africa, established in 1962. More recently the Evangelical Lutheran Church of Malawi (ELCM) was started by a Lutheran layman, Gilbert Msuku, upon his return to Malawi after seventeen years of residence in Tanzania. He gathered an initial congregation in Lilongwe, the capital of Malawi, where its headquarters remains. The ELCM is affiliated with the Federation of Lutheran Churches in Southern Africa and the LUTHERAN WORLD FEDERATION.

Like its neighbors, Malawi is also home to a spectrum of AFRICAN INITIATED CHURCHES, among the most expansive being the African Industrial Mission, founded in 1898, and the AFRICAN APOSTOLIC CHURCH OF JOHANE MARANGE, an independent church that began in Zimbabwe. Besides the African Industrial Mission, unique Malawian churches include the Achewa Church (1920), which has Baptist roots, and the Last Church of God and His Christ (1924), founded by former members of the Presbyterian Church.

Malawi has offered strong support to both the SEVENTH-DAY ADVENTIST CHURCH and the JEHOVAH'S WITNESSES, the latter having made a comeback after its period of suffering in the 1970s. The GREEK ORTHODOX PATRIARCHATE OF ALEXANDRIA AND ALL AFRICA has a small work associated with its diocese in Zimbabwe. A more substantive Orthodox presence is provided by the Coptic Orthodox Church, which named a bishop for the country in 1920.

The Christian Council of Malawi, an affiliate of the WORLD COUNCIL OF CHURCHES, dates to 1939. It grew out of the older Consultative Board of Federative Malawi Missions of Nyassaland. There are also two organizations serving primarily African Initiated Churches: the Followers of Christ Association of Malawi and the Reformed Independent Churches Association of Malawi.

Islam has made its most significant impact in Malawi among the Yao people of eastern Malawi, the great majority of whom are now Muslims of the Sunni SHAFIITE SCHOOL OF ISLAM. The Malawian Muslim community has expanded in recent decades, receiving financial support from several Arab countries. The first spiritual assembly of the BAHÁ'Í FAITH in the country was founded in 1964. It experienced early growth in the expatriate Indian community, which includes Hindus, Muslims, and Sikhs. Hindus have organized the Shree Hindu Seva Mandal (a temple) in Blantyre. The Sikh community is centered in Limbe.

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Malaysia

The modern nation of Malaysia was created in 1963 when the former British colonies of Malaya, Singapore, Sarawak, and Sabah merged to form the Federation of Malaysia (Singapore went its separate way two years later). The country consists of approximately 50 percent ethnic Malays, 30 percent Chinese, and about 15 percent Indians. The Malays settled the land in prehistoric times, and the historical period began with the migration of the Chinese into the region in the second millennium B.C.E. Indians arrived in the first century C.E., when an Indian state emerged on the Mekong River in what is now Vietnam. Chinese Buddhist states emerged along the eastern shore of the Malay Peninsula. In the fifteenth century, the port of Malacca was founded on the western shore of the peninsula. This port became the doorway for Islam's entrance into the area, and a century of trade with Muslims coincided with the rise of Islam to dominance among the Malay segment of the population and the replacement of the Buddhist states with Islamic ones.

In 1511, the Portuguese seized Malacca. A century later, the Dutch moved in and replaced the Portuguese. The British then moved into the area by settling along the northern shore of the island of Borneo. The conflict between the Dutch and British, which reached a new peak following the founding of Singapore in 1819, led to an 1824 treaty that made Malaya a British colony. From their base at Malacca and Penang, the British encouraged the various sultans who continued to rule over most of the peninsula to form a federation, while the territories on Borneo (Brunei, Sabah, and Sarawak) were turned into protectorates. The British also encouraged the immigration into Malaya first of Chinese and then, in the early twentieth century, of Tamils from India. By controlling the economy and em-



Status of religions in Malaysia, 2000–2050

Followers	2000			2025	2050
	total	%	rate		
Muslims	10,599,000	47.7	2.22	14,770,000	17,460,000
Chinese folk-religionists	5,364,000	24.1	2.18	6,850,000	7,500,000
Christians	1,847,000	8.3	2.52	3,050,000	4,100,000
Roman Catholics	722,000	3.3	2.39	1,190,000	1,550,000
Protestants	660,000	3.0	2.41	1,100,000	1,500,000
Anglicans	205,000	0.9	2.84	280,000	360,000
Hindus	1,630,000	7.3	2.17	2,350,000	2,800,000
Buddhists	1,479,000	6.7	2.46	2,200,000	2,900,000
Ethnoreligionists	758,000	3.4	1.24	800,000	820,000
Neoreligionists	317,000	1.4	2.83	500,000	755,000
Nonreligious	105,000	0.5	3.44	200,000	300,000
Baha'is	97,100	0.4	2.21	170,000	250,000
Atheists	40,800	0.2	3.83	60,000	72,000
Sikhs	36,800	0.2	2.07	60,000	80,000
other religionists	4,300	0.0	3.58	8,000	12,000
Total population	22,244,000	100.0	2.23	30,968,000	36,989,000

ployment, the British nurtured a segregated system—the Malays dominating agriculture; the Chinese, mining; and the Indians, rubber production.

The area was occupied by the Japanese during World War II. When the British again assumed hegemony, they began to propose changes in governance, which raised tensions between the several ethnic groups, on several occasions leading to the outbreak of hostilities. Finally, in 1957 a platform for independence was worked out, building on the federation of sultans previously established. Malaysia was established as a federation of eleven states. Every five years, one of the sultans from the nine Islamic sultanates is designated as the monarch, sharing power in a constitutional system with a parliament and popularly elected prime minister. The Chinese and Indians were granted citizenship, but



A mosque with a gold dome in Kuala Kangsar, Malaysia (R. Nichols/TRIP)

the Malays, as indigenous people, were accorded several special privileges, and Malay was designated the official language.

Today, religion in Malaysia is largely divided along ethnic lines. Malaysia is dominated by Sunni Muslims of the SHAFIITE SCHOOL OF ISLAM. Islam was introduced in the thirteenth century by traders from India (primarily from Bengal and Gujarat) and the Middle East. It replaced the indigenous religions of the Malay peoples as well as the Hinduism and Buddhism of the elites. Aristocrats in the coastal districts were the first to accept the new faith, and the population followed in gradual stages. Diplomatic marriages between the royal classes of different kingdoms further spread the faith. For example, marriages arranged by the sultan in Malacca led to the establishment of Islam on Borneo.

Islam remained dominant during the colonial era, and its continued leadership role is symbolized by the National Mosque in Kuala Lumpur, completed in 1965. Islam was named the state religion in Malaysia in 1957. Each of the nine sultans is head of the faith in their own sultanate. The sultan serving as king is also head of Islam in the two states without a sultan, Malacca and Penang. There is no designated head of the faith in Sarawak or Sabah. Among the king's stated duties is defending the faith, and he also has a set of administrative tasks such as setting the dates for Muslim festivals.

Founded in 1968, the Council for Islamic Affairs, which operates out of the prime minister's office, coordinates the activities of the state councils that advise the sultans and state governments on religious matters. The state and national legislatures have the power to make laws relative to Islam and other religions.

Although Shafite Islam predominates, there are measurable communities of SHI'Ā ISLAM and SUFISM. The Sufi brotherhoods were prominent among the Muslims who introduced Islam to the region, especially Borneo. There is a small community belonging to the AHMADIYYA MOVEMENT IN ISLAM, and the BAHĀ'Ī FAITH is growing primarily from Muslim converts.

Buddhism emerged among the Malaysians of Chinese heritage and still retains the allegiance of the great majority of them. Most follow Chinese Mahayana (PURE LAND BUDDHISM) traditions, often mixed with DAOISM. TIAN DAO (also known as Yiguandao) is a popular new Daoist movement that includes elements of Buddhism. There are also some Tibetan tantric influences, and a few Theravada Buddhists. The urban Buddhist community in particular now manifests the same pluralism as found in other Southeast Asian cities. Thus one would find, for example, centers for groups such as the FALUN GONG and the TRUE BUDDHA SCHOOL. At the other end of the spectrum, Buddhism fades into Chinese folk religion.

Leading Buddhist organizations include the Malaysian Buddhist Association (MAHAYANA BUDDHISM), the BUD-

DHIST MISSIONARY SOCIETY MALAYSIA, FOGUANGSHAN Buddhism, THE BUDDHIST COMPASSION RELIEF TZU CHI ASSOCIATION, the YOUNG BUDDHIST ASSOCIATION OF MALAYSIA, and the Sasana Abhiwurdi Wardhana Society, a Theravada group formed in 1894 for Sri Lankans.

Hinduism, introduced around the beginning of the Common Era, controlled much of Malaysia through its Hindu rulers prior to the coming of Islam. Today it is the dominant religion of the Indian Malaysians, the majority adhering to TAMIL SAIVISM. Several of the new Hindu movements have entered Malaysia in the twentieth century, including the DIVINE LIFE SOCIETY and the INTERNATIONAL SOCIETY FOR KRISHNA CONSCIOUSNESS. A number of Sikhs from India and Pakistan have also made Malaysia their home.

Coming relatively late to Malaysia was Christianity, introduced by the Portuguese when they captured Malacca. The Dutch pushed the ROMAN CATHOLIC CHURCH aside and introduced Protestantism (the Reformed Church) in the seventeenth century. However, it was not until the nineteenth century, during the British era, that the modern Protestant missionary movement targeted the region. Malaysia and Singapore shared a history until 1965, since which they have largely gone their separate ways.

The first Roman Catholic priest settled in Malacca in 1611. In the 1540s, the town was home to one of the more famous JESUITS, Francis Xavier (1506–1552), who introduced Roman Catholicism to much of Asia. The Diocese of Malaysia was established in 1557, abandoned in 1641, and reestablished in 1888 (with the bishop residing in Singapore). The Archdioceses of Malaysia and Singapore were separated in 1972. Catholics have their major constituency among the Chinese, Indian, and small Eurasian communities. The church has experienced major problems in Sabah as a result of the expulsion of many priests and religious followers in the early 1970s at the same time that a noticeable increase in Islamic proselytization within the Christian community was evident.

After the British expelled the Dutch from the Reformed Church, the next Protestant missionaries in Malaysia were from the LONDON MISSIONARY SOCIETY, a Congregationalist organization. The missionary William Milne (1785–1822) had stopped at Malacca on his way to China, and he stayed to train Chinese Malaysians as missionaries both in Malaya and China. When China was finally opened to Christian missionaries in 1842, the work transferred there.

The SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS, associated with the CHURCH OF ENGLAND, began work in Malaysia six years after the London Missionary Society, in 1848. It was soon joined by the CHURCH MISSIONARY SOCIETY. The Methodist Episcopal Church (now an integral part of the UNITED METHODIST CHURCH) began work in Malaysia from its base in Singapore. The effort, originally administered from India, was or-

ganized into the Malaysian Mission Conference in 1894 and the Annual Conference in 1902. Meanwhile, in the 1860s, the CHRISTIAN BRETHERN launched their missionary efforts.

Through the twentieth century, numerous other Christian groups have also initiated work in Malaysia—the Lutherans (PROTESTANT CHURCH IN SABAH), SEVENTH-DAY ADVENTIST CHURCH, and the ASSEMBLIES OF GOD receiving the best response. Outstanding among missionary efforts, however, is the work of the Borneo Evangelical Mission, which was created in 1928 by a group of conservative Protestants in Melbourne, Australia. Their effort has produced what is now the third largest church in the country, the Evangelical Church of Borneo. It is just behind the Roman Catholic Church and the METHODIST CHURCH OF MALAYSIA, and just ahead of the Anglicans, whose three dioceses are now part of the CHURCH OF THE PROVINCE OF SOUTHEAST ASIA (created in 1996).

The Christian community has been increased by the addition of several non-Western groups, most importantly the Local Church and the True Jesus Church, both developed early in the twentieth century in China. The Tamil-speaking Ceylon Pentecostal Church came to Malaysia from Sri Lanka, and the MAR THOMA SYRIAN CHURCH OF MALABAR arrived with members migrating from India. However, even with the development of a variety of different Christian groups, the Christian community remains relatively small compared to the other major traditions. It has had the most success in Sabah and Sarawak as compared to western Malaysia.

Protestant Christians associate with each other across denominational lines through the Council of Churches of Malaysia (founded in 1948 as the Council of Churches of Malaysia and Singapore). It is an affiliate of the WORLD COUNCIL OF CHURCHES. Conservative Protestants are associated in the National Evangelical Christian Fellowship Malaysia, which is related to the WORLD EVANGELICAL ALLIANCE.

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Malaysia, Islam in

During its initial growth in the seventh century, Islam identified itself with an emerging Arab culture and was carried from its base on the Arabian Peninsula eastward to the Indus River. In the following centuries, the Indian subconti-

nent would become a battleground in which Hindus and Muslims would be locked in fierce competition for the souls of the ruling elite and the people, with quite varying results in different areas. Beginning in the twelfth century, Islam spread to Malaysia and the neighboring Indonesian archipelago. It was brought by merchants from India and the Muslim lands to the west, where it found a following through persuasion rather than the sword.

The port of Melaka (or Melacca), located on the Malaysian side of the narrow strait that separates Malaysia from Sumatra, was founded in the fifteenth century. Its rulers were the first in the region to convert to Islam and establish it among the people of their land. The prosperity of Melaka, developed from its trade with the Islamic world, tipped the scale among other leaders in the region, and within a short time Islam had become a majority faith and numerous, relatively small sultanates had come into existence. Islam continued to expand even after the Portuguese came to the region in the sixteenth century.

The Portuguese captured Melaka in 1511. In the mid-1600s, the Dutch entered the region and made an alliance with the sultan of Johor. The Dutch enjoyed a monopoly on trade in the region until the British moved into Malaysia in the late eighteenth century. After a half century of conflict, in 1824 the Dutch and the English reached an agreement, with the Dutch receiving control of the Indonesian islands and the British receiving control of Malaysia. Until the 1870s, the British did little to interfere with the running of the various states on the Malaysian Peninsula, but in 1874 they imposed the Pangkor Treaty, by which a British advisor was attached to each sultanate. This advisor was to counsel on all matters except Malay religion. The treaty had the unintended consequence of causing the sultans to bring the leadership of the Islamic community into their palaces, launching a tradition whereby the government supplied the top leadership of the religious organizations. As British missionaries moved into the region, Malaysian leaders manifested a noticeable hostility to all things Western, including Christianity.

Growing as it did in a non-Arab context, the form of Islam that became entrenched in Malaysia, Sunni Islam of the SHAFIITE SCHOOL OF ISLAM, wedded itself to a number of Malaysian cultural practices quite foreign to Middle Eastern Islam. At the beginning of the twentieth century, many Malaysian students studied in the Middle East, which they saw as the center of their faith, and absorbed influences from different reformist tendencies. They returned to their homeland to found a movement calling for reform. Shaikh Tahir Jahal al-Din (1869–1957) emerged as the leader of the reformist movement in Malaysia and Indonesia. He called for the establishment of modern Islamic schools and the abandonment of various common practices, which he saw as unlawful innovations.

The reform movement, with a background in the HANAFITE SCHOOL OF ISLAM and even WAHHABI ISLAM

perspectives, did not win the day. However, it did activate the older Shafite leaders, and in its criticism of the British it is credited with originating the drive for independence that would emerge more visibly after World War II. In the 1950s the Pan-Malayan Islamic Party began to advocate for the establishment of an independent Islamic state.

Following independence in 1957, Islam was named the official religion of Malaysia, and the several sultans in the nine states were named the guardians of the faith in their territories. The country's sovereign is chosen from among the nine sultans. An office of Islamic Development was established in the prime minister's office, and in the 1970s the Islamic Center was opened to give increased attention to the development of the Muslim community. In 1970 the Faculty of Islamic Studies was created at the National University of Malaysia.

The final establishment of modern Malaysia in 1963, complete with the former states of Sabah and Sarawak on the island of Borneo, released the energy of the younger generation. Many affiliated with a new reformist *dawah* (propagation) movement, saw Islam as a holistic life. Its members demanded a broader application of Islamic law in the land.

The *dawah* movement has had a visible effect on the government, which established a variety of institutions such as the International Institute of Islamic Thought and Civilization (1987) and changed a number of practices within the government itself so as to embody Islamic values and practices. There is a significant non-Islamic presence in Malaysia; however, it is almost totally limited to Chinese and other non-Malay peoples. Islam is the majority religion on the Malay Peninsula, but it is the minority religion in Sabah and Sarawak. Proselytization of Muslims is prohibited and conversion of Muslims to other religions is strongly discouraged and carries a variety of penalties.

Address:

Department of Islamic
Development Malaysia
Menara Pusat Islam
50519 Jalan Perdana
Kuala Lumpur
Malaysia
[http://www.islam.gov.my/
english/](http://www.islam.gov.my/english/)

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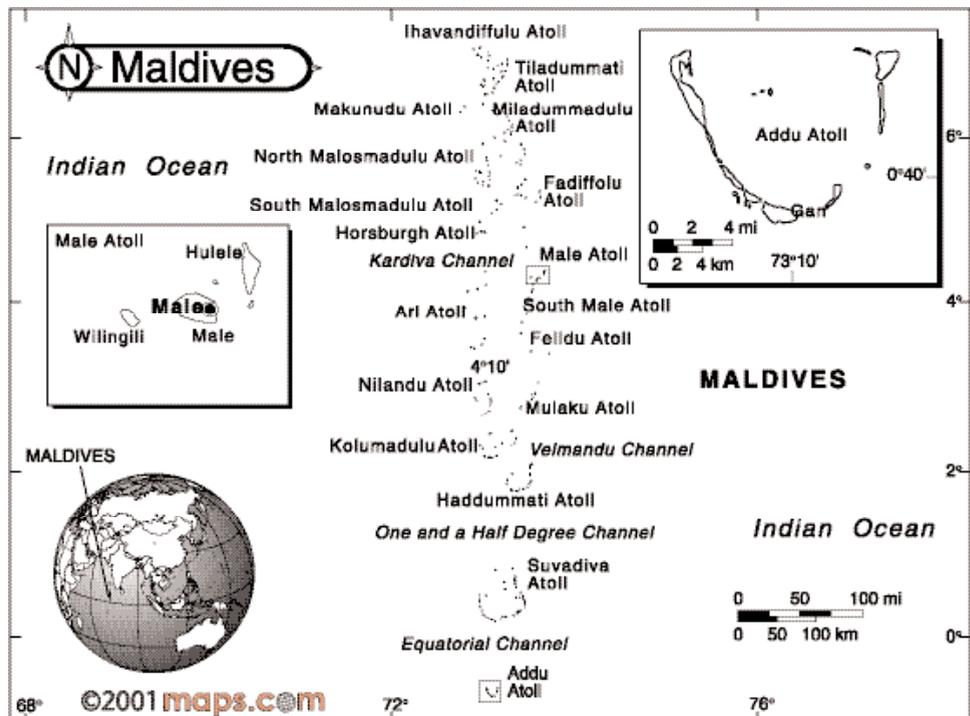
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The Maldives

The Maldives is an archipelago in the Indian Ocean southwest of Sri Lanka consisting of some two thousand small coral islands, fewer than 20 percent of which are inhabited. On July 3, 1153, the residents of the islands, formerly Buddhists, formally converted to Sunni Islam, and the ruler assumed the title of sultan. Abul Barakaath Yoosuf Al-Barbary, a Muslim from North Africa, led the conversion process, and Sri Tribuvana Aditiya, the king, assumed the name Sultan Mohamed bin Abdullah and instructed his subjects to adopt Islam. He encouraged the shift of allegiance by destroying the island's Buddhist temples and shrines. It is of interest that many of the mosques are ori-

Status of religions in Maldives, 2000-2050

Followers	2000			2025	2050
	total	%	rate		
Muslims	284,000	99.1	2.84	496,000	672,000
Buddhists	1,800	0.7	5.33	3,600	5,500
Christians	370	0.1	0.82	800	1,200
Protestants	260	0.1	3.67	500	700
Roman Catholics	80	0.0	-1.17	100	150
Independents	20	0.0	0.00	100	200
Hindus	230	0.1	2.10	500	1,000
Nonreligious	100	0.0	5.03	200	400
Baha'is	60	0.0	1.84	100	150
Total population	286,000	100.0	2.87	501,000	680,000



ented to the rising sun rather than to Mecca, a seeming remnant of the pre-Buddhist culture of the islands. The Buddhists subsequently built their temples on the same sights, and mosques eventually replaced the Buddhist temples. Due to the scarcity of building materials, no attempt to reorient the buildings occurred.

The Muslim community is centered on the Islamic Center and Grand Friday Mosque that dominates the skyline of Male, the capital city. Among the more than twenty other mosques in the city is Hukuru Miski, some four hundred years old and famed for the stone carvings it houses. Adjacent to this is the Tomb of Abul Barakaath, the island's Muslim pioneer.

In 1887 the sultan agreed that his land would become a British protectorate. Eventually a naval base was set up on one of the islands to protect the vital sea lanes in the region. The Maldives became independent in 1965. Three years later the sultan was forced out of office and a republic replaced his traditional rule. In 1982 the Maldives joined the British Commonwealth.

Islam is established as the state religion, and proselytizing by other religious groups (including other schools of Islam) is not allowed. There are a small number of members of the ROMAN CATHOLIC CHURCH and the BAHÁ'Í FAITH, consisting primarily of expatriates.

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Mali

Mali is a landlocked, primarily agricultural country in West Africa, south of the Sahara Desert, and home to the fabled city of Timbuktu. Settled in prehistoric times, the country is now home to a number of native peoples, the largest group being the Bambara. During the first millennium C.E.



Status of religions in Mali, 2000-2050

Followers	2000			2025	2050
	total	%	rate		
Muslims	9,195,000	81.9	2.53	18,060,000	27,908,000
Ethnoreligionists	1,801,000	16.0	1.84	2,724,000	2,600,000
Christians	225,000	2.0	2.95	475,000	785,000
Roman Catholics	126,000	1.1	2.65	230,000	340,000
Protestants	82,000	0.7	3.35	200,000	350,000
Independents	16,300	0.2	3.46	42,000	90,000
Nonreligious	11,200	0.1	2.42	30,000	50,000
Baha'is	1,000	0.0	1.36	2,500	5,000
other religionists	690	0.0	1.36	3,000	5,000
Total population	11,234,000	100.0	2.42	21,295,000	31,353,000

a trans-Saharan trade route that linked West Africa with the Nile River valley passed through Mali, and during the fourteenth century the Mali Empire reached its peak of prosperity. It reached west to the Atlantic (into present-day Senegal and Guinea), north into Algeria, and eastward into what is now Nigeria and Benin. Timbuktu dominated the western end of the trans-African trade. As Mali rose to power, it developed ties to the Muslim world in the Middle East, and Islam and Islamic learning became the dominant cultural forces in the land. The university at Timbuktu rivaled those of western Europe in the Middle Ages and was an important force in spreading Islam throughout West Africa.

The decline of Mali began at the end of the fifteenth century. Important in this decline was the diversion of trade from the east to the Atlantic coast and the newly arrived Portuguese traders. As neighboring states grew strong, they took more and more land from Mali, a process that continued until the intervention of the French in the middle of the nineteenth century. In 1896, after rather brutal attempts



Muslim mosque in Djenne, one of the oldest cities in Africa (Corel)

to pacify the land, the French annexed Mali and in 1904 made it a part of French Sudan.

Independence came in steps, with Mali becoming autonomous in 1958, part of the Sudanese Republic (with Senegal) in 1959, and fully independent in 1960. The new government, which appeared to have made a good start, was swept away by a coup in 1968 and Mali has since been plagued by political instability and poverty. The present parliamentary system is based upon that of France.

Although Islam has overwhelmed the religions of most of the native peoples in Mali, traditional faiths have remained strong among the Kagoro, Bobo, and Minianka peoples, and the beliefs and practices of the DOGON RELIGION have become well known, as they have entered into the Western New Age beliefs. Dogon beliefs include an origin myth that ties them to the star system Sirius, a tradition that appears to contain information about the nature of the system that was unknown to secular astronomy until recent decades.

Islam entered Mali as early as the tenth century, and Malian Muslims are primarily of the Sunni MALIKITE SCHOOL OF ISLAM. Islam is said to have been established during a drought in the middle of the eleventh century, when the ruler, Allakoi Keita, became a Muslim. Soon after-

ward the rain began to fall, and in gratitude to God, Keita decided to make pilgrimage to Mecca. Upon his return to his realm, he was named sultan. The TIJANIYYA SUFI ORDER moved into Mali, where they suffered a major schism, leading to the formation of the Hamaliyya Brotherhood, based in Nioro. By the end of the twentieth century, between 70 and 80 percent of the people were Muslim.

Christianity first reached Mali in 1895 with the arrival of the WHITE FATHERS, a Roman Catholic missionary order, soon followed by sisters of the affiliate order. They made slow progress, but in 1921 a vicariate was erected. The first African priest was ordained in 1936, followed by a slow process of building indigenous leadership. The first Malian bishop was consecrated in 1962, two years after Mali became an independent nation. The church has had its greatest success among the Bobo and Dogon peoples.

Protestantism entered the country in 1919 through representatives of the Gospel Missionary Union (GMU), an independent Evangelical sending agency founded in the United States in 1892. The CHRISTIAN AND MISSIONARY ALLIANCE arrived in 1923. The alliance has had the most success, and its efforts have led to the formation of the Église Chrétienne Évangélique du Mali (Evangelical Christian Church of Mali), now the largest of the Protestant bod-

ies. The GMU mission has matured to become the Evangelical Protestant Church of Mali. A spectrum of churches, from the ASSEMBLIES OF GOD to the SEVENTH-DAY ADVENTIST CHURCH, has appeared, and the SEVENTH DAY BAPTIST GENERAL CONFERENCE has a small community.

Given the poverty of the land and the relative difficulty of travel, Mali has not attracted the spectrum of religions found in other countries. There is a small community of the BAHÁ'Í FAITH and, as is typical of former French colonies, members of the ANCIENT AND MYSTICAL ORDER ROSAE CRUCIS.

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Malikite School of Islam

The Malikite School of Islam is one of the four *madhhabs* (schools) of jurisprudence deemed orthodox within the world of Sunni Islam. The school traces its origin to Medina (in present-day Saudi Arabia) and Malik ibn Anas al-Asbahi (713–795), a Yemenite who was born and raised in Medina. His major written work, *Al-muwatta*, was a collection of the *Hadith* (the sayings and action of the prophet Muhammad and his companions), which he arranged according to the legal subject to which they spoke. He also made frequent use of the phrase "and this is the rule with us," implying his continuing influence of the *ulama* (the totality of religious scholars) as it existed in Medina. Malik is remembered for opposing the Muslim rulers of his time (of the Umayyad Caliphate) who were asserting the right to make laws without reference to the Qur'an.

Among Malik's students were Muhammad ibn al-Hasan al-Shaybani (749–c. 804), later a distinguished scholar of the HANAFITE SCHOOL OF ISLAM and Muahmmad ibn Idris al-Shafii (767–820), the founder of the SHAFIITE SCHOOL OF ISLAM. His thought was carried forward by Yahda al Laythi (d.848), who preserved *Al-muwatta* for later generations, and Asad ibn al-Furat (d. 828), who compiled what is today the major text identified with the Malikite school, *Al-mudawwanah*. The school held early sway in that part of Arabia near the Red Sea, including Mecca. It also was picked up by pilgrims from North Africa and Spain who came to Arabia on the hajj (pilgrimage) to Mecca. North Africa had become separated from the early Arab Muslim Empire and was never integrated into the later Ottoman Empire, except for Egypt. Thus the Malikite school came to dominate across the Mediterranean coast from

Libya to Morocco and to be the primary form of Islam that moved across the Sahara and began to penetrate sub-Saharan Africa including Mali, Senegal, Niger, and Nigeria. (The Shafiite school predominates in the Muslim community along the eastern coast of Africa).

As with the other Sunni legal schools, the Malikites emphasized the primary directives of submission to Allah (God) and the resulting obedience to the Shariah (Islamic law) to be the motivating foundation of their work. They also recognized the Qur'an and Sunnah, the collection of *Hadith* (the sayings and action of the prophet Muhammad and his companions), as basic texts for the development of a legal system. Malik paid special attention to the consensus of his teachers in Medina and their traditions have had a special authority as the modern consensus of Malikite scholarship has developed. Malik gave some room to the fourth authority for legal rulings in Islam, analogical reasoning (*qiyas*), but he gave a much more limited role compared to the Hanifites, primarily on issues not previously treated by the Medina scholars.

Much of the development of the Malikite school depended upon the ongoing process of assembling the *Hadith* and decisions about which were authentic and which were of dubious origin. Malik and especially his students were also influenced by the Traditionalist movement that developed in the eighth century, which insisted that the authority of tradition should rest upon authentic reports of sayings or actions of the Prophet Muhammad. The Traditionalist movement set issues around which the Malikite school developed while spurring scholarship on the *Hadith*.

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Malta

The Republic of Malta consists of five islands lying south of Sicily in the Mediterranean Sea. Two are uninhabited; of the

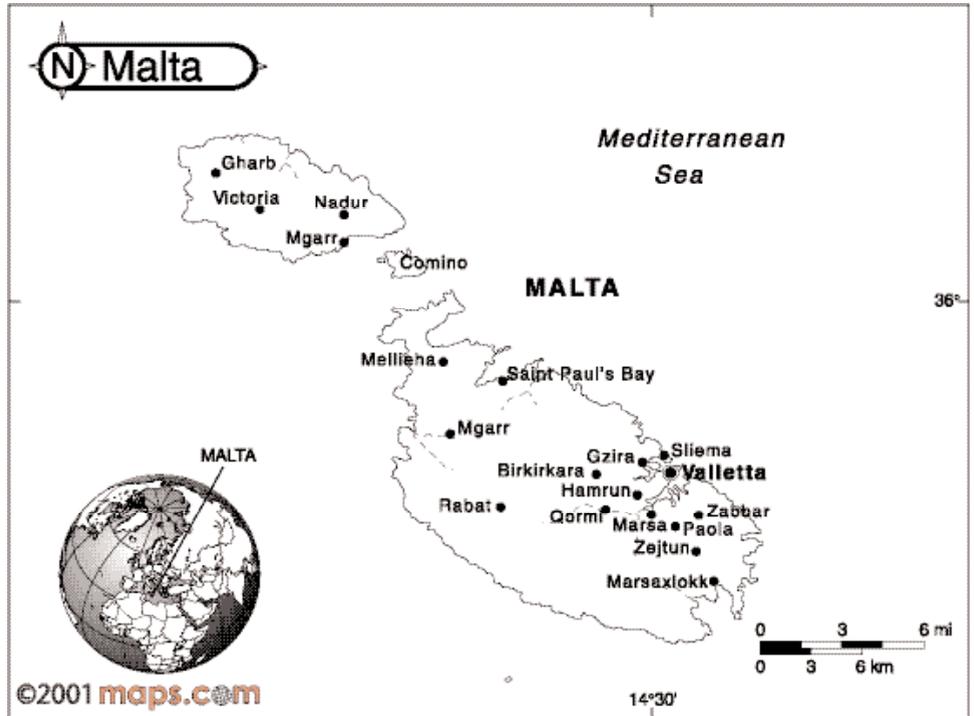
three inhabited islands, Kemmuna is but three square kilometers (1.1 square miles) in area, and Gozo is sixty-seven square miles. The largest island, Malta, has been the constant target of various groups hoping to control the Mediterranean Basin politically, militarily, or economically. The present makeup of the Maltese people, with Phoenician, Italian, Arab, and English backgrounds, reflects the islands' varied past.

Though skipped by the basically land-based Arabs as they initially moved across North Africa, Malta came under their control in the ninth century. They held it for two centuries, until it was overrun by the Normans in 1090. The Spanish Kingdom of Aragon reached out for control in the fourteenth century. In the sixteenth century, the island was turned over to the Knights of Saint John of the Hospital (now the Knights of Malta), who guarded the island for the next three hundred years. In 1798 the French replaced the Knights of Malta but held it for only a short time, until the British were granted hegemony by the important decisions of the Congress of Vienna in 1815. For the next century, Malta was a key part of British dominance of the seaways.

In 1921 the British gave the Maltese a degree of autonomy. Revoked at the beginning of World War II, autonomy was restored in 1947. Independence was finally granted in 1964. Britain retained some responsibility for Malta for a decade, but in 1974, the Republic of Malta was proclaimed. The country has a parliamentary system of government.

With the coming of the Normans, the ROMAN CATHOLIC CHURCH became the dominant religion of Malta and has remained so to the present. Malta is justly proud of its Christian past, being mentioned in the New Testament as the place the apostle Paul resided for three months following his shipwreck as he journeyed to Rome. That event is celebrated on the island each February 10. In 451, a bishop from Malta attended the ecumenical council that gathered at Chalcedon.

The Catholic Church is the state religion of Malta, and Catholicism has broad popular support. At the time of independence the church also owned the majority of the island's real estate, a fact that has since then brought it into conflict with the government. In 1983 the government expropriated all the church's properties and secularized all



Status of religions in Malta, 2000-2050

Followers	2000			2025	2050
	total	%	rate		
Christians	382,000	98.3	0.88	420,000	405,000
Roman Catholics	368,000	94.6	0.84	404,000	385,000
Anglicans	1,100	0.3	-1.66	800	700
Protestants	1,000	0.3	4.40	1,600	2,000
Nonreligious	3,800	1.0	6.74	6,000	10,000
Muslims	1,900	0.5	4.53	3,000	4,000
Atheists	360	0.1	1.98	700	1,000
Baha'is	260	0.1	1.49	600	1,000
Jews	60	0.0	1.32	80	100
Hindus	40	0.0	0.25	50	60
Total population	389,000	100.0	0.93	430,000	421,000

primary education. Two years later, the church signed an agreement with the government that led to the secularization of secondary education.

Although recognizing the primary role of the Roman Catholic Church, the country's constitution also guarantees freedom of religion to all other religions. However, almost all other religions on the main island are operative primarily among expatriate communities. Within the English-speaking community, the CHURCH OF ENGLAND, the CHURCH OF SCOTLAND, THE SALVATION ARMY, and the METHODIST CHURCH have congregations. The Church of England has been present since 1798. There is a single congregation of the Greek Orthodox Church under the ECUMENICAL PATRIARCHATE and also an Evangelical congregation associated with the CHRISTIAN BRETHERN.

The JEHOVAH'S WITNESSES entered the country just before World War II and have carried on a program of proselytization among the general public, though with no spec-

tacular success. For many years there has also been a group associated with the CHURCH OF CHRIST, SCIENTIST.

The Jewish presence on Malta dates to the Roman period, though it all but died out during the period of control by the Knights of Malta. The present community dates from the end of the eighteenth century, when Malta received Jews who moved from North Africa. The community opened a new synagogue in 1912, but it was demolished in 1979 as part of a development scheme. There are now approximately fifty Jews on the island. There is an equally small Hindu community on Malta, made up of expatriates from India.

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Manavta Mandir

Manavta Mandir (Be Man Temple) was founded by Faqir Chand (d. 1981), the chief spiritual successor of Shiv Brat Lal, in 1962 in Hoshiarpur, Punjab, India. Originally designed by Faqir to present the spiritual teachings of RADHASOAMI in a more ecumenical and nonsectarian fashion, Manavta Mandir represents a radical interpretation of guru-based spirituality. Faqir argued that all gurus of whatever stripe were ignorant about the real cause of the miracles and visions attributed to them. And because of this ignorance (and what Freud called “transference”), the guru gained power, attention, and devotion from disciples who incorrectly imputed omniscience and omnipresence upon such masters, even though they had neither.

In 1939 Faqir succeeded his guru, Shiv Brat Lal, an initiate of Rai Salig Ram, who was the chief disciple of Shiv Dayal Singh, the founder of Radhasoami. After establishing his main center in Hoshiarpur, Faqir went on yearly trips throughout India and abroad, preaching his unique brand of Radhasoami, which besides the usual moral vows (vegetarianism, sexual purity, no drugs or alcohol, and daily meditation), included a frank admission of ultimate unknowingness. Even after seventy years of meditation and countless admirers, Faqir admitted that he was still unsure what would happen to him after death and did not know whether God really existed.

During his fifth tour of the United States in 1981, Faqir died at the age of ninety-five in Pittsburgh, Pennsylvania. Shortly before his death, Faqir appointed Dr. I. C. Sharma, a philosophy professor residing in the United States, as his chief spiritual successor at Manavta Mandir. Faqir also appointed several other men and women to serve as initiating gurus in his lineage. Dr. Sharma departed significantly from his guru’s teachings and taught a more traditional interpre-

tation of shabd yoga and spirituality. After his wife’s death and because of his increasing health problems, Dr. Sharma appointed Shoonyo Maharaj as his spiritual successor. Since Sharma’s recent death, Shoonyo has been the chief resident guru at Manavta Mandir.

Today, the Manavta Mandir boasts over one hundred thousand followers worldwide.

Address:

Manavta Mandir
c/o Be Man Temple
Sutehri Rd.
Hoshiarpur 146001
Punjab
India

David Christopher Lane

Sources:

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Mandaeans

The Mandaeans are possibly the only surviving group representing the ancient Mediterranean movement known as Gnosticism. Discovered by Western scholars in the seventeenth century, the community survives in Iraq, with major centers in Baghdad and Basra and members in the towns along the Tigris and Euphrates Rivers between these two cities. Christian missionaries saw them as surviving remnants of the followers of John the Baptist, and the surrounding Muslim community has seen them as “baptizers.” This term, used in the Qur’an, has allowed the group to persist in the otherwise Islamic environment.

The origin of the Mandaeans is somewhat obscure, but they appear to have originated in Palestine as a heretical Jewish sect in the first century B.C.E. They apparently absorbed material, including the practice of baptism, from the movement begun by John the Baptist and from the early Christians. They appear to have left Palestine toward the beginning of the first century or the beginning of the second century C.E. Baghdad became an early center for Mandaeanism following the migration. However, many of their early temples were destroyed in the third century during the period of Zoroastrian ascendancy. Once the Muslims conquered Mesopotamia, the Mandaeans were recognized as a “people of the Book” and hence entitled to official toleration.

In a hierarchical structure, the Mandaean community has been led by the *ethnarch* (the head of the people) who oversees the bishops and priests. The office of ethnarch has,

however, remained vacant since the beginning of the twentieth century. According to the oral history, the destruction of the hierarchy began in 1830, when most of the clerical leadership was killed in an epidemic. At that time, educated laypeople assumed a significant leadership role.

In Mandaean teachings, the cosmos is divided into the world of light (the North) and the world of darkness (the South). Each of the two realms is led by a ruler who heads a hierarchy of powers. The world emerged in the battle between light and darkness (good and evil). Humans are a product of darkness, but they possess a soul, a core of light. At death, the soul is freed and begins a pilgrimage to the realm of light.

Baptism is central to Mandaean worship. Unlike Christian baptism, it is not a once-in-a-lifetime event. Baptisms occur each Sunday, and every member participates several times a year.

A set of sacred books is used by the Mandaeans, but the *Ginza* (Treasure) is the central book. It is centered in the mass for the dead (*masiqta*), a ceremony marking the release of the soul from the body and its ascent on its afterlife journey. The Mandaeans' Jewish roots are also marked by dietary laws, including the ritual slaughter of animals and alms giving. Worship occurs in a sanctuary (*mandi*), a fenced-in area usually built adjacent to a river, the water of which is diverted to provide a baptismal pool with flowing water.

Today an estimated fifteen to twenty thousand Mandaeans remain in southeastern Iraq. There is one small community in Khuzistan, Iran. Several hundred Mandaeans migrated to the United States in the 1980s, and others have migrated to Canada, Australia, New Zealand, and various locations in Europe including the United Kingdom, Sweden, and the Netherlands.

Addresses:

<http://www.mandaeen.com.au/home.htm>

<http://www.geocities.com/usamandaeen/who.html> (unofficial informational site)

Sources:

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Maori Religion

Aotearoa (New Zealand) was settled late in the first millennium of the Common Era by one or more expeditions from

central Polynesia. These settlers over time developed their own distinctive culture utilizing their Polynesian inheritance. Traditional Maori religion, like Maori society, was tribal in character and varied in detail from region to region. Nonetheless, key concepts and practices were evident throughout the country.

Maori stories of creation often begin with the embrace of the Sky-father, Ranginui, and the Earth-mother, Papatuanuku. The offspring of their union and other early descendants include a number of figures common to many regions. Early sources usually refer to these as ancestors (in Maori, *tupuna*) rather than gods (*atua*). They were, however, invoked in ritual chants (*karakia*), and the line between an ancestor and a god was rather thin. These early ancestors often personified natural elements and forces and human values. Tane (whose name means "Man" or "Male") is the main creator in Maori religion and mythology, and he is usually credited with creating the first human being (often making her his wife) out of soil. Other important figures include Tu-mata-uenga, the archetypal human being and warrior; Rongo, the peacemaker from whom the *kumara* (a highly valued, cultivated sweet potato) originated; Tangaroa, the father of the fish and sea creatures; Tawhirimatea, the father of the winds; and Hine-nui-te-po (literally "Great Woman the Night"), the guardian of the dead.

The more recent ancestral dead, especially dead chiefs, are frequently referred to as gods (*atua*) in early sources. These more recent ancestors were thought to continue their interest in tribal affairs even after death. They could be called upon to protect their relatives in times of need, such as war or illness. They also communicated advice and predictions using their living relatives as mediums.

Offerings, often of food, were made to *atua*. In the case of the more recently dead, the food was offered by suspending it near the sacred place where the body was kept. In the case of earlier ancestral figures, these offerings might be made to carved figures, stones, or other objects representing them. Every community had at least one shrine (*tuahu*) that was the main site where offerings were made to *atua* and where the priests (*tohunga*) performed rituals. The exact form and location of the shrine varied considerably from region to region, but a typical feature was a mound or hillock.

The Maori had a cyclic view of life and death. Spirits of the dead were said to go either to Te Po (the underworld) or to Hawaiki (a paradisiacal homeland). Hawaiki was not only the realm of the ancestors but also a source of life and fertility. Like Hawaiki, Te Po was thought to be a place from where infants originated.

A near male relative of the chief often took the role of chief priest. A special role was also accorded one or more high-ranking women. These women performed protective rites and often removed the *tapu* at the close of sacred activities such as warfare, house-building, and childbirth.



The interior of a Maori meeting house in Waitangi, New Zealand (W. Jacobs/TRIP)

Other men and women also built reputations for their skill in healing, communicating with *atua*, and prophesying.

The distinction between *tapu* (sacred) and *noa* (ordinary) was particularly important in Maori religion and ritual. These concepts also reflected and shaped Maori social structure and the division of labor. The lives of *rangatira* (chiefs and their near relatives), who had the closest connection to the tribal gods, were the most ritualized. *Tutua* (ordinary people) pursued their own rituals and observed *tapu* restrictions to a lesser extent.

Enslaved captives (*taurekareka*) seem to have been excluded from this ritual life. Gender also affected one's ritual status. Free men generally had a closer association with *tapu* and a more elaborate ceremonial life than did free women of the same rank.

British missionaries first arrived in the north of New Zealand in 1815. Christianity began to spread rapidly in the 1830s, reaching even those areas of the country remote from Western contact by the mid-1840s. Considerable religious ferment followed, and many new indigenous religious

movements developed in the latter half of the nineteenth century.

The Hauhau Church was the first instance of an organized, independent Maori Christianity. Founded in the early 1860s by Te Ua Haumene, a prophet and visionary, the church was Pentecostal and millennialist in orientation. The guiding principle of Te Ua's faith was goodness and peace (Pai Marire). He supported indigenous traditional practices where he thought them congruent with this principle. Because the Hauhau fought against the British settler government and its supporters, and because of settler outrage at the acts of some militant Hauhau, the popular image of the Hauhau became one of a violent apostate cult. In fact, Te Ua founded a tradition of spiritual vision and biblical prophecy that continued to influence subsequent Maori religious leaders after his death.

In 1996, 60 percent of Maori identified as Christian, constituting the vast majority of Maori who identified themselves as having a religion. Over half of Maori Christians belonged to mainline denominations: Anglican, Catholic, a number of Protestant churches, and the CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS. Two independent Maori churches continue. A substantial minority belong to the Ratana Church, which was founded in the 1920s by Tahupotiki Wiremu Ratana, a visionary and faith healer. A smaller number adhere to the Ringatu Church, founded in the 1860s by the prophet and military leader Te Kooti Arikirangi Te Turuki. Membership is concentrated in North Island in the Bay of Plenty and East Coast regions, particularly among the Tuhoe, Ngati Awa, and Whakatohea peoples. Within this generally Christian context, Maori continue to draw on older indigenous traditions.

Address:

Ratana Church
 Waipounamu St.
 Ratana Pa, Whangaehu
 New Zealand

Adele Fletcher

Sources:

- Elsmore, Bronwyn. 1999. *Mana from Heaven: A Century of Maori Prophets*. 2d ed. Auckland, New Zealand: Reed Books, 1989, 1999.
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Mar Thoma Syrian Church of Malabar

During the second decade of the nineteenth century, the MALANKARA ORTHODOX SYRIAN CHURCH, a large Orthodox body centered upon the state of Kerala in southern India, came into contact with members of the CHURCH MISSIONARY SOCIETY (CMS) who arrived after Great Britain established its hegemony over the subcontinent. For a period, the CMS attempted to work through the Malankara Church but eventually withdrew and began to work independently. However, the CMS assisted in the formation of the Malankara seminary and in 1829 published the Bible in Malayalam.

One British missionary, Abraham Malpan (1796–1843), initiated a movement to reform the Malankara Church. Citing biblical authority, he suggested a number of changes, especially the abandonment of a variety of observances and ceremonial practices that had been added to the church over the centuries, which he considered corrupt. In response, a reformist wing appeared in the Malankara Church, and the conflict was not resolved. The separation of the two factions was formalized late in the nineteenth century.

By this time a new issue had emerged, namely the authority of the SYRIAC ORTHODOX PATRIARCHATE OF ANTI-IOCH AND ALL THE EAST, from which the Malankara Church had received its episcopal authority. In the 1880s, the Syrian Church asserted a new level of hegemony over the affairs and, more importantly, the property of the Malankara Church. The reformist group, which took the name Mar Thoma Syrian Church of Malabar, rejected the patriarch's authority.

Although continuing in the tradition of the Syrian Church, the Mar Thomas Church has revised its liturgy by removing "unscriptural" elements such as the invocation of the saints. It continues to worship in the Syriac language. Through the twentieth century it moved closer toward the CHURCH OF ENGLAND in India. In 1937 it established a formal relationship, including a partial intercommunion, with the Church of India, Pakistan, Burma, and Ceylon—the Anglican body that eventually merged into the CHURCH OF SOUTH INDIA, the CHURCH OF NORTH INDIA, and the CHURCH OF PAKISTAN. The Mar Thoma Church is now in full communion with each of these united churches, though it refused to enter the merger as it wished to continue its unique liturgical heritage. Full communion with the Church of England was granted in 1974.

The Mar Thoma Church has approximately five hundred thousand members. It sponsors a broad program of general education, social service, and social reform. It is a member of the WORLD COUNCIL OF CHURCHES.

Address:

Mar Thoma Syrian Church of Malabar
 Poolatheen

Tiruvalla 689 101
Kerala
India
<http://www.marthomachurch.com/>

Sources:

- Hoke, Donald, ed. *The Church in Asia*. Chicago: Moody Press, 1975.
- Moffett, Samuel Hugh. *A History of Christianity in Asia*. Vol. 1, *Beginnings to 1500*. San Francisco: HarperSanFrancisco, 1992.
- Neill, S. C. *A History of Christianity in India*. 2 vols. Cambridge: Cambridge University Press, 1984, 1985.

Marian Devotion, World Network of

From its earliest days, the ROMAN CATHOLIC CHURCH has given an important place to the veneration of the Blessed Virgin Mary, the Mother of Jesus. Marian devotion has become the most significant and popular devotion directed toward the saints in the church. Many Catholics believe that at certain times Mary reveals herself to individual Catholics through visions and messages. The places where these apparitions occur generally develop into shrines acknowledged by the church, sometimes of international importance, such as the shrines of Guadeloupe, FATIMA, and Lourdes.

Since World War II there has been an exponential increase in the number of apparitions of Mary and also in the number of apparitions of other saints and Christ, although these are less frequent. In addition to this quantitative change, there has also been a sociographic shift with regard to those receiving the visions: instead of coming to children, the revelations increasingly come to adults. These visionaries not only spread the messages widely but also interpret them in relation to their own personal views on the church and the world. Messages and interpretations can be distributed much more widely and intensively by adult visionaries and, with or without the support of the media, they are often able to organize the resources necessary to create organizations and publish materials to spread Mary's message.

The Catholic Church has become increasingly wary of the boom in such private devotional activity and groups. Presently one can distinguish two devotional circuits. First, activity focuses on sites of acknowledged apparitions—in Mexico around Guadeloupe, in France around Lourdes, in Ireland around Knock, in Japan around Akita, and so on. Second, activity focuses on devotions connected with apparitions and private revelations not acknowledged by the church—as in Necedah, Wisconsin; Garabandal, Spain; and Conyers, Georgia, (U.S.A.).

The various cults in the latter circuit are each independent, but informally they do make up a network. Their collectivity lies in the type of visitors they attract, visitors who

generally can be characterized as devotees and believers with conservative or fundamentalist views. These people often visit several sanctuaries in an eclectic manner, participating in the devotional life of each place. Thus, through their prayer groups and publications, the shrines collectively create an informal devotional network. On the global level the network is quite informal, there being no institutional umbrella organization apart from several publishers who tailor their book lists to these interests. The network is also to a large extent independent of, or parallel to, mainstream Marian devotions.

This network of modern devotions is not static, however. There is continued interaction with the institutional church: on the one hand the Catholic Church ignores or impedes these devotions; on the other hand there are also forces within the church that wish to give elements of this *vox populi dei* a stronger role because of its indirect benefits for the church. During the pontificate of John Paul II, this interaction has led to the formalization of the devotions of some highly controversial persons (such as Faustina Kowalski and Padre Pio), while some previously “banned” sites of apparitions (such as that of OUR LADY OF ALL NATIONS in Amsterdam and the Queen of Love at Schio, Italy) have received positive toleration, or at least a level of acknowledgment.

Within the network, the messages given at Fatima (and before that yet, the Rue du Bac visions in Paris in 1830 and at La Salette, France, in 1846) are an important source of inspiration. Central themes such as penitence, prayer (particularly the rosary), war, and the activity of the Devil point to an approaching end of time and a definitive separation of good and evil persons. Since the fall of communism, new enemies have also been found, including apostasy, social degeneracy, abortion, homosexuality, euthanasia, and the corruption of the church and many of its priests, this last concern producing a countermovement: the Marian Movement of Priests. In addition to Fatima, in the course of the twentieth century the Italian Franciscan Padre Pio has also become an important factor or spiritual guide for many “deviant” devotions.

Important devotions and shrines in the network include, among many others, Kérizien, France (established 1938); Amsterdam, the Netherlands (1945); Montichiari, Italy (1946); Marienfried, Germany (1946); Heroldsbach, Germany (1949); Necedah, Wisconsin (1949); Eisenberg, Austria (1955); Garabandal, Spain (1961); San Damiano, Italy (1961); Akita, Japan (1969); Bayside, Wisconsin (1970); MEDJUGORJE, Bosnia-Herzegovina (1981); Soufaniyé, Syria (1982); Maasmechelen, Belgium (1982); Melleray, Ireland (1985); Schio, Italy (1985); and Manduria, Italy (1992).

Among the organizations supporting the world Marian network are the APOSTLES OF INFINITE LOVE, based in Quebec, Our Lady of the Roses Shrine in Bayside, New York, and the Order of Saint Charbel in Australia, which

supports the papal claims and Marian contacts of William Kamm, known as the Little Pebble. The network has popular support among Roman Catholics in Africa who have an approved shrine at Kibeho, Rwanda. The Ugandan Marian movement took a tragic turn when the members of THE MOVEMENT FOR THE RESTORATION OF THE TEN COMMANDMENTS were killed in March 1999.

Addresses:

By its very nature, this informal network has no address of its own, though each of the individual devotional sites does. Relevant international network publishers include the following:

Parvis-Verlag
1648 Hauteville
Switzerland
<http://www.parvis.ch> (in French and German)

Miriam-Verlag GmbH
Brühlweg 1
Jestetten
Germany
<http://www.miriam-verlag.de> (in German)

Segno Ed.
Via E. Fermi 80
33010 Tavagnacco (UD)
Italy
<http://www.edizionisegno.it> (in Italian)

TAN Books & Publishers
P.O. Box 424
Rockford, IL 61105
<http://www.tanbooks.com/> (in English)

Peter Jan Margry

Sources:

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Margry, Peter Jan. "La terra di nessuno dei devoti: Devozioni informali tra localismo e transnazionalismo nell'Europa contemporanea." *Sanctorum* (2002).

Marian Library/International Marian Research Institute. "Marian Apparitions of the Twentieth Century." Posted at <http://www.udayton.edu/mary/resources/aprtable.html>. Accessed February 6, 2002.

Perry, Nicholas, and Loreto Echeverría. *Under the Heel of Mary*. London: Routledge, 1988.

Walsh, Brian. "Appearances of Mary." Posted at <http://www.members.aol.com/bjw1106/marian.htm>. Accessed February 6, 2002.

Zimdars-Swartz, Sandra L. *Encountering Mary: Visions of Mary from La Salette to Medjugorje*. New York: Avon Books, 1992.

Maronite Catholic Church

The Maronite Catholic Church, one of several Eastern-rite churches in communion with the ROMAN CATHOLIC CHURCH, originated in the charismatic ministry of a man later canonized as Saint Maron (d. 5th century). He gathered a religious community in what is today Syria, and his followers founded a monastery west of Antioch (in present-day Turkey). When Muslims came into the area, the community relocated to the mountainous region of Lebanon and survived as a somewhat isolated community. From among their bishops, they elected a leader who assumed the title of patriarch of Antioch and all the East.

Following the establishment of a Crusader kingdom headquartered at Antioch in the twelfth century, Maronite church leaders came into contact with bishops of the Roman Catholic Church. Subsequently, in 1182, the Maronites affiliated with the Catholic Church. They retained their Syriac liturgy, with modifications to bring them into alignment with the Church of Rome, and they affirmed those beliefs of the Roman Catholic Church that distinguished it from the Eastern Orthodox churches. The isolated Maronites saw themselves as having never been out of communion with Rome, though no active relationship had existed since the Islamic move into the region.

In the sixteenth century, the Maronite homeland was incorporated into the Ottoman Empire and periodically suffered persecution from Turkish authorities. The most notable incident of persecution, a massacre of thousands of Maronites in 1860, led to the intervention of French forces in the area and the formal establishment of French control over Lebanon following World War I. Following the massacre, Maronites also began to migrate away from their homeland, and by the end of the century, they had founded expatriate communities in North and South America and Australia. The establishment of an independent Lebanon in 1944 and the civil war that began in 1975 further encouraged migration.

At the end of the 1990s, the Maronite Church claimed some 3 million members. The church has ten dioceses in Lebanon and six additional dioceses in neighboring countries. Overseas dioceses now exist in Cyprus, Greece, Argentina, Brazil, Mexico, Canada, the United States, and Australia. There are scattered congregations across Europe.

The church sponsors two seminaries and a college in Rome. The University of the Holy Spirit at Kasnik offers advanced theological training. There are a number of Maronite religious orders and one missionary community, the Maronite-Lebanese Missionaries. The church is active in the Middle East Council of Churches. Unlike most Eastern

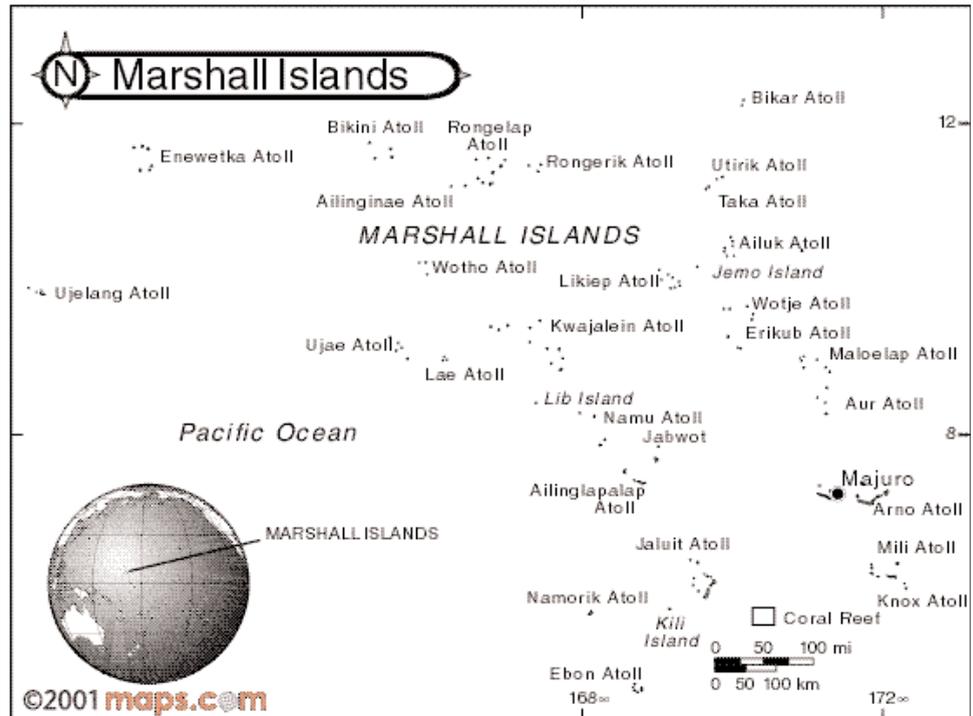
Rite churches affiliated with the Roman Catholic Church, there is no Maronite church that exists as an Eastern Orthodox body.

Address:

c/o His Beatitude Mar Nasrallah
Boutros Cardinal Sfeir
Bkerkē
Lebanon
<http://www.bkerke.org.lb/>

Sources:

Liesel, N. *The Eastern Catholic Liturgies: A Study in Words and Pictures*. Westminster, MD: Newman Press, 1960.
Roberson, Ronald G. *The Eastern Christian Churches: A Brief Survey*, 5th ed. Rome: Edizioni Orientalia Christiana, Pontificio Istituto Orientale, 1995.



Marshall Islands

Until 1978, the Marshall Islands shared a history with the rest of Micronesia (including the Caroline Islands, Guam, and the Marianas). Since the Spanish first came into Micronesia in the sixteenth century, these islands had been successively under Spanish, German, U.S., Japanese, and then again, U.S. control. Toward the end of World War II, the Marshalls were the site of some of the bloodiest battles leading up to the Japanese defeat. After the war they were also part of the Micronesian Trust Territory given the United States. The Marshalls came to have a special role after the Bikini and Kwajalein atolls became the sites of extensive nuclear bomb tests beginning in 1946.

In 1979 a referendum led to the establishment of the Federated States of Micronesia, but the Marshall Islands did not become a part of the new nation. The Marshalls remained in a trust relationship with the United States. The islands were granted local autonomy, but the United States still controlled their security, and for a period it continued to use Kwajalein as a missile-testing site and a dump for toxic wastes. In 1986 the Marshalls became a Free Associated State of the United States. Although it still has a special relationship with the United States, the Marshalls now control their own foreign policy. In 1990 the nation was admitted to the United Nations.

Roman Catholics arrived in the Marshalls in the 1500s and began the Christian church's warfare against the indigenous religion, a form of polytheism that gave central

Status of religions in the Marshall Islands, 2000-2050

Followers	2000			2025	2050
	total	%	rate		
Christians	62,000	96.6	3.39	123,000	174,000
Protestants	67,400	105.0	3.65	124,000	175,000
Independents	8,100	12.6	4.14	16,000	23,000
Roman Catholics	5,200	8.2	3.56	11,000	17,000
Baha'is	1,000	1.6	4.14	2,500	5,000
Ethnoreligionists	620	1.0	-1.41	500	500
Nonreligious	530	0.8	4.85	1,200	2,500
Total population	64,200	100.0	3.34	127,000	182,000

place to two deities, the Great Spirit and the Lord of the Nether Regions. That religion has all but disappeared. In 1905 the Catholic work in the Marshall and Caroline Islands was set apart as a separate diocese, with a bishop residing on Guam. More recently, reflecting the different courses taken by those two sets of islands, the work in the Marshalls has been separated from the diocese and placed under an apostolic prefecture.

Missionaries from Hawaii connected to the American Board of Commissioners for Foreign Missions, a Congregationalist organization, arrived in the Marshalls from the Caroline Islands in 1857. That work has grown into the United Church of Christ–Congregational in the Marshall Islands, which became independent following the formation of the UNITED CHURCH OF CHRIST in 1957. It is now a member of the WORLD COUNCIL OF CHURCHES.

The CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS opened a mission in the Marshalls in 1977 as part of its general expansion in Micronesia at the time. The work began on the island of Majuro, and it moved on to

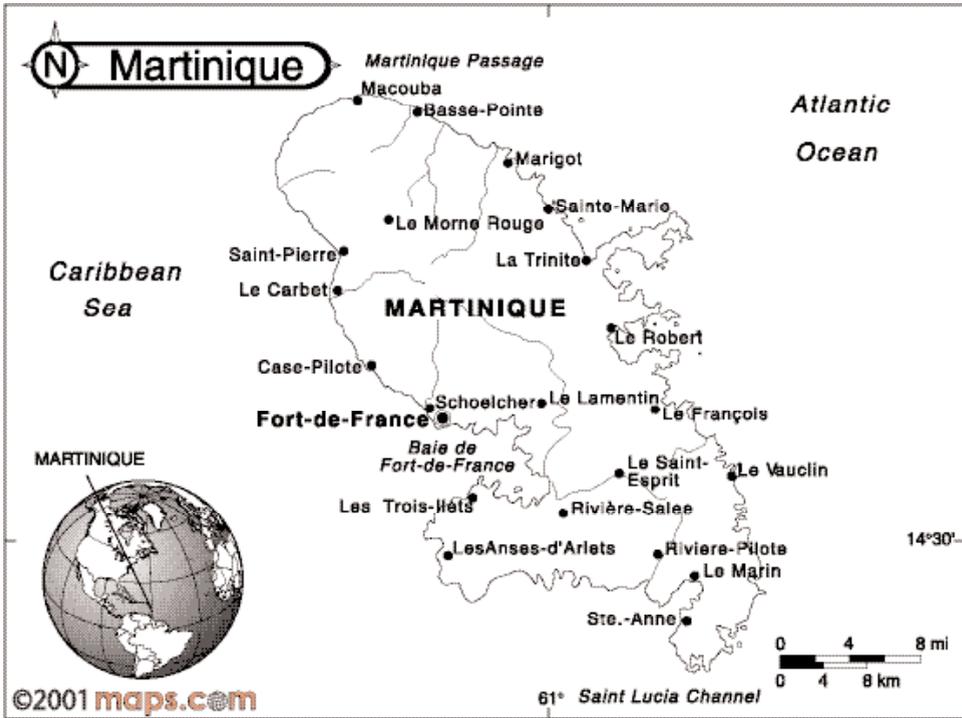
Kwajalein the following year. Finally it expanded to Arno and Mili, on the eastern edge of Micronesia.

Missionaries of the SEVENTH-DAY ADVENTIST CHURCH arrived in Micronesia, including the Marshalls, in 1930. Their work is now part of their Guam Micronesia Mission. The ASSEMBLIES OF GOD opened work in 1964. There is one center of the AHMADIYYA MOVEMENT IN ISLAM Mission on the island of Majuro.

Sources:

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Sam, H. "A New Dawn: Christianity in the Marshall Islands, 1857–1885." M.A. thesis, Pacific Theological Seminary, Suva, Fiji, 1988.



Martinique

Martinique, an island in the Lesser Antilles on the eastern edge of the Caribbean Sea, is an overseas department of France. It was originally inhabited by the Arawak people, but they were displaced by the Carib people around 1000 C.E. They called the island Madinina. Columbus visited the island in 1502.

The French first settled on the island in 1635. After slavery was declared legal in 1664, enslaved Africans began to arrive, and the French began to develop the sugarcane business. Through the 1700s, Africans became the major element in the population and were responsible for a series of antislavery revolts. Slavery was abolished in 1794 but was reintroduced by Napoleon in 1802. It is believed that Napoleon's decision was strongly affected by his wife, the empress Josephine, who was born on Martinique. Slavery was finally abolished in 1848. Chinese and Indian (primarily from Tamil Nadu) laborers were brought to Martinique to replace Africans who refused to work on the plantations.

The island became the sight of one of the most famous of modern disasters when on May 8, 1902, Mount Pele erupted and within a matter of minutes killed all but one of the inhabitants of the town of Saint Pierre.

The ROMAN CATHOLIC CHURCH came to Martinique with the French and was established by members of the Dominican, Jesuit, and Capuchin orders. A diocese was estab-

Status of religions in Martinique, 2000-2050

Followers	2000			2025	2050
	total	%	rate		
Christians	383,000	97.0	0.89	430,000	429,000
Roman Catholics	366,000	92.6	0.93	410,000	410,000
Protestants	23,700	6.0	1.45	30,000	35,000
Marginal Christians	8,000	2.0	1.64	15,000	20,000
Nonreligious	5,400	1.4	2.78	9,000	12,500
Baha'is	2,000	0.5	4.56	3,500	5,000
Atheists	1,800	0.5	1.35	2,500	3,000
Hindus	940	0.2	1.61	1,600	2,600
Muslims	860	0.2	2.06	1,600	2,500
Spiritists	420	0.1	2.11	700	1,000
Chinese folk-religionists	240	0.1	1.71	400	600
Buddhists	160	0.0	1.22	300	500
Neoreligionists	20	0.0	7.18	60	120
other religionists	210	0.1	0.44	300	400
Total population	395,000	100.0	0.93	450,000	457,000

lished in 1850, but the church had a significant problem recruiting priests. In 1909 the island was placed under the Congregation for the Propagation of the Faith at the Vatican, which asked the Holy Ghost Fathers to assume responsibility for the island. Though the overwhelming majority of the population professes the Catholic faith, church attendance is relatively low. The single bishop for Martinique resides in Fort-de-France.

The Reformed Church of France entered the island informally, as French government and military personnel were stationed there, and continues primarily as an expatriate church. The SEVENTH-DAY ADVENTIST CHURCH began missionary work on the island in 1924. The Martinique Conference was organized in 1974. The conference is now part of the French Antilles-Guiana Union Mission. Both the Baptists and the JEHOVAH'S WITNESSES entered

Martinique at the end of World War II and have since built a substantial presence. There are also congregations of the ASSEMBLIES OF GOD and the CHURCH OF THE NAZARENE.

Possibly the most interesting movement on the island is the Maldevidan religion, a mixture of Hinduism and Catholicism found primarily in the northern part of Martinique. The principal deity is Maldevidan, who is pictured riding a horse and is often identified as Jesus Christ. Marieman, the principal female deity, is also identified as the Virgin Mary and the mother of Maldevidan. As with Vodou, Maldevidan ceremonies involve drumming, ritual possession by spirit entities, and animal (sheep, roosters) sacrifice.

There is a small Jewish community on Martinique that finds its focus in a single Orthodox center in Fort-de-France. Islam is present in a small community of Syrian expatriates. The first spiritual assembly of the BAHAI FAITH opened in the late 1960s. And as is true of most French-speaking lands, the ANCIENT AND MYSTICAL ORDER ROSAE CRUCIS has established several lodges.

Sources:

Horowitz, M., and M. Klaus. "The Martinique East Indian Cult of Maldevidan." *Social and Economic Studies* 10, 1 (March 1961): 93–100.

La Croix, O. "The French Presence and the Church in Martinique and Guadeloupe." In *New Mission for a New People: Voices from the Caribbean*, edited by D. I. Mitchell. New York: Friendship Press, 1977.

Martinism

Martinism is an esoteric system derived from the teachings of three French masters active between the late eighteenth and early nineteenth centuries, namely Jacques Martinez de Pasqually (1727–1774), Jean-Baptiste Willermoz (1730–1824), and Louis-Claude de Saint-Martin (1743–1803). In 1754 Martinez de Pasqually established the Masonic Order of the Elected Knights Cohen, a new Masonic system with three degrees beyond the three traditional Masonic degrees. The second and third Cohen degrees taught an esoteric doctrine called "reintegration," which included both kabbala and theurgy. A Cohen priesthood enabled initiates to control evil spirits and to communicate with angels. Silence, prayer, and fasting prepared the initiate for the mysterious apparition of la Chose (the Thing).

Differences do exist between Martinez's system (Martinism) and the more typically Masonic and Christian teachings of Willermoz, which eventually led to the establishment of the Reformed Scottish Rite of Freemasonry. Saint-Martin joined the Elected Knights Cohen in 1768 and eventually became Martinez's personal secretary. After Martinez's death, Saint-Martin became suspicious of all

forms of occultism, and his ideas evolved into an idiosyncratic form of mystical Christianity. The Martinist tradition, in line with these developments, includes both a Martinezist wing, which maintains the kabbalistic practices, and a Saint-Martinist wing, more interested in mysticism than in theurgy.

In 1891, only one century after Martinez's own initiatives, the Spanish-born French esoteric master Gérard Encausse, called "Papus," (1865–1916), together with Augustin Chaboseau (1869–1946), established an organization known as the Martinist order. Both Papus and Chaboseau claimed to have been initiated into a chain going back to Martinez and Saint-Martin, although historians dispute their claims. After Papus's death in 1916, the Martinist order fragmented into an extremely complicated series of splinter groups. Most Martinists recognized Charles Détré, known as "Téder" (1855–1918), as Papus's successor, but he died only two years after taking office.

Téder and his successor, Jean Bricaud (1881–1934), changed the rituals in order to make them more Martinezist, closed the doors of their order to non-Freemasons and women, moved the headquarters from Paris to Lyons, and fought attempts by the American Rosicrucian order (AMORC) to create and lead an international federation of esoteric orders. Favorable to AMORC, on the other hand, was another Martinist branch known as the Martinist (and) Synarchist order, led by Victor Blanchard (1878–1953), who in 1937 transferred his Martinist authority to Harvey Spencer Lewis (1883–1939), founder of the ANCIENT AND MYSTICAL ORDER ROSAE CRUCIS (AMORC). In 1939, however, AMORC officially recognized as an allied Martinist order a group known as the Traditional Martinist order, founded by Chaboseau and Victor-Émile Michelet (1861–1938). This organization has continued its activities to the present day, in close cooperation with AMORC.

As for Bricaud's order, his successor, Constant Chevillon (1880–1944), renamed it the Martinist Martinezist order, underlining once again the coveted connection with Martinez. Assassinated by Nazi collaborators in 1944, Chevillon was succeeded by Henri-Charles Dupont (1877–1960). In 1952, Papus's son Philippe Encausse (1906–1984) reestablished a Martinist order in a form similar to his father's, open to both non-Freemasons and women. In 1960 Dupont supervised the merger of his Martinist Martinezist order with Encausse's Martinist order, which remains to this day the largest Martinist organization worldwide. In 1942 Robert Ambelain (1907–1997) established a Martinist Order of the Elected Cohens, which after 1960 remained the sole Martinezist organization in the world. In 1962 the Ambelain and Encausse orders entered into a short-lived union, going their separate ways again in 1967. Thus the Martinist scenario appears to be divided today between two large organizations, Encausse's Martinist order and

AMORC's Traditional Martinist order, as well as a number of smaller Martinezist groups.

Some scholars use the category of Kremmerzian Martinism to indicate the different competing occult orders following the traditions of the Italian esoteric master Giuliano Kremmerz (pseudonym of Ciro Formisano, 1861–1930). Kremmerz was influenced by a number of esoteric authors connected with a branch of the Martinist tradition in Naples, Italy. Most of the Kremmerz-inspired orders go under the name Brotherhood of Myriam (one is called Martinist Kremmerzian order, however) and have a Martinist connection, and in turn Kremmerz influenced several branches of Italian Martinism. Some but by no means all of the Kremmerzian orders appear to be mostly interested in practices of “internal alchemy,” including forms of sexual magic.

Among the several contemporary Martinist groups whose relationship to the older Martinist groups is a matter of claims and counterclaims is the Martinist Order of the Knights of Christ. The International College of Esoteric Studies is a Martinist educational organization. There are also several groups calling themselves the British Martinist order.

Addresses:

Martinist Order of the Knights of Christ
P.O. Box 514
New Providence, NJ 07974
<http://home.att.net/~omccusa/>

International College of Esoteric Studies
P.O. Box 1201
Bridgetown
Barbados
http://www.geocities.com/hiram_abyss/ICES.html

British Martinist Order (one of several)
BMO Administration
P.O. Box 1
Oldham, Lancashire OL4 4WW
United Kingdom
<http://www.bmosite.org/>

Massimo Introvigne and PierLuigi Zoccatelli

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<http://www.geocities.com/Athens/Acropolis/1896/mart.html>. Accessed September 25, 2001.

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Master Ching Hai Meditation Association

The Master Ching Hai Meditation Association emerged in the 1980s around the teachings and person of Master Ching Hai Wu Shang Shih, a Vietnamese teacher in the Sant Mat tradition. Raised as a Roman Catholic in Vietnam, Ching Hai was introduced to Buddhism by her grandmother. As a young adult, she moved to England to continue her education and then lived for a short time in France and Germany. While in Germany she was married to a Buddhist.

During the early years of her marriage, she pursued a spiritual quest at the feet of several different Eastern teachers, after which she left home to find Enlightenment. Her quest had been determined by her reading of the Buddhist Surangama Sutra, which spoke of the Quan Yin Method as the surest means to Enlightenment, but she could locate no Buddhist teacher who could inform her of the nature of the method. Finally she visited India, where she met Thakar Singh, a teacher in the RUHANI SATSANG Sant Mat tradition, who instructed her in the shabd yoga of the sound current. The Sant Mat teaches that the world was brought into existence by the Creative Word or divine Sound Current. Through the use of mantras (japa yoga) and associated meditative techniques, individuals can reconnect to the spiritual realms.

Ching Hai concluded that shabd yoga was the Quin Yin Method she had been seeking. After her initiation by Thakar Singh, she moved to Taiwan and began to teach. Through the 1980s she met with an increasingly positive response, and her following expanded through Southeast Asia and by the early 1990s, around the world. While followers learn and practice shabd yoga, they are also asked to adhere to five precepts: to refrain from (1) taking the life of any sentient beings, (2) lying, (3) stealing, (4) illicit sex, and (5) intoxicants. Followers adopt a vegan or lactovegetarian diet.

Ching Hai is regularly pictured in the movement's literature as wearing designer clothing. In 1995 she created an organization to sell the clothing, which she had herself designed, with the understanding that the income would be used to support humanitarian activities, primarily Vietnamese refugee camps and flood victims in Southeast Asia. In December 1999 she attended and spoke at the meeting of the Parliament of the World's Religions in Cape Town, South Africa. The growth of the Master Ching Hai Meditation Association has not always been smooth, however; it has been accused of financial irregularities in Taiwan and has been banned since 1999 in the People's Republic of China, where it has been added to the list of cult-like organizations.

Address:

Ching Hai Meditation Association
P.O. Box 9
Hsihu, Miaoli County
Taiwan
<http://www.chinghai.com> (English and Chinese)

André Laliberté and David Christopher Lane

Source:

The Supreme Master Ching Hai. *The Key of Immediate Enlightenment*. 2 vols. Miaoli Hsien, Taiwan: Meditation Association in China, 1991.

Mata Amritanandamayi Math

The network of centers around the world devoted to extending the ministry of Indian spiritual teacher Mataji Amritanandamayi (b. 1951; often called “Amma”), emerged in India in the 1960s. Mataji grew up in Kerala in an atmosphere of family devotion to Krishna, but unlike the other children, at the age of seven she began to compose *bhajans* (holy songs) to him. She identified with him closely and seemed to be able to assume various moods attributed to him or to his consort Devi in a way that facilitated the devotion of others. In the early 1970s, when Mataji had just entered her young adulthood, her neighbors began to recognize her as an enlightened being. Among these was her father, who gave her land upon which to create an ashram (religious community).

Mataji’s local ministry began to spread, first throughout Kerala and then all of India. In 1988 she built the first of the unique temples associated with her. These Brahmastanams, or Abodes of the Absolute, are the residence of four deity forms, each installed as part of a single image representing the principle of the Unity of God. In the temples, devotees practice a form of bhakti yoga, a spirituality based in devotional service to God, by meditating and singing Mataji’s bhajans. Devotion to a wide variety of deity figures, including Jesus, Buddha, the Virgin Mary, and so on, is allowed and even encouraged, as Mataji believes that all religions are spiritual paths that lead to the same One God.

International expansion began in 1987, when Mataji made her first tour in the West, centered in the United States, France, and Switzerland. This tour had been made possible by Western disciples who had encountered her in India. Through the 1990s more than one hundred centers emerged across Europe, the Middle East, Singapore, and Australia. In 2001, there were more than thirty such centers in North America.

The Mata Amritanandamayi Math supports several social agencies in India—the Amrita Institute of Medical Sciences and Research Centre in Cochin, Kerala; Amrita Niketanam, an orphanage in Parippally; and Anbu Illam, a

home for the aged in Sivakasi, Tamil Nadu. In 1996 Mataji inaugurated a project called Amrita Kuteeram, which within five years (2001) constructed some twenty thousand houses in different parts of India. The Math has also instituted a program to provide pensions for widows and elderly women who are not receiving government support. These and like programs are seen as a manifestation of Mataji’s compassion for all people.

Address:

Mata Amritanandamayi Math
Amritapuri, Kollam
Kerala
India
<http://www.amritapuri.org/>
<http://www.ammachi.org>

Sources:

Amritanandamayi, Mataji. *Awaken Children!* 2 vols. Valickavu, Kerala: Mata Amritanandamayi Mission Trust, 1989–1990.
Balagopal. *The Mother of Sweet Bliss*. Valickavu, Kerala: Mata Amritanandamayi Mission Trust, 1985.
“Holy Woman Brings the Mother Spirit to the West.” *Hinduism Today* 9, 4 (July 1987): 1, 15.

Mauritania

The present state of Mauritania lies on the western edge of the Sahara Desert in North Africa. It gained independence in a process that began following World War II, when it was named a French overseas province. It gained independence in 1960 and over the next six years struggled to free itself from French economic control. However, the history of the region begins in the fifth century C.E., when the Berber people who inhabited the region organized the ancient kingdom of Uagadu, centered on the city of Koumbi-Selah in southern Mauritania, near the Mali border. At its height, Koumbi-Selah was one of the largest cities in the world. During the years of this kingdom, Islam swept across Africa.

In 1076 the armies of the Almoravid Empire, centered on Marrakesh (present-day Morocco), conquered Uagadu and

Status of religions in Mauritania, 2000–2050

Followers	2000			2025	2050
	total	%	rate		
Muslims	2,646,000	99.1	2.81	4,738,000	6,550,000
Ethnoreligionists	13,900	0.5	2.36	15,000	16,000
Christians	6,600	0.3	-0.53	7,600	9,000
Roman Catholics	4,200	0.2	-1.69	4,000	4,000
Independents	1,700	0.1	1.26	2,500	3,500
Protestants	600	0.0	4.14	1,000	1,400
Nonreligious	2,300	0.1	0.51	5,000	8,000
Baha'is	270	0.0	5.94	500	1,000
Atheists	200	0.0	2.26	300	500
Total population	2,670,000	100.0	2.80	4,766,000	6,585,000

introduced Islam to central Africa but left a decade later to concentrate on the conquest of Spain. However, in the next century the Almoravids were replaced by a new Muslim empire, the Almohad, which brought all of Mauritania under its hegemony. This second empire collapsed in the next century, leaving Islam as its enduring legacy.

Over the next centuries, the region experienced intermittent wars between the Berbers and the Arabs. Their conflict came to a head at the end of the fifteenth century, when the Arabs won the Cherr Baba War. Their victory led to the establishment of a stratified society, with the Arabs (the *hassani*) at the top, the Berbers in the middle, and the residents in the south, the Fulah and the Soninkes, at the bottom. In 1858 the French invaded Mauritania, but they were not able to pacify the land until the 1930s.

Islam has been the religion of the region for a millennium and remains the official religion of the independent nation of Mauritania. As the leader of an Islamic state, the president must be a Muslim. He is assisted by a High Islamic Council. Muslims are prohibited by their religion from converting to another religion. The government provides some support to the Central Mosque in the capital city, but other mosques are supported by their members. Most Muslims in Mauritania are followers of the Maliki school, although the Sufi orders of QADIRIYYA, TIJANIYYA, and SHADHILIYYA are also prominent.

The ROMAN CATHOLIC CHURCH came into Mauritania with the French army but only established a settled organization at the beginning of the twentieth century. The church has been able to continue a presence in the post-French years, primarily serving expatriates from France, Senegal, and the Canary Islands. Protestants attempted to evangelize the country on several occasions but have failed to establish any work apart from the expatriate community. Attempts at proselytization are controlled by a law that bans the publication of any material that is considered against Islam or that contradicts or otherwise threatens Islam. Christian churches (mostly Catholic) now exist in Nouakchott, Atar, Zouirat, Nouadhibou, and Rosso. The expatriate community of Christians and the few citizens who are considered Christians from birth practice their religion without government



interference and may possess Bibles and other Christian religious materials in their homes.

Sources:

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- Status of Christianity Profile: Mauritania*. Nairobi, Kenya: Daystar University College, 1988.
- Stewart, C. C., with E. K. Stewart. *Islam and Social Order in Mauritania: A Case Study from the Nineteenth Century*. Oxford: Clarendon Press, 1983.

Mauritius

Mauritius, an island in the Indian Ocean east of Madagascar, was uninhabited until it was settled by the Portuguese in the 1500s. The independent nation of the same name includes this island and several nearby islands, the largest of which is Rodriguez Island. Abandoned by the Portuguese, it was resettled in 1598 by the Dutch, who gave it its name. The French recolonized it in 1715, and the British won control in 1814 as part of their prize after the defeat of Napoleon. By 1835, when slavery was abolished, Africans constituted 70 percent of the population. To deal with the labor shortage after the abolition of slavery, sugar plantation owners turned to India. Over the next century almost half a million Indians from Tamil Nadu and Andhra Pradesh in southern India and from various spots in northern India entered the country as indentured servants. They eventually constituted the majority of the island's population, by latest count some 68 percent.

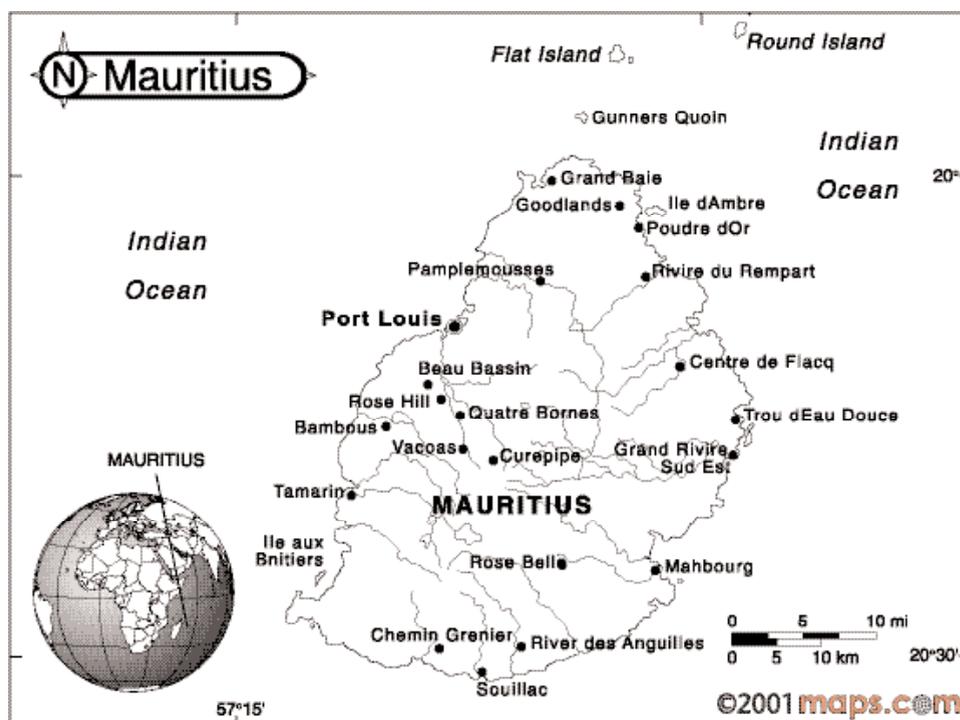
Hinduism is now the dominant religion of Mauritius. The Indian immigrants brought with them the spectrum of traditional Hindu beliefs and practices and have established both VAISHNAVISM and SAIVISM throughout the country. There are also a large number of adherents of the ARYA SAMAJ, a nineteenth-century reform movement that has found an affinity with American Unitarianism. Most Arya Samaj members have northern Indian heritage.

In the twentieth century, a variety of new Hindu movements have appeared in Mauritius. The country was an early home of the INTERNATIONAL SOCIETY FOR KRISHNA CONSCIOUSNESS, an American movement with roots in Bengali devotional (bhakti) yoga. There is also a group attached to the VEDANTA SOCIETIES/RAMA-KRISHNA MATH AND MISSION, also based in Bengal.

The Indians also brought Islam with them. Muslims constitute about 16 percent of the Mauritian population, the great majority being Sunni Muslims of the Hanafite school. There are also Sunnis of the Shafiite school, some Shi'as, and a few Ismailis, affiliated with the SHIAH FATIMI ISMAILI TAYYABI DAWOODI BOHRA. The largest dissenting group are the Ahmadiyyas, not recognized as orthodox Muslims by the rest of the community.

Christianity was established on Mauritius following the colonization by the French. The Lazarist Fathers, a Catholic order, arrived in 1722. They surrendered their work to the BENEDICTINES in 1819, following the change of political control from France to Great Britain. At the same time, a vicariate was established that included Madagascar, South Africa, and Australia, with Port Louis, the Mauritian capital, as its center. Port Louis was named a diocese in 1852. The ROMAN CATHOLIC CHURCH is the largest Christian body on the island of Mauritius and claims the allegiance of most of the residents of Rodriguez Island as well.

The CHURCH OF ENGLAND initiated work on Mauritius in 1810 and remains the largest Protestant church. In the twentieth century the Church of England granted autonomy to its overseas affiliates and the Mauritian parishes are now part of the CHURCH OF THE PROVINCE OF THE INDIAN OCEAN. Mauritius has been set aside as a diocese. The archbishop resides in the Seychelles. Shortly after the Church of England was established in Mauritius, mission-



Status of religions in Mauritius, 2000-2050

Followers	2000			2025	2050
	total	%	rate		
Hindus	508,000	44.0	0.69	529,000	446,000
Christians	377,000	32.6	1.07	490,000	550,000
Roman Catholics	310,000	26.8	0.74	340,000	334,000
Protestants	110,000	9.5	1.48	150,000	180,000
Anglicans	5,000	0.4	-0.77	4,500	4,000
Muslims	195,000	16.9	1.08	240,000	260,000
Nonreligious	29,300	2.5	1.19	50,000	70,000
Baha'is	21,800	1.9	1.96	35,000	65,000
Chinese folk-religionists	15,400	1.3	1.10	20,000	30,000
Buddhists	2,900	0.3	0.61	2,500	2,000
Sikhs	2,500	0.2	1.46	3,600	4,800
Ethnoreligionists	2,300	0.2	0.97	2,800	3,000
Atheists	1,400	0.1	1.47	3,000	5,000
other religionists	660	0.1	0.94	1,000	1,800
Total population	1,156,000	100.0	0.93	1,377,000	1,438,000

aries from the LONDON MISSIONARY SOCIETY arrived. Their work fed the development of the CHURCH OF SCOTLAND, a Presbyterian body. In the mid-nineteenth century, the Church of the New Jerusalem also began a mission, now related to THE GENERAL CHURCH OF THE NEW JERUSALEM.

Through the twentieth century, a number of Protestant and Free Church groups began work, including the ASSEMBLIES OF GOD, the SEVENTH-DAY ADVENTIST CHURCH, and the JEHOVAH'S WITNESSES. The Adventists entered Mauritius in 1914, and their Mauritius Conference, part of the Indian Ocean Union Mission, is now the third largest Christian body on the island.

Other religious groups that have formed congregations on the islands include the BAHÁ'Í FAITH, the CHURCH OF CHRIST, SCIENTIST, the CHRISTADELPHIANS, and the

CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS (LDS). Since its entrance in 1995, the LDS has built a thriving branch now connected to the South Africa Durban Mission.

The ethnic and religious pluralism on Mauritius has dictated the necessity of interreligious contact, and an interreligious committee has functioned for many years. The country's constitution guarantees freedom of religion, including the freedom to propagate one's religious views to others. Registered religious groups receive some support from state funds.

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Mayotte

Mayotte, an island traditionally considered part of the Comoro Islands, became the center of French culture during the several centuries of French rule. In 1974 Comoros Islanders decided to become independent of French rule, but France kept control of Mayotte, where it had established both a naval and an air base. The status of the island remains a matter of intense dispute. France has refused to back away from its control of the island in spite of a United Nations resolution in 1991 recognizing the Comoros's claim to the land.

Prior to 1975, Mayotte shares a common history with the Comoro Islands. Both are overwhelmingly Muslim, most being SHAFIITE Sunnis. However, the Christian presence in Mayotte is stronger than it is in the Comoros, especially since the expulsion of Protestant missionaries there in 1978. The ROMAN CATHOLIC CHURCH is the largest Christian body, its work being attached to the Diocese of Ambanja (Madagascar). There are only a few thousand members out of a population of almost seventy-five thousand.

Followers	2000			2025	2050
	total	%	rate		
Muslims	98,400	96.9	2.72	180,000	328,000
Christians	2,200	2.2	3.34	4,900	10,000
Roman Catholics	1,300	1.2	3.62	3,000	6,000
Protestants	350	0.3	3.42	800	1,800
Independents	160	0.2	4.81	400	900
Ethnoreligionists	710	0.7	2.60	1,200	1,900
Nonreligious	270	0.3	3.12	800	2,000
Total population	102,000	100.0	2.73	187,000	342,000

Sources:

Barrett, David. *The Encyclopedia of World Christianity*. 2d ed. New York: Oxford University Press, 2001.
 Beslar, J. "An Ethnography of the Mahorais (Mayotte, Camaro Islands)." 3 vols. Ph.D. dissertation, University of Pittsburgh, 1981.

Mazdaznan

Otto Hanisch (1844–1936), later known under the pen name of Otoman Zar-Adusht Ha'nish, was born in 1844, probably in Teheran, to a Russian father and a German mother. His place of birth was later disputed, and nothing certain is known about his life until he surfaced in 1900 in Chicago. There, he claimed to have been initiated while in Iran (or Tibet) into a mysterious Zoroastrian order. He quickly gathered a number of American followers and in 1917 established, in California, an organization known as Mazdaznan. Among the early followers were Maud Meacham (1879–1959) and Swiss-born David Ammann (1855–1923), the latter being instrumental in spreading Mazdaznan into Europe. Hanisch died in 1936, and his successors are known as Electors.

While Mazdaznan led a comparatively quiet existence in the United States, it became quite controversial in Europe. Critics claimed that Mazdaznan was not a genuinely Zoroastrian religion, putting great stress on Hanisch's idiosyncrasies. Because of his ideas about the Aryan race, Hanisch was accused in several European countries of being racist and anti-Semitic, although he was also critical of Nazism. In fact, the Mazdaznan organization was banned in Nazi Germany as early as 1935.

Crucial to Mazdaznan philosophy is the idea of reconverting Earth into a garden, where God will converse and cooperate with humans. Breathing exercises are also very important, and in fact this practice spread from Mazdaznan to a number of other groups, in German-speaking Europe particularly. Also popular were Mazdaznan songs and ideas about food and diet, which attracted a number of medical doctors to the movement.

Address:

Mazdaznan
 4364 Bonita Rd., #617
 Bonita, CA 91902-1421
<http://www.mazdaznan.org>

Massimo Introvigne and PierLuigi Zoccatelli

Sources:

Ha'nish, Otoman Zar-Adusht. *Avesta in Songs*. Los Angeles: Mazdaznan Press, 1946.
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Medjugorje (Bosnia-Herzegovina)

The authenticity of the apparitions that have taken place since 1981 in Medjugorje, Bosnia-Herzegovina (then a part of the Marxist Socialist Federal Republic of Yugoslavia), is among the most contentious topics in the contemporary ROMAN CATHOLIC CHURCH. In 1981 two boys and four girls, then between ten and seventeen years old, began receiving daily messages from Mary, who appeared under the title of Queen of Peace (feast day: June 25). These messages continue today. Like those of the apparitions at Fatima, their themes include conversion, penance, prayer, the rosary, the family, and, particularly, peace. At first the Tito regime acted against the devotion and against Franciscan Jozo Zovko, the “counter-revolutionary” parish priest and spiritual advisor to the visionaries. After 1984 the government left the cult alone, possibly in part because of the hard currency that its pilgrims brought in, at that time primarily from Italy, Austria, and France.

A controversy about the cult also arose within the church. In this region of Europe, the Franciscan order has a strong tradition of local pastoral care. The Fathers, popular for their spiritual care, refused to turn over parts of their pastoral responsibilities to the bishop of Mostar-Duvno. Against the background of this controversy, the bishop had growing doubts about the authenticity of the appearances, and suspicions of manipulation by the FRANCISCANS arose.

Over the years many influential persons in the Catholic Church, right up through Pope John Paul II, have spoken out on the cult, while others have expressly refused to take a position on it. The church is caught in a field of interests, which include those of the adherents who really “see” Mary, other Catholics who consider it all the work of Satan, yet others who hypothesize pious deception on the part of the visionaries and their advisors, and still others who assume machinations by the Franciscans are involved. Whichever view is correct, three diocesan investigative committees have declared the appearances and messages inauthentic, and in 1998 the Vatican itself also accepted that standpoint.

However, over against the negative position of the church hierarchy stands a massive following of devotees and believers who find considerable strength in the shrine. In 1987 a total of about 5 million pilgrims had visited Medjugorje; in 1991 that number had reached 15 million; and in 2001, more than 35 million, including thousands of regular priests and hundreds of bishops. The vast majority were Catholics of conservative or fundamentalist outlook. Because of the opposition of the hierarchy, organized devotional activity exists in a problematic spiritual vacuum, and links have arisen with other unacknowledged, variant apparitions and devotions around the world, such as OUR LADY OF ALL NATIONS in Amsterdam.

The spiritual and theological autonomy of the devotion is further stimulated by a powerful relation between the devotion to Our Lady of Peace and the Charismatic movement, a revivalist endeavor that tends to disassociate itself from in-

stitutional ecclesiastical structures. Charismatic prayer groups, initiated from Medjugorje, function as models for other groups elsewhere in the world and serve to further spread word of the Medjugorje apparitions. Intensive mission activities are supported by world tours by the visionaries and the Fathers themselves. Medjugorje prayer groups, foundations, committees, and magazines have been established all over the world, and branch shrines have been created, giving the millions of devotees who cannot come to Medjugorje opportunities for frequent and nearby devotion.

As a result of the massive growth of interest in Medjugorje, it is no longer possible for the movement to retreat from its position and continued rejection by the Vatican is less likely. The movement’s position is strengthened by the constant reference to the “fruits” its activity has borne for the Catholic Church, such as conversions, vocations for the priesthood, and miraculous healings. In 2000 the Belgian cardinal Godfried Danneels, influential in the church hierarchy, therefore argued for breaking through the deadlock and reopening the discussion of Medjugorje.

Addresses:

St. James Parish
Zupni Ured
88266 Medjugorje
Bosnia-Herzegovina
<http://www.medjugorje.hr> (multilingual)

Information Center MIR Queen of Peace
Gospin Trg 1
88266 Medjugorje
Bosnia-Herzegovina

Peter Jan Margry

Sources:

- Bax, Mart. *Medjugorje: Religion, Politics, and Violence in Rural Bosnia*. Amsterdam: VU Uitgeverij, 1995.
- Craig, M. *Spark from Heaven: The Mystery of the Madonna of Medjugorje*. London: Hodder & Stoughton, 1988.
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- Laurentin, René, and René Lejeune. *Messages and Teachings of Mary at Medjugorje: Chronological Corpus of the Messages*. Milford, OH: The Riehle Foundation, 1988.
- Servic, Ivo. *The Hidden Side of Medjugorje*. Saint Francis du Lac, Canada: Psilog, 1989.

Meher Baba, Friends of

Meher Baba (1894–1969) was an Indian spiritual teacher who synthesized various strains of religious and spiritual wisdom to later become the Perfect Master (an Avatar) for his followers. In his youth he studied with a string of teachers including Hazrat Babajan, a female Muslim teacher, and

Upasani Maharaj. Meher Baba began to gather students of his own around 1921 and three years later opened a colony at Ahmadnagar, India, which came to be known as Meherland. It became a place of service with a hospital and free clinic, as well as a place where those attracted to Meher Baba could interact with him.

In 1925, Meher Baba imposed silence upon himself. He did not speak for the rest of his life. He communicated at first by use of a board of letters to which he would point. He later adopted a system of hand gesturing. His muteness called attention to the emphasis upon God's word to be not language but a realization in the heart of believers.

Meher Baba is often called "the Awakener," a reference to the claim he made that he was not a religious founder but had come to awaken people to God's love. He accepted the title Avatar, and thus identified himself with the same spiritual entity manifest in the likes of Rama, Krishna, Jesus, and Zoroaster. His service-oriented activity grew out of his belief in the oneness of all life. He spent a considerable amount of time assisting the poor, those afflicted with Hansen's disease, and the mentally disturbed, whom he referred to as "God-intoxicated." He emphasized love as a means of becoming one with God, and his devotees have often been called the "lovers of Meher Baba."

Except for the center at Ahmadnagar, no formal organization of followers has taken place. Rather, individuals who have moved from the center have formed new centers for the study and practice of his teachings and have created magazines to serve the loose-knit community. Centers have arisen across Europe, North America, Australia, and throughout the Indian diaspora. An important U.S. center was created in South Carolina that serves informally as a national headquarters, and a similar center has emerged in London, England.

Meher Baba, during his visit to America, also met a group of Sufis that had been originally called together by Hazrat Inayat Kahn (1882–1927), but who had been cut off by their leader's untimely death in his mid-forties. When their leader, Rabai Martin, became a follower of Meher Baba, the group took a new direction and survives today as Sufism Reoriented (3500 Boulevard Way, Walnut Creek, CA 94595).

Addresses:

Avatar Meher Baba Trust
King's Road, Post Bag 31
Ahmadnagar Maharashtra 414001
India

Meher Spiritual Center
100200 Hwy. 17 N.
Myrtle Beach, SC 29572

Meher Baba Association UK
c/o The London Baba Centre
228 Hammersmith Grove, Flat 1

London W6 7HG
United Kingdom
<http://www.meherbaba.co.uk/>.

Sources:

Anzar, Naosherwan. *The Beloved*. Myrtle Beach, SC: Sheriar Press, 1974.
Avatar Meher Baba. Posted at <http://www.avatarmeherbaba.org/>. Accessed April 18, 2002.
Chapman, Rick M. *The Compassionate One*. Berkeley, CA: White Horse, 1987.
Duce, Ivy Oneita. *How a Master Works*. Walnut Creek, CA: Sufism Reoriented, 1975.
Meher Baba. *Listen, Humanity*. Narrated and ed. by D. E. Stevens. New York: Dodd, Mead and Company, 1957.
———. *Universal Message*. Myrtle Beach, SC: Meher Spiritual Center, n.d.
Purdum, C.B. *The God-Man*. London: Unwin Brothers, 1964. Trust Meher. Posted at <http://www.trustmeher.com/>. Accessed April 18, 2002.

Melkite Catholic Church

The Melkite Catholic Church is a Byzantine Catholic church centered in Syria and Lebanon. It is termed *Byzantine* because its liturgy is derived from the Greek liturgy developed by the ECUMENICAL PATRIARCHATE and widely utilized by the several Greek churches in the Middle East. It is Catholic in that it is in full communion with the ROMAN CATHOLIC CHURCH. The Melkite Church emerged in the eighteenth century in Syria following a schism within the SYRIAC ORTHODOX PATRIARCHATE OF ANTIOCH AND ALL THE EAST. Antioch is an ancient center of Christianity and the seat of one of the four ancient patriarchates of Eastern Orthodoxy.

In 1724 a schism developed in the Syrian Church when two parties, one centered in Aleppo and one in Damascus, each elected a patriarch. The ecumenical patriarch stepped in and declared the candidate of the Aleppo party to be the new patriarch of Antioch. The other candidate, Cyril VI, was deposed and forced into exile in Lebanon. However, in 1729 Pope Benedict XIII (1649–1730) recognized Cyril as the new patriarch of Antioch, and with his followers, he formed the Melkite Catholic Church. (The word *Melkite* derives from the word for *king* in the Syriac and Lebanese languages.) The new church retained its Eastern liturgy and traditions (including the ordination of married priests) but adopted Roman Catholic doctrine, especially on those matters in which the Roman Catholic Church and Eastern Orthodoxy have disagreed since the eleventh century.

The Melkite Catholic Church has approximately 1 million members worldwide. The church is centered in Syria and Lebanon and has expanded into Palestine and Egypt. Its patriarch was given the additional titles of patriarch of Jerusalem and patriarch of Alexandria (two of the sites of the other ancient Christian patriarchates). In 1848 the

church was granted recognition by the authorities of the Ottoman Empire and headquarters were moved to Damascus from its original site in Sidon, Lebanon. Beginning late in the nineteenth century, Melkite Christians joined in the dispersion of Syrians and Lebanese around the world. Communities were established in Brazil, Venezuela, Canada, and the United States, all of which evolved into new dioceses.

The church supports eight religious orders, a seminary at Raboué, Lebanon, and a theological institute in Harissa, Lebanon. For many years it sent its candidates for priesthood to Saint Anne's Seminary in Jerusalem, operated by the WHITE FATHERS, but that school closed in 1967. The church is active in the Middle East Council of Churches.

Address:

Melkite Catholic Church
B.P. 22249
Damascus
Syria
<http://www.melkite.org.au/> (Australian affiliate)
<http://www.melkite.org/default.html> (U.S. Eparchy of Newton)

Sources:

Descy, Serge. *The Melkite Church: An Historical and Ecclesiological Approach*. Newton, MA: Sophia Press, 1993.
Liesel, N. *The Eastern Catholic Liturgies: A Study in Words and Pictures*. Westminster, MD: Newman Press, 1960.
Roberson, Ronald G. *The Eastern Christian Churches: A Brief Survey*. 5th ed. Rome: Edizioni Orientalia Christiana, Pontificio Istituto Orientale, 1995.

Mennonite Church

The Mennonite Church is the oldest and largest of the several Mennonite groups in the United States. MENNONITES came to America as early as 1643, though it was not until forty years later that the first Mennonite settlement appeared—in Germantown, Pennsylvania (now part of Philadelphia). This early community became known for their stance against the introduction of slavery into the American colonies and it influenced later opposition to slavery by the FRIENDS.

Mennonite ecclesiastic organization emerged as needed. In 1725 the congregations in Pennsylvania called a conference in which the major issue was the publication of an English translation of the Confession of Dortrecht, the primary statement of Mennonite beliefs. It was not until the nineteenth century, however, as the Mennonites moved to different sections of the country and issues of accommodating to American life began to emerge, that a regular conference structure developed. The conferences evolved into the present biennial General Assembly, the highest legislative body in the church. The assembly elects a General Board, which oversees denominational agencies and programs.

The Mennonite Church has traditionally been a largely rural church whose members worked primarily in agriculture. However, during the last half of the twentieth century, it evolved into a church with a significant urban membership. That change has been accompanied by a more liberal approach to traditional behavioral norms, especially manifest in the abandonment of the “plain clothing” that has distinguished many Mennonite groups and the acceptance of modern conveniences, including automobiles and electricity (still rejected by more conservative Mennonites).

The Mennonite Church supports five colleges and two seminaries. It has developed a set of urban ministries in the United States and supports a number of overseas personnel who work with Mennonite churches in more than fifty countries. Affiliated congregations are located in different countries on every continent. The church cooperates with the MENNONITE WORLD CONFERENCE.

Address:

Mennonite Church
421 S. 2nd St., Ste. 600
Elkhart, IN 46516
<http://mcusa.mennonite.net/>

Sources:

The Mennonite Encyclopedia. 4 vols. Scottsdale, PA: Mennonite Publishing House, 1955–1959.
Wenger, John Christian. *The Doctrines of the Mennonites*. Scottsdale, PA: Mennonite Publishing House, 1950.
———. *The Mennonite Church in America*. Scottsdale, PA: Herald Press, 1966.

Mennonite Church in the Netherlands

The Protestant Reformation called for a break between church and state and for a church consisting of those adults who had turned to God with faith. One radical movement within the Reformation, Anabaptism, began in Switzerland. Anabaptists took their name from the second baptism they offered to adherents who had previously been baptized as infants. Their new ideas led both the ROMAN CATHOLIC CHURCH and Protestant churches to attempt the suppression of Anabaptists. The course of the movement was deeply affected by an incident at Münster, Germany, where the most radical branch of the movement attempted to set up the Kingdom of God and awaited Christ's intervention as secular authorities attempted to retake the city.

Anabaptism was brought to the Netherlands by Melchior Hoffman (c. 1500–1545) a leader who differed from some of his Anabaptist colleagues by his emphasis on the imminent end of the world. It was in the Netherlands that the movement was to be revived and reformed by a Dutch convert, Menno Simons (1496–1559), who would lend his name to the movement. As a Roman Catholic priest, he had begun to study the Bible on the question of the sacraments

and concluded that the Roman Catholic doctrines of infant baptism and the physical presence of Christ in the Eucharist were not supported by Scripture. He came to the fore as a dissident leader in the mid-1530s, when he spoke out against the Münsterites. By 1536 he fully identified with the more moderate Anabaptists, and the next year he was ordained as their leader, and gave them a new name.

Simons assumed the task of articulating a theology to defend the idea of a separated church. This theology emphasized biblical authority and the justification of believers by faith in Christ. The immediate question, however, was survival, and Simons attempted to answer all the major attacks made on the group by leaders in the established churches.

Indeed, life for a Mennonite leader was still dangerous, and Simons had to be on the move constantly. The community suffered repression and produced a number of martyrs. Persecution in Holland finally ended in 1674 with the country's independence from Spain, and Holland emerged as the most tolerant nation in Europe. Galenius Abrahamsz de Haan (d. 1706) was the dominant leader of the Mennonite Church through the end of the seventeenth century. In 1699 he wrote an important defining statement of the Mennonite position. As the community prospered, it also was able to aid MENNONITES in other, less hospitable locations around the continent.

In the relatively tolerant climate of the eighteenth century, the church declined radically from 180,000 to fewer than 30,000 members. Many members converted to the NETHERLANDS REFORMED CHURCH, and others left for America. To deal with the decline, in 1811 an all-Mennonite conference, the *Algemeene Doopsgezinde Sociëteit*, was founded. By midcentury the decline had been stopped, and some growth occurred through the twentieth century. In 1847 a group had organized the Mennonite Missionary Association to focus interest on foreign missionary activity. The first missionary was sent to Java in 1851. In the 1950s it was superseded by the European Mennonite Evangelism Committee, a cooperative effort of the Dutch, French, German, and Swiss Mennonites.

At present, the Dutch Mennonites are the largest Mennonite body in Europe, with thirty-two thousand members. The *Algemeene Doopsgezinde Sociëteit* is a member of the WORLD COUNCIL OF CHURCHES and cooperates with the MENNONITE WORLD CONFERENCE.

Address:

Algemeene Doopsgezinde Sociëteit
Singel 454
1017 AW
Amsterdam
The Netherlands
<http://www.ads.nl/> (in Dutch)

Sources:

Dyck, Cornelius J. *An Introduction to Mennonite History*.
Scottsdale, PA: Herald Press, 1967.

Hoekstra, E. G., and M. H. Ipenburg. *Wegwijs in religieus en levensbeschouwelijk Nederland. Handboek religies, kerken en stromingen*. 3rd ed. Kampen, the Netherlands: Kok, 2000.

Krahn, C. *Dutch Anabaptism: Origin, Spread, Life and Thought (1450–1600)*. The Hague: Martinus Nijhoff, 1968.

Mellink, A. F. *Documenta Anabaptistica Neerlandica*. Leiden: E. J. Brill, 1975.

Zeeuw, R. de. *Nederland en de Doopsgezinden: Holland und die Mennoniten*. Amsterdam: Algemeene Doopsgezinde Sociëteit, 1967.

Mennonite World Conference

The Mennonites are the main group inheriting the tradition of the Swiss Brethren and other sixteenth-century groups that rejected the idea of a state-aligned church as well as infant baptism (thus they are called Anabaptists). From the earliest times, Mennonites have been pacifists and activists in peacemaking endeavors.

The Mennonite World Conference (MWC) grew out of suggestions circulated in the years immediately prior to World War I that communication and fellowship should be facilitated among the many churches of the Mennonite heritage (including some such as the BRETHREN IN CHRIST that do not have the word *Mennonite* in their names). Tabled during the war, the proposals finally came to fruition in 1925, with the first international gathering of Mennonites, which was held in Switzerland on the anniversary of the first Anabaptist baptism in 1625. The initial conference was attended primarily by German, Dutch, French, and Swiss delegates. Only one North American was at the conference.

The idea of cooperative activity among Mennonites grew considerably after World War II with the transformation of Mennonite missions into autonomous churches and the development of a consciousness of the Mennonite family as a global community. As the twenty-first century begins, some eighty-four Mennonite and Brethren in Christ churches from forty-nine countries on five continents cooperate through the Mennonite World Conference.

The conference promotes international meetings; cooperative action in social service, issues of world peace, and community reconciliation; the creation of professional networks of pastors, educators, women, peace workers, and historians; and the communication of news, testimony, and teaching from churches around the world. The MWC has two headquarters, one in France and one in Canada. Its Web site includes an extensive directory of Mennonite and Brethren in Christ churches worldwide, as well as other demographic data.

Addresses:

Mennonite World Conference
8, rue du Fossé des Treize
67000 Strasbourg
France

Mennonite World Conference
 50 Kent Ave.
 Kitchener, Ontario N2G 3R1
 Canada
<http://www.mwc-cmm.org/>

Sources:

Bender, Ross T., and Alan P. F. Sell, eds. *Baptism, Peace, and the State in the Reformed and Mennonite Traditions*. Waterloo, ON: Wilfrid Laurier University Press, 1991.

Mennonite World Handbook: Mennonites in Global Mission. Carol Stream, IL: Mennonite World Council, 1990.

Snyder, C. Arnold. *From Anabaptist Seed*. Kitchener, ON: Pandora Press; Scottsdale, PA: Herald Press, 1999.

Mennonites

The Mennonite movement emerged in the 1540s as the more moderate and theologically sophisticated branch of the Anabaptist movement that had begun in Switzerland two decades earlier. As the Protestant Reformation divided Christianity into three larger communities, the ROMAN CATHOLIC CHURCH, Lutheranism, and the Reformed movement, Anabaptism emerged as a fourth option. It accepted the Reformation emphases on the authority of the Bible and the centrality of justification of the believer by faith in Christ. However, it differed from all three by its critique of the sacraments, which it replaced with two ordinances. Baptism was not for everyone but was limited to those adults who made a profession of faith. The Lord's Supper was a memorial meal recalling the events of the crucifixion and resurrection of Christ.

In the intense atmosphere of the Reformation's first decade, the decentralized Anabaptist movement was carried away by theological radicalism. Most importantly, it very nearly became a millennial movement. One of the most important leaders, Melchior Hoffman (c. 1500–1545), developed an emphasis on the imminent second coming of Christ. Hoffman's imprisonment in 1533 occasioned the rise of Jan Matthys of Haarlem (Netherlands; d. 1534), who found support for his millennial ideas in Münster, Germany. Matthys called upon the people to prepare Münster, by force if necessary, for the coming Kingdom of God. The city armed for the battle to come, which came in the form of a siege. Matthys was killed early in the fighting and was replaced by an even more radical leader, Jan Beuckelson of Leiden (c. 1509–1536). Beuckelson proclaimed himself King David returned, introduced polygamy, and ruled the besieged city as an Oriental potentate. The city eventually fell, and with it, seemingly, the Anabaptist cause.

However, in Holland, a former Roman Catholic priest named Menno Simons (1492–1561) became convinced of the Anabaptist basics. Simons emerged as the anti-Münster spokesperson, and with his theological training he was able to work out a viable alternative. He developed the ideal of

the believers' church, a Christianity consisting of those people who have experienced faith and choose in their adult lives to live as Christ's disciples. The church should operate apart from the state and accept only the faithful who are willing to accept its discipline for baptism and membership. Simons articulated the importance of love and nonresistance as signs of the Christian life, the latter leading to pacifism and an unwillingness to bear arms. In place of the sword and other coercive powers of the state, he instituted the ban as a means of chastising errant members. Members had to radically limit their contact with anyone under the ban, a rule that most affected spouses, who could neither eat nor sleep with a spouse who had been banned until he or she had been reinstated.

The Mennonites suffered severely under intolerant governments, which were especially upset with their refusal to serve in the military, and they were forced to move from place to place as rulers came and went and occasional campaigns of repression and persecution arose. Military service was foremost among issues that led the first Mennonites to accept the invitation to settle in Russia and Pennsylvania at the end of the seventeenth century, and thus the center of Mennonite life shifted away from Western Europe. But by the nineteenth century conditions in Russia became increasingly hostile as the czarist government put aside the agreement that first led the Mennonites to migrate there. Thus many Russian Mennonites (and the related HUTTERITES) began to move to North America and develop a new set of communities in Canada and the United States.

The Mennonites in North America survived the crisis of World War I, when authorities had trouble understanding and appreciating their pacifist ways, and the continent became the new center of their community. However, in the relatively free conditions of both the United States and Canada, the small Mennonite community, which numbered only several hundred thousand, splintered into numerous denominations. The largest body is the MENNONITE CHURCH, followed by the General Conference Mennonite Church, the most liberal body. On the more conservative side are the Old Order Mennonites and the AMISH, who have attempted to perpetuate the agricultural and communal aspects of church life in eighteenth-century Europe. In the nineteenth and twentieth centuries, Mennonites spread to Africa and South America, and they have had a significant impact in Paraguay. Attempts to assist the smaller Mennonite communities around the world and to provide some sense of fellowship and unity among the many Mennonite groups led to the formation of the MENNONITE WORLD CONFERENCE.

There are an estimated 850,000 Mennonites in the world as the twenty-first century begins. This number includes 266,100 U.S. Mennonites; 114,400 in Canada; 112,906 in the Democratic Republic of the Congo; and 76,670 in India. Over 320,000 Mennonites reside in Africa and Asia. In the

1990s, more than 75,000 Mennonites moved from Russia to Germany. The Mennonite Central Committee was founded in the 1920s to serve Mennonites in the former Soviet Union and now operates as an inter-Mennonite relief agency in the global context.

Sources:

The Complete Writings of Menno Simons, 1491–1561. Scottsdale, PA: Herald Press, 1956.
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The Mennonite Encyclopedia. 5 vols. Scottsdale, PA: Herald Press, 1955–1959.
Mennonite World Handbook: Mennonites in Global Mission. Carol Stream, IL: Mennonite World Council, 1990.
 Snyder, C. Arnold. *Anabaptist History and Theology: An Introduction.* Scottsdale, PA: Herald Press, 1995.

Mennonites in Paraguay

The Mennonite community of Paraguay is both one of the world’s largest Mennonite communities outside of North America and one of the largest non-Catholic communities in Paraguay. The movement of Mennonites to Paraguay began in 1926, when the first group arrived from Manitoba, Canada. However, what was to become the numerically stronger group, Russian Mennonites who had fled to Germany in 1929, arrived in Paraguay in 1930. They were able to settle in the country after the provisions of a special law passed for the Canadian group were applied to them as well. They established an initial settlement in western Paraguay called Colony Fernheim. In 1937 a second colony, named Friesland, was established in eastern Paraguay. An additional group of Russian Mennonites arrived after World War II.

The Russian settlers brought with them some of the divisions that had splintered the Mennonite community in their previous homeland. Some were affiliated with the Mennonite Brethren, a group that dated from a Pietist revival that had swept through the community in the 1860s. Other groups had been influenced by the attempts of Baptists from Germany to convert the Mennonites, leading to a difference of opinion on baptism. Although few became Baptists, some Mennonites accepted the idea that baptism should be by immersion, as Baptists taught, while most Mennonites continued to baptize by pouring. Once in Paraguay, language differences would also appear; as some continued to use German, others adopted Spanish, and still others chose to use one of the native languages (primarily Guaraní, which is spoken by more Paraguayans than Spanish, or Lengua).

All of the colonies established by both the Canadian and Russian groups were agricultural settlements, which prospered with little modern farming equipment. The colonies also attempted to rebuild the movement’s social, cultural,

and religious life (which operated as a German-speaking enclave in Russia), and Sunday schools, Bible-study programs, and efforts to evangelize the native peoples were launched. Although the very conservative Canadian groups have remained somewhat aloof, those groups originating in Russia have continued to work together while maintaining separate ecclesiastical organizations.

Of the several groups, the Mennonite Brethren (Vereinigung der Mennonitengemeinden von Paragua, or Hermanos Menonitas) is possibly the largest, with some eight thousand people affiliated. Some forty-six hundred are associated with the Convención de las Iglesias Evangélicas Unidas, which has adopted Lengua as its primary language. Some three thousand people worship with the Convención Evangélica de Iglesias Paraguayas Hermanos Menonitas, which uses Spanish and Guaraní. The remainder of the approximately twenty-eight thousand Mennonites in Paraguay are divided among more than a dozen smaller groups.

Addresses:

Mennonite Brethren
 c/o Gerhard Ratzlaff
 Casilla de Correo 1154
 Asunción
 Paraguay

Convención de las Iglesias Evangélicas Unidas
 c/o Oficina ASCIM
 Filadelfia, c.d.c. 984
 Asunción
 Paraguay

Convención Evangélica de Iglesias Paraguayas Hermanos Menonitas
 Juan Diaz de Solis 2150
 C.C. 1154
 Asunción
 Paraguay

Sources:

Dyck, Cornelius J. *An Introduction to Mennonite History: A Popular History of the Anabaptists and the Mennonites.* Scottsdale, PA: Herald Press, 1967.
 Fretz, J. W. *Pilgrims in Paraguay.* Scottsdale, PA: Herald Press, 1953.
 Klassen, Peter P. *Die Mennoniten in Paraguay: Reich Gottes und Reich Dieser Welt.* Bolanden Weierhof, Germany: Mennonitischer Geschichtsverein, 1988.

Messianic Judaism

See Union of Messianic Congregations

Methodism

The Methodist movement grew out of the life and work of John Wesley (1703–1791), an Anglican minister who in

1738 had an intense religious experience that culminated a period of spiritual searching. Once he settled his own faith questions, Wesley began an itinerant ministry throughout England and Ireland that led to the establishment of a host of religious societies or revitalization groups within the CHURCH OF ENGLAND. Wesley called people to a personal experience of the faith into which many had already been baptized and to a life of growth in grace toward holiness or perfection. As the movement grew, Wesley commissioned a number of lay preachers to assist him.

Methodism grew for several decades as a fellowship within the Church of England, and in the 1760s it spread to the American colonies, where Wesley sent preachers to nurture the gathered believers. The crisis of the American Revolution and the establishment of the United States led Wesley to assume the role of a bishop, as he ordained ministers to facilitate the formation of an independent American Methodist organization. In 1784 the American leaders organized the Methodist Episcopal Church, now a constituent part of the UNITED METHODIST CHURCH, and accepted orders from Wesley through his representative, Thomas Coke (1747–1814).

British Methodists remained a fellowship within the Church of England until 1795, when the Wesleyan Conference was reorganized as a dissenting church. Through the nineteenth century, both the Methodist Episcopal Church and the Wesleyan Conference would experience a number of schisms, and a spectrum of Methodist bodies would arise in both the United States and the United Kingdom. The U.S. Methodists would also become the fertile ground upon which the HOLINESS MOVEMENT and then PENTECOSTALISM would develop. During the twentieth century, the larger Methodist bodies in both countries would go through a series of mergers resulting in the United Methodist Church in the United States and the METHODIST CHURCH of Great Britain.

In the nineteenth century, the several Methodist churches became active participants in the worldwide spread of Protestantism, and the movement spread to Africa, the South Pacific, and Asia. To a lesser extent, it was established across Europe. Many of the churches that resulted from that movement are members of the WORLD METHODIST COUNCIL.

Methodists inherited a Calvinist theological tradition, but Wesley adopted a form developed by Dutch theologian Jacobus Arminius (1560–1609) that rejected the emphasis upon predestination. The Wesleyan emphasis on the free grace of God became the basis of a focus on evangelism that led Methodism to become the largest religious grouping in the United States in the early nineteenth century. Wesley also developed a doctrine of perfection as the goal of the Christian life, leading to an emphasis on both holy living and social action.

Sources:

Harmon, Nolan B. *Encyclopedia of World Methodism*. 2 vols. Nashville, TN: United Methodist Publishing House, 1974.
World Methodist Council. *Handbook of Information*. Lake Junaluska, NC: World Methodist Council, 1997.

Methodist Church

The Methodist Church of Great Britain is the primary body continuing the Methodist movement launched by the ministry of John Wesley (1703–1791). During his lifetime, Wesley had called together the preachers who worked with him into regular conferences, where they resolved both doctrinal issues and more practical matters about ordering the Methodist religious societies, the local organizations that would at a later date become congregations. Although Wesley took steps to establish the American work as a separate organization, he was always careful to view the British work as a movement within the CHURCH OF ENGLAND. As early as 1752, he began to hold a separate conference for the Methodist preachers in Ireland.

In 1791 the conference assumed control of the movement. Four years later it authorized the serving of the sacraments in the society meetings, an act that is generally considered to mark the formal separation of Methodism from the Church of England and the point at which the Methodist Church became a separate denomination in Great Britain and Ireland. This act also brought the Methodists under a set of British laws regulating dissenting Christian churches, though by this time those laws were falling into obsolescence.

In 1797 the debate over the church's constitution led one group to break away and form the Methodist New Connexion, seeking a more democratic organization. In the Wesleyan Conference, which retained its hold on the movement, only the ministers were members of the conference. Jabez Bunting (1810–1885), who emerged as the leading minister of the conference, founded the Wesleyan Methodist Missionary Society in 1814. He held the movement together but opposed any move to democracy. As a result, the Wesleyan Methodist Association (1837) and the United Methodist Free Church (1857) were set up by dissenting groups. Lay representation was finally granted in the 1870s.

Through the nineteenth century, the Methodists remained theologically conservative, and although organizationally separate from the Church of England, they were supportive of its role as the country's national church. They were known for their religious fervor and their commitment to social reform, rather than their theological prowess. In 1896 they joined with the other dissenting churches in an ecumenical endeavor, the National Council of Evangelical Free Churches.

Pan-Methodist union in Great Britain was raised as an issue as the ecumenical Methodist conferences began to



A wedding party stands outside a Methodist church in Accra, Ghana. (M. Barlow/TRIP)

meet in 1881. After the meeting in London in 1901, three of the smaller British Methodist bodies began a process that led in 1907 to the creation of the United Methodist Church. In 1918 the Wesleyan Methodist Conference invited the Primitive Methodists (a British group that had imported American-style revivalism and camp meetings to England) and the United Methodists to consider a larger merger. A plan of union was approved by the three churches in 1828 and 1829, but it took three more years to complete the process, which included the approval of Parliament. The united body was called the Methodist Church.

The Wesleyan Conference had been a pioneer in world missions even prior to the founding of the Wesleyan Methodist Missionary Society. As early as 1794, Thomas Coke (1747–1814) published *A Plan of the Society for the Establishment of Missions Among the Heathen*. Because the American work had developed an independent direction after the American Revolution, Coke turned his attention to building Methodism throughout the Caribbean. The work began on Antigua, from where it spread to other islands. Early in the nineteenth century,

he began to advocate the establishment of work in Africa, and in 1811 George Warren (d. 1812) was appointed to Sierra Leone. In 1813 Coke gave the last of his savings to that cause; he died the following year on his way to Ceylon (Sri Lanka).

Methodism spread as the British Empire expanded, and throughout the nineteenth century, Wesleyan missions turned Methodism into a global movement. Work was successively opened in Cape Colony, Ceylon, Australia, New Zealand, and the South Pacific islands. In the 1840s Thomas Birch Freeman (1809–1890) led in the spread of Methodism along the West African coast. In the twentieth century many of these missions would grow into the autonomous church bodies that now carry the tradition in most countries of the world.

In the late 1990s the Methodist Church of Great Britain reported 380,000 members in its congregations in England, Scotland, and Wales. It is the largest of the Free Churches in the United Kingdom. It is a member of the Council of Churches for Britain and Ireland, the WORLD METHODIST COUNCIL, and the WORLD COUNCIL OF

CHURCHES. The conference in Ireland evolved into the Methodist Church in Ireland in the early nineteenth century; it has always included the Methodists of Northern Ireland.

Address:

Methodist Church of Great Britain
25 Marlebone Rd.
London NW1 5JR
United Kingdom
<http://www.methodist.org.uk/>

Sources:

Davies, Rupert, and Gordon Rupp, eds. *A History of the Methodist Church in Great Britain*. 4 vols. London: Epworth Press, 1965–1992.
Harmon, Nolan B. *Encyclopedia of World Methodism*. 2 vols. Nashville, TN: United Methodist Publishing House, 1974.
Turner, John Munsey. *Modern Methodism in England*. London: Epworth Press, 1997.

Methodist Church, Ghana

Methodism was introduced to what is now the nation of Ghana in 1835, when the Wesleyan Methodist Missionary Society in England responded to the request of a Ghanaian who had previously organized several groups for Bible study. Joseph R. Dunwell (1806–1835) arrived on January 1, 1835, but unfortunately he died six months later. His successors also succumbed to the climate and shared a similar fate. Then in 1838, Thomas Birch Freeman (1809–1890), an African who had lived in England, arrived in Ghana with his wife. He worked among the Mfantse-speaking people along the coast and the Ashanti people further inland, and from his base in Ghana he introduced Methodism to many places along the West African coast.

Once planted, the church grew steadily and by the end of the century had become one of the largest churches in the country. It developed an extensive educational system that included both primary and secondary schools. It supports the cooperative Trinity College with the Presbyterian and Anglican Churches.

The church was granted autonomy in 1961. Since that time it has increased its membership from around eighty thousand to around four hundred thousand. Work is divided into thirteen districts. The church is an active member of the Ghana Council of Churches, the WORLD METHODIST COUNCIL, and the WORLD COUNCIL OF CHURCHES.

Address:

Methodist Church, Ghana
E252/2 Liberia Rd.
P.O. Box 4043
Accra
Ghana

Sources:

Bartels, F. L. *The Roots of Ghana Methodism*. Cambridge: Cambridge University Press, 1965.
Harmon, Nolan B. *Encyclopedia of World Methodism*. 2 vols. Nashville, TN: United Methodist Publishing House, 1974.
Southon, A. E. *Gold Coast Methodism*. London: Hodder & Stoughton, n.d.
World Methodist Council. *Handbook of Information*. Lake Junaluska, NC: World Methodist Council, 1997.

Methodist Church in Brazil

In 1835 the Tennessee Conference of the Methodist Episcopal Church (MEC, now an integral part of the UNITED METHODIST CHURCH) sent Fountain E. Pitts (1808–1874) to survey the situation in Brazil, Uruguay, and Argentina. While in Brazil, Pitts organized a congregation of English-speaking residents of Rio de Janeiro. Following his return to the United States, the church then commissioned Justin Spaulding (1802–1965) to expand the small beginning. He was joined in 1839 by Rev. (and later Bishop) Daniel P. Kidder (1815–1891), his wife, Cyndy Kidder, and two teachers. However, when Cyndy Kidder died and left her husband with an infant, he returned to the States and the mission only lasted a few more years.

The reopening of the work came by unusual means, following the American Civil War. Confederates who were unwilling to swear allegiance to the United States government left for Brazil, where they founded several expatriate communities. Joining the exodus was Rev. Junius E. Newman (1819–1895), of the Alabama Conference of the Methodist Episcopal Church, South (MECS, now a constituent part of the United Methodist Church). He settled in the Province of São Paulo, where most of the Americans had moved. He began preaching in several locations and in 1871 organized the first church. He also began to ask for additional personnel. The General Conference of the MECS sent the first set of missionaries in 1876. At about the same time, an independent layman, William Taylor (1821–1902), became interested in Brazil as part of an overall effort to build a mission in South America. The MEC would later make him a bishop and his work would later be absorbed into the expanding mission of the MECS.

In 1886 Bishop John C. Granbery (1829–1907) organized the Brazil Annual Conference (the basic organizational unit in Methodism), known within Methodism as the smallest conference ever formed, there being only three ministerial members. Growth was steady from that year forward, in spite of opposition from the ROMAN CATHOLIC CHURCH and deaths from yellow fever. It was assisted by three Brazilian converts, Bernardo and Ludgero Miranda and Felipe de Carvaiho, who became preachers of note.

At the beginning of the twentieth century, the conference began to ask for a resident bishop. The action was opposed

Methodist Church in Chile

by the MECS General Conference and did not occur until 1930, when the work was set apart as the autonomous Methodist Church in Brazil. In 1935 the first Brazilian bishop, Cesar Dacorso, was elected. A council was created to continue the fraternal relations between the Brazilian Church and the parent body. In succeeding years, the MECS assisted with funds to open a publishing house and to extend the educational program. A theological school opened in 1942 in São Paulo. In 1955 the annual conferences were designated as regions. Today there are six.

The church's General Conference is the highest legislative body. The College of Bishops administers the policies and decisions of the General Conference, which are collected in three documents, the Social Creed, the Plan for Life and Mission of the Church, and the Guidelines for Program. The Methodist Church in Brazil was the first organization in Latin America to join the WORLD COUNCIL OF CHURCHES and is also a member of the World Methodist Council. In the 1990s, the church reported approximately one hundred thousand members.

Address:

Methodist Church in Brazil
Rua Espirito Santo 1989
C.P. 3175, Bairro de Lourdes
30112-970 Belo Horizonte
Minas Gerais
Brazil

Sources:

- Barclay, Wade Crawford. *History of Methodist Missions*. 3 vols. New York: The Board of Missions and Church Extension of the Methodist Church, 1949-1950.
- Copplestone, J. Tremayne. *History of Methodist Missions*. Vol. 4, *Twentieth-Century Perspectives*. New York: The Board of Global Ministries, The United Methodist Church, 1973.
- Harmon, Nolan B. *Encyclopedia of World Methodism*. 2 vols. Nashville, TN: United Methodist Publishing House, 1974.
- Jaime, E. M. B. *Metodismo no Rio Grande do Sul*. N.p., 1963.
- Kennedy, J. L. *Metodismo no Brasil*. N.p., 1928.

Methodist Church in Chile

The Methodist Church in Chile began with the 1887 plan of William Taylor (1821-1902), a layman in the Methodist Episcopal Church who wanted to organize missions along the west coast of South America. The first group of missionaries landed in Chile the following year, just as what was to become known as the Nitrate War was about to break out. The war led to the annexation of what is now the northern third of Chile from Bolivia and Peru, and as a result the initial work that had been established in Iquique had to be abandoned. More permanent work was established in Valparaiso and Santiago. The work spread as additional missionaries arrived.

The missionaries gathered in 1880 to create a conference structure and elect a president. This work was independent of the Methodist Episcopal Church. However, at the 1884 General Conference, Taylor was suddenly raised from layman to minister and was then elected bishop. He was sent to Africa as a missionary bishop. The Methodist Episcopal Church then moved to adopt his independent work in Chile, which in 1889 became the Chile district of the Cincinnati (Ohio) Conference. James P. Gilliland was named the first district superintendent.

The work in Chile was integrated with a Methodist mission in Argentina in 1892, and the South America Annual Conference was created in 1893. Later, Chile was set apart as an annual conference (the basic organizational unit in Methodism). The church entered a growth phase, though it experienced a major schism in 1909, when churches and members influenced by Pentecostalism left to found the METHODIST PENTECOSTAL CHURCH OF CHILE. This schism took with it the most conservative wing of the church.

In 1924 the work in South America was set apart as a central conference, which meant that rather than bishops from the United States coming to South America to head the conference sessions, resident South American bishops were to be elected. The first bishops for the central conference were elected in 1932. The work suffered greatly from a massive earthquake in 1939, in which two Methodist schools, Concepción College and Colegio Americano, and a number of church buildings were destroyed. An earthquake in 1960 likewise did severe damage to church property.

In 1968, the year of the merger that created the UNITED METHODIST CHURCH, the Chilean Conference joined in the request of the other South American conferences for independence. The uniting conference granted that request, and the completion of the process occurred at the Annual Conference meeting in 1969. That meeting was held in connection with the last meeting of the Latin American Central Conference and the creation of a new Methodist ecumenical structure, the Council of Latin American Evangelical Methodist Churches.

At the end of the twentieth century, the Methodist Church of Chile reported fifteen thousand members in 115 churches. The church is headed by a bishop. It is a member of the WORLD COUNCIL OF CHURCHES and the WORLD METHODIST COUNCIL. In the meantime, the Pentecostal Methodist Movement, divided into a number of denominations, has become the largest segment of Chilean Protestantism—the eight-hundred-thousand-member Pentecostal Methodist Church of Chile being the largest organization.

Address:

Methodist Church of Chile
Sargento Aldea 1041
Casilla 67
Santiago
Chile

Sources:

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- Harmon, Nolan B. *Encyclopedia of World Methodism*. 2 vols. Nashville, TN: United Methodist Publishing House, 1974.
- World Methodist Council. *Handbook of Information*. Lake Junaluska, NC: World Methodist Council, 1997.

Methodist Church in Fiji and Rotuma

Methodism was brought to Fiji in 1835, after negotiations among various British Protestant groups working in the South Pacific had led to the assignment of the islands to the Methodists. Thus, in 1835 William Cross (d. 1842) and David Cargill (d. 1843), previously working on Tonga, replaced two missionaries of the LONDON MISSIONARY SOCIETY who had set up work in Fiji in 1830. Their work was initially assisted by several Fijians they had met while on Tonga. In 1841 the work on Rotuma, just north of Fiji, was assigned to the Fiji Mission.

The Methodists arrived during the reign of Na Ulivau, who had united the islands into one community. The missionaries made little progress until 1854, when they effected the conversion and baptism of Ratu Seru Cakobau, Na Ulivau's son and successor. Ratu Seru Cokobau developed a great love for Western culture, at one point offering his kingdom for annexation by the United States. Caught in the grip of an impending civil war, Washington ignored his overtures. Great Britain accepted his invitation in 1874. They began to bring Indian laborers to the island, which in 1892 prompted the Methodists to begin an Indian mission there.

In 1854 the Australian Methodists (now a constituent part of the UNITING CHURCH IN AUSTRALIA) assumed responsibility for the work in Fiji and work continued under their guidance until 1964. It then became one of the independent island conferences affiliated with what was known as the Methodist Church of Australasia. As each of the island groups gained political independence, the conferences became national churches and the Methodist Church of Australasia was discontinued.

The Methodist Church in Fiji and Rotuma follows the beliefs of other Methodists, as embedded in the writing of John Wesley (1703–1791) and the Methodist Articles of Religion. The church has strong fraternal relationships with the Uniting Church in Australia, the UNITED METHODIST CHURCH (U.S.A.), and the METHODIST CHURCH in Great Britain.

As the church became established, it became a missionary sending organization. The first missionaries from Fiji

arrived on New Guinea in 1875. Subsequently, Fijian missionaries served in Papua, the Solomons, and northern Australia. In 1924 it founded the Navuso Agricultural School.

Over the years, beginning with its close relationship with Ratu Seru Cakobau, the church was often identified with the Fijian government. The church had developed the country's educational system, which was taken over by the government in 1846. That close relationship became somewhat of a problem as the Indian segment of the islands came to numerical majority. Methodism, the largest Christian faith in the islands, became second to the Hinduism brought from India.

This identification with the government has been critical to the public understanding of the church, beginning with the government coup in 1987 and in subsequent years, as the conflict between the native Fijians and Indian-Fijians has flared. The church was accused of identifying with the coup leaders in 1987 and of attempting to replace the religious freedom enjoyed in the islands with a government preference for Christianity. The same accusation emerged in 2000, when a native Fijian, George Speight, attempted a second coup. The church had to publicly distance itself from the coup attempt and the taking of hostages, while at the same time minister pastorally to supporters of the coup, many of whom were Methodists. Speight was himself identified with the SEVENTH-DAY ADVENTIST CHURCH.

The church reports 215,000 members as the new millennium begins. This ecumenically minded Methodist body is a member of the Fiji Council of Churches, the Pacific Conference of Churches, the WORLD METHODIST COUNCIL, and the WORLD COUNCIL OF CHURCHES.

Address:

Methodist Church in Fiji and Rotuma
G.O.P. Box 356
Suva
Fiji

Sources:

- Barclay, Wade Crawford. *History of Methodist Missions*. 3 vols. New York: The Board of Missions and Church Extension of the Methodist Church, 1949–1950.
- Copplestone, J. Tremayne. *History of Methodist Missions*. Vol. 4, *Twentieth-Century Perspectives*. New York: The Board of Global Ministries, The United Methodist Church, 1973.
- Harmon, Nolan B. *Encyclopedia of World Methodism*. 2 vols. Nashville, TN: United Methodist Publishing House, 1974.
- World Methodist Council. *Handbook of Information*. Lake Junaluska, NC: World Methodist Council, 1997.

Methodist Church in India

Methodist interest in India began with British minister Thomas Coke (1747–1814), who died at sea on his way to establish work at Madras. James Lynch (1775–1858) and

others who were traveling with Coke settled in Ceylon (Sri Lanka) and initiated the Methodist Church Sri Lanka. In 1817 Lynch moved on to Madras and initiated an extensive Methodist work associated with the British Methodists. Over one hundred years later, as India was attaining its independence, that work would merge with missions from several other Protestant churches to become the CHURCH OF SOUTH INDIA and the CHURCH OF NORTH INDIA. Methodists from the United States, associated with the Methodist Episcopal Church (MEC; now a constituent part of the UNITED METHODIST CHURCH), arrived in 1856. Among the volunteers were Rev. William Butler (1818–1899) and his wife, Clementina Rowe. They had moved to the United States from Ireland, where Butler had been the assistant to James Lynch after Lynch's stay in India. The Butlers began their work in Lucknow and Bareilly and were able to take advantage of the East India Company's new impetus to found schools in the country. The company gave both official sanction and resources for the development of the mission's extensive education program, which included primary and secondary schools and several colleges.

By 1864 an annual conference (the basic unit of organization in Methodism) was organized and four Indian ministers were received as members. In 1870 the famous lay preacher and future Methodist bishop William Taylor (1821–1902) began his four-year stay in India, during which time the mission was energized and expanded. The conference began to experience spurts of growth, as whole groups of people would often make their decisions to become Christians together. These group conversions, sometimes inappropriately termed "mass movements," led to the rapid growth of the church in northern India. In 1870 the movement was first joined by the female missionaries of the newly formed Woman's Foreign Missionary Society. The first of these missionaries were Isabella Thoburn (1840–1901), the sister of the missionary and future bishop James Thoburn (1836–1922), and Clara A. Swain (1834–1910), one of the first American female physicians. Isabella Thoburn founded the first college for women in India, today known as Thoburn College. Swain formed the first hospital for women in the country, which also today bears the name of its founder.

In 1884 the MEC General Conference passed legislation that allowed the formation of a semiautonomous central conference in areas of the world where there were multiple annual conferences. The South Asia Central Conference was organized in 1885 in India and covered work eastward to Malaysia and eventually to the Philippines. The central conference assumed the duty of electing bishops in the area, and in 1930 the first Indian national, Jasant Rao Chitambar, was elected to the episcopacy.

The church in India remained affiliated with the United Methodist Church formed in the United States in 1968, but in 1980 it received permission to consider reorganization as an independent body. It voted in favor of independence,

and in 1981 the Methodist Church in India came into existence. It continues its cordial and interactive relationship with the United Methodist Church and maintains the structure that was set in place during the days of the central conference.

In the late 1990s the Methodist Church in India reported six hundred thousand members. It is a member of the WORLD METHODIST COUNCIL and the WORLD COUNCIL OF CHURCHES.

Address:

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 Bombay 400 008
 India

Sources:

Barclay, Wade Crawford. *History of Methodist Missions*. 3 vols. New York: The Board of Missions and Church Extension of the Methodist Church, 1949–1950.

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Harmon, Nolan B. *Encyclopedia of World Methodism*. 2 vols. Nashville, TN: United Methodist Publishing House, 1974.

World Methodist Council. *Handbook of Information*. Lake Junaluska, NC: World Methodist Council, 1997.

Methodist Church in Ireland

John Wesley (1703–1791), the founder of the Methodist movement, made his first visits to Ireland in 1747, prompted by the fact that some Methodist preachers had already organized a Methodist religious society in Dublin. Both he and his brother Charles spent a great deal of time in Ireland through the rest of the decade, and Wesley returned there on nineteen subsequent occasions. Wesley held the first Irish conference in 1752, and either he or Thomas Coke (1747–1814) presided each year through the rest of the century. In the years after Wesley's death, Coke worked with the conference that became the inheritor of Wesley's authority.

Following Coke's death, the relationship of Irish Methodists to the ROMAN CATHOLIC CHURCH, the Anglican Church of Ireland, and the dissenting Free Churches dominated its discussions. In 1816 the conference gave permission for the celebration of the Lord's Supper at the local Methodist societies. When that action had been taken in England some years earlier, it had signaled the movement's separation from the CHURCH OF ENGLAND. Those Methodists in Ireland who opposed this action formed the Primitive Wesleyan Methodist Connexion and kept their identification with the Church of Ireland. By the 1870s that

relationship was no longer operative, and in 1878 the two branches of Irish Methodism united to form the present Methodist Church in Ireland.

In the meantime, Irish Methodists kept a cordial relationship with British Methodists. Rather than creating a separate missionary society, they supported the Wesleyan Methodist Missionary Society, through which they made their contribution to the worldwide spread of Wesley's movement. The Irish Methodists founded their first school in 1784, and elementary education remained an important concern through the nineteenth century. In 1868 the Methodist College at Belfast was opened. The Wesleyan Connexional School (secondary school) evolved into Wesley College, Dublin. During this time Irish Methodists had to continually overcome the effects of emigration of its members, especially to the United States.

Methodist organization is based in the annual conference, now consisting of an equal number of ministers and laypeople. The Methodist Church in Ireland maintains a traditional and somewhat unique relationship with the Methodists in the United Kingdom. The president of the METHODIST CHURCH of Great Britain presides as president of the Irish Conference, and eight Irish ministers sit in the British Conference. The Irish elect the vice president of the Conference, who acts as president of the church except when the conference meets.

In the late 1990s, the Methodist Church in Ireland reported thirty thousand members. From the nineteenth century to the present, in large part due to immigration patterns, Methodism has shifted its center from Dublin and southern Ireland to the Belfast area. It is a member of the WORLD METHODIST COUNCIL and the WORLD COUNCIL OF CHURCHES.

Address:

The Methodist Church in Ireland
3 Upper Malone Rd.
Belfast BT9 6TD
United Kingdom
<http://www.irishmethodist.org/>

Sources:

- Cole, R. Lee. *Methodism in Ireland*. Belfast: Irish Methodist Publishing, 1960.
- Jeffrey, F. *Irish Methodism: An Account of Its Traditions, Theology, and Influence*. Belfast: Epworth House, 1964.
- Vickers, John A. *A Dictionary of Methodism in Britain and Ireland*. London: Epworth Press, 2000.
- World Methodist Council. *Handbook of Information*. Lake Junaluska, NC: World Methodist Council, 1997.

Methodist Church in Samoa

The Methodist Church in Samoa dates to the arrival of a Samoan chief on Tonga in 1826 and his conversion by the

Methodist missionaries he found there. Upon his return to Samoa in 1828, he began to preach and raise churches. Peter Turner, the first European Methodist to arrive and settle in Samoa, found a thriving Methodist movement of more than two thousand believers. About that same time representatives of the LONDON MISSIONARY SOCIETY (LMS), a Congregationalist organization that had established work in Samoa in 1830, and the Methodist leadership in Tonga agreed to divide the land upon which they would work. To avoid competition, the LMS would work on Samoa and the Methodists would work in Tonga. Turner was asked to withdraw from Samoa.

In part because communication at the time was slow and primitive and in part because they identified with Methodism, the Methodists of Samoa did not accept the decision to join with the LMS work. Thus they found themselves cut off from the mainstream of Methodist life. Then in 1855, the Methodist Church in Australia became independent of the mother church in Great Britain. John Thomas (1796–1881), the leader of the Methodist missionaries in Tonga, became the advocate of the Samoan Methodists, and the Australians voted to resume relations with the small group. Thomas argued that the new independent body was not bound by the agreement their British forebears had made with the LMS. Martin Dyson arrived in Samoa in 1857 and was succeeded by George Brown (1835–1917), who was most successful in building the church while keeping cordial ties to the LMS missionaries. The LMS remained by far the larger body.

The church continued to grow even after the division of Samoa in 1899, when the eastern islands were set apart as American Samoa. In 1964, two years after the western islands became the independent nation of Samoa, Samoan Methodists became the independent Methodist Church in Samoa.

At the end of the twentieth century, the Methodist Church in Samoa reported approximately thirty-two thousand members. The majority of members live in Samoa, but there are congregations across American Samoa and in the United States, where many Samoans have migrated. The church is a member of the WORLD COUNCIL OF CHURCHES,

Address:

The Methodist Church in Samoa
P.O. Box 167
Apia
Samoa

Sources:

- Barclay, Wade Crawford. *History of Methodist Missions*. 3 vols. New York: The Board of Missions and Church Extension of the Methodist Church, 1949–1950.
- Copplestone, J. Tremayne. *History of Methodist Missions*. Vol. 4, *Twentieth-Century Perspectives*. New York: The Board of Global Ministries, The United Methodist Church, 1973.

Harmon, Nolan B. *Encyclopedia of World Methodism*. 2 vols. Nashville, TN: United Methodist Publishing House, 1974.

Methodist Church in Singapore

The Methodist Church in Singapore began in 1885 with the arrival of William F. Oldham (1854–1937) and James M. Thoburn (1836–1922) of the Methodist Episcopal Church (now an integral part of the UNITED METHODIST CHURCH). Oldham established a multiethnic congregation, and a building was erected before the year was out. A school for Chinese members was opened, and members of Tamil (Indian) background soon organized a Tamil-speaking congregation and school. These became the start of an extensive education system serving the Chinese and Indian communities within the small island state. The missionary thrust soon carried the Methodists across the Malaysian Peninsula.

The work in Singapore was originally included in the South India Annual Conference. In 1902 the Malaysia Annual Conference was organized. In 1950, the church in the region took a step toward independence with the establishment of the Southeast Asia Central Conference, which elected its own bishop. Autonomy finally arrived in 1968 when the Methodist churches and institutions in Malaysia and Singapore were set apart as the Methodist Church in Malaysia and Singapore. This was the same year that the United Methodist Church was formed in the United States. In 1976 the Malaysian and Singapore works were separated and the Methodist Church in Singapore was formed. Theodore R. Doraisamy was the new church's first bishop.

In the late 1980s, the Methodist Church in Singapore reported 27,700 members. The church continues to support an extensive educational system. Ministers are trained at Trinity Theological College, a joint venture of Methodists, Anglicans, Presbyterians, and Lutherans. Members are organized in three conferences, one serving mostly Anglo members, one primarily serving the Chinese, and one serving Tamil members. The church is a member of the WORLD COUNCIL OF CHURCHES and the WORLD METHODIST COUNCIL.

Address:

The Methodist Church in Singapore
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Singapore 228459
<http://www.methodist.org.sg/>

Sources:

Barclay, Wade Crawford. *History of Methodist Missions*. 3 vols. New York: The Board of Missions and Church Extension of the Methodist Church, 1949–1950.

Copplestone, J. Tremayne. *History of Methodist Missions*. Vol. 4, *Twentieth-Century Perspectives*. New York: The Board of Global Ministries, The United Methodist Church, 1973.

Doraisamy, T. R. *Forever Beginning: One Hundred Years of Methodism in Singapore*. Singapore: Methodist Church in Singapore, 1986.

World Methodist Council. *Handbook of Information*. Lake Junaluska, NC: World Methodist Council, 1997.

Methodist Church in the Caribbean and the Americas

The Methodist Church in the Caribbean and the Americas incorporates the work launched in the late nineteenth century by British Methodists in the Caribbean and Central America. In the years immediately after the American Revolution, after overseeing the process of setting up an independent American Methodist church, Thomas Coke (1747–1814) emerged with a world missionary vision. As early as 1784 he published the *Plan of the Society for the Establishment of Missions among the Heathen*. Following up on that plan, in 1786 he made his first trip to the West Indies, landing in Antigua on Christmas Day. There he visited an Antiguan slave owner named Nathaniel Gilbert (d. 1774), who for several decades had pursued a Methodist-inspired Christian work among the Africans on his land. In his second trip in 1789, Coke visited Jamaica, where William Hammett (d. 1803), the first Methodist missionary in the region, would be assigned. From Antigua and Jamaica, Methodism spread to other Caribbean islands, especially the Bahamas (1799) and Trinidad and Tobago (1812). Methodism became identified with the antislavery cause in the Caribbean, and many former slaves joined the church after their emancipation.

Methodism ventured to Guyana in the persons of two laymen, who moved there from Nevis in 1801. The first minister was assigned by the British Conference in 1815. Much of his effort was directed to the slave population, and he joined the Moravians in the attempt to overcome the plantation owners' opposition to missionary activity. Work then extended to British Honduras (now Belize) when a Methodist layperson asked the British Conference to appoint a minister to the region. Thomas Wilkinson arrived in 1825.

The work in the various British colonies around the Caribbean developed somewhat independently. In 1885, an autonomous West Indian Conference was formed, but it was disbanded in 1904, and the work returned to the direct control of the British Conference. Then in 1967, a new effort at independence was inaugurated when Jamaica, Guyana, Honduras, and the South Caribbean sub-district that included Haiti, the Leeward Islands, Panama, and Costa Rica combined to form the Methodist Church in the Caribbean and the Americas. The Bahamas were added in 1968. The church's work now extends throughout the Caribbean, in some thirty-five nations.

Address:

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 Methodist Conference Center
 Scott's Hill, P.O. Box 9
 St. John's
 Antigua

Sources:

Forever Beginning: Two Hundred Years of Methodism in the Western Area. Kingston, Jamaica: Literature Department of Methodist Church, 1960.
 Walker, F. Deaville. *The Call of the West Indies.* London: Corgate Press, 1910.

Methodist Church in the Union of Myanmar

Methodist work in Myanmar (then Burma) began in 1873, when James M. Thoburn (1836–1922), a missionary (and later bishop) in India, responded to requests for support from Indian Methodists who had relocated to the Burmese city of Rangoon (now Yangon). In 1879 William Taylor (1821–1902), an independent Methodist lay evangelist, sent a colleague, Robert E. Carter, to Rangoon, and Thoburn acted quickly to coordinate the two efforts. Soon a building was secured and services were begun in Tamil and Telegu, both Indian languages. The Burma work was seen as an outpost of the South India Conference, assigned to the new Bengal Conference in 1888.

Although based in the Indian expatriate community, the work soon extended to the Amoy-speaking people and the Chinese community. Because of this growth, it was designated as a mission conference in 1901 and an annual conference (the basic unit of organization in Methodism) in 1927. In 1951 the Indian government opened the Andaman Islands to civilian settlement, and a number of the Burmese Indian Methodists moved there to found the first Christian community in the new community.

In the early 1960s, as Burma moved to national independence, the Burma Annual Conference of what was then the Methodist Church (1939–1968; now a constituent part of the UNITED METHODIST CHURCH) requested autonomous status. That request was granted by the 1964 General Conference. The independent Burma Methodist Church was constituted in 1965. Lim Si Sin was elected as the first bishop. The church had approximately twenty-eight hundred members (adults and children) at the time, and it sponsored a string of elementary and secondary schools across the country. The church was organized into four districts according to language groups.

Burma had become an independent nation in 1948. However, in 1962 General Ne Win (b. 1911) overthrew the government and abrogated the democratic government and constitution. Through the 1960s, a number of the English-

speaking Methodists left the country, and in 1966 all missionaries were expelled by the new socialist government. In the 1980s the country passed through difficult economic times and was cited for numerous human rights violations. In 1990 the name of the country was changed to the Union of Myanmar. During the 1990s the government massacred members of various ethnic groups residing in Burma. The Methodist Church, based as it has been in the ethnic communities, suffered accordingly.

In 1986, the church opened a theological institute for the training of ministers. In the 1990s it reported approximately three thousand members (adults and children). It is a member of the WORLD METHODIST COUNCIL and the Christian Council of Asia, but it is not a member of the WORLD COUNCIL OF CHURCHES. The church is also known as the Methodist Church of Lower Myanmar, not to be confused with the METHODIST CHURCH, UPPER MYANMAR, the product of British Methodist missionary activity.

Address:

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 Yangon
 Myanmar

Sources:

Barclay, Wade Crawford. *History of Methodist Missions.* 3 vols. New York: The Board of Missions and Church Extension of the Methodist Church, 1949–1950.
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 Harmon, Nolan B. *Encyclopedia of World Methodism.* 2 vols. Nashville, TN: United Methodist Publishing House, 1974.
 World Methodist Council. *Handbook of Information.* Lake Junaluska, NC: World Methodist Council, 1997.

Methodist Church in Zimbabwe

British Methodists Owen Watkins (1842–1915) and Isaac Shimmin introduced Methodism into present-day Zimbabwe (then Southern Rhodesia) in 1891. They had responded to an offer from Cecil Rhodes (1853–1902) of one hundred pounds sterling per annum for the Wesleyan Methodists (now the METHODIST CHURCH in Great Britain) in support for such an endeavor. Rhodes's British South Africa Company had also made a grant of land for the development of missionary stations. The original stations were opened at Epworth near Salisbury and at Sinoia in the Lamagundi district. The following year, stations were opened at Nengubo (or Waddilove), Kwenda, and Bulawayo. The work was assigned to the Transvaal District of the South African Conference.

The most notable Methodist leader of the first generation was John White (1866–1933), who served for almost forty

years and became known for his defense of the resident Zimbabweans in the face of an often abusive colonial regime. He also developed the Waddilove Institute, where the first Zimbabwean ministers were trained. In 1904 the first African ministers were ordained by the church.

The church grew steadily through the twentieth century in the area west and south of Salisbury. It developed a cooperative relationship with an American Methodist mission (now an integral part of the UNITED METHODIST CHURCH) that had begun in 1897 and concentrated its work north and east of Salisbury. In 1964 the church became a charter member of the Christian Council of Rhodesia, which earned the wrath of the government by declaring its disapproval of the country's unilateral declaration of independence in 1965. In 1968 it joined other members of the council in forming a college.

The Methodist Church in Zimbabwe became independent of the British Conference in 1977. It organized in a manner similar to the parental body and was led by a president rather than a bishop. That changed in 1989 when Farai J. Chirisa was named the church's first bishop. In the mid-1990s, the church reported seventy-five thousand members. It is a member of the WORLD COUNCIL OF CHURCHES.

Address:

Methodist Church in Zimbabwe
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Causeway, Harare
Zimbabwe

Sources:

- Barclay, Wade Crawford. *History of Methodist Missions*. 3 vols. New York: The Board of Missions and Church Extension of the Methodist Church, 1949–1950.
- Copplestone, J. Tremayne. *History of Methodist Missions*. Vol. 4, *Twentieth-Century Perspectives*. New York: The Board of Global Ministries, The United Methodist Church, 1973.
- Harmon, Nolan B. *Encyclopedia of World Methodism*. 2 vols. Nashville, TN: United Methodist Publishing House, 1974.
- World Methodist Council. *Handbook of Information*. Lake Junaluska, NC: World Methodist Council, 1997.

Methodist Church, Nigeria

The beginnings of Methodism in Nigeria can be traced to several Africans who had spent time in the Americas as slaves before being freed and returned to Sierra Leone by the British. In 1838 they made their way back to their homeland at Abeokuta, in the southwestern part of present-day Nigeria. They subsequently asked that a missionary be sent to their people.

In 1942 Thomas Birch Freeman (1809–1890), the British African missionary who introduced Methodism to much of West Africa, traveled to Abeokuta and established a mission

station there and at Badagry. In its first generation, the work spread in the territory west of the Niger River, growing so successfully that a separate district was set apart in 1878. By 1913 the mission had more than six thousand members. Meanwhile, in 1893 two British ministers from the Primitive Methodist Church arrived in Nigeria from their center on the island of Fernando Póo. They settled at Archibong and began to build a missionary movement east of the Niger.

These two missions were brought together in 1932 by the union in the United Kingdom of the Wesleyan Methodists and the Primitive Methodists to form the Methodist Church. The mission established an expansive system of primary and secondary schools and opened a number of medical facilities, including a colony at Uzuakoli for those suffering from Hansen's disease (leprosy).

The mission became the independent Methodist Church, Nigeria in 1962. Joseph Soremekun was elected as the first president of the new church. In 1976 the church adopted an episcopal church governance system. Churches are grouped into circuits, and circuits are grouped into dioceses, each headed by a bishop. The bishop presides at the annual synod meeting. Dioceses are grouped into six archdioceses, which meet annually under the archbishop. The conference of the whole church meets biennially and is presided over by the church's prelate. In the late 1990s, the church reported 1.5 million members.

The Methodist Church, Nigeria oversees two colleges, Immanuel College at Ibadan, cosponsored with the Anglican Church of the Province of Nigeria, and Trinity Theological College at Umuahia, cosponsored with the Anglicans and the Presbyterian Church of Nigeria. The church is ecumenically minded, and it is a member of the WORLD COUNCIL OF CHURCHES and the WORLD METHODIST COUNCIL.

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Sources:

- Barclay, Wade Crawford. *History of Methodist Missions*. 3 vols. New York: The Board of Missions and Church Extension of the Methodist Church, 1949–1950.
- Copplestone, J. Tremayne. *History of Methodist Missions*. Vol. 4, *Twentieth-Century Perspectives*. New York: The Board of Global Ministries, The United Methodist Church, 1973.
- Harmon, Nolan B. *Encyclopedia of World Methodism*. 2 vols. Nashville, TN: United Methodist Publishing House, 1974.
- World Methodist Council. *Handbook of Information*. Lake Junaluska, NC: World Methodist Council, 1997.

Methodist Church of Cuba

The Methodist Church of Cuba originated among Cubans living in Key West, Florida, in the 1870s. Around 1883 several of these Cubans, including the Reverends Enrique B. Someilan (1856–1928) and Aurelio Silvera, returned to their homeland and began to lead worship services. The first church was opened in Havana in 1888 with 194 members. Other Cuban pastors arrived soon afterward to expand the work.

Spain's defeat in the Spanish-American War in 1898 forced it to relinquish control of the island, which became an independent country. Immediately after the war, Bishops Warren A. Candler (1859–1941) and Walter R. Lambuth (1854–1921) of the Methodist Episcopal Church, South (MECS, now a constituent part of the UNITED METHODIST CHURCH) went to Cuba to inspect and reorganize the work there. Two missionaries arrived in 1899 to further expand the work geographically. The Cuba Mission of the MECS was organized in 1907. It became a mission conference in 1919. In 1939 the MECS united with the Methodist Episcopal Church and the Methodist Protestant Church to create the Methodist Church (1939–1968), then the largest Protestant church in the United States. The Cuban work became the Cuba Annual Conference of the merged body.

In 1959 Fidel Castro became the prime minister of Cuba, and relations between Cuba and the United States have since remained hostile. In 1962 most of the U.S. missionaries were withdrawn, leaving the church in a somewhat weakened condition. Women became an even more important part of church leadership and were welcomed as lay ministers. In 1964 the General Conference of the Methodist Church, partially in response to the needs of the Cuban Methodists now worshipping under a regime hostile to religion, passed a resolution allowing the Cuban work to become autonomous. In 1968 the newly independent church reorganized as the Methodist Church of Cuba. It recognized one of its recently deceased leaders, Angel Foster, as its first bishop, and then elected Armando Rodriguez as its new bishop.

Although somewhat hampered by the Castro regime, the church has revived, joining the WORLD COUNCIL OF CHURCHES and the WORLD METHODIST COUNCIL and participating in missionary activities in Colombia and other areas that lack a Methodist church. In 1995 the church had approximately ten thousand members.

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Calle K. #502
Entre 25Y27 Venado
Ciudad de la Habana, 10400
Cuba

Sources:

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Methodist Church of Kenya

Methodist work in Kenya was initiated in 1857 by the United Methodist Free Churches, one of several splinter groups among the British Methodists that had come into existence as part of the struggle of laypeople to gain a greater voice in the running of the church. The United Methodist Free Churches commissioned missionaries to work in East Africa in 1862. The nineteenth-century mission was largely confined to the coastal region, but around 1912 work was established in the center of the country, north of Mount Kenya. As the mission developed, schools, medical facilities, and programs in agriculture were started.

Early in the twentieth century, the United Churches would participate in a series of mergers, leading in 1932 to the formation of the present METHODIST CHURCH of Great Britain and bringing the African mission with it. The Kenyan church became autonomous in 1967, four years after Kenya became an independent country. The next year the government assumed hegemony over all schools in the country, including the Methodist schools, though a cooperative management arrangement was retained. The church now works with over two hundred schools and in addition sponsors agricultural training institutes, technical schools, and special schools for the physically disabled. It cosponsors the ecumenical Theological College at Limuru. In the 1990s it opened a major new national venture, Kenya Methodist University.

Following the British model, the church was originally headed by a president, but it has since moved to an episcopal system. The church is currently led by a presiding bishop, and a bishop heads each of the eight synods (districts). In the mid-1990s, the church reported three hundred thousand members. It is a member of the WORLD METHODIST COUNCIL and the WORLD COUNCIL OF CHURCHES.

Address:

Methodist Church of Kenya
P.O. Box 47633
Nairobi
Kenya

Sources:

Harmon, Nolan B. *Encyclopedia of World Methodism*. 2 vols. Nashville, TN: United Methodist Publishing House, 1974.

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Methodist Church of Malaysia

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The Methodist Church of Malaysia traces its beginnings to the visit of William F. Oldham (1854–1937) and James M. Thoburn (1836–1922), both later bishops, to Singapore in 1885. They founded a church under the auspices of the South Indian Conference of the Methodist Episcopal Church (MEC), now a constituent part of the UNITED METHODIST CHURCH. From its base in Singapore, then part of the Straits Settlement, work was launched northward into the Federation of Malaysia. The work grew quickly and in 1889 was named the Malaya Mission of the newly formed Bengal Conference; in 1894 it was set apart as the Malaysia Mission Conference. It became an annual conference (the basic organizational unit in Methodism) in 1902.

Important to the work was William G. Shellabear, an Englishman who met Oldham in Singapore. A talented linguist, Shellabear was soon fluent in Malay and several dialects. Until he was overcome by the hot and humid weather, he gave valuable service translating Christian literature into Malaysian. Meanwhile, in 1890 Benjamin F. West and H. L. E. Leuring traveled through Dyak (Iban) country in Sarawak.

Then in 1901 a number of Chinese, including some Methodists from the China mission, were forced out of their homes by the Boxer Rebellion. Bishop Frank W. Warne (1854–1932) accompanied them and assisted in their resettlement in Sarawak. New congregations of Methodists arose almost immediately. As a result, James M. Hoover (1872–1935) was transferred from the Malaysia Conference to Sarawak, where he would remain for the next thirty-five years. As he spoke Malaysian, he was able to begin work among them and then extend his evangelistic efforts to the Dyak (Iban) people. Work was especially fruitful among the ethnic Chinese, who constitute a sizable minority in Malaysia. In 1936 the Chinese work was set apart as a second Malaysia Mission Conference. It became an annual conference in 1948.

In 1968, as U.S. Methodists moved to reunite into the United Methodist Church, the work in Malaysia was granted permission to become an autonomous church. That year, the Malaya Chinese Annual Conference, the Singapore-Malaya Annual Conference, the Tamil Provisional Annual Conference in West Malaysia and Singapore, the Sarawak Annual Conference, and the Sarawak Iban Provisional Annual Conference in East Malaysia united to form the new Methodist Church of Malaysia and Singapore. Dr. Yap Kim Hoa was elected as the first bishop. The conferences continued as units in the new church. The work in Singapore was set apart as the Methodist Church in Singapore in 1976. In 1996, the Methodist Church of Malaysia moved to establish mission conferences to organize the Chinese work in Sabah and the Sengois work on the peninsula of Malaysia.

In the late 1900s the Methodist Church of Malaysia reported 107,000 members. It is a member of the WORLD METHODIST COUNCIL and the WORLD COUNCIL OF CHURCHES.

Address:

Methodist Church of Malaysia
69 Jalan 5/31
46000 Petaling Jaya
Senlangor, D.E.
Malaysia

Sources:

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- Copplestone, J. Tremayne. *History of Methodist Missions*. Vol. 4, *Twentieth-Century Perspectives*. New York: The Board of Global Ministries, The United Methodist Church, 1973.
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Methodist Church of Mexico

The Methodist Church of Mexico traces its beginning to the country's Constitution of 1857, which included provisions for the separation of church and state and for the freedom of religion. U.S. Methodists immediately expressed an interest in establishing missions in Mexico, but this work awaited the outcome of the American Civil War and the readjustments of the church in the war's aftermath. In 1871 Bishop Matthew Simpson (1811–1884) of the Methodist Episcopal Church (now a constituent part of the UNITED METHODIST CHURCH) led the process of allocating church funds for a missionary to Mexico. As a result, Bishop Gilbert Haven (1821–1880) went to Mexico the next year. He was soon joined by William Butler (1818–1899), who was designated as the superintendent of the soon-to-be established mission. Butler opened the first church on Christmas Day, 1873.

At the 1873 Louisiana Conference of the Methodist Episcopal Church, South (MECS, now also a constituent part of the United Methodist Church), money was raised to send Bishop John C. Keener (1819–1906) to Mexico to launch another mission. Keener secured the first church of the MECS mission, a former monastery chapel. Alejo Hernandez, a Mexican who had been converted during a stay in Brownsville, Texas, returned to Mexico City to become the pastor of this Methodist congregation. J. L. Daves arrived in 1875 as the superintendent of the movement.

Although church and state were formally separated in Mexico, the Catholic Church remained a strong establishment, and the building of Protestant churches was plagued

by obstacles. However, by the end of the century, churches and associated schools and medical facilities had been established in most of the major cities. In 1930, anticipating the union in the United States of the Methodist Episcopal Church and the Methodist Episcopal Church, South (which occurred in 1939), the missions of the two churches in Mexico united and became the Methodist Church of Mexico. For a number of years the two missions had held an annual joint national convention.

Shortly after the union, the new church published a Discipline, the book of church law, and established two annual conferences, the basic organizational unit in Methodism. Bishops are elected for four-year terms. Currently the church is divided into six episcopal areas that include parishes in all but two of the states of Mexico.

Education has been an important emphasis since the beginning of the church, and above its system of primary and secondary schools, the church founded several institutions of higher learning, including Colegio Palinore in Chihuahua and the Union Theological Seminary in Mexico City, the latter created in cooperation with the CHRISTIAN CHURCH (DISCIPLES OF CHRIST) and the Congregational Church (now a constituent part of the UNITED CHURCH OF CHRIST). The Methodist Church of Mexico currently oversees a university and two theological seminaries.

In the late 1990s the Methodist Church of Mexico reported 150,000 members in four hundred churches. It is a member of the WORLD METHODIST COUNCIL and the WORLD COUNCIL OF CHURCHES.

Address:

Methodist Church of Mexico
Fray Bartolomé de Olmedo 149
Quintas del Marques, C.P. 76050
Querétaro, Querétaro
Mexico

Sources:

- Barclay, Wade Crawford. *History of Methodist Missions*. 3 vols. New York: The Board of Missions and Church Extension of the Methodist Church, 1949–1950.
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Methodist Church of New Zealand

The Methodist Church of New Zealand (Te Haahi Weteriana o Aotearoa) traces its beginning to the arrival of Samuel

Leigh (1785–1852), who had also introduced Methodism into Australia. Leigh settled at Kaeo in the 1820s, where he established an initial station, called Wesleydale. The station was destroyed by Maori warriors in 1827, and the missionaries moved their work to Mangungu, from which it spread throughout the island. Despite the animosity of their initial encounter with the missionaries, many Maoris became Methodists.

The Methodist missionaries played a significant role in facilitating the signing of the 1840 Treaty of Waitangi, which placed New Zealand under British protection and guaranteed the Maori a broad set of rights. However, the mission was hurt significantly in the fighting between the Maoris and the Pakela people, and the mission never really recovered. By the mid-1900s, there were approximately fifteen thousand Maori Methodists.

In the meantime, Methodism spread among the European settlers in New Zealand. In 1854 oversight was transferred from England to Australia, and in 1873 a New Zealand Conference was established. Also, several schismatic Methodist churches, the United Methodist Free Churches, the Bible Christian Church, and the Primitive Methodist Church, had spread to New Zealand from England. In 1896 the United Methodist Free Churches and the Bible Christians merged into the Methodist Conference. One January 1, 1913, the New Zealand Methodists became autonomous from Australia as the Wesleyan Methodist Church of New Zealand. A month later, that church merged with the Primitive Methodists to form the presently existing Methodist Church of New Zealand.

The church continues the beliefs and practices of the parent bodies in Australia (now part of the UNITING CHURCH IN AUSTRALIA) and the United Kingdom (now the METHODIST CHURCH of Great Britain). A college for training ministers was founded in 1912. Prior to 1913, New Zealanders also supported the Australian missions on several South Pacific islands. In anticipation of autonomy, the New Zealand church was assigned hegemony over the mission in the Western Solomon Islands. After World War II, the New Zealanders cooperated with the Australians in work in New Guinea, the personnel of which included Solomon Islanders.

Today, the Methodist Church of New Zealand has associated work in Samoa, Tonga, and Fiji. As the twentieth century came to an end, it reported some twenty-four thousand members. It is a member of the WORLD METHODIST COUNCIL and the WORLD COUNCIL OF CHURCHES.

In 1972, a new recognition of the importance of the Maori membership was made with the designation of a Maori Synod (the Taha Maori). Then in 1983, the church officially committed itself to continue a bicultural program in which the Maori culture is equal to that of the more dominant Anglo culture.

Address:

Methodist Church of New Zealand
 Morley House
 21/22 Marina
 P.O. Box 931
 Christchurch 1
 New Zealand

Sources:

Harmon, Nolan B. *Encyclopedia of World Methodism*. 2 vols.
 Nashville, TN: United Methodist Publishing House, 1974.
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Methodist Church of Peru

The Methodist Church of Peru (Iglesia Metodista del Peru) grew out of the visits of William Taylor (1821–1902), an American Methodist layman, to the west coast of South America in 1877. Taylor established work at Iquique, but soon afterward that part of Peru became the subject of a war between Chile and Peru and was annexed to Chile. In the 1880s, Francisco G. Penzotti (1851–1925), a Methodist and agent of the American Bible Society, began to travel through Peru, distributing Bibles. In 1890 he was arrested and became the focus of international concern about freedom of religion in the country. His work resulted in the first Methodist congregation in Peru being organized in 1889 in Callao.

The next year, Thomas B. Wood (1844–1922), a Methodist who had been working in Argentina and Uruguay, arrived in Peru. He had been designated the superintendent of the new Western District of the South American Conference of the Methodist Episcopal Church (now a constituent part of the UNITED METHODIST CHURCH). With his daughter, Elsie Wood, he founded several schools, the first Protestant institutions in the country. Although the educational work grew, evangelism was hampered through the first generations of this mission. By 1945 there were still only some four hundred members. However, in the decades after World War II, missionaries moved into the countryside and the church began to grow among several of the native peoples, especially the Campa people. In the 1960s the work in Peru was named a provisional conference of the Methodist Episcopal Church.

In 1961 the church added to its school system the Panamericana Normal School, which focused on the training of teachers for its elementary and high school systems. Meanwhile, other work was growing into five institutions of higher education: Colegio America del Callao, Colegio Alverado, Colegio Andino, Colegio Americo de la Victoria, and Colegio Daniel Alcides Carrion. The Peruvian conference also supported a theological center, Comunidad Biblico Teológica Wenceslao Bahamonde.

At the same time, the conference developed a new emphasis on social service and social change. In 1965 it issued a document unique among South American Protestants called the “Manifesto to the Nation,” outlining the church’s role as an active force in affecting the social and economic order. This document, which argued that effective revolution should spring forth from the power of God, was issued in the midst of large-scale social protest over what many perceived as an unjust social system.

By 1968 the work in Peru had been organized as an annual conference in the Methodist Church (1939–1968). That same year the Methodist Church entered into the merger that produced the United Methodist Church, which gave its South American conferences the option of becoming autonomous. The Peruvian Conference opted for independent status. The new Methodist Church of Peru was organized in 1970. Dr. Wenceslao Bahamonde was elected as the church’s first bishop.

At the end of the twentieth century the church reported five thousand members. It is a member of the WORLD METHODIST COUNCIL and the WORLD COUNCIL OF CHURCHES.

Address:

Methodist Church of Peru
 Apartado 1386
 Lima 100
 Peru

Sources:

Barclay, Wade Crawford. *History of Methodist Missions*. 3 vols.
 New York: The Board of Missions and Church Extension of the
 Methodist Church, 1949–1950.
 Coplestone, J. Tremayne. *History of Methodist Missions*. Vol. 4,
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 Harmon, Nolan B. *Encyclopedia of World Methodism*. 2 vols.
 Nashville, TN: United Methodist Publishing House, 1974.
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 Junaluska, NC: World Methodist Council, 1997.

Methodist Church of Sierra Leone

Methodism in Sierra Leone began with the efforts of U.S. Methodists to extend their ministry into Canada. In 1781 William Black (1760–1834) was assigned to pioneer work in Nova Scotia, where he discovered at Sherburne and other communities a number of Africans who had been brought to Canada by the British army at the end of the American Revolution. They had supported the British in return for a promise of freedom.

With the help of British antislavery organizations, the Africans living in Nova Scotia were offered transportation to the new colony of Sierra Leone. In 1792 many accepted the opportunity and were taken to Freetown, including

some two hundred Methodists. Soon thereafter they began to correspond with the Wesleyan Methodists in England (now the METHODIST CHURCH of Great Britain), and in 1811, George Warren (d. 1812) was finally assigned as a missionary. He arrived with three schoolmasters, who began the Methodist educational enterprise in Sierra Leone.

Warren died some eight months after his arrival in Sierra Leone, but the church survived and grew over the next decade. In addition to the former slaves from Nova Scotia, the missionaries served other groups in Sierra Leone: A number of Maroons, former slaves who had escaped plantation life in Jamaica only to be recaptured and transported to Sierra Leone in 1800, came under the influence of the Methodists, as did the “recaptures,” those slaves captured in the process of being transported to the Americas and returned to Africa. What looked like the blossoming of a prosperous mission, however, quickly disintegrated. In 1821 the older members of the Methodist Church in Freetown argued with the missionaries, who then attempted to dissolve the congregations. They continued as an independent organization. Then the Maroons (1835) and “recaptures” (1844) left the Freetown society because they felt they were being treated as second-class citizens.

The Methodists had thus split into four separate groups: the original Freetown society, the Wesleyan mission, the Maroon church, and the “recaptures” church (known as the West African Methodist Church). In addition, in 1841, following public excitement over the *Amistad* incident, American Methodists founded a fifth Methodist church among the Mende people at Sherbro, Sierra Leone. This work now exists as the Sierra Leone Conference of the United Methodist Church.

Eventually, the problems of the Freetown society and the Maroon church with the Wesleyan mission were resolved, and they reunited. The West African Methodist Church, however, affiliated with the United Methodist Free Churches in the United Kingdom. In 1932 the Wesleyans in England merged with the United Methodist Free Churches to create the Methodist Church of Great Britain. In Africa, their two affiliates also merged, but in 1934, the West African Methodist Church again went its separate way.

The Wesleyan mission experienced a period of growth in the 1930s, when it also began work in Mende country. Because of this opening, the missionaries launched work on a Mende edition of the Bible, published in 1959, and opened a hospital at Segbwema. In 1967 the former mission became an independent church, the Methodist Church of Sierra Leone. It has continued in a working relationship with British Methodists.

Like all religious bodies in the country, the Methodist Church of Sierra Leone has suffered from the civil war that has continued through the 1990s into the new century. Many church members have been killed, and many church facilities have been damaged or destroyed.

In the mid-1990s, the church reported twenty-eight thousand members, with a constituency of 1.5 million. It is a member of the WORLD METHODIST COUNCIL and the WORLD COUNCIL OF CHURCHES.

Address:

Methodist Church of Sierra Leone
4 George St.
P.O. Box 64
Freetown
Sierra Leonea

Sources:

- Barclay, Wade Crawford. *History of Methodist Missions*. 3 vols. New York: The Board of Missions and Church Extension of the Methodist Church, 1949–1950.
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Methodist Church of South Africa

The Methodist Church of South Africa traces its origins to a small religious society founded in 1806 in Cape Town by members of the Seventy-second Regiment of the British Army under the leadership of George Middlemiss. A decade later Barnabas Shaw (1788–1857) arrived in Cape Town to serve as the minister for the Methodists. However, Shaw wanted to work among the native Africans and soon left Cape Town to establish the Leliefontein mission station some 250 miles north among the Namaqua. As other missionaries arrived, work was concentrated in what is now known as Namibia and Bechuanaland. The Namibian work was eventually turned over to the Lutheran-based RHENISH MISSION, and the work in South Africa was expanded among both white settlers and the native population.

In 1820 William Shaw (1798–1872) arrived to become the chaplain to a group of settlers. His work became a second beginning for Methodism. He organized a series of preaching stations eastward all the way to Durban, many located in hostile territory. The work among the native population was slow, but the church grew as more British settlers arrived. Shaw organized the Wesleyan Methodist Church, which experienced sporadic growth. A Methodist congregation was often the first English church to appear in

the new settlements, attracting members of a variety of Protestant churches. As Presbyterian, Congregational, and Anglican congregations emerged, these members would leave the Methodist church to rejoin their own denominations. In 1862, the church launched a mission among the new settlers from India.

The church grew up as a mission of the British Wesleyan Conference. As the districts multiplied, triennial meetings were held, beginning in 1873. In 1883 the districts were tied together by what was called the Affiliated Conference. Ties to Great Britain were loosened until complete autonomy was granted in 1927 with the formation of the Wesleyan Methodist Church of South Africa. A merger in 1932 with the Primitive Methodist Mission and with the work in the Transvaal that had not joined in the 1927 reorganization led to the formation of the present Methodist Church of South Africa.

The South African church followed the belief, practice, and organization of the Methodist Church of Great Britain. Until 1988 it was headed by a president, who was elected at the annual conference, the basic organizational unit in Methodism. After 1988 the district heads were redesignated as bishops, and a presiding bishop, elected for a three-year term, replaced the national president.

In the 1990s the Methodist Church of South Africa reported a membership of 620,000. It has jurisdiction over Methodist work in Mozambique and Namibia. Its extensive educational and medical programs were lost when the government nationalized the schools and hospitals. In 1978 the church was outlawed in Transkei, and Methodists there reorganized as the United Methodist Church of South Africa. Most of that church reunited with the main body when the ban was lifted in 1988. The church is a member of the WORLD COUNCIL OF CHURCHES and the WORLD METHODIST COUNCIL. It currently supports the Federal Theological Seminary of Southern Africa, a cooperative venture with Congregationalists, Presbyterians, and Anglicans.

Address:

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Sources:

- Barclay, Wade Crawford. *History of Methodist Missions*. 3 vols. New York: The Board of Missions and Church Extension of the Methodist Church, 1949–1950.
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Methodist Church of Togo

The Methodist Church of Togo began in the 1840s, when Thomas Birch Freeman (1809–1890) arrived as a representative of the Wesleyan Methodists in Great Britain. Freeman, the son of an African father and a British mother, developed a friendship with a chief of the Mina people at Anécho, who granted him permission to begin preaching to the people and to establish a school. Birch's original work was soon supplemented by other Methodists who were moving along the coastal communities from Nigeria to the Gold Coast. As the work developed, it was seen as part of the developing church in Dahomey (present-day Benin). That identification was increased by the French takeover from the Germans after World War I.

In 1957 the Dahomey and Togo work was set aside as a separate district of the Methodist Church of Great Britain. After Togo gained its independence in 1960, the Togo work became independent as the Methodist Church of Togo. Still primarily focused on serving the Mina people, the church has not grown, as have the Presbyterian Evangelical Church of Togo and the Assemblies of God mission.

In the 1990s the Methodist Church of Togo reported nineteen thousand members. In the late 1990s it joined the WORLD COUNCIL OF CHURCHES.

Address:

Methodist Church of Togo
B.P. 49
Lomé
Togo

Sources:

- Barclay, Wade Crawford. *History of Methodist Missions*. 3 vols. New York: The Board of Missions and Church Extension of the Methodist Church, 1949–1950.
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Methodist Church, Sri Lanka

The Methodist Church in Sri Lanka originated early in the nineteenth century, when Britain ruled the island nation, then called Ceylon. Thomas Coke (1747–1814) had motivated British Methodists (now the METHODIST CHURCH of Great Britain) to develop an Indian mission, giving the last of his savings to the Wesleyan Conference to help sway

them to accept his vision. At the end of 1813 he sailed for Ceylon, but unfortunately he died on the voyage before reaching his destination. Six ministers accompanied Coke, and after their arrival they made two important decisions. They agreed to open schools (a suggestion of the British governor), and they parceled themselves out across the island in both predominantly Buddhist and predominantly Hindu communities.

The group was soon joined by William Harman, who settled in Colombo and opened a printing establishment. The first church in Sri Lanka, and the first Methodist church in all of Asia, was opened in Colombo in 1816. An extensive school system using Ceylonese teachers was established, and from the school came many of the early converts and many ministers. The elementary schools led to the formation of secondary schools, colleges, and a theological school. The work grew slowly but steadily through the century. Of interest was a Christian-Buddhist debate in 1873 in which a Methodist, David de Silva, participated. The debate attracted the attention of Henry Steel Olcott (1832–1907) of the Theosophical Society, leading to his conversion to Buddhism and to his support of Anagarika Dharmapala (1864–1933) in his development of the Maha Bodhi Society.

Through World War II the work in Ceylon continued as a district attached to the work in India. Ceylon became independent in 1948, but not until 1964 was a separate Ceylon Conference constituted. At that time the conference became autonomous as the Ceylon Methodist Church. F. S. de Silva was its first president. He was followed by Daniel T. Niles (1908–1970), one of the most famous Asian Christians of the twentieth century and a president of the WORLD COUNCIL OF CHURCHES. The church was invited to join in the formation of a United Church of Ceylon (now the CHURCH OF SRI LANKA), but the necessary majority needed to support the effort failed to appear.

In 1972 Ceylon withdrew from the British Commonwealth and renamed itself Sri Lanka. The Methodist Church changed its name soon thereafter. In the late 1990s the Methodist Church, Sri Lanka, reported twenty-eight thousand members in what is still a predominantly Buddhist country. The church is a member of the WORLD METHODIST COUNCIL and the World Council of Churches.

Address:

Methodist Church, Sri Lanka
252 Galle Rd.
Colombo 3
Sri Lanka

Sources:

Barclay, Wade Crawford. *History of Methodist Missions*. 3 vols. New York: The Board of Missions and Church Extension of the Methodist Church, 1949–1950.

Copplestone, J. Tremayne. *History of Methodist Missions*. Vol. 4, *Twentieth-Century Perspectives*. New York: The Board of Global Ministries, The United Methodist Church, 1973.

Small, W. J. T. *The History of the Methodist Church in Ceylon*. London: Kelly, 1913.

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Methodist Church, Upper Myanmar

In 1887 the Wesleyan Methodists in England (now known as the METHODIST CHURCH of Great Britain) responded to the opportunity to establish work in Upper (or northern) Myanmar (then called Upper Burma) by sending two missionaries and two Sri Lankan ministers. They began to establish churches in the dry zone of Upper Burma, also building a number of accompanying schools and medical facilities. The work grew steadily and quietly through the mid-twentieth century. It became the autonomous Methodist Church in Upper Myanmar in 1964.

In 1948 Burma became an independent country. In 1962 the government was overthrown in a military coup and the new leader, General Ne Win (b. 1911), instituted a socialist regime that discarded the democratic guarantees of the country's constitution. In 1966 he ordered all foreign missionaries to leave the country.

Fortunately, by 1966 the church had largely become an indigenous institution among the Burmese people. After the church became independent in 1964, the emergence of the indigenous leadership led to an increase in membership, which grew by one-third in 1967 alone. So, unlike its American Methodist counterpart in the southern part of the country (now called the METHODIST CHURCH IN THE UNION OF MYANMAR), the church did not suffer the loss of a large number of English-speaking members and quickly recovered from the departure of the missionaries. It did lose its schools and the Methodist Leprosy Home and Hospital, all of which were nationalized.

The Methodist Church, Upper Myanmar, is led by a president rather than a bishop, following the British Methodist practice. It is a member of the WORLD METHODIST COUNCIL, the Christian Conference of Asia, and the WORLD COUNCIL OF CHURCHES. Now known as the Methodist Church, Upper Myanmar (Myanmar having become the name of the country in 1990), it is not to be confused with the Methodist Church, Lower Myanmar (also known as the Methodist Church of the Union of Myanmar), the other Methodist church operating in the country. The church reported thirty-eight thousand members and constituents in the 1990s.

Address:

Methodist Church, Upper Myanmar
P.O. Box 9
28th Street, between 68th and 69th Streets

Mandalay
Myanmar

Sources:

- Barclay, Wade Crawford. *History of Methodist Missions*. 3 vols. New York: The Board of Missions and Church Extension of the Methodist Church, 1949–1950.
- Copplestone, J. Tremayne. *History of Methodist Missions*. Vol. 4, *Twentieth-Century Perspectives*. New York: The Board of Global Ministries, The United Methodist Church, 1973.
- Harmon, Nolan B. *Encyclopedia of World Methodism*. 2 vols. Nashville, TN: United Methodist Publishing House, 1974.
- World Methodist Council. *Handbook of Information*. Lake Junaluska, NC: World Methodist Council, 1997.

Methodist Pentecostal Church of Chile

The Methodist Pentecostal Church of Chile (Iglesia Metodista Pentecostal de Chile) developed early in the twentieth century, when the Pentecostal experience emerged within the Methodist Church of Chile (then still a district in the American-based Methodist Episcopal Church). In 1909 Willis C. Hoover (1856–1936), a missionary who pastored a Methodist church in Valparaíso, was influenced by the spread of Pentecostalism through Europe and India soon after its emergence in Los Angeles, California. He began to correspond with Pentecostal leaders in other countries and instituted prayer meetings and Bible study around the issue of the baptism of the Holy Spirit and the experience of speaking in tongues. Those in attendance soon professed to manifest the gifts of the Spirit.

The Pentecostal movement spread from Hoover's congregation to other Methodists in Chile, and in 1911, bowing to pressures from the United States, the leaders of the church in Chile expelled Hoover and his Pentecostal followers, who then reorganized as the Methodist Pentecostal Church. The church suffered through a period of discrimination until 1925, when a new constitution established the separation of church and state in Chile. The church experienced a growth phase through the 1930s, expanding across Chile and into Argentina, Uruguay, Paraguay, Bolivia, and Peru. In the years since World War II, the church's membership has doubled annually, and it has become one of the most successful indigenous churches in South America. The Jotabeche Pentecostal Evangelical Church in Santiago is one of the largest congregations of any kind in the world, rivaling in size the YOIDO FULL GOSPEL CHURCH in Seoul, Korea. The church has also experienced a number of schisms that have effectively spread Pentecostalism further, as several of the daughter churches have also grown into large bodies.

Address:

Methodist Pentecostal Church of Chile
Bernal del Mercado 139

Santiago Casilla 213–2
Santiago
Chile

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Metropolitan Community Churches

See Universal Fellowship of Metropolitan Community Churches

Mevlevi Sufi Order

The Mevlevi Sufi Order was founded by mystic and philosopher Jalal ad-din ar-Rumi (c. 1207–1273) in Konya, Turkey. Rumi was born into a learned family in Balkh, Afghanistan. In the face of Mongol incursions into the region, his family moved on several occasions before finally settling in Konya. Rumi succeeded his father as a professor in religious sciences in 1231. Rumi is considered the most eminent poet produced by the Sufi movement, the height of his work being his momentous mystical work, *Mathnawi*.

The Mevlevi order of SUFISM adopted their name from the term Mevlana (our Master). Their main Sufi tenets consist of unconditional love and tolerance, positive reasoning, charity, and spiritual enlightenment through love of all of God's creation. According to Rumi, human beings consist of the tripartite components of spirit, reason, and love. The spiritually advanced Mevlevi Sufis are supervised by the leading sheikh (*celebi*) as they whirl in circles during a devotional liturgy (*sema*); hence they have been called the Whirling Dervishes. Their dancing represents the mystical journey of turning oneself completely toward the One. Through eternal love, devotion, integrity, and generosity, the Mevlevis aspire to maintain their focus on the divine.

The international headquarters of the Mevlevi order is in Konya, Turkey. Members are found primarily in Turkey, Syria, and in central Asia, but in recent years they have also established centers in Europe and North America. Today, the order is headed by Faruk Hjemden Celebi, a direct descendent of Rumi, who succeeded to his post in 1996 following the death of his father, Celaleddin Celebi (1926–1996). Celaleddin Celebi was responsible for bringing the order to



The Turkish whirling dervishes perform at the Sadler's Wells Theatre at the start of their one-week season in London. (Hulton-Deutsch Collection/CORBIS)

the West with the appointment of Edmund Kabir Helminski as the order's representative in North America. Helminski founded the Threshold Society, which has become a major force for the publishing and circulation of Mevlevi literature in the English-speaking world. In 1994, in honor of the success of the Threshold Society, the Threshold Center in Battleboro, Vermont, was designated Konya West by the order.

Address:

Threshold Society
151 Emerald City Way
Watsonville, CA 95076
<http://www.sufism.org/>

Qamar-ul Huda

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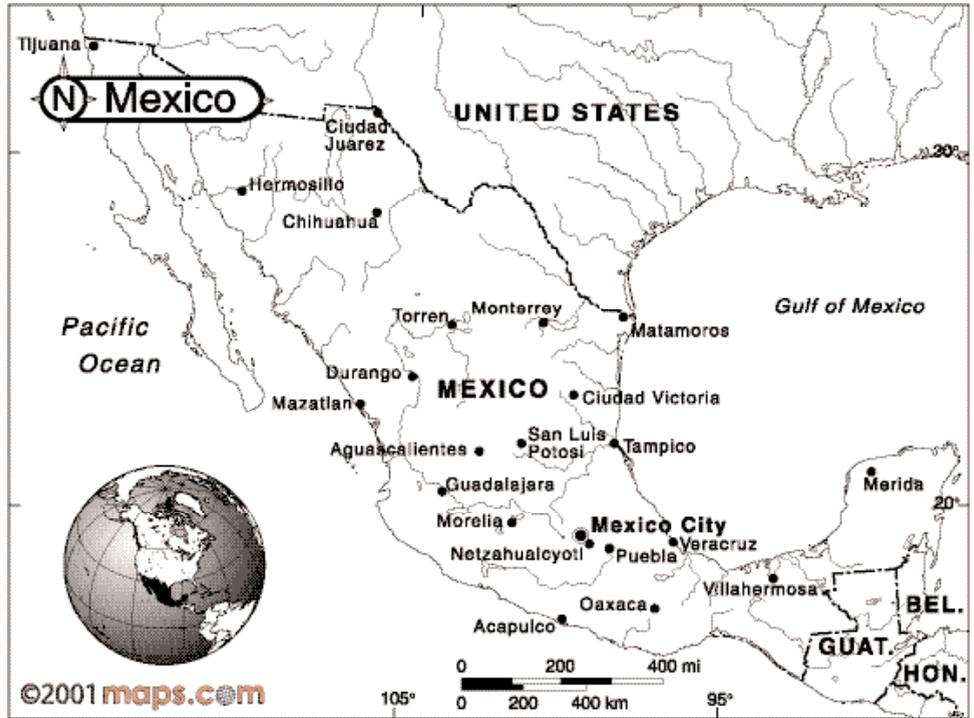
Mexico

The United Mexican States constitutes one of the largest countries in the Americas, located geographically in North America between the United States of America in the north and Guatemala and Belize in the southeast. Mexico's population in mid-2000 was estimated at at 99.6 million, third in size in the Americas after the United States and Brazil. Mexico is home to a diversity of ethnic groups: mestizos (people of mixed Spanish-Indian blood who are native Spanish-speakers), 88 percent; Amerindians (native peoples speaking

239 living languages among thirteen linguistic families), 9 percent; and others (including Anglos, African Americans, Middle Easterners, and Asians), 3 percent. The predominant Indian languages are Náhuatl, Maya, Mixteco, Zapoteco, Otomí, Tzeltal, Tzotzil, Totonaco, Chol, Mazahua, and Huasteco.

When the Spanish conquistadors arrived in Mesoamerica in the early 1500s, they discovered some of the greatest cultures in human history, beginning with the Olmec civilization, which flourished between 1200 and 900 B.C.E., and continuing through the Aztec Empire, which dominated the central region of the country at the time. Their power base was an elaborate ceremonial and political center—Tenochtitlán—built on a fabricated island in Lake Texcoco in the Valley of Mexico. Explorer Hernán Cortés (1485–1547) and his army conquered the Aztecs in 1519–1520 and established Spanish rule on the ruins of the Aztec capital. The new capital was renamed Mexico City, and today it is one of the largest cities in the world, home to about 20 million people. At the time of the Spanish arrival, there were an estimated 25 million Amerindians in the territory known today as Mexico, but hundreds of thousands died through warfare and disease during the first one hundred years of Spanish rule.

During the Spanish colonial period (1520–1821), there were close ties between the Catholic Church and the state in Mexico. However, the original culture continued to influence Mexican Catholicism; it was easier to build Catholic churches on top of the ruins of ancient Indian worship centers than to impose a new culture, religion, and government upon a civilization that predated Spanish rule by centuries. The persistence of Indian cultures and belief systems is a vital force in modern Mexican society, as seen by the prevalence of traditional practices such as magic, herbal healing (in Spanish, *curanderismo*), and shamanism (*bujería*) throughout Mexico. In 1555–1556 the Catholic clergy attempted to bridge the gap between the Spanish and Indian cultures by establishing a chapel to Our Lady of Guadalupe at Tepeyac, where, according to the legend, the Virgin Mary miraculously appeared to a group of shepherds in 1531. The site would become the most sacred site for Catholics in Mexico. Future generations of clerics embellished the legend of Our Lady of Guadalupe, so that by 1648 Mexican



Status of religions in Mexico, 2000–2050

Followers	2000			2025	2050
	total	%	rate		
Christians	95,169,000	96.3	1.72	123,979,000	138,100,000
Roman Catholics	92,770,000	93.8	1.74	121,200,000	135,000,000
Protestants	3,280,000	3.3	2.35	5,500,000	7,400,000
Independents	2,900,000	2.9	2.13	5,200,000	7,300,000
Nonreligious	3,069,000	3.1	2.27	5,170,000	7,063,000
Muslims	257,000	0.3	2.05	500,000	750,000
Jews	122,000	0.1	1.51	130,000	150,000
Atheists	106,000	0.1	2.81	200,000	300,000
Ethnoreligionists	72,400	0.1	3.18	60,000	50,000
Baha'is	33,900	0.0	1.93	60,000	80,000
Buddhists	22,900	0.0	1.90	40,000	60,000
Neoreligionists	10,300	0.0	1.34	20,000	30,000
Chinese folk-religionists	10,100	0.0	1.73	20,000	35,000
Hindus	6,000	0.0	1.08	10,000	16,000
other religionists	3,000	0.0	1.72	7,000	11,000
Total population	98,881,000	100.0	1.74	130,196,000	146,645,000

peasants considered the shrine to have supernatural significance and to be a sign of divine approval. They regarded themselves as the new chosen people, whom God had selected through the agency of the Virgin Mary.

After Mexico's independence from Spain in 1821, the ROMAN CATHOLIC CHURCH began to lose its place of privilege in Mexican society because citizens were no longer obligated to pay tithes or to work for the church as serfs in a feudal society. However, the church did maintain its monopoly on religion in Mexico, as affirmed by the Constitution of 1824, which declared that religion "will perpetually be Catholic, Apostolic, and Roman." Full diplomatic relations were maintained with the Vatican until 1867, when ties were broken following the period of French intervention in Mexican politics.

From independence until the Mexican Revolution (1821–1910), the Roman Catholic Church sided with the more conservative political parties, but certain elements with the church identified with the revolutionary struggle of the peasants against the landed aristocracy. These included Father Miguel Hidalgo (1753–1811) and other liberal-minded priests like Father José María Morelos (1765–1815). The historic division between the hierarchy of the Catholic Church and the grassroots church—the popular religion of the masses—has continued to the present.

During the rest of the nineteenth century, the Catholic Church was heavily involved in conservative politics, opposing the liberal movement and Freemasonry, which had gained popularity among the wealthy elite. The Catholic hierarchy opposed the reform movement led by Benito Juárez (1806–1872) and welcomed the French occupation of Mexico in 1862 under Maximilian of Hapsburg (1832–1867). But the French imperial venture did not survive the stiff resistance of Mexican nationalistic forces and U.S. political pressure, and in 1867 Juárez returned to the presidency and counteracted the threat posed by the Catholic hierarchy by capturing and executing Maximilian. Although church-state tensions eased considerably during the conservative administration of Porfirio Díaz (r. 1877–1880 and 1884–1911) they flared up again after the Revolution of 1910. The Constitution of 1917 established a clear separation between religion and the government, guaranteed that public education would be secular and humanistic, and prohibited the clergy from participating in the nation's political life and from owning property.

The Cristero War (1926–1929) was an attempt by conservative Catholic forces to invalidate certain antireligious laws included in the Constitution of 1917, which were opposed by the Catholic bishops and their political allies. When attempts to amend the constitution failed, Catholics in the states of Jalisco, Guerrero, Michoacán, Colima, Guanajuato, Querétaro, Puebla, and Veracruz resorted to armed violence against the government of President Plutarco Elías Calles (1877–1945). The war ended in June 1929 when President Emilio Portes Gil (1890–1978) promised to end religious persecution and to respect liberty of conscience, which allowed the priests to save face and resume their religious obligations in Catholic churches throughout the country.

In the decades after the Mexican Revolution (1910–1917), the Institutional Revolutionary Party (known as PRI) came to power. A corporatist party machine, the PRI controlled national politics until 2001 when an opposition candidate, Vicente Fox, won the presidency under the banner of PAN, the National Action Party, which has a center-right orientation and close ties to the Catholic Church.

The systematic penetration of Protestant groups into Mexico began with the Constitution of 1857, which limited the power of the Catholic Church and broadened individual freedoms. By 1900 at least fifteen U.S. Protestant de-

nominations had entered Mexico, some of which began along the U.S.-Mexican border, others on the coastlands, and some in Mexico City and other major cities.

One of the first missionaries to begin Protestant work along the border was Melinda Rankin (1811–1888), a Congregationalist from New England. She began work in Brownsville, Texas, in 1852, and in 1856 she joined the American and Foreign Christian Union. In the 1860s and 1870s she established Protestant schools in Matamoros, Tamaulipas (1862–1863), and Monterrey, Nuevo León (1866–1872). In 1862, an agent of the Texas Tract Society, James Hickey, who was affiliated with the CHRISTIAN BROTHERS, arrived in Monterrey to begin the task of Bible and tract distribution. In 1864 he also helped establish an independent Protestant church in Monterrey, which was later pastored by Thomas Westrup. By 1870 there were five Protestant churches in Monterrey and vicinity: Westrup's congregation, affiliated with the New York Baptist Missionary Society, and four others related to the joint efforts of Rankin, John Beveridge, and John Parke. In 1873 this latter work became associated with Presbyterian churches in Boston.

The first Protestant church in Mexico City was a German Lutheran congregation established in 1861. In 1868 the EPISCOPAL CHURCH established a relationship with an independent Catholic church (non-papal), known as the Mexican Church of Jesus, which had been organized in 1859 in Mexico City. By 1870, there were twenty-three Episcopal-Church of Jesus congregations in the Valley of Mexico.

During the 1870s, many more American-based Protestant mission agencies began work in Mexico. In 1871 the Society of Friends (Quakers) arrived in Matamoros, Tamaulipas, near the Texas border. Three missionary couples affiliated with the Northern Presbyterian Church (now an integral part of the PRESBYTERIAN CHURCH [U.S.A.]) arrived in Mexico City in 1872 and eventually began work in Zacatecas, San Luis Potosí, and Guanajuato. The AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS (Congregational Church) sent two missionary couples to Guadalajara in 1872, and in 1873 five missionary couples were sent to Monterrey. In 1872, both the Methodist Episcopal Church North and the Methodist Episcopal Church South (both now part of the UNITED METHODIST CHURCH) began work in Mexico City, after purchasing from the government properties that formerly belonged to the Catholic Church. In 1874 the Southern Presbyterians began work in Matamoros, Tamaulipas. The Associated Reformed Presbyterian Church arrived in 1875, the SOUTHERN BAPTIST CONVENTION in 1880, the Plymouth Brethren (also known as the Christian Brethren) in 1890, the SEVENTH DAY BAPTIST GENERAL CONFERENCE in 1893, and the Christian Women's Board of Missions (CHRISTIAN CHURCH [DISCIPLES OF CHRIST]) in 1895.



A Mexican folk art sculpture incorporates Adam and Eve in a traditional Mayan Tree of Life. (Corbis)

All told, between 1900 and 1949, at least 30 Protestant church bodies or mission agencies were established in Mexico, and between 1950 and 1985, another 110 Protestant mission agencies arrived in Mexico, and scores of new Mexican denominations came into existence.

In 1910 there were about 24,000 baptized Protestant church members in Mexico: Methodists (12,500), Presbyterians (5,700), Baptists (2,630), Congregationalists (1,540), Disciples of Christ (900), and Quakers (670). However, by 1936 the total membership of these groups was only 22,882, which reflects some of the difficulties encountered by these denominations during the Mexican Revolution and the Depression. Nevertheless, according to a study published by the International Missionary Council in 1938, the total Protestant membership in Mexico for 1936 was an estimated 48,000. Some of the newer denominations reported the following membership statistics in 1936: ASSEMBLIES OF GOD, 6,000; Adventists, 4,000; Swedish Pentecostals, 4,000; CHURCH OF THE NAZARENE, 2,000; Pentecostal Holiness Church International, 1,300; Pilgrim Holiness Church (now an integral part of the WESLEYAN CHURCH),

1,200; and Mexican Indian Churches, 560, for a total of about 19,000 members. These are partial statistics because other denominations, with about 6,000 members, existed in 1936 that were not included in the study.

Protestantism grew considerably in the next few decades. In 1962 a study by Donald McGavran reported about 276,000 Protestant church members in Mexico. At that time, the largest denominational families were Presbyterian (42,000), Methodist (33,000), Adventist (22,700), Church of God (15,500), Swedish Pentecostal (15,000), Assemblies of God (15,000), and MIEPI (Movement of Independent Pentecostal Churches) (10,000). There were also scores of other groups with under 10,000 members each. At that time, Protestantism in Mexico was represented by about 40 denominations, 2,420 organized congregations, 1,622 mission stations, and 2,470 Sunday schools. In 1967 the total Protestant membership in Mexico was about 430,000, 64 percent of which was made up of Pentecostals and 36 percent of non-Pentecostals, indicative of the rapid growth of Pentecostals relative to non-Pentecostals in the thirty-year period between 1936 and 1966.

For 2000, Peter Brierly gives the following membership statistics for the larger Protestant groups in Mexico: Adventists, 383,000; Anglican-Episcopalians, 11,900; Baptists, 88,030; Lutherans, 2,190; Methodists, 51,590; Presbyterians, 167,170; Pentecostals, 588,600; and other non-Pentecostals, 538,150. The largest denominations were the following: SEVENTH-DAY ADVENTIST CHURCH (383,000), Union of Independent Evangelical Churches/Swedish Pentecostals (368,000), Assemblies of God (207,000), National Presbyterian Church (155,000), Church of God in the Mexican Republic (86,900), National Baptist Convention (82,900), Movement of Independent Pentecostal Churches/MIEPI (55,000), METHODIST CHURCH OF MEXICO (46,900), APOSTOLIC CHURCH OF FAITH IN JESUS CHRIST (46,400), National Christian Church of the Assemblies of God (39,200), CHURCH OF GOD (CLEVELAND, TENNESSEE; 37,600), and the Church of the Nazarene (32,500). All other Protestant denominations had fewer than 20,000 members in 2000.

The size of the Protestant population in Mexico for 2000 was estimated to be 7,148,980, or about 7.2 percent of the total population, compared to 4.9 percent in 1990, 3.3 percent in 1980, and 1.8 percent in 1970, based on statistics from the Mexican national census. Despite its growth relative to the population, the size of the Protestant population in Mexico remains much lower than in counties of Central America where Protestants are between 15 and 25 percent of the national population.

In 1990 about 37 percent of the Protestant population in Mexico was concentrated in the southeastern states of Chiapas, Tabasco, Campeche, Quintana Roo, Yucatán, and Veracruz; 22 percent resided in the central region of the Federal District and the states of Mexico, Puebla, and Morelos;

and 19 percent in the northern border region of Tamaulipas, Nuevo León, Coahuila, Chihuahua, Sonora, and Baja California (North and South). The individual states with the largest Protestant populations were Chiapas (16.3 percent), Tabasco (15 percent), Campeche (13.5 percent), Quintana Roo (12.2 percent), and Yucatán (9.3 percent).

Overall, Mexico continues to be dominated by the Roman Catholic Church, with 89.7 percent of the total population identifying with Catholicism in the 1990 census. But clearly other religious groups, such as the Protestants, have experienced significant growth. Other religious groups registered 1,175,225 adherents, or about 1.4 percent of the total population. And about 3.9 percent of Mexicans claimed to have “no religion” or refused to answer the question.

Although some of the non-Protestant groups related to the Christian tradition were probably included in the “Protestant-Evangelical” category in the 1990 census, at least the following non-Protestant groups are present in Mexico today: JEHOVAH’S WITNESSES (with 1,349,998 adherents in 1993, second in size to Jehovah’s Witnesses in the United States), CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS (with 659,000 members in 1990), CHURCH OF CHRIST, SCIENTIST (Christian Science), Voice of the Cornerstone (a Branham-related group from Puerto Rico), MITA CONGREGATION (also from Puerto Rico), UNIVERSAL CHURCH OF THE KINGDOM OF GOD (from Brazil), Growing in Grace Churches (Miami, Florida), THE FAMILY, and the Prophet Elias Movement (with at least four registered church associations). Another religious tradition, founded in Monterrey in 1926 by Eusebio Joaquín González (known as the Prophet Aarón), has blended Mexican mysticism with Pentecostal fervor to create the LIGHT OF THE WORLD CHURCH, which grew from 80 members in 1929 to 75,000 in 1972, to 1.5 million in 1986, and to about 4 million members in 22 countries in 1990.

Other traditions in Mexico include at least 60 organizations representing Judaism, Islam, the BAHAI FAITH, Buddhism, Hinduism, Sikhism, Shintoism, and Western Esoteric groups, including the CHURCH OF SCIENTOLOGY, the UNIFICATION MOVEMENT, the THEOSOPHICAL SOCIETY, the Universal Gnostic Church, the NEW ACROPOLIS CULTURAL ASSOCIATION, the Grand Universal Fraternity, the Spiritual Magnetic School of the Universal Commune, and numerous other Spiritualist groups.

Marranos, those Jews who publicly converted to Christianity to avoid persecution in Spain but who retained their Jewish identity in private, accompanied the Spaniards into Mexico in the sixteenth century; however, the present Jewish community was largely built upon migration from the United States early in the twentieth century. The community was further enlarged by Jews from England and Germany, and two small groups from Syria, one from Damascus and a strict Orthodox group from Aleppo. In 1990 the

Jewish community in Mexico, one of the largest in Latin America, numbered about 64,500 or 0.08 percent of the national population, with more than one third residing in Mexico City.

Although Muslims had migrated to Mexico throughout the twentieth century, it was not until the 1980s that organized worship became visible. In 1995 Mark (Omar) Weston, a convert to Islam, opened the Centro Cultural Islamico de Mexico in Mexico City as a center for the Muslim community. Dozens of other Islamic groups also exist throughout the country.

Present also are native Amerindian religions, which have been mixed with elements of Catholicism to create the nation’s unique blend of popular religiosity. Another religious tradition, the Marian Trinitarian Spiritualist Church, blends Catholicism with Spiritualism, or communication with the dead through the use of mediums and seances. The Marian Church has more than 30 registered groups.

The Inter-Religious Council of Mexico was founded in Mexico City in 1992 with representatives from the following traditions: Roman Catholic, Greek Orthodox, Anglican, Lutheran, Presbyterian, Mormon, Buddhist, Hindu, Sikh, Jewish, and Sufi-Muslim. Through the 1990s, the coordinator of the council was Jonathan Rose, the Jewish representative.

Clifton L. Holland

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Micronesia

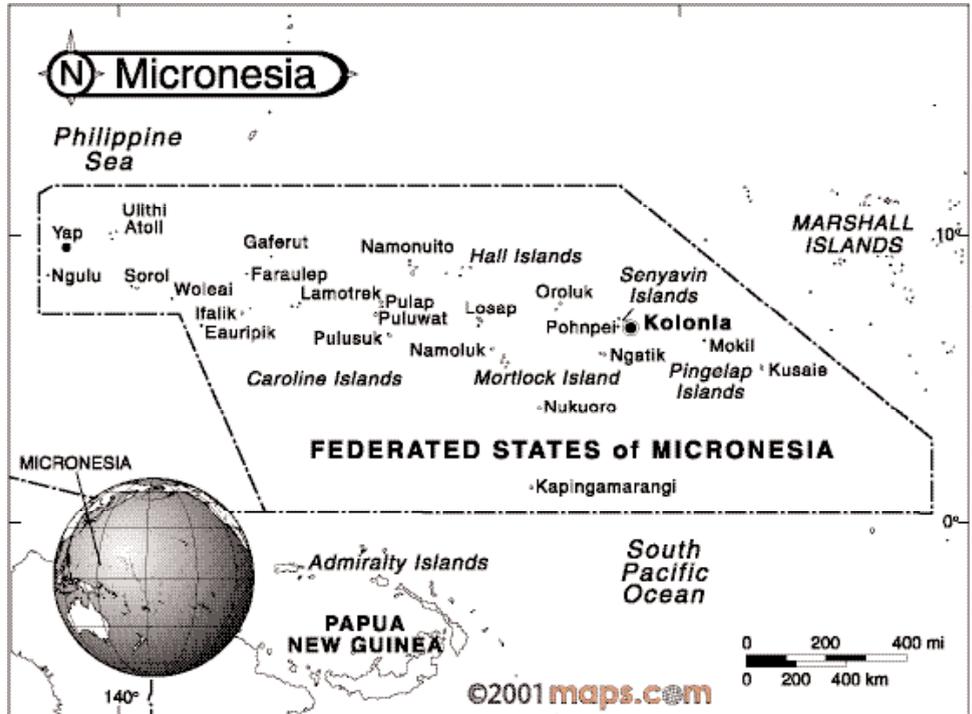
The term Micronesia (meaning “small islands”) describes three archipelagos: the MARSHALL ISLANDS, the Marianas Islands, and the Caroline Islands. They were inhabited in prehistoric times by Micronesians of various groupings.

The first Europeans, Ferdinand Magellan (c. 1480–1521) and his crew, visited the Marianas in 1521. They would be named for Queen Maria Ana of Austria (1667–1740) during her time as regent to the Spanish throne. The Spanish claimed hegemony over the islands and in 1885 were able to keep the Germans from trying to place a protectorate over them. The United States received GUAM from Spain in 1898 as a result of the Spanish-American War. Spain then sold the rest of the Marianas to Germany.

Japan occupied Micronesia in 1914 and actually launched the attack on Pearl Harbor from a base there. Before the war was over, several of the islands, like Saipan, became famous battlegrounds. At the end of World War II, the United Nations Security Council gave the islands to the United States as a trust. The United Nations mandated that the U.S. government manage the trust so as to prepare the islands for independence. In 1975, as a result of a referendum, the Marianas were set aside as the NORTHERN MARIANAS. In 1978, following another referendum, the Federated States of Micronesia, constituting the Caroline Islands, came into being. PALAU and the Marshall Islands stayed out of the federation and now exist as independent countries. In 1982 the U.S. government signed an agreement with the Federated States that gave them local autonomy but assigned to the United States responsibility for defense and foreign relations. There are four states in the Federated States of Micronesia—Chuuk, Yap, Pohnpei, and Kosrae.

The traditional religions of Micronesia followed a polytheism that recognized a variety of deities under a supreme being known as Ialulep. The traditional religions have largely been replaced by Christianity, but they continue to exert influence through the survival of traditional healing practices.

Christianity came to Micronesia in 1668 with the opening of the first ROMAN CATHOLIC CHURCH mission. The missionaries had their greatest success among the Chamorros of the Marianas, who developed their own form of Spanish Catholicism. Work in the Marianas grew into a separate diocese headquartered at Agana, the capital of Guam. The work on the Carolinas and Marshalls was combined in a vicariate. More recently, the Caroline Islands were set



Status of religions in Micronesia, 2000-2050

Followers	2000			2025	2050
	total	%	rate		
Christians	111,000	93.1	2.07	176,000	234,000
Roman Catholics	74,600	62.8	3.00	120,000	160,000
Protestants	47,000	39.6	2.42	76,000	100,000
Marginal Christians	3,300	2.8	3.45	9,000	13,000
Ethnoreligionists	4,100	3.5	1.38	6,000	7,000
Baha'is	1,900	1.6	4.33	3,600	6,000
Nonreligious	800	0.7	3.84	1,800	3,000
Buddhists	540	0.5	1.80	1,000	1,500
Neoreligionists	430	0.4	0.66	1,000	1,300
Chinese folk-religionists	360	0.3	0.46	800	1,200
Total population	119,000	100.0	2.08	190,000	254,000

aside as a separate diocese and the Marshalls as an apostolic prefecture.

In 1852 the AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS (ABCFM), an association of American Congregationalists, sent a party of American and Hawaiian missionaries to the Caroline Islands, where they opened missions on Kusaie and Ponape. In 1857 they extended the work to the Marshall Islands. In 1865, administration of the Micronesian mission was assigned to the Hawaiian (Congregationalist's) Church's Board of Missions. German missionaries from the Liebenzell Mission entered and opened stations on the Truk Islands (or Chuuk), Palau, and the Yap Islands. They had come at the request of the ABCFM missionaries after Germany had asserted its claim to the area. The Germans worked cooperatively with the American missionaries until World War I, when all missionaries had to leave. They returned in 1925 and remained through World War II. Their work matured into the Protestant Church of East Truk.

The ABCFM was superseded by the United Church Board of World Missions in 1957, when the Congregational-Christian Churches in the United States united with the Evangelical and Reformed Church to form the UNITED CHURCH OF CHRIST. The United Church of Christ continued to support the work in Micronesia. In 1986, at the time the new Federated States of Micronesia was being formed, the mission work was reorganized as the United Church of Micronesia, modeled in both doctrine and polity after the United Church of Christ. The United Church of Micronesia included four churches, the United Church of Christ in Kosrae, the United Church of Christ in Pohnpei, the United Church of Christ in Chuuk, and the United Church of Christ–Congregational in the Marshall Islands.

Through the twentieth century, a number of U.S. churches across the Protestant–Free Church spectrum opened work in Micronesia. The SEVENTH-DAY ADVENTIST CHURCH, which arrived in 1930, now assigns the work to their Guam-Micronesia Mission. More recent arrivals include the General Baptists (1947), the ASSEMBLIES OF GOD (1960), the UNITED PENTECOSTAL CHURCH INTERNATIONAL (1965), the BAPTIST BIBLE FELLOWSHIP INTERNATIONAL (1972), and the Conservative Congregational Christian Church, an offshoot of the United Church of Christ (1984). The Baptist Bible Fellowship International Mission began at the request of Ermut Ikea, the mayor of Puluwat (one of the Chuuk Islands).

In addition, a variety of independent Evangelical and fundamentalist missionary agencies have started missions in Micronesia in recent decades. The JEHOVAH'S WITNESSES came in 1965 and the CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS (LDS) in 1976. Beginning its work on Pohnpei, the LDS extended its mission to include Chuuk and Yap in 1977 and Kosrae in 1985. By 1996 the church could report some three thousand members.

Several indigenous religious movements surfaced in the twentieth century. The first was Modekne, an attempt to synthesize Christian elements with the traditional religion on Palau. From its first appearance there, it spread through the islands, its appeal being attributed to its emphasis on healing, until it was suppressed by the government in 1945. It continues as an underground movement.

Following World War II, the BAHAI FAITH came to Micronesia, and some Chinese Buddhist/Taoist worship is present among Chinese expatriates.

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Mueller, K. W. "The Protestant Mission Work on the Truk Islands in Micronesia: A Missiological Analysis and Evaluation." M.A. thesis, Fuller Theological Seminary, 1981.

Midway

The Midway islands became famous as the sight of the decisive naval battle of the war in the Pacific during World War II. Midway is a single atoll with two islands, Sand Island and Eastern Island. The great majority of the twenty-three hundred inhabitants are military personnel. The island was annexed in 1867 by the United States and is currently administered by the United States Navy.

There are no permanently organized churches or religious groups on Midway, but services are conducted by military chaplains of both the Catholic and Protestant/Free Church faiths. The Roman Catholic Church considers Midway as part of the Diocese of Honolulu. No Protestant denomination has established territorial jurisdiction on the island.

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- Bissio, Roberto Remo, et al. *Third World Guide 93/94*. Montevideo, Uruguay: Instituto del Tercer Mundo, 1992.

Mission Covenant Church of Sweden

The Mission Covenant Church is a Scandinavian expression of the free religious impulse represented by the eighteenth-century Evangelical Revival in England and the Pietist movement in Germany. Essential to the Scandinavian revival was the work of Karl Olof Rosenius (1816–1868), editor of the periodical *Pietisten*. He organized conventicles—informal meetings outside the supervision of the state church—and led in the development of a new hymnology. A renewed emphasis on the spiritual life in Sweden in the mid-nineteenth century led in 1855 to the formation of a new congregation separate from the state-supported CHURCH OF SWEDEN. Other congregations emphasizing the free association of committed believers were soon organized, and in 1878, when these groups established a formal relationship, they agreed upon a congregational polity. Growth was somewhat inhibited by the high level of emigration of members to the United States.

The Mission Covenant Church looked upon the Bible as its sole rule of faith and life, neither composing nor adopting a creedal statement. A Protestant theological perspective much influenced by both its Lutheran heritage and Methodism developed, but through the twentieth century a Reformed perspective came to dominate. However, theology was always subordinated to the spiritual

life. The church refrained from Baptist independency and continued to practice infant baptism.

At the end of the 1990s the Mission Covenant Church of Sweden reported approximately seventy thousand members. The church developed an extensive mission program, often in cooperation with its sister church in America, and its missionary efforts resulted in the development of related autonomous churches around the world, from India and Japan to Ecuador and the Congo. These churches have fellowship through the INTERNATIONAL FEDERATION OF FREE EVANGELICAL CHURCHES. The Mission Covenant Church of Sweden continues to provide support for its sister churches in poorer countries.

The pressure to provide training for ministers early in the twentieth century resulted in the organization of a seminary in 1908. Known since 1994 as the Stockholm School of Theology, the school is now a cooperative effort, jointly supported with the Baptist Union of Sweden. The church also supports Svenska Missionsförbundets Ungdom (Mission Covenant Youth), which has emerged as a broadly supported youth work with units throughout the country.

The general assembly is the highest legislative body in the church. Between meetings of the assembly, an executive board administers its policies. Congregations are divided into districts, each of which is led by a superintendent. The church is a member of the WORLD COUNCIL OF CHURCHES and the WORLD ALLIANCE OF REFORMED CHURCHES.

Address:

Mission Covenant Church of Sweden
P.O. Box 6302
Tegnérsgatan 8
11381 Stockholm
Sweden
<http://www.smf.se/> (in Swedish)

Source:

Bauswein, Jean-Jacques, and Lukas Vischer, eds. *The Reformed Family Worldwide: A Survey of Reformed Churches, Theological Schools, and International Organizations*. Grand Rapids, MI: William B. Eerdmans, 1999.

Mission 21

See Basel Mission

Missionaries of Charity

The Missionaries of Charity are an ordered community of the ROMAN CATHOLIC CHURCH that has become world famous because of the attention directed to its founder, Mother Teresa (1910–1997). She was born Agnes (or Gonxha) Bojazhiu into an Albanian family residing at Skopje, now the capital of Macedonia. When she was eigh-

teen, she became a nun with the Sisters of Loreto. In 1929, after learning some English, she entered the novitiate at Darjeeling, India, and two years later she was assigned to work in Calcutta.

In 1946 Sister Teresa experienced a new calling to serve the poor of Calcutta. Two years later, with the blessings of her order and church authorities, she left the Sisters of Loreto and settled in the slums of Calcutta. Several women who came to assist her became the nucleus of a new order that was formally approved as a diocesan congregation in 1950 and as a pontifical institute in 1965.

Over the next several decades the order grew rather quietly, with its first activities directed toward Calcutta's street children and then toward the dying, for whom Mother Teresa opened hospices. The order's concern grew for the homeless and those infested with the most despised diseases, such as Hansen's disease and AIDS. The order also expanded into other countries, and by the time of Mother Teresa's death it included more than twenty-three hundred sisters serving in more than eighty countries. There are novitiates in Rome, Italy; Manila, the Philippines; Warsaw, Poland; Tabora, Tanzania; and San Francisco, California.

Mother Teresa's work began to attract international attention, especially in Roman Catholic circles, in the 1970s, and she became the recipient of a series of awards, including the Pope John XXIII Peace Prize (1971), the Nehru Prize for her promotion of international peace and understanding (1972), and the Balzan Prize for promoting peace and brotherhood (1979). These were capped by the Nobel Peace Prize in 1979, which made her one of the most well-known women in the world.

Address:

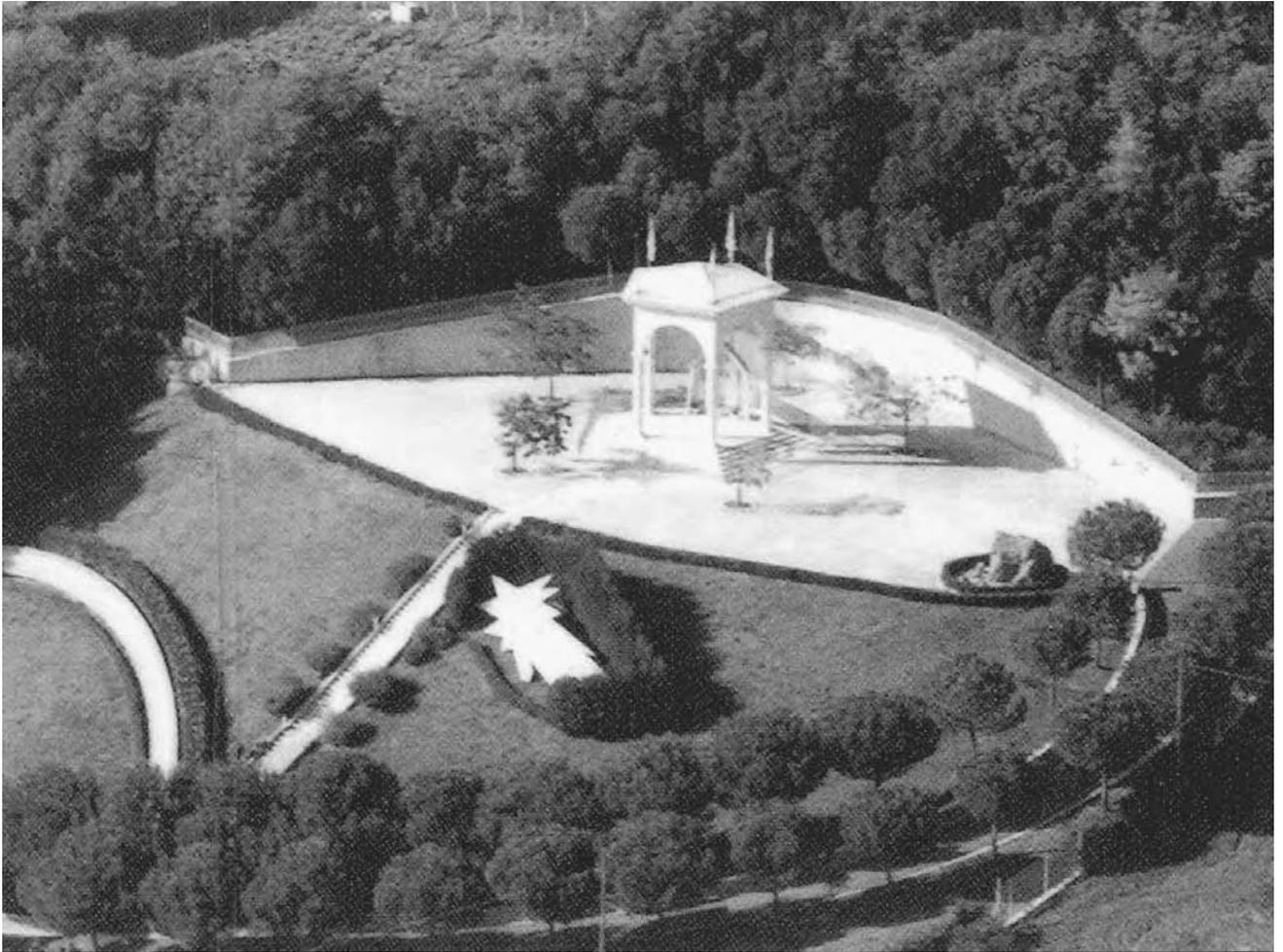
Missionaries of Charity, Motherhouse
c/o Sr. Nirmala, MC
54A, Acharya Jagadish Chandra Bose Rd.
Calcutta 700 016
India
<http://www.geocities.com/Athens/2960/mothert.htm>

Sources:

Collopy, Michael. *Works of Love Are Works of Peace: Mother Teresa of Calcutta and the Missionaries of Charity*. San Francisco: Ignatius Press, 1996.
Kumar, Sinita. *Mother Teresa of Calcutta*. London: Weidenfeld and Nicolson, 1998.
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La Missione—Luigia Paparelli

Luigia Paparelli (1908–1984) was born in Scranton, Pennsylvania, and was raised a Roman Catholic. In the 1940s, in



Aerial view of shrine at La Missione—Luigia Paparelli, Gambassi, Italy (Photo courtesy of Raffaella D. Marzio)

Rome, she met Basilio Roncaccia, the founder of the Divine Mission, who claimed to have received a divine mission mandate to share with his followers his newly found healing power. Roncaccia and Paparelli shared a special devotion to the Holy Trinity and to the idea of helping those who suffered, but their practices were different, and they separated after only a brief association. A charismatic figure, Paparelli subsequently gathered a significant number of followers around her. The first “sign” of her future mission dates back, in fact, to 1937, when, afflicted by a somewhat mysterious illness, she claimed that the Lord had visited and miraculously healed her. Seven years of penance followed, and on October 13, 1944, Paparelli had a new mystical experience and interpreted it as the Sacred Heart of Jesus giving her the mission to “heal bodies in order to save souls.”

The first cure ascribed to Paparelli’s miraculous powers took place in October 1944. In that year, she established a group called the Luigia Paparelli Mission (Missione Luigia Paparelli) and started calling her followers the “Brothers of

the Mission.” For her followers, Paparelli became “the Master,” divinely invested with powers to heal and exorcise. She “signed” the sick with a cross on the forehead, lips, heart, and the afflicted part of their bodies in the name of the Holy Trinity. Paparelli also instructed those “signed” by her to visit a local Catholic parish in order to confess and receive Holy Communion.

In 1970 a letter from the Office of the Cardinal Vicar of Rome stated that Paparelli’s phenomena and “signs” were “superstitious” and could in fact “promote a form of superstition detrimental to religion.” In such phenomena, the declaration went on to say, there was “nothing supernatural.” The mission continued to grow, however, and modified its name to La Missione—Luigia Paparelli after Paparelli’s death. She died, surrounded by the Brothers of the Mission, on August 28, 1984, in Valmontone, near Rome.

Luigia Paparelli stated emphatically that she did not regard herself as the founder of a new religion; her faith, she said, was “the one and only religion of Jesus Christ, based on the Ten Commandments.” Paparelli’s teachings and her

supernatural phenomena created a large community of believers who still regard themselves as members of the ROMAN CATHOLIC CHURCH, but whose individual perception of their Catholicism differs from person to person. Some Brothers of the Mission would simply claim that their feeling toward Paparelli is one of deep gratitude. For other Brothers, however, Paparelli is nothing less than divine, and some of them also have an absolute faith in her healing powers, to the exclusion of all mainstream medicine. These fringes of the larger movement live their lives quite separately from society as a whole, and often break ties with their own families in consequence. The relationship between the mission and the Roman Catholic hierarchy varies from place to place, shaped by the attitudes of Paparelli's followers and those of local parish priests and bishops.

After Paparelli's death, problems of succession generated several divisions among her followers. According to some witnesses, before her death the Master "called" Rina Menichetti Frizza (b. 1928) from Orvieto in central Italy, and it was to Menichetti that Paparelli addressed her last words. Those Brothers of the Mission who were called Apostolini (Little Apostles) recognized Menichetti as Paparelli's spiritual heir. However, other Brothers of the Mission assign no particular role to Menichetti.

Menichetti continues to welcome followers to her Orvieto home, where she also enjoys spiritual visions of Paparelli, whose messages she immediately writes down for the Brothers. Menichetti tells of her encounters with the Master, who "takes her on her coach" to "her Kingdom," together with God the Father and the Virgin Mary. In Menichetti's visions, Paparelli claims that she is the Son (not the Daughter) of the Father, and that the Brothers should anticipate her return: "My return will be your liberation." At the end of each "conversation," Menichetti receives a blessing from the Holy Trinity: "In the name of the Father, Luigia the Son, the Holy Spirit, and the Virgin Mary."

The stated aim of the La Missione–Luigia Paparelli is the promotion of the "Catholic, Apostolic, and Roman religion." Its main centers are located in Gambassi, Tuscany, and in San Venanzo, Umbria, both in central Italy. Temples of the mission, with statues of Jesus, the Virgin Mary, the Holy Trinity, and Luigia Paparelli herself, have been built and are regarded as sacred places, where both special yearly festivals and traditional Catholic feasts are celebrated. There are additional centers in Rome, Marches, and Sicily, as well as in other countries: Norway, Denmark, Sweden, Switzerland, France, and the United States. Brothers of the Mission, particularly the Little Apostles, do not proselytize. The mission's message is normally spread by those who have been healed and who, in turn, propagate its powers of healing. The Brothers of the Mission in Italy and abroad total approximately ten thousand.

Rina Menichetti's visions from July 8, 1986, to April 8, 1988, are informally and privately circulated.

Address:

La Missione–Luigia Paparelli
Via Montefalconi 21
50050 Gambassi terme
Florence
Italy

Raffaella Di Marzio

Source:

Di Marzio, Raffaella. "Gruppi ispirati a Basilio Roncaccia e a Luigia Paparelli." In *Enciclopedia delle Religioni in Italia*, edited by Massimo Introvigne, PierLuigi Zoccatelli, Nelly Ippolito Macrina, and Verónica Roldán, 66–75. Torino, Italy: Elledici, 2001.

Mita Congregation

The Mita Congregation, a Puerto Rican–based Christian Pentecostal church, was founded by Juanita García Peraza (1897–1970). When she was eight years old, García Peraza became ill with ulcers and was nursed to health with prayer. Once well, she began to attend a Pentecostal church, the Pentecostal movement having just come to the island. She grew to womanhood, married, and bore four children. As a young woman, she had a vivid religious experience: she was visited by the Holy Spirit, who informed her that her body was needed to carry out God's work. After she accepted this calling, she was given a choice. Her life trial would either be persecution or illness, and she chose the latter. One night a short time later, as she looked out the window, she saw a shooting star, which approached her and landed on her forehead. At that moment she became the incarnation of the Holy Spirit. She was also told the name of God for the new era: Mita. She subsequently began to perform a spectrum of miracles. She saw her experience as fulfillment of a prophecy in Revelation 2:17.

In the late-1930s García Peraza came into conflict with the Puerto Rican Pentecostal leaders, who were all male. One day while "in the Spirit," she designated Teófilo Vargas Sein as the First Prophet of God for the new era, renaming him Aarón. As the conflict grew, she was tried for heresy. In the midst of the trial, she and eleven followers walked out of the Pentecostal Church, and in 1940 she founded the Free Church. She later designated a site in San Juan where a temple would be built as the headquarters for the movement.

From the basic Pentecostal theology, Mita, as García Peraza became known, developed a new perspective. Drawing on an ideal initially articulated by Joachim of Fiore (c. 1135–1202), she divided history into three eras, that of Jehovah, God the Father; that of Jesus, God the Son; and now that of Mita, God the Holy Spirit and Mother. Members

draw a distinction between García Peraza, the human woman, and Mita, the God who worked through her. Aarón, who succeeded her, is seen as having become the channel through which the Holy Spirit (Mita) continues to speak.

The special work of Mita has been to gather the scattered children of God, which is done under the three banners of Love, Freedom, and Unity. The new era initiated by Mita serves to relativize and somewhat supersede the revelation that previously came through Christ. In the new era, baptism, the Eucharist, and many of the trappings of the ROMAN CATHOLIC CHURCH (the dominant religious body in Puerto Rico) have been left behind. Mita's followers also see the arrival of Mita as equivalent to the Second Coming, fulfilling the prophecy of Jesus in John 14:16 concerning the coming Comforter. She is also identified with the woman in Revelation 12:1–2.

Mita's movement originally developed among the working classes of San Juan. Developed along with the church is a corporation, Congregación Mita, Inc., through which numerous businesses have been organized, membership in the church coinciding with membership in an economic cooperative. As the movement grew, a variety of businesses were formed apparently with a long-term plan of community self-sufficiency. These have diversified to include farms and cattle ranches in rural areas and both retail and wholesale businesses in the cities. Over the years the businesses have prospered and have also given birth to various social services, including health and counseling services, a nursing home, and several schools. Rather than withdrawing from society as many communal groups do, the Mita Congregation is thoroughly integrated into the surrounding community.

Once established in Puerto Rico, the church expanded to Colombia and the Dominican Republic, where it has had equal success, and from there to Mexico, Venezuela, Costa Rica, El Salvador, Curaçao, and Panama. The church has also followed the migration of Latin Americans to North America, where congregations have been planted in Spanish-speaking communities across the continent. In 1990, in commemoration of the fiftieth anniversary of the founding of the movement, a new temple was dedicated in San Juan. It seats six thousand people.

Mita Congregation has established its headquarters in Hato Rey, Puerto Rico, inland and south of San Juan. It has approximately fifty thousand members, the largest number of which are in Colombia. There are six congregations in the United States and one in Canada.

Address:

Mita Congregation
Calle Duerte 235
Hato Rey, 60919
Puerto Rico

Source:

Camayd-Freixas, Erik. "The Cult of the Goddess Mita on the Eve of a New Millennium: A Socio-Anthropological Look at a Caribbean Urban Religion." *Latin American Issues* 13 (1997). Posted at http://webpub.allegheeny.edu/group/LAS/LatinAmIssues/Articles/Vol13/LAI_vol_13_section_I.html. Accessed October 20, 2001.

Moldova

The eastern European nation of Moldava, also called Moldavia, has for centuries been home to the Vlach people, closely related to the Romanians. They emerged out of the silence of many centuries in the mid-1300s, when Vlach people northeast of Wallachia formed their own kingdom and separated themselves from Hungarian rule. Their territory was established between the Danube and Dniester Rivers and northwest of the Black Sea. Running through the middle of the land was the Prut River. The Vlachs enjoyed great success through the fifteenth century under Stephen the Great (1435–1504), reaching eastward into modern Ukraine east of the Dniester River. But the Vlach Kingdom constantly had to defend its borders from its neighbors and from the expanding Ottoman Empire. Early in the 1500s, it was overrun by Turkish forces and turned into a vassal state.

In the eighteenth century, Moldava aligned itself with Russia in an attempt to overthrow Ottoman rule. By the early nineteenth century, Russia had gained hegemony over Moldava and expelled the Turkish residents. The land between the Dniester and Prut Rivers became an autonomous region within Russia, Bessarabia, and then in 1873 it became a Russian province. During the twentieth century the population soared, from 250,000 to 2.5 million. A process of Russification led in 1966 to the discontinuance of the Moldavian language in the schools.

In the years immediately following World War I, an independent Moldava was established with Romanian assistance, but Moldava became contested territory between

Status of religions in Moldavia, 2000-2050

Followers	2000			2025	2050
	total	%	rate		
Christians	3,014,000	68.8	1.01	3,726,000	3,760,000
Orthodox	1,951,000	44.5	0.81	2,400,000	2,600,000
Independents	670,000	15.3	1.11	1,000,000	1,200,000
Protestants	78,000	1.8	1.09	125,000	200,000
Nonreligious	894,000	20.4	-0.81	450,000	350,000
Muslims	240,000	5.5	0.80	280,000	340,000
Atheists	183,000	4.2	-7.21	50,000	20,000
Jews	48,700	1.1	-1.82	40,000	35,000
Ethnoreligionists	270	0.0	0.74	500	1,000
Total population	4,380,000	100.0	0.04	4,547,000	4,506,000

Romania and the Soviet Union. The land west of the Dniester and Prut Rivers became part of Romania, and that to the east of the Dniester was made a part of the Ukraine. In 1940 the Soviet Union annexed Bessarabia and created the Federated Republic of Moldava, with the approximate borders of the present state of Moldova.

Moldava proclaimed its independence from the Soviet Union in 1991. The land to the west (between the Prut River and the Carpathian Mountains) is a part of present-day Romania and the Moldavian land to the east of the Dniester River remains a part of the Ukraine.

Christianity spread along the western shore of the Black Sea in the third century C.E., and from there it moved north and west along the rivers. By the time a Moldavian nation emerged in the fourteenth century, Orthodox Christianity oriented toward Byzantium had been established there. The church in Moldava was influenced first by the ROMANIAN ORTHODOX CHURCH, but beginning in the eighteenth century, the RUSSIAN ORTHODOX CHURCH (MOSCOW PATRIARCHATE) had a greater impact. After Moldava was incorporated into Russia, the Moldavian Church was incorporated into the Russian Orthodox Church. During the years of harshest repression of religion in the Soviet Union, the Moldavian Church was least affected, and a larger percentage of its churches remained open than in other parts of the USSR.

By the time of the country's independence in 1991, the church in Moldava had been thoroughly integrated into Russian Orthodoxy and remains so to the present. There are four dioceses of the ROC in Moldava, which function under the Moscow Patriarchate as the Orthodox Church of Moldava. It has close to one thousand parishes. In 1992, some Moldavian priests left the church to form the independent Bessarabian Orthodox Church and sought to place themselves under the Romanian Patriarchate in Bucharest. The government has, however, refused to recognize this splinter.

More than 95 percent of the nation's 4.5 million citizens identify with the Orthodox Church. There are, however, many Romanian-speaking people in Moldava, and there is a diocese of the Romanian Orthodox Church with headquarters at Chisinau. There is also a diocese of the Russian OLD BELIEVERS Church.



German Baptists came to Moldava in 1876 and baptized nine believers in Turtino (now in Ukraine). A church was formed three years later as part of the larger Baptist community in the Ukraine. In 1907 three German-speaking Baptist churches in Bessarabia formed the first Moldavan Baptist association. The German Baptists continued to grow until World War II, when most Germans left the region.

The first Russian Baptist congregation was formed in 1908 in Chisinau. A Russian Baptist association was formed in 1920. By 1942 there were 347 Baptist churches and 18,000 members. In 1944 the Moldavian Baptists were forced into the All Union Council of Evangelical Christian-Baptists, the umbrella group for Evangelical churches in the Soviet Union. Following independence, Baptists in Moldava organized the independent UNION OF EVANGELICAL CHRISTIANS—BAPTISTS OF RUSSIA.

The SEVENTH-DAY ADVENTIST CHURCH also began work in Moldava, which in 1989 was organized at the Moldava Union Conference. The conference reported some seven thousand members as the twenty-first century began. JEHOVAH'S WITNESSES had opened work early in the twentieth century, but in 1951 they were deported from the region. Before the fall of the Soviet Union, they quietly began to return and evangelize and by the mid-1990s they had eighty kingdom halls.

Islam entered with the Turkish forces at the end of the fifteenth century, and a Muslim community grew up during the years of Turkish hegemony in the region, mostly among Turkish expatriates. Most of the Turks (and hence most of the Muslims) were expelled by the Russians, but a few thousand remain. Some 3.5 percent of the population speak Gagauz, a Turkish dialect.



A priest speaks at a Remembrance Festival or Radunitsa in Kishinev, Moldova. (V. Kolpakov/TRIP)

Jews began settling in Moldavia in the fifteenth century. The community grew rapidly during the nineteenth century, from some 20,000 to more than 220,000. It continued to grow through the first half of the twentieth century. Although Jews in the region had been perennially subjected to various forms of anti-Semitism, serious trouble began in 1940 with the exile of many Jewish leaders to Siberia. Nazi forces overran the area in 1941, and between 1941 and 1944, most of the remaining Jews were either killed or deported.

After the war, exiles returned and along with survivors reestablished the Jewish community. In 1989 migrations to Israel began, and the majority of younger Jews have left the country. By the mid-1990s, some sixty-five thousand Jews resided in Moldavia, the largest community residing in Chisinau. Most Jews are Russian-speaking in a land where the majority of the population speaks Romanian.

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Dima, Nicolas. *From Moldavia to Moldova: The Soviet-Romanian Territorial Dispute*. New York: East European Monographs/Columbia University Press, 1991. Posted at <http://www.lns.cornell.edu/~pvhp/mold/Moldova.hist.html>. Accessed December 1, 2001.

Molokans

The Molokans (milk drinkers), also spelled Molokons, one of the most prominent of the nineteenth-century Russian Christian sectarian groups, were named for their practice of drinking milk during Lent, a practice forbidden to the members of the RUSSIAN ORTHODOX CHURCH. The Molokans generally trace their beginnings to the career of Simeon Uklein (b. 1733), the nephew of a noted leader of the DOUKHOBORS. He grew dissatisfied with Doukhorbor attitudes toward the Bible and in the mid-eighteenth century, he began to preach in Tambov, southeast of Moscow. He proclaimed the Bible as his only authority, and by around 1780, the Molokans had arisen as an independent body.

Uklein was not a Trinitarian. Rather he taught that God the Father is the one God, that Christ is his Son and clothed with angelic flesh, and that the Holy Spirit is of the same substance as the Father but inferior to Him. He also held that at the time of resurrection all believers will receive a new body, different from their present one. Uklein suggested that Christians should obey the secular law when it does not contradict divine law. He ran into trouble with the Russian authorities because he opposed war and advised believers to refrain from military service. He denied the need for sacraments and ritual. Water baptism was replaced with instruction in the Word. Molokans opposed the veneration given to icons.

Concerned about both the Molokans and the Doukhorbors, the Russian government began to push them out of central Russia southward to the Ukraine and then further south into the Caucasus (present-day Georgia, Armenia, and Azerbaijan) and central Asia. Repression of the group initially peaked in 1826, when the Molokans refused to be recruited into the army or to pay taxes. Under repression they quickly reassessed the tax issue, but when pressed into the army would only take noncombat duties (hospitals, cooking, etc.). By the 1840s, the Russian government estimated that some two hundred thousand Molokans could be found in the Tambov region alone.

In the 1830s, a spiritual awakening spread through the Molokan communities. It was characterized by the practice of jumping about in spiritual ecstasy. It also coincided with the appearance of several charismatic prophets, some of whom had a millennial, apocalyptic message that tended to attract believers. The jumping phenomena split the Molokans into two major groups: the Postojannye (Steadfast), who rejected the jumping, and the Pryguny (Jumpers).

The Molokans may have had as many as half a million members by the middle of the nineteenth century. The problems with the government reached a new peak in 1878, when the government attempted to introduce universal military service, and this became a matter of most intense concern when the Molokans refused to bear arms during the Russo-Japanese War (1904–1905). At this time, many Molokans began emigrating to the United States. Some two thousand Pryguny migrated to southern California between 1904 and the beginning of World War I. Several hundred Postojannye moved to Hawaii in 1904, relocating to San Francisco, California, the next year. Today, some two thousand Postojannye reside in California and Oregon, and some ten thousand Pryguny reside in southern California, Arizona, and Baja California, Mexico. There are also seven Molokan centers in Australia.

The Molokans have survived in Russia, over the years becoming the foundation upon which a number of other groups built their Russian ministries. Many Molokans joined the Mennonites, Baptists, and Evangelical Christians. The Soviet government was no kinder to the Molokans than the Russian czarists had been. As the twenty-first century begins, however, over 150 Molokan communities exist in Russia and the countries of the former Soviet Union. Most Molokans who were in the Caucasus have been driven out and have relocated in the southern part of Russia. In Russia, some coordination of the Molokan communities is being provided by the Community of Spiritual Christians—Molokans. In 1926, the Pryguny Molokans in southern California organized into the United Molokan Christian Association. There are an estimated twenty thousand Molokans worldwide.

Addresses:

Community of Spiritual
Christians—Molokans
c/o Head Minister Timofei
Schetinkin
Kochubeevka, Stavropol'skii krai
Russia

United Molokan Christian
Association
16222 Soriano Dr.
Hacienda Heights, CA
91745-4840

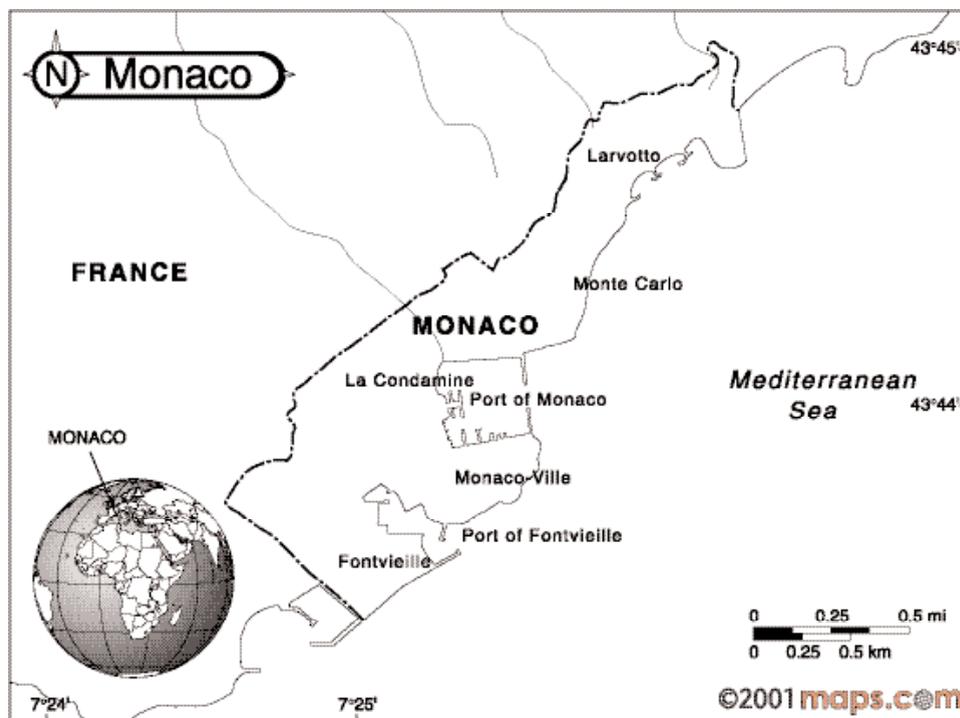
Sources:

Dunn, Ethel, and Stephen P.
Dunn. *The Molokan Heritage
Collection*. Vol. 1. *Reprints of
Articles and Translations*.
Berkeley, CA: Highgate Road
Social Science Research
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Klibanov, A. I. *History of
Religious Sectarianism in
Russia (1860s–1917)*.

Translated by Ethel Dunn. Oxford: Pergamon Press, 1982.

"Molokan Home Page." Posted at <http://gecko.gc.maricopa.edu/clubs/russian/molokan/>. Accessed December 19, 2001.



Monaco

Monaco, a small principality of only one square mile, is located on the French Mediterranean coast between Nice, France, and San Remo, Italy. Well-known for its casinos, it attained a high profile after its prince married American movie star Grace Kelly (1929–1982). The majority of Monacans are of French heritage, but in the twentieth century, Monaco has become a metropolitan community, with residents from many national backgrounds having moved there from Italy and several French-speaking countries.

Christianity spread along the French coast beginning in the first century. A Roman Catholic parish was established in 1247 as part of the Diocese of Nice. The Diocese of Monaco was established in 1887, though there are still a relatively small number of parishes. Protestantism was established in 1925 when the Church of England created Saint Paul's Anglican Church, which serves English-speaking residents and the many tourists who come to Monaco annually. Saint Paul's is attached to the Diocese of Europe. Greek residents organized a parish of the Greek Orthodox Church under the Ecumenical Patriarchate in 1957. French Protestants organized a congregation affiliated with the Reformed Church of France in 1959.

There is a small Jewish community in Monaco, but no synagogue has been erected. The BAHÁ'Í FAITH organized

Status of religions in Monaco, 2000-2050

Followers	2000			2025	2050
	total	%	rate		
Christians	31,300	93.2	0.98	37,100	35,900
Roman Catholics	30,000	89.3	1.06	35,800	34,400
Protestants	680	2.0	-0.56	800	1,000
Anglicans	330	1.0	-0.30	300	300
Nonreligious	1,500	4.5	4.83	2,500	3,200
Jews	570	1.7	1.32	700	800
Muslims	150	0.5	2.32	280	400
Baha'is	60	0.2	3.61	120	200
Total population	33,600	100.0	1.15	40,700	40,500

in the mid-1950s. Many other different religious organizations are now represented among Monaco's diverse residents, but few have enough members to hold public worship or organize a center.

Source:

Barrett, David. *The Encyclopedia of World Christianity*. 2d ed. New York: Oxford University Press, 2001.

Mongolia

The Mongols are a group of peoples tied together by a common ancestry, culture, language, and residence in the land sandwiched between China and Siberia. As early as the fifth century B.C.E., the Huns established themselves in the valleys of the Selenga River. Over the succeeding centuries a Hun Empire emerged and became a major competitor of the Chinese Empire to the south. In the fifth century, the Huns under Attila (c. 406–453) turned their attention eastward and

conquered most of Europe. Attila's successors were displaced by the Turks.

The Mongolians reached a new zenith under Genghis Khan (c. 1162–1227), whose kingdom stretched from Beijing to Tibet and Turkistan. As so often occurred, his successors were unable to keep his empire together. During the succeeding centuries, Mongolia and China were periodically at war. In the seventeenth century, some Mongolians sided with the Manchurians who took control of China in 1644, and over the next one hundred years, Mongolia was almost totally absorbed into China.

At the end of the nineteenth century, Mongolia became an object of dispute between Russia, China, and Japan, and following the Russo-Japanese War (1904–1905), Russia recognized Japanese hegemony over Inner (southern) Mongolia. In 1911, northern or Outer Mongolia revolted against China and proclaimed its independence. It again became a battleground between China and the troops of the czar at the time of the Russian Revolution. In the midst of continuing war, some Mongolians turned to Bolshevik Russia for help. In 1921 a combination of Russian and Mongolian troops seized Urga (now Ulaanbaatar), the capital of Outer Mongolia. Three years later, the People's Republic of Mongolia was proclaimed. It was able to resist the Japanese attempt to invade in 1939, and the assistance provided by the Soviet Union at that time cemented the cordial relationship that continued in subsequent decades. In 1992 a new constitution moved Mongolia from the one-party system and domination by the People's Revolutionary Party and introduced a variety of democratic reforms. Meanwhile, Inner Mongolia has become an autonomous region of the People's Republic of China.

Religious life in Mongolia was radically changed during the reign of Atlan Khan (1543–1583), who believed that the Mongols needed a unifying religion. After considering Chinese religion, he rejected it because of the possibility of Mongolia being absorbed by the Chinese. Instead he chose Tibetan Buddhism. He invited a Tibetan religious leader, Sonam Gyatso (1543–1588), to whom he granted the title of Dalai Lama (Ocean of Wisdom), to lead the religion. Sonam Gyatso is remembered today as the third Dalai



Status of religions in Mongolia, 2000-2050

Followers	2000			2025	2050
	total	%	rate		
Ethnoreligionists	830,000	31.2	1.72	1,015,000	1,150,000
Nonreligious	816,000	30.7	1.54	1,116,000	1,128,000
Buddhists	599,000	22.5	2.56	950,000	1,300,000
Atheists	240,000	9.0	0.88	300,000	350,000
Muslims	126,000	4.8	2.90	250,000	360,000
Christians	33,900	1.3	2.50	62,900	89,000
Protestants	21,600	0.8	2.23	40,000	50,000
Independents	10,000	0.4	4.09	20,000	35,000
Orthodox	1,400	0.1	-1.33	1,500	1,700
Chinese folk-religionists	16,000	0.6	6.25	15,000	21,000
Baha'is	50	0.0	2.85	200	400
Total population	2,662,000	100.0	1.85	3,709,000	4,398,000

Lama, as the title was posthumously bestowed on his two predecessors.

Thus Tibetan Buddhism was wedded to the Mongol state. In this process, one of the heirs of the Khalkas, the leading Mongol group in Outer Mongolia, was claimed to be the first reincarnation of the Living Buddha of Urga. His successor, seen as the third most important Tibetan Buddhist leader after the Dalai Lama and the Panchen Lama, remained in power until 1921, when the office was reduced to a puppet status. The political status of the Living Buddha was completely eliminated in 1924.

Tibetan Buddhism had been present among the Mongols from the time of Genghis Khan's grandson, Kublai Khan (1215–1294), who became emperor in 1259. He installed lamas as religious advisors to his court and supported the rise of Tibetan religious leaders into political control of their homeland. The integration of previously existing shamanistic and magical practices into the new Buddhism among the



People touching the cloth of a holy man at the Gandan monastery in Ulaan Baatar, Mongolia. (M. Cerny/TRIP)

Mongol peoples also contributed to the creation of Tibetan Buddhism as a separate branch of the Buddhist family.

As in Tibet, leadership in the Mongolian Buddhist and political realm was focused upon a set of lamas, venerated as incarnations of different bodhisattvas (highly evolved souls). When such a lama passed away, his successor, believed to be his reincarnation, was sought among the recently born male children of the region. Once designated, the infant would be taken to the local monastery for training.

At the time of the emergence of a Communist government in the 1920s, there were more than 2,500 temples and monasteries in the land and more than 120,000 Buddhist priests (lamas). Beginning in 1929, however, the new secular government began the suppression of Buddhist worship. During the 1930s more than 20,000 monks were killed and over 800 temples and monasteries destroyed or secularized. Lamas were integrated into the rest of the population. The heavy suppression of Buddhism was only relieved in the 1960s—one symbol of the new policy being the construction of the Gandan Monastery at Ulaanbaatar. It houses a

community of some one hundred monks and a new temple for the Living Buddha. The monastery serves as headquarters of the Asian Buddhist Conference for Peace, which holds conferences for foreign Buddhists, published a journal that circulated internationally, and hosted visits by the Dalai Lama in 1979 and 1982.

Buddhism has experienced a remarkable comeback in Outer Mongolia in the generation since World War II and now claims more than 20 percent of the population as adherents. During the 1990s, the new monastic communities formed a Buddhist Association to assist with the Buddhist revival. This revivalist movement owes much to a Ladaki monk, Bakula Rinpoche, who also is the Indian Ambassador to Mongolia. He established a Buddhist school in Ulaanbaatar to train young monks and an associated temple. He is also credited with the idea of forming the Buddhist Association. In mid-1999, the FOUNDATION FOR THE PRESERVATION OF THE MAHAYANA TRADITION also became involved in the effort to revive Mongolian Buddhism.

In the meantime, the pre-Buddhist shamanistic religion has never been displaced as a living tradition among the

Mongol people, and today it continues to claim the allegiance of almost one-third of the people. It grew considerably when Buddhist structures were dismantled, though the largest segment of the population think of themselves as atheist or nonreligious.

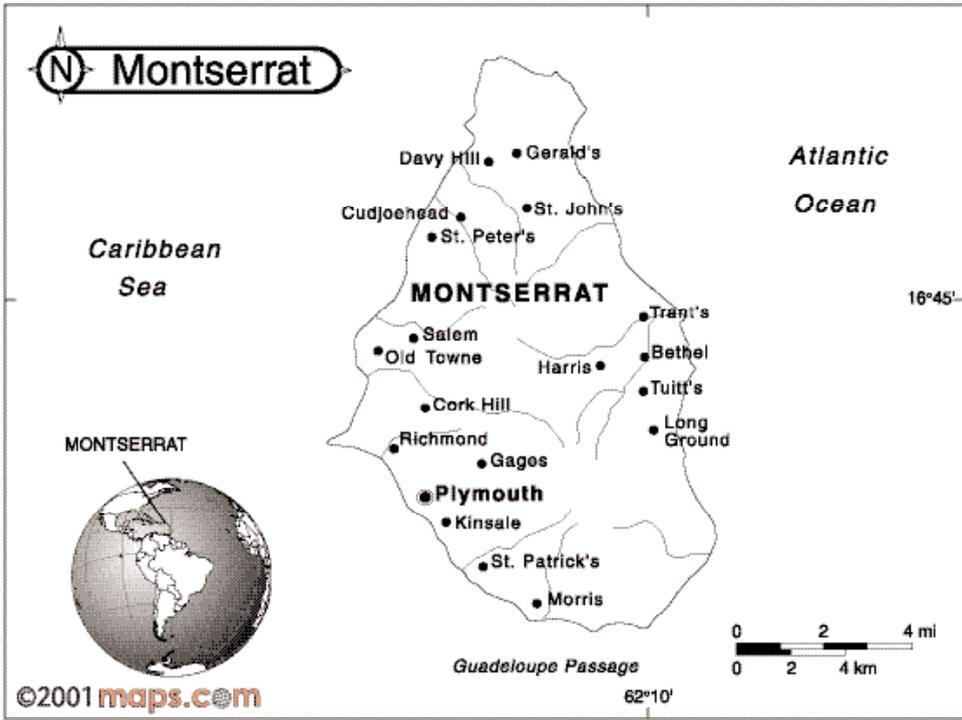
Christianity was originally introduced among the Mongols in the seventh century but in its original form did not survive. The ROMAN CATHOLIC CHURCH was introduced in the thirteenth century, and the RUSSIAN ORTHODOX CHURCH (MOSCOW PATRIARCHATE) came during the years of Russian influence. In 1817 the LONDON MISSIONARY SOCIETY, a Congregationalist organization, sent two missionaries who succeeded in translating the Bible into Mongolian, though few converts were ever made. This second wave of Christianity was formally suppressed in 1924, and virtually no Christians could be found in the country until the faith was introduced again in the 1990s.

The largest Christian group, the Mongolian Partnership, was initiated from Hong Kong by several cooperating Evangelical agencies. There is one parish of the RUSSIAN ORTHODOX CHURCH OUTSIDE OF RUSSIA, and the JEHOVAH'S WITNESSES have initiated a work.

The other measurable religion in Mongolia is Islam, mostly of the Sunni HANAFITE SCHOOL OF ISLAM, which is practiced by ethnic Uzbeks, Kazakhs, and Ulghurs who reside in the western part of Mongolia. The BAHÁ'Í FAITH began work in the 1990s following the collapse of the communist government.

Sources:

Heissig, W. *The Religions of Mongolia*. Translated by G. Samuel. Berkeley: University of California Press, 1980.
 Moses, L. W., and S. A. Halkovic, Jr. *Introduction to Mongolian History and Culture*. Bloomington: Research Institute for Inner Asian Studies, Indiana University, 1985.



Status of religions in Montserrat, 2000-2050

Followers	2000			2025	2050
	total	%	rate		
Christians	10,200	96.1	-0.32	10,000	10,100
Protestants	5,500	51.8	0.00	5,500	5,500
Anglicans	3,100	29.2	-0.92	2,400	2,000
Roman Catholics	1,400	13.2	0.00	1,400	1,600
Nonreligious	240	2.2	2.51	410	740
Baha'is	160	1.5	0.39	220	350
Spiritists	20	0.2	0.65	40	60
Hindus	10	0.1	0.96	30	50
Total population	10,600	100.0	-0.30	10,700	11,300

Columbus in 1493. It was colonized in the eighteenth century by Irish people, driven from Saint Kitts, who began to plant sugarcane and cotton. They also imported slaves to work their plantations. The slaves were liberated in the middle of the nineteenth century, by which time they made up 90 percent of the population, the Carib's having all but disappeared.

Montserrat is still a colony of the United Kingdom, having previously been included with other colonies in the West Indian Federation. When the federation was dissolved in 1962, Montserrat's government was given semiautonomous status, though the governor is still appointed from London.

With the passing of the Caribs, Christianity became the dominant religion of Montserrat, with Anglicanism its first and foremost representative. Anglicanism claims approximately one-third of the twelve thousand residents of the island. The Methodists entered in 1820 and have about 20 percent of the islanders as members. The Anglican Diocese is attached to the CHURCH IN THE PROVINCE OF THE

Montserrat

Montserrat is an island of the Lesser Antilles on the north-eastern edge of the Caribbean Sea. The island was originally inhabited by the Carib people and was first sighted by

WEST INDIES, and the Methodists are part of the METHODIST CHURCH IN THE CARIBBEAN AND THE AMERICAS, both headquartered on Antigua. In like measure, the ROMAN CATHOLIC CHURCH on Montserrat is an extension of the Diocese of Saint John's, also on Antigua.

Canadian Pentecostals came to Montserrat in 1910 and have built a thriving work, still related to the PENTECOSTAL ASSEMBLIES OF CANADA. Subsequently, missionaries from the SEVENTH-DAY ADVENTIST CHURCH, Pilgrim Holiness Church (since 1968 part of the WESLEYAN CHURCH), and the CHURCH OF GOD OF PROPHECY have also started churches. The JEHOVAH'S WITNESSES and the BAHAI FAITH have a limited presence on the island.

Sources:

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Moravian Church, Eastern West Indies Province

Interest in the plight of Africans in the West Indies launched the entire Moravian missionary enterprise. In 1731 in Copenhagen, Moravian leader August Gottlieb Spangenburg (1704–1792) encountered an African man named Anthony, who told him of the deplorable conditions faced by Africans in the West Indies. Spangenburg's decision to respond to these conditions led Leonhard Dober (1706–1760) to offer his services as a missionary to the Dutch West Indies, thus becoming the first Protestant missionary of the modern era. Dober began his work on Saint Thomas. It was soon extended to Saint Croix (the site of a bloody slave revolt in 1833) and Saint John, the Virgin Islands then being in Danish hands. In 1734 a team of eighteen missionaries arrived on Saint Thomas, and Dober turned the work over to them and returned to Germany with his first convert, an orphan boy named Carmel Oly whose freedom Dober had purchased.

The work grew in spite of opposition from most of the plantation owners and the high toll of lives among the Moravians unable to cope with the climate. When Count Nikolaus Ludwig von Zinzendorf (1700–1760), the Moravian bishop, visited the islands in 1739, he found the missionaries in prison as a result of a conflict with the local Dutch Reformed Church minister. On a more positive note, he also found some eight hundred African converts.

In 1772 the islands were hit by a major hurricane that destroyed much property; indeed, bad weather would periodically produce temporary setbacks throughout the history of the mission. However, as the work was established in the

Danish East Indies, it built up enough momentum to carry the mission to the neighboring islands of Barbados (1765), Antigua (1771), Saint Kitts (1777), and Tobago (1790). The effort on Tobago, then a French possession, was halted almost as soon as it began by the unrest at news of the French Revolution. The revolution also stimulated efforts that grew in England for the abolition of slavery. With the abolition of slavery on Haiti in 1793, hope for freedom spread throughout the Caribbean. Through the nineteenth century, one by one, the islands would become free states.

In 1830 the centennial of the mission was marked when the Danish king recognized the Moravians and granted them equal status with the state church (Lutheran). The next step in the mission's growth would be its maturation into an autonomous church, a process that began in 1879 when the West Indies work was organized as a province, accepted the challenge to become self-supporting, and established a semiautonomous governing board. The Europeans continued to provide some financial support, but they set a schedule to gradually decrease it. In 1886 the theological seminary was established at Nisky on Saint Thomas.

In 1899 the Moravians moved to restructure their international fellowship as a federation. This restructuring brought a new level of independence to the island church. In 1922 the Moravian British Province assumed responsibility for the work in the West Indies. In 1931 the International Missions Board was abolished. Finally, in 1967, the work in the Eastern West Indies was set apart as a fully autonomous province.

The Moravian Church, Eastern West Indies Province is at one with the beliefs and practices of Moravians worldwide. It now includes work in the U.S. Virgin Islands, Saint Kitts, Barbados, Antigua, and Trinidad and Tobago. It is a member of the WORLD COUNCIL OF CHURCHES.

Address:

Moravian Church, Eastern West Indies Province
P.O. Box 504
Cashew Hill
Antigua
<http://www.candw.ag/~moravians/welcome.htm>

Sources:

- Hamilton, J. Taylor, and Kenneth G. Hamilton. *History of the Moravian Church: The Renewed Unitas Fratrum, 1722–1957*. Bethlehem, PA and Winston-Salem, NC: Interprovincial Board of Christian Education, Moravian Church in America, 1967.
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Moravian Church, European Continental Province of the

The Moravian Church continues the attempts at reformation of the ROMAN CATHOLIC CHURCH that were made by

Jan Hus (c. 1373–1415). Because of his oratorical skills as the preacher at the Bethlehem Chapel in Prague, Hus gained a popular following. His calls for reform came just as the papacy was divided between two claimants to Peter’s chair, and Prague was divided between its German-speaking and Bohemian-speaking populations.

After his excommunication in 1410, Hus became a popular hero among the populace. He attacked corruption in the church and its granting of indulgences as a means of raising money, and he upheld the authority of the Bible as a standard by which the church and its leadership could be judged. In 1414 Hus was invited to present his views at the Council of Constance, called by the Roman Catholic Church to deal with issues of reform. Though he was granted safe passage, when he arrived the protection was withdrawn, and he was condemned and executed.

Hus was condemned in part for his belief that the Eucharist, the sacrament recalling the sacrificial death of Jesus, should be served to the people in both kinds, that is, bread and wine, rather than just as bread, the common practice at the time. After Hus’s death, the serving of the Eucharist in both kinds became characteristic of his followers, known as Hussites, and the Roman Catholics were unable to suppress the revolt immediately. A temporary compromise was worked out in 1436. Amid the spectrum of opinion in Bohemia and neighboring Moravia arose a new mediating group, the *Unitas Fratrum*.

During the sixteenth century, the Reformed Church (with teachings based on John Calvin’s [1509–1564] theology) emerged in Bohemia and Moravia and held sway until the beginning of the seventeenth century. Then after the Thirty Years’ War, Protestant leaders in Prague encountered Catholic leadership in the Holy Roman Empire bent on Counter-Reformation. In 1620 a Catholic army defeated the Bohemian forces and began to impose Catholicism anew throughout the land. In 1652 the expulsion of all Protestants from Catholic-controlled lands was implemented. Many members of the *Unitas Fratrum* went underground, and others fled their land. They settled first in Poland, and then, after 1722, they found refuge on the Prussian estate of Count Nikolaus Ludwig von Zinzendorf (1700–1760), where they founded the village of Herrnhut. Here they developed an order to rule both their spiritual and secular lives. The acceptance of this new order in 1727 by the Czech brethren marks the beginning of the reorganized Moravian Church.

Within the church, new ministerial leadership soon developed. Zinzendorf wanted the church to remain as an ordered community within the Lutheran Church, while many of the community’s leaders looked for the development of a revived separate Moravian church. In 1835 the ancient episcopal lineage was passed to the community by Daniel Ernst Jablonski (1660–1741), a German Calvinist who had been consecrated by the Polish Moravians. Zinzendorf was con-

secrated in 1837. In 1845 the Moravian Church was more formally organized as a new episcopal body. It was recognized by the CHURCH OF ENGLAND and the British Parliament in 1749.

The Moravian Church would develop two important emphases. First, the church developed in Germany just as a scholastic approach to Protestantism was becoming dominant, and in reaction the Moravians absorbed the lively spirituality of the Pietist movement, which had spread through Germany in the seventeenth century from the University of Halle. Thus, Moravians would become known for their heart-felt religion, which would have a significant effect upon a youthful John Wesley (1703–1791), the founder of Methodism.

Second, beginning with Zinzendorf’s encounter with natives of the Danish West Indies and Greenland in 1731, the movement became enthusiastic proponents of a missionary enterprise. The Moravians sent the first missionaries to the West Indies in 1732 and to Greenland the next year. Through the rest of the century, the work would spread to England and the American colonies. Within the first generation, missions would follow to Labrador, South America, and Egypt. Stemming from this effort, the Methodists and then the Baptists would begin their own mission programs, and from this new venture would come the world-changing missionary enterprise of the nineteenth century, which would carry Protestantism around the globe.

During the mid-1700s, Zinzendorf assumed both temporal and spiritual powers as the leader of the Moravian Church. After his passing in 1760, the church organized its General Synod as the highest legislative body and appointed an executive board to administer the affairs of the synod. The executive board would in time evolve into the Unity Elders’ Conference. Doctrinally, the church saw itself in general agreement with the Augsburg Confession (Lutheran), though there was no attempt to enforce assent to every sentence of this lengthy statement. A brief statement of essential beliefs was accepted in 1775. In practice, the church made or confirmed many of its practical decisions, especially concerning the deployment of personnel, by the casting of lots.

Through the early decades of the nineteenth century, the Moravian Church continued to expand globally. Partly because of the slowness of response from Europe, the church faced an increasing number of requests for grants of self-government from mission centers abroad. In 1857 the church established four provincial synods—one in Continental Europe, one in England, and two in the United States, one in the north and one in the south. These provinces were given limited autonomy.

In 1879 the mission in Jamaica organized a governing board with a proto-provincial organization, indicating that in the future, missions would grow to become discrete provinces. The twentieth-century problems of continuing financial support for the ever-growing world membership,

the transformation of Europe in the wake of two world wars, and the changing perspective on missions within ecumenical Christianity led the Moravians in 1957 to extend the process of dividing the church's membership geographically into autonomous provinces. Meanwhile, in Europe, the work was divided into two independent provinces, setting off the work in what was then the German Democratic Republic of Germany, including the headquarters church at Halle. The European work was again combined after the reunification of Germany in 1990.

The Continental Province continues to have responsibility for Moravian life in Europe apart from the British Isles. The Moravian Church in the United States maintains an Internet site with links to Moravians around the world. The church has been active ecumenically and is a member of the European Council of Churches and the WORLD COUNCIL OF CHURCHES.

Address:

European Continental Province of the Moravian Church
Zusterplein 20
3703 CB Zeist
The Netherlands
<http://www.moravian.org/> (Moravian Church in America Web site)

Source:

Hamilton, J. Taylor, and Kenneth G. Hamilton. *History of the Moravian Church: The Renewed Unitas Fratrum, 1722–1957*. Bethlehem, PA and Winston-Salem, NC: Interprovincial Board of Christian Education, Moravian Church in America, 1967.

Moravian Church in America

The Moravian movement, first established in Europe as a descendant of the reformism of Jan Hus (c. 1373–1415), was brought to North America in 1735, when a group under the leadership of Bishop August Gottlieb Spangenberg (1704–1792) moved to the new colony of Georgia. Because of the group's pacifism and refusal to serve in the militia, they left Georgia for Pennsylvania, where they initially settled on land owned by Methodist evangelist George Whitefield (1717–1770). They purchased five hundred acres for the original settlement of what became Bethlehem, Pennsylvania, in 1741, and shortly thereafter obtained another five thousand acres for the settlement they called Nazareth. Later, other settlements were created in neighboring New Jersey and Maryland, all positioned to carry out the primary goal of the movement from Germany, the evangelization of the Native Americans.

Spangenberg then led a group to North Carolina, where a large tract of land became the sight of three settlements—Bethabara, Bethania, and, most importantly, Salem (now known as Winston-Salem). Over the next century, Bethlehem, Pennsylvania, and Winston-Salem, North Carolina,

emerged as the centers for the spread of the movement throughout North America and the headquarters of what would later become the two provinces (Northern and Southern) of the American Church. The Moravian Church in America became autonomous following the international Unity Synod of Moravian leaders in 1848. The church found its best response in communities of German immigrants, especially in the Midwest. Then at the end of the nineteenth century, the movement spread into Canada.

During its earlier years, the church adopted a communal organization that had been proposed by Spangenberg. The pooling of economic resources, which lasted for about two decades, allowed the church and its members to prosper quickly and led to a close communal life that persisted for several generations after the communal living experiment ended.

The Moravians retain the essentials of Protestant Christianity, but they have adopted a motto to govern their approach to theology: “In essentials unity; in nonessentials liberty; in all things love.” They accept the Bible as the source of Christian doctrine. Central to the Moravian life is what is termed “heart religion,” a personal relationship with Jesus being more important than doctrinal purity. They continue to hold simple communal meals called love feasts and developed an early emphasis on music.

The Moravian Church in America has two headquarters: one for the Northern Province and one for the Southern Province. The Northern Province is divided into an Eastern District, Western District, and Canadian District. Of the church's fifty thousand members, approximately half live in the states of Pennsylvania and North Carolina. The church regularly participates in the meeting of the Unity (the international Moravian movement), which is held every seven years. The Moravian Church supports the Moravian College and Theological Seminary in Bethlehem, Pennsylvania. It is a member of the WORLD COUNCIL OF CHURCHES.

Addresses:

Moravian Church in America, Northern Province
1021 Center St.
Box 1245
Bethlehem, PA 18016–1245

Moravian Church in America, Southern Province
459 S. Church St.
Winston-Salem, NC 27108
<http://www.moravian.org/>

Sources:

Allen, Walter H. *Who Are the Moravians?* Bethlehem, PA: Walter H. Allen, 1966.
Hamilton, J. Taylor, and Kenneth G. Hamilton. *History of the Moravian Church: The Renewed Unitas Fratrum, 1722–1957*. Bethlehem, PA and Winston-Salem, NC: Interprovincial Board of Christian Education, Moravian Church in America, 1967.

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Moravian Church in America, 1988.

Moravian Church in Great Britain and Ireland

Moravian work in Great Britain formally began with the establishment of a religious society in London in 1742, from which it quickly expanded. Groups in Wiltshire, Yorkshire, and the Midlands had formed out of the preaching activity of several independent preachers affiliated with the Moravian movement: John Cennick, Benjamin Ingham, and Charles Delamorte. The first Moravian school was opened in 1742 in Essex. In 1746 Cennick visited Ireland and raised a congregation of some five hundred members in Dublin. A number of congregations emerged among the Protestants in the north.

In 1749 Count Nikolaus Ludwig von Zinzendorf (1700–1760), the Moravian leader, arrived in England to negotiate a statement from the government recognizing the church and granting its ministers and members exemption from military service on the grounds of conscientious objection. He presented documents to a parliamentary commission to the effect that the Moravian Church continued the ancient church of Bohemia and Moravia and was aligned doctrinally with the German Lutherans. Based upon a favorable report by the commission, Parliament passed legislation, signed by the king, recognizing the Moravian Church as an “Ancient Episcopal Church.” The church was thus accorded the status of a sister church of the Church of England and Zinzendorf was acknowledged as a bishop.

The British Moravians, now under the superintendency of Peter Böhler (1712–1774), experienced a period of rapid growth that in some ways paralleled that of the Methodists. A British synod of what would become the Province of Great Britain convened for the first time in 1752. The church expanded into Scotland in 1765 after members from Ireland moved there.

The British Moravians became intricately involved in the support of the church’s worldwide mission program. When financial problems hit the church on the European continent in 1817, the British organized the London Association in Aid of the Missions of the United Brethren, which reached out to the missionary-minded friends of the Moravians. The association was to prove invaluable in the extension of Moravian missions in the nineteenth and twentieth centuries.

In 1818 the Unity Elders’ Conference, then the central authority in the international church, moved to establish a provincial conference to administer the affairs of the British work. The first session, which met in 1824, was called upon to face both a decline in membership and a general pessimism that had swept through the congregations. Through the next decades, growth would be slight. In 1847, in light

of its stagnation, the British provincial synod proposed that it be allowed to dissent from the Augsburg Confession and that its use of the drawing of lots, a time-honored practice among the Moravians, be discontinued for some decisions. A decade later the synod prepared to implement the change wrought by a new constitution. Over the next century, the church would drop many of its peculiar features, inherited from Germany, and adopt an organizational life more like that of other British churches.

Through the twentieth century, the British Moravians have built a strong ecumenical base. In 1919 they joined the Federation of Evangelical Free Churches of England, and in 1950, the British Council of Churches (now the Churches Together in Britain and Ireland). The church is a full member of the WORLD COUNCIL OF CHURCHES.

Address:

Moravian Church in Great Britain and Ireland
5 Muswell Hill
London N10 3TJ
United Kingdom
<http://www.moravian.org.uk/>

Source:

Hamilton, J. Taylor, and Kenneth G. Hamilton. *History of the Moravian Church: The Renewed Unitas Fratrum, 1722–1957*. Bethlehem, PA and Winston-Salem, NC: Interprovincial Board of Christian Education, Moravian Church in America, 1967.

Moravian Church in Jamaica

The impetus for Moravian work in the West Indies came in the eighteenth century directly out of the church’s international center in Germany. The West Indian effort had spread through the easternmost islands but had not opened a station on Jamaica. Then in 1754, two plantation owners, John Foster Barham and William Foster, who resided in England and also happened to be Moravians, asked for missionaries to minister to the Africans residing on their lands in Jamaica. Zacharias George Caries and two companions pioneered the work, and with the initial support of Foster and Barham, they soon gained the support of other plantation owners.

The work got off to a slow start; there were frequent changes of personnel, disease took its toll, and on occasion the converts returned to the religions they had brought from Africa. Then in 1834, slavery was ended in all British colonies. The church had taken special efforts to prepare its members for the new era. Some twenty-six schools had been opened. Membership shot upward in the years immediately after emancipation. In 1847 a conference structure replaced the rule of the mission’s superintendent.

Representatives from Jamaica attended the 1863 conference on Saint Thomas (Virgin Islands), where the process of transformation in the Caribbean toward more indigenous leadership and eventual self-support was discussed.

The Jamaicans agreed to move toward self-support if the European church would continue to supply financial support for building and the travel of missionaries. As a first step, in 1876 a seminary was opened at Fairfield. In 1879 the work was reorganized as a separate province with semiautonomous status. The first bishop, Peter Larsen, was consecrated in 1901.

Most of the congregations were located in the western and especially the southwestern part of the island. The church developed under the most trying of conditions, including epidemics, hurricanes, and a devastating earthquake in Kingston in 1907. The bad times drew together the various denominations represented on the island, and in the 1920s union negotiations began between the Moravians and the Methodists, Presbyterians, Disciples of Christ, and Congregationalists. Though they did not bring union, these discussions did bring closer relations and a new commonly supported seminary.

Soon the work had grown enough to enable Jamaican Moravians to give more systematic attention to their responsibility for the church's world mission. In 1925 the Moravian Missionary Society held its initial gathering and focused concern for the missions in West Africa and Egypt.

The independent province of the Moravian Church in Jamaica was set apart in 1967. It is at one with the beliefs and practices of Moravians worldwide. It is a member of the WORLD COUNCIL OF CHURCHES.

Address:

Moravian Church in Jamaica
3 Hector St.
P.O. Box 8369
Kingston C. S. O.
Jamaica
<http://www.jol.com.jm/moravian/>

Source:

Hamilton, J. Taylor, and Kenneth G. Hamilton. *History of the Moravian Church: The Renewed Unitas Fratrum, 1722–1957*. Bethlehem, PA and Winston-Salem, NC: Interprovincial Board of Christian Education, Moravian Church in America, 1967.

Moravian Church in Nicaragua

In 1947 the Moravians sent missionaries to the Caribbean coast of what is today Nicaragua. They landed at Bluefields, then the capital of a kingdom of native people, the Miskitos, which included other groups as well. The Anglicans had previously established a small work in the region, but the Moravian missionaries were appalled by the polytheism and polygamy they saw practiced there. They were welcomed by the Miskito king, who assigned them some land on which to begin their mission.

The work was substantially supplemented in 1856 with the arrival of African converts from Jamaica. Two years later

they were given the first of several boats, which improved their movement up and down the coast. The mission progressed through the rest of the century in spite of several destructive hurricanes, diseases, political changes, and the opposition of many traders who made their livings off of the native population. In the 1880s the missionaries progressed in their mastery of the Miskito language, culminating in a translation of the four Christian Gospels and the Book of Acts in 1889. A grammar and dictionary soon followed.

The mission had a major setback in 1900, when the Nicaraguan government mandated that all instruction in grammar schools would be in Spanish and given only by teachers who had passed the government exams. The missionaries, being unprepared to comply, closed the numerous schools they had founded, and the schools did not reopen until 1910. This difficulty was offset somewhat in 1902 by the consecration of the first bishop for the evolving church, August Hermann Berkenhagen.

The Moravian Church in America assumed responsibility for the church during World War I. Through the twentieth century, the church moved to develop indigenous leadership. The first Nicaraguan bishop was consecrated in 1949, and the church became autonomous in 1974.

At the end of the twentieth century, the church reported thirty-two thousand members. It supports a hospital at Bilwaskarma, an extensive school system (including a seminary and university in Puerto Cabezas), and through the Institute for Social Development of the Moravian Church in Nicaragua, it supports a range of economic and developmental projects in remote villages. It is a member of the WORLD COUNCIL OF CHURCHES.

Address:

Moravian Church in Nicaragua
Apartado 3696
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<http://www.moravianmission.org/nicaragua.htm>

Sources:

Hamilton, J. Taylor, and Kenneth G. Hamilton. *History of the Moravian Church: The Renewed Unitas Fratrum, 1722–1957*. Bethlehem, PA and Winston-Salem, NC: Interprovincial Board of Christian Education, Moravian Church in America, 1967.
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Moravian Church in Southern Africa

As early as 1736, Moravian attention focused upon the Hottentot people of South Africa. These people, small of stature in comparison with both other African peoples and European settlers, were treated by many as less than human. Georg Schmidt (1709–1785), a former butcher turned

evangelist, spent a year studying Dutch, and then traveled to Cape Town in 1737 to establish a rural mission at Genadendal. After a promising beginning, however, he was forced to return to Europe because of the Moravian clash with Reformed authorities in Holland.

Moravians did not return to South Africa until 1792, when they took up where Schmidt had left, even finding several people who had been converted by him. However, the quick improvement in the life of the Hottentots caused jealousy to arise among the European settlers. The hostile climate was not helped by the British occupation of Cape Town in 1795, but the British protected the colony that developed and gradually the settlers were won over as they benefited by the changes introduced into the Hottentot life. In 1800 a church that could accommodate fifteen hundred people was constructed. The missionaries worked constantly to counter the negative images of the Hottentots held by the Europeans.

By 1816 the work was well established and the Moravians made plans to start a fresh venture among the Bantu-speaking people along the White River some four hundred miles from Cape Town. The mission, called Enon, survived even though it was largely destroyed by armed raiders soon after opening. Work also expanded to the Tambookie people in Kaffraria. Subsequent stations, called Elim and Shiloh, were also opened in the 1820s and provided attention to the Fetkannas.

Gradually the original station at Genadendal grew into a small town with a gristmill and shops that included a variety of artisans. In 1838 a normal school (for the training of teachers) was opened, and other Protestant groups began to send their people for training. A printing press began to publish a periodical and produced a *Harmony of the Gospels* in the Bantu language. The work grew steadily over the next decades, the government often inviting the Moravians to open stations in specific locations. The missionaries also sent people to the leper colony set up on Robben Island in 1845.

In 1865 the now extensive work in South Africa was divided into two provinces. The attempt to build indigenous leadership finally culminated in the first ordinations of native South Africans in 1883. After 1900, the pressure to develop local leadership would be significantly increased by the church's international leadership, but it was continually thwarted by wars and the developing racial policies of the colonial government. It would not be until 1951 that a stable institution for ministerial training would be opened.

In 1910 the four distinct colonies located on the southern tip of Africa were united into the Union of South Africa. Although this move softened ties between the Dutch settlers (the Boers) and the British authorities, it created some deep racial divisions between native Africans and the European settlers. Despite this, the Moravians extended their work among the different African peoples and placed particular

importance on the establishment of schools wherever possible. The school system would be nationalized in 1955.

In 1899 Ernst van Calker, the superintendent of the South Africa East Province, was consecrated as the church's first bishop, and in 1909 a new church constitution was adopted. It was not until 1921 that a constitution and church order was effected for the western province. After World War II, efforts to draw the two provinces together were launched, and in 1951 both provinces participated in the formation of a seminary. In 1956 representatives of both provinces met at Port Elizabeth and merged the two provincial boards into one South Africa Board, to be consulted on matters of mutual interest and concern. The united province became fully independent in 1967.

The Moravian Church in Southern Africa has a long history of Christian ecumenical endeavor, its two provinces having participated in the first General Mission Conference in South Africa in 1904. It joined the National Council of Churches in South Africa and is a member of the WORLD COUNCIL OF CHURCHES.

Address:

Moravian Church in Southern Africa
P.O. Box 1217
4730 Matatiele
South Africa

Source:

Hamilton, J. Taylor, and Kenneth G. Hamilton. *History of the Moravian Church: The Renewed Unitas Fratrum, 1722–1957*. Bethlehem, PA and Winston-Salem, NC: Interprovincial Board of Christian Education, Moravian Church in America, 1967.

Moravian Church in Suriname

Moravians received an invitation to begin work in the Dutch territory of Suriname in 1836, and two years later missionaries arrived and settled on a plantation on the Berbice River. Their primary work was among the Africans on the plantation and nearby. Work expanded in 1848 with the arrival of Theophilus Salomon Schumann, a linguist who had mastered the language of the native people, the Arawak. He soon translated the Bible into their language. The mission ran into trouble, however, when the local traders told the Arawak that the Moravians planned to sell them into slavery and told the authorities that the Moravians were inciting the Arawak to rebellion. Once the problem was solved, Schumann moved into the interior and began his life's work among the Arawak people. He died an untimely death in 1760, after which the mission to the Arawak died away and the church in the capital, Paramaribo, took center stage.

The work among the Africans was continually thwarted by whites who saw it as subversive of the slave system. By the beginning of the 1800s, the original mission still

counted only a few hundred people as members. Work in the interior was slow because of the inability of the missionaries to adjust to the climate. By the 1820s, work was limited to the capital and a few nearby estates.

However, a growth period followed the smallpox epidemic of 1820 and the fire that destroyed Paramaribo in 1821. Afterward, the plantations opened their doors to the missionaries. The Dutch Society for the Promotion of Christian Knowledge among the Negroes of Suriname gave them boats to facilitate their travel to the growing number of plantations. The work was also assisted by the translation of a portion of the New Testament into the new language, Sranana Tongo, which the Africans had developed. By mid-century, the work claimed some five thousand adherents. Overcoming significant opposition, missionaries began schools for the Africans to train a set of teachers, who had greater access to their fellow slaves. In 1856 the mission took on a new responsibility at the request of the government—fulfilling the spiritual needs of those suffering from Hansen's disease (leprosy) at the hospital at Batavia.

In 1857 the mission gained a convert named John King, of the Matuari people, who had arrived at the mission door one day, prompted by a dream. King studied with the missionaries over the next four years and was ordained in 1861. He then spent the next thirty-five years taking Christianity to the residents of the interior. His efforts led to the conversion of the chief of his people and the development of a strong Moravian presence in the interior.

As in other lands, Moravian membership on Suriname rose in the years immediately after the emancipation of the slave population, about 60 percent of which identified with the church. Some twenty-five thousand former slaves became Moravian in the decade during the transition to complete freedom (1863–1873). The mission also moved to evangelize the Chinese and Asian Indians who came into the country to replace the former slaves who left the plantations.

The changes adopted by the Moravian Church as a whole in 1899, to restructure their international fellowship as a federation, led the mission in Suriname to move toward autonomy. A new constitution was approved, and businesses that had been developed to support the work of the mission were formally separated from it. Shortly thereafter, the work was divided into the Old or Creole Mission and the New Mission. The former moved toward self-support, and in 1911 a church conference under the leadership of a resident bishop, Richard Voullaire, assumed authority. The development of indigenous leadership was assisted by the opening of a school to train teachers and ministers in 1902. Full autonomy came in steps through the next decades, held back by the general poverty of the land and political events, not the least of which was the German invasion of the Netherlands during World War II. The Old Mission became an autonomous Moravian province in 1963.

Although the Creole Mission also moved toward autonomy, it worked among the peoples residing in the interior, primarily Africans who had escaped plantation life during the days of slavery and reestablished an African-like existence, complete with their traditional African faith. Some groups resisted any relationship to the church, but they finally developed more positive relationships as they saw the mission as a source for education and medical assistance. The mission also developed a following among immigrants from East India, China, and Java, the latter forming some 17 percent of the Surinamese population at the beginning of the twentieth century.

In a joint venture with other Protestant groups, the Moravian Church in Suriname sponsors Bethesda, a hospital specializing in the treatment of Hansen's disease. The church is a member of the WORLD COUNCIL OF CHURCHES.

Address:

Moravian Church in Suriname
P.O. Box 219/1811
Paramaribo
Suriname

Source:

Hamilton, J. Taylor, and Kenneth G. Hamilton. *History of the Moravian Church: The Renewed Unitas Fratrum, 1722–1957*. Bethlehem, PA and Winston-Salem, NC: Interprovincial Board of Christian Education, Moravian Church in America, 1967.

Moravian Church in Tanzania

In 1885 Germany was given hegemony over territory in east central Africa. The Moravian Church saw this action as an occasion for extending its missionary activity, and in 1891 it commissioned a team of missionaries to the new colony. They built their first station in Rungwe, in what was then called Tanganyika (now part of Tanzania), among the Konde people, a branch of the Bantu. Several additional stations were established in the southern highlands, but it was not until 1897 that the missionaries received their first convert. The missionaries developed the stations as self-supporting villages, utilizing the many skills that they brought with them from their homeland, such as farming and raising donkeys. In 1900 a clear separation was made between the mission and the economic enterprises that supported it. Simultaneously, the church inherited an older missionary station in western Tanganyika (south of Lake Victoria) from the (Anglican) CHURCH MISSIONARY SOCIETY. This work expanded rapidly, as the missionaries took advantage of government policy limiting each area to a single missionary group. The first converts were received in 1903.

In 1912 the missionaries in the south expanded their services to include a medical facility, and they also supported the centers set up to assist those suffering from

Hansen's disease. Some worked with workers from other missions on translating the Bible and other literature into more of the many languages spoken in the colony. By 1913 the Moravian missionaries could report that from their nine main missionary stations, they had developed over one thousand preaching points and had a membership of 1,955. Meanwhile some eight thousand children attended the schools they had established. Work in the west proceeded more slowly. Though the number of stations expanded, a number of schools were opened, and a headquarters was established at Tabora, the number of converts was small.

In 1916 the British invaded East Africa. They interned all of the missionaries in the southern highlands, and the work of the mission was turned over to the Free Church of Scotland (now a constituent part of the CHURCH OF SCOTLAND). The church had few personnel and quickly expanded the role of the African teachers. Meanwhile, Belgium invaded the western territory being worked by the missionaries. Most were interned and sent back to Europe.

In 1923 the British allowed the first Moravians to return to Tanganyika, and in 1926 formal control of the mission was passed back into Moravian hands. Dutch Moravians assumed leadership in the west, and British Moravians in the south. As personnel and financial support arrived, stations were reopened and refurbished. The church focused attention on the school program, which was greatly expanded. In 1943 a teacher-training school was opened in cooperation with the Church Missionary Society.

During the 1930s, the mission emphasized the development of a self-supporting indigenous church. One step in that direction was the ordination of the first African ministers in 1935. This action proved fortuitous, as all the missionaries were again interned in 1939. A Danish couple sent from Great Britain was able to fill some of the need created by the internments, and they were joined by two more colleagues from South Africa the following year. They were able to work in conjunction with thirteen African ministers. After the war further steps toward the maturity of the mission were taken, as it accepted responsibility for paying the salaries of all the ministerial staff.

Work expanded in the decades after World War II. As the African leadership evolved, three synods were organized, one in the west and two in the south. These were then linked by a Joint Board, designed to oversee and coordinate all the Moravian work in the newly independent nation of Tanzania. Each synod elected a provincial board, and the three boards came together to form the Joint Board.

The Joint Board of the Moravian Church in Tanzania now oversees the largest Moravian church in the world, with some 120,000 members. It is a member of the WORLD COUNCIL OF CHURCHES.

Address:

Moravian Church in Tanzania
P.O. Box 747
Mbeya
Tanzania

Source:

Hamilton, J. Taylor, and Kenneth G. Hamilton. *History of the Moravian Church: The Renewed Unitas Fratrum, 1722–1957*. Bethlehem, PA and Winston-Salem, NC: Interprovincial Board of Christian Education, Moravian Church in America, 1967.

Mormons

See Church of Jesus Christ of Latter-Day Saints; Reorganized Church of Jesus Christ of Latter-Day Saints

Morocco

The Kingdom of Morocco is located on the northeast corner of Africa, immediately south of Spain and the Island of Gibraltar. The land was originally home to various Berber people. They were incorporated into the Roman Empire and later, after Rome fell, the land was overtaken by the Arab Muslims who swept into the area in the eighth century on their way to Spain. In the eleventh century, an Islamic movement among Berbers who had established themselves in present-day Senegal established control of all of the land between Senegal and Gibraltar. Their Almoravid Empire lasted for a century (1062–1147), only to be replaced by the Almohad Empire (1147–1258). The Almoravids took control of southern Spain and helped create the rich culture generally associated with Granada and Córdoba. Modern Morocco was largely shaped by Spain's conquest of the Iberian Peninsula in the fifteenth century and the annexation of Algeria by the Ottoman Empire a century later.

Morocco remained an independent state into the twentieth century, but in the decades prior to World War I it became a tantalizing target for colonization by various European nations. In 1912 Morocco became a French protectorate, while Spain retained Sahara, to the south of

Followers	2000			2025	2050
	total	%	rate		
Muslims	27,736,000	98.3	1.72	37,733,000	44,079,000
Nonreligious	274,000	1.0	1.77	500,000	800,000
Christians	175,000	0.6	1.84	248,000	329,000
Independents	147,000	0.5	2.49	220,000	300,000
Roman Catholics	22,100	0.1	-1.14	20,000	20,000
Protestants	4,100	0.0	-0.48	5,000	6,000
Baha'is	28,700	0.1	1.98	50,000	80,000
Jews	16,800	0.1	0.48	12,000	10,000
Atheists	3,000	0.0	1.32	5,000	8,000
Total population	28,221,000	100.0	1.72	38,530,000	45,284,000

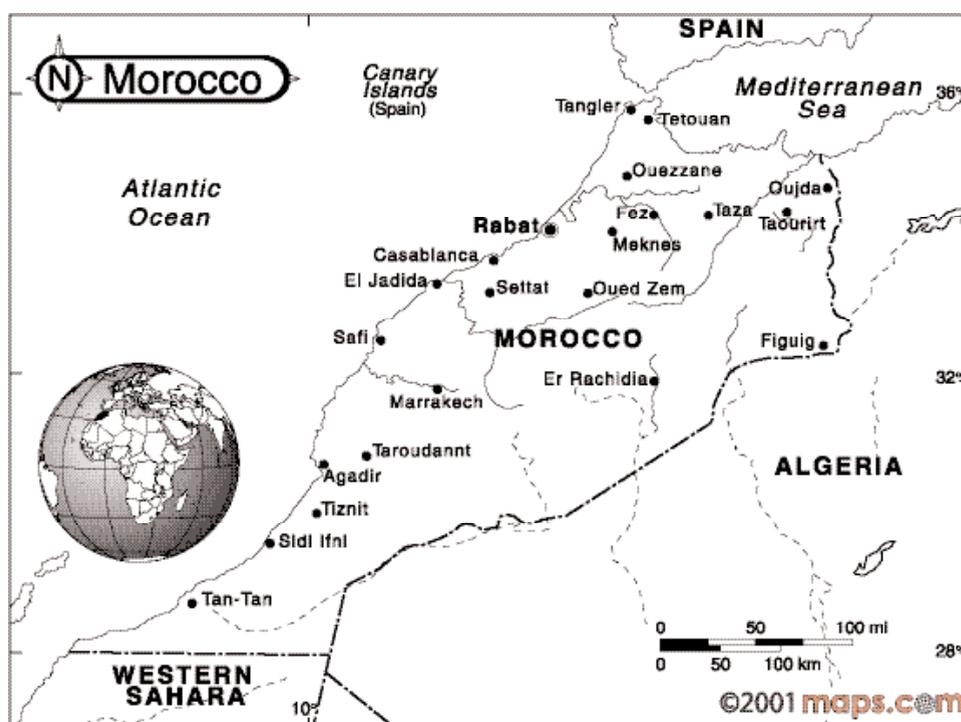
Morocco, and a small bit of land immediately south of Gibraltar. Tangier was declared an international city. French rule was never accepted, however, and nationalist opposition grew over the next four decades until the French finally recognized Moroccan independence in 1956. In stages the country gained control of Tangier and the remaining Spanish territory to the north.

Muhammad V (1909–1961) ascended the throne of independent Morocco in 1957. He was succeeded in 1961 by Hassan II, who ruled until his death in 1999. Hassan's rule was marked by his attempt to claim the Sahara, the former Spanish territory to the south. He invaded Sahara and, along with Mauritania, occupied the region. In 1976 Spain renounced its claim in favor of Morocco and Mauritania, but the Saharans proclaimed their own independence. The border between the two countries remains a disputed boundary. After King Hassan's death on July 23, 1999, his son, Muhammad VI, ascended the throne.

Islam became the dominant religion in Morocco late in the first millennium C.E., and today most Moroccans are Sunni Muslims of the MALIKITE SCHOOL OF ISLAM. Sufi Brotherhoods are also present in significant numbers, especially the QADIRIYYA and the Kattaniyya.

The king, known as the "Commander of the Faithful," is seen as the center of the Muslim community. Among his assigned duties is ensuring that Islam is properly respected. The Muslim community is given focus in the Université Ben Youssef at Marrakech and the Université al-Qarawiyyin, with campuses at Rabat, Fez, and Marrakech, both dedicated to Arabic and Islamic studies. The latter institution dates to the ninth century.

The Jewish community in Morocco predates the introduction of Islam, and over the centuries it has enjoyed a largely tolerant setting in which to develop, though there have been times of persecution. The community grew noticeably at the end of the fifteenth century, following the expulsion of Jews from Spain and Portugal. During the transition to independence, the great majority of Jews migrated to Israel, Canada, France, and Spain. The community shrank from 250,000 to 30,000 members. It continued to decline through the last quarter of the twentieth century and at the beginning of the new millennium numbered



only 13,000. The Jewish community is centered at Casablanca, though there are smaller groups in Tangier, Fez, and other cities.

Christians came to Morocco during the days of the Roman Empire. Christian churches thrived in the northern part of the territory (Tangier, Rabat, and Fez). Through the centuries these churches were rent by both the Donatist and the Arian controversies and were finally overwhelmed by Islam. An attempt to reintroduce Christianity was made by priests of the Franciscan order in 1220, who actually built a following that justified the formation of a diocese at Marrakech in 1234. The diocese was suppressed in 1566, and the ROMAN CATHOLIC CHURCH barely survived. By the beginning of the nineteenth century there was only one priest in the whole country.

As the French began to operate in the country, a new attempt to grow the church was initiated, and in 1859 a prefecture was created. There was steady growth through the twentieth century. The Vicariate of Rabat, created in 1923, became an archdiocese in 1955. As the transition to independence was made, the church suffered greatly from the migration of many of its expatriate members. Membership declined from 420,000 in 1955 to 100,000 in 1970. However, church leaders supported independence, and consequently the new government looked with favor upon Christianity.

Protestants first entered Morocco in 1884, with missionaries from the North Africa Mission, an interdenominational missionary agency. They were joined by the Gospel Missionary Union in 1894 and the Emmanuel Mission Sahara in 1926. These two groups were expelled in 1969. After



The Hassan II Mosque in Casablanca, Morocco (M. Barlow/TRIP)

the declaration of the French protectorate, the Reformed Church of France entered the country and formed what became the Evangelical Church of Morocco (Eglise Evangélique au Maroc), now the largest of the several Protestant bodies. Several other groups such as the ASSEMBLIES OF GOD, the SEVENTH-DAY ADVENTIST CHURCH, the CHRISTIAN BRETHREN, and the JEHOVAH'S WITNESSES have attempted to build a following, but with limited response. Unable to do direct evangelism, several groups keep a Christian ministry alive through the operation of various humanitarian projects, the most famous being the Tullock Memorial Hospital and Nurses Training School in Tangier, operated by the North Africa Mission.

Anglicans established work in 1929 through the efforts of the Bible Churchman's Missionary Society. Beginning as an extension of the Diocese of Sierra Leone, the Anglican parishes are now part of the Diocese of Egypt under the jurisdiction of the EPISCOPAL CHURCH IN JERUSALEM AND THE MIDDLE EAST. Morocco is also home to a range of Orthodox churches, which emerged through the century as groups of expatriates settled in the country from Russia,

Belarus, and other North African nations. These churches are members of the GREEK ORTHODOX PATRIARCHATE OF ALEXANDRIA AND ALL AFRICA.

The Moroccan Constitution guarantees freedom of religion to all, but such freedom does not include the freedom to proselytize among Muslims. Non-Muslim religious groups are allowed to operate freely as long as they limit activity to serving their own present constituencies. Conversion from Islam is against the law. The Council of Churches of Morocco includes the several older, larger Christian bodies and is affiliated with the WORLD COUNCIL OF CHURCHES.

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Mother Meera, Disciples of

Mother Meera is a female Indian guru, born in 1960 in Chandepalle, Andhra Pradesh. Her parents named her Kamala. At the age of eight, she was adopted by a local family, the Reddys, and "discovered" at the age of twelve by Balgur Venkat Reddy, a member of the family who had been living for many years in the ashram of Sri Aurobindo Ghose (1872–1950). Kamala joined Reddy in the ashram and gradually acquired a reputation as an exceptional spiritual being. Drawing from the teachings of Aurobindo and the Hindu tradition, she came to be referred to as an avatar, or a divinity in human form who comes to save the world. Avatars (as opposed to gurus) are believed to be purely and originally divine and devoid of any sinful human nature. Kamala took the name Meera and was called Mother by her disciples, who believed that she was the incarnation of the original and supreme female power, Adiparashakti. Among the early disciples of Meera was Adilakshmi, a woman about twenty years her senior, who is still Meera's closest associate.

In the early 1980s, Meera, Balgur Venkat Reddy, and Adilakshmi visited disciples in Canada and Germany, where Reddy was hospitalized. In 1982 Meera married a German and henceforth remained in Germany. As her reputation spread in the West, she came to be visited by more than forty thousand visitors and devotees every year. Her house was moved from Thalheim to Diez to accommodate the growing number of visitors. Reddy died in 1985. Characteristic of Mother Meera is the complete silence of her *dar-*

shan (spiritual encounter or audience). These darshan sessions take place every Friday through Monday, from 7 to 9 P.M. During this time each visitor approaches Mother Meera in turn while the other people present meditate in silence. The disciple kneels at the feet of Mother Meera. Darshan proper consists of two moments: first Meera holds the head of the disciple in her lap and presses it slightly with her fingers, after which the disciple sits up to look Mother Meera in the eyes. The total duration of each darshan is fifteen to twenty seconds, after which the person is seated with the others. The power of the darshan is believed to reside in the awakening of spiritual energy and the undoing of spiritual blockages. There are no religious symbols in the darshan room, no incense, and no music. There is no ashram and little or no opportunity for individual spiritual guidance.

The little teaching that is generated through publications reflects a mixture of the teachings of Aurobindo with popular Hindu devotion, or bhakti. The emphasis of Mother Meera's darshan lies in the discovery of one's own essential divine nature, in the manner of the Advaita Vedanta tradition. It is this absence of systematic teaching, organized ritual, or distinctive symbols that seems to constitute the appeal of Mother Meera throughout the West.

Address:

Mother Meera
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<http://www.mothermeera.com>

Catherine Cornille

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Mother of God Centre (Orthodox Church of Mother of God "Majestic")

The Orthodox Church of Mother of God "Majestic," commonly known as the Mother of God Centre (MGC), is an indigenous Russian new religious movement that emerged in the early 1990s in the wake of the introduction of the 1990 Law on Freedom of Religions. To some extent, it started as a

breakaway movement from the Russian Free Orthodox Church, which in turn is a splinter of the RUSSIAN ORTHODOX CHURCH (MOSCOW PATRIARCHATE) that had operated underground since the 1920s. The Mother of God Centre was founded by Reverend Ioann Bereslavski (b. 1946), who became a Free Orthodox monk in the mid-1980s.

While claiming allegiance to the Eastern Orthodox tradition (the Nicene Creed, the apostolic succession, and the decisions of the seven ecumenical councils), MGC reinterprets this tradition in a revivalist and millenarian fashion in light of the church's "Marian faith." This "renewed faith" is based on a series of miraculous twentieth-century appearances and revelations of the Virgin Mary, in both Eastern Orthodox and Roman Catholic contexts, that taken together are believed to constitute "the White New Testament" or "the New Covenant." According to Bereslavski, the New Covenant signifies that the world has entered the "era of the Holy Ghost," in which God no longer dominates the world but reunites with it.

The theology and mythology of MGC have a prominent Russocentric and political dimension. Bereslavski claims that in her revelation in 1917 in Fatima, Portugal, the Virgin Mary predicted that Russia would become the battlefield of the final "cosmic" confrontation between the evil of communism and God as embodied in the Orthodox Church. However, he argues, the Moscow Patriarchate betrayed the Virgin's salvationist mission through collaboration with the Communist regime, which is symbolized in the image of the three-headed Dragon, representing the Communist Party, the KGB, and the Moscow Patriarchate. The defeat of the 1991 Communist coup signified the end of the first two heads, and the severance of the last head will make possible the salvation of humanity through acceptance of the "True Marian Faith." The revivalist interpretation of the Orthodox tradition by the MGC is also seen in the retention of the canonical Orthodox liturgy and the addition of the highly expressive "plastic prayer," with its exuberant rhythmic music and dance and colorful dress.

The MGC has seven bishops, including head archbishop Ioann (Bereslavski). The movement has an annual Church Council, which is a major religious festival for all its participants and sympathizers. Since 1990, it has developed an infrastructure that includes several small monasteries, a school, a theological academy, and several periodicals. There is no formal membership. It is estimated that in the 1990s the movement never attracted more than a few hundred core followers and between thirty-five hundred and four thousand more loosely affiliated participants in various parts of Russia, around four hundred of whom resided in Moscow. Since the early 1990s, the movement has been involved in the WORLD NETWORK OF MARIAN DEVOTION and churches.

In the early 1990s MGC was subject to controversy and became one of the main targets of anticult groups and the Moscow Patriarchate. This was partly due to the political

activities that stemmed from its messianic anticommunism and its staunch opposition to the “Communist Church.” At the same time, the movement’s monarchist political views encouraged several of its members to proselytize in some units of the Russian army in order to “re-educate” officers in the spirit of Marian faith and the Russian monarchist tradition. However, the anticult groups mainly focused on allegations of hypnosis and assault on the family. Several investigations of the movement by the Office of the General Prosecutor, which were demanded by the anticult groups, found no evidence of criminal or antisocial activity. Currently, the anticultists recognize that MGC considerably moderated its beliefs and practices during the 1990s (Baklanova 1999, 96–99).

MGC is a prominent example of indigenous religious innovation in response to the opportunities and frustrations of the transitional period in Russia. In a way, MGC has created a religious mythology for Russian postcommunist society, drawing on elements of Russian traditional religious culture and those aspects of Russian culture that were common immediately before and after the collapse of communism.

Marat S. Shterin

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The Movement for the Restoration of the Ten Commandments

The Movement for the Restoration of the Ten Commandments (MRTC) was a small movement in Uganda that suddenly made international news in March 2000 when hundreds of its members were murdered. The MRTC traced its origin to visions of the Virgin Mary given to a young Ugandan woman, Credonia Mwerinde (1952–2000). As early as 1981, the Virgin told Mwerinde in a series of messages to renounce the sin in her life, change her ways, and prepare for a future mission. The messages also lamented the abandonment of the Ten Commandments by Christians, and they attacked the kind of malevolent magic that had spread from Rhodesia since the 1950s by the Mchape (witchcraft eradication) movement.

In the late 1980s, two other female visionaries, Angelina Migisha (1947–2000) and Mwerinde’s niece Ursula Komuhangi (1968–2000), identified with Mwerinde. In 1989 the three recruited to their cause Joseph Kibwetere (1932–

2000), who had independently received a vision of the Virgin. The MRTC was essentially established by these four people. Kibwetere, a Roman Catholic layman, functioned as a bishop for the group. Eventually eight additional leaders, all designated apostles, were chosen.

The visions shared by these twelve apostles described apocalyptic events that would befall the people in the near future. Beginning in 1989, the group began to share their visions publicly, and in 1991 they published them in a book, *A Timely Message from Heaven: The End to the Present Times*, which announced the initiation of the MRTC as a movement calling all believers back to observance of the Ten Commandments. The apostles were very loosely connected with the larger global network of groups that also received messages from the Virgin Mary.

The MRTC’s apocalyptic teaching became more defined through the 1990s. The group taught that the present generation would soon be brought to an end. They compared the earth to a tree that had become barren. One vision predicted three days of darkness, during which all the faithful were to go into a sanctuary prepared for this purpose, shut the doors, and remain secluded. At the end of that time, three-quarters of the world’s population would be dead. The remainder would inherit a new redeemed earth.

Kibwetere was reported to have predicted significant changes at the end of 1999. These reports appear to be false, as the group was in fact focused on the end of 2000, the actual end of the millennium. Indeed, in January 2000 the MRTC leadership sent a letter to the Ugandan government announcing that its mission was concluding and that there would be no year 2001.

The movement was headquartered at Kanungu, a village in the Rukungiri district of Uganda. Members constructed a complex of buildings, and eventually Kanungu became known as Ishayuriro rya Maria (Rescue Place for the Virgin Mary). They adopted a highly disciplined life that included celibacy and a simple uniform dress of green, black, and white. The movement also developed a form of sign language that replaced speech as much as possible (except during worship services), and contact with nonmembers was minimized.

Much about the movement remains unknown and is not likely to be discovered. However, MRTC leaders evidently made a decision early in 2000 to end the movement’s existence by systematically orchestrating the deaths of its membership. It has been further hypothesized that their decision may have been occasioned by the demand of some members for the return of their donations to the movement. Whatever the motivation, the deaths occurred in two phases. Members were killed at various movement centers around the country. Deaths occurred by poison, strangulation, and stabbing. Some four hundred members were killed and buried in mass graves at six different locations. The members residing in Kanungu were killed on March 17.

In the days prior to the Kanunga climactic event, word circulated that the Virgin was about to appear and members were urged to prepare for their deliverance at her hands. They slaughtered cattle, purchased a large supply of Coca Cola, indulged themselves with food, and purchased a supply of gasoline. Some members sold property and destroyed personal items. On the evening of March 15, they gathered for a party at which the food and drink were consumed. Two days later they gathered at their sanctuary, where the windows were already boarded up as prescribed in an early revelation. Shortly thereafter, there was a violent explosion and consuming fire from which no one escaped.

Initially, the reports of the event talked of a “ritual mass suicide.” But during the investigation of the event, the bodies of those who had been killed at the other MRTC sites around the country were also discovered. Only when these hundreds of additional bodies were uncovered did the interpretations shift to homicide. The final count of victims was 780. The MRTC leaders who planned the event appear to have perished in the fire with the believers, though their bodies have not been identified. Uganda issued warrants for their arrests. Given the group’s location and the limited resources available for the investigation, many questions about the group and its final days will probably never be answered. The movement was one of thousands of new African indigenous movements that began to appear at the end of the nineteenth century. There was little indication that the movement was headed toward a disastrous end.

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Movement of Spiritual Inner Awareness

The Movement of Spiritual Inner Awareness (MSIA) is a contemporary religious movement that was founded by John-Roger Hinkins in 1971. Although often identified with the New Age movement, the MSIA’s core spiritual practices are more closely related to the RADHASOAMI tradition.

Hinkins, generally called Sri John-Roger, or more informally, J.-R., was born Roger Hinkins in 1934 to a Mormon family in Rains, Utah. He received his bachelor of science degree in psychology at the University of Utah and in 1958 moved to southern California, where he became an English teacher at Rosemead High School. In 1963, while undergo-

ing surgery, he fell into a nine-day coma. Upon awakening, he announced that a new spiritual personality, named John, had merged with his old personality. The name John-Roger acknowledges this new transformed self.

Hinkins began to teach and counsel informally and for several years was associated with ECKANKAR, a westernized group within the Sant Mat tradition. After his break with ECKANKAR, he held gatherings as an independent spiritual teacher. In 1971 he formally incorporated the Movement of Spiritual Inner Awareness. He also founded a number of additional organizations out of the MSIA, including Prana (now Peace) Theological Seminary (1974), Baraka Holistic Center (1976), and Insight Training Seminars (1978). The John-Roger Foundation was created in 1982 in order to coordinate the several programs initiated by the MSIA. The foundation also initiated the Integrity Day celebrations, an effort to promote global transformation through the enrichment and uplift of individuals. Beginning in 1983, the foundation has held an annual Integrity Award banquet, giving awards to individuals for their achievements. In 1988 the John-Roger Foundation was divided into the Foundation for the Study of the Individual and World Peace and the International Integrity Foundation.

MSIA teachings are rooted in the general consensus among traditional Asian faiths—Hinduism, Buddhism, and especially Sikhism. The MSIA advocates the idea that the individual soul is trapped in the material world, which is a realm of suffering. Because of the related processes of reincarnation and karma, the death of the physical body does not free a person from suffering. Only through the practice of certain spiritual techniques, such as the practice of yogic meditation, can individuals liberate themselves from the cycle of death and rebirth.

In common with other Sant Mat groups, the MSIA pictures the cosmos as composed of many different levels or planes. Originally, these levels evolved from God along a vibratory “stream” until creation reached its terminus in the physical plane. The Sant Mat tradition teaches that individuals can be linked to God’s creative energy and that this stream of energy will carry them back to God. The Mystical Traveler Consciousness—which was originally manifested through John-Roger in the 1960s—accomplishes this link-up during initiation. Once this initial link is made, however, the individual gains its benefits through the practice of various spiritual exercises, particularly the repetition of the mantra “Hu.”

Each individual is seen as being involved in a movement of spiritual inner awareness, of which the MSIA is an outward reflection. Individuals who wish to develop a total awareness, including freedom from the cycle of reincarnation, seek the assistance of the Mystical Traveler, who is believed to exist simultaneously on all levels of consciousness in total awareness. He can teach them how to reach awareness and assists

them in understanding and releasing themselves from their karmic responsibilities. He is believed to have the psychic ability to read the karmic records of each individual.

Some of the several New Age healing techniques focusing on different aspects of the self have been adopted by the MSIA. These include "aura balancing," which is a technique for clearing the auric (magnetic) field that exists around each individual; "inner-phasing," a technique through which the individual can reach into the subconscious to bring to consciousness and remove the dysfunctional patterns learned early in life; and "polarity balancing," which releases blocks in the physical body. A major emphasis upon holistic healing in the MSIA originated from the use of these techniques, leading to the development of the Baraka Holistic Center for Therapy and Research in Santa Monica, California.

What might be termed membership in the MSIA is accomplished when the individual is enrolled in a series of monthly lessons, referred to as Discourses. After studying the Discourses for specified periods of time, an individual may apply successively for the four formal initiations that mark a person's spiritual progress. Independently of the initiation structure, one may also become an MSIA minister. The basic MSIA gathering is the small-home seminar. MSIA ministers do not normally minister to congregations; rather, they are involved in some type of service work, which constitutes their ministry.

In the late 1970s, Sri John-Roger developed Insight Training Seminars (ITS), a program built around an intense transformational experience. The ITS emphasize the individual's ability to move beyond self-imposed limitations. In recent years, ITS has become a separate organization, independent of the MSIA.

The MSIA founded the University of Santa Monica, which has also developed into a separate institution. A second educational institution, Peace Theological Seminary (PTS), on the other hand, has become an integral part of MSIA outreach. Today PTS is the primary setting for MSIA seminars and workshops. Most recently, PTS has expanded its program through a new master's degree program.

In 1988, the mantle of the Mystical Traveler consciousness was passed to John Morton, one of John-Roger's students, and through the 1990s, Morton has increasingly taken the primary role in MSIA events.

As the anticult movement developed in the late 1970s, it paid little attention to the MSIA, then a small group compared to the more visible religious groups that had called it into existence. Then in 1988, the *Los Angeles Times* and then *People* magazine attacked the MSIA. Criticism centered on charges by former staff members that John-Roger had sexually exploited them. After the issues were aired, the controversy largely died. Then in 1994, the MSIA was again the subject of media attention when multimillionaire Michael Huffington ran for the United States Senate and it was

learned that Arianna Huffington, his wife, was an MSIA member. About the same time, Peter McWilliams, a MSIA minister who had coauthored a series of popular books with John-Roger, dropped out of the movement and authored a bitter anti-MSIA book, *LIFE 102: What To Do When Your Guru Sues You*, which attracted some media attention. Shortly before his death in 2000, McWilliams appeared to have reconciled his differences with the organization.

At the end of the 1990s, some five thousand people were studying the Discourses, of which some twenty-seven hundred were in the United States.

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Mozambique

Bantu peoples began to move into what is today Mozambique in the early centuries of the Common Era. They spread through the region and developed both agriculture and mining. Then in the tenth century, a prince from Shiraz, Persia (present-day Iran), founded the city of Sofala near present-day Beira, which became a trading center through which goods moved from the interior (Zimbabwe) to the spreading Islamic culture along the African coast. The area flourished until the Portuguese arrived and destroyed it in their attempt to take over the trade. The first European to see Mozambique, Vasco da Gama (c. 1460–1524), sailed along the coast in 1498. The Portuguese returned two years later and began the destruction of Mozambique and the Arab settlements northward up the coast.

Finally expelled from the lands to the north in the eighteenth century, the Portuguese in Mozambique turned to the slave trade. During the nineteenth century, the Portuguese ruled the coast but had little influence inland. They tried to

assert their hegemony in the interior, including several failed attempts to connect Mozambique with Angola (a plan that countered British plans to connect South Africa with Egypt). In their attempt to gain authority over the interior, they gave many land grants (in Portuguese, *prazos*) to Portuguese colonists, and these ultimately became virtually independent lands. Finally, between 1890 and 1920 Portugal asserted its control over both the landholders (*prazeiros*) and the various native peoples.

Independence movements developed after World War II. A 1960 demonstration that led to the death of five hundred people convinced many that there would be no peaceful transition. In 1962, Eduardo Mondlane (1920–1969) was able to unite several groups into the Front for the Liberation of Mozambique (FRELIMO), which in 1965 launched a civil war. The war continued until the revolution in Portugal in 1974. The independent Republic of Mozambique was established the next year.

The new government began to reorganize the country along socialist lines, and in 1977 it proclaimed Marxism-Leninism as the nation's ideology. The country was soon involved with neighboring countries, supporting Zimbabwe's fight for independence and opposing the apartheid regime in South Africa. In the 1980s South Africa aligned with dissident former supporters of Portuguese rule, the Movement of National Resistance (RENAMO), and attacked Mozambique. The war continued through the 1980s and hundreds of thousands of people left the country.

Peace talks began under the auspices of Italy and the ROMAN CATHOLIC CHURCH. After a decade of conflict, FRELIMO and RENAMO agreed to a partial cease-fire in 1990, and finally, in October 1992, a general peace accord was signed. A UN peacekeeping force oversaw the cease-fire and the transition to multiparty elections, which took place in 1994. In the mid-1990s, over 1.7 million refugees who had sought asylum in neighboring countries returned to Mozambique—the largest repatriation ever seen in sub-Saharan Africa.

Traditional religions still hold sway in much of rural Mozambique, especially in the northern two-thirds of the country. During the twentieth century, a variety of revivalist movements have appeared in response to the White cul-



Status of religions in Mozambique, 2000-2050

Followers	2000		2025	2050
	total	% rate		
Ethnoreligionists	9,909,000	50.4 3.21	14,226,000	18,955,000
Christians	7,552,000	38.4 3.44	13,000,000	19,300,000
Roman Catholics	3,110,000	15.8 3.11	4,800,000	6,800,000
Protestants	1,750,000	8.9 3.85	3,300,000	5,000,000
Independents	1,422,000	7.2 3.85	3,200,000	5,500,000
Muslims	2,068,000	10.5 3.26	3,031,000	4,000,000
Nonreligious	95,100	0.5 5.63	250,000	500,000
Hindus	31,700	0.2 3.72	50,000	80,000
Atheists	20,400	0.1 5.43	50,000	80,000
Baha'is	3,400	0.0 4.46	5,000	7,500
Jews	200	0.0 2.10	300	500
Total population	19,680,000	100.0 3.32	30,612,000	42,923,000

ture. One prophetic group arose among the Hlengwe around 1913. It was built around a belief in Mwirimi, the supreme being, who was believed to possess prophetic leadership. The movement included a campaign to rid the area of malevolent magic, tobacco smoke being the magical agent utilized. As the movement gained strength, the Portuguese moved to suppress it.

Islam came to Mozambique in the tenth century with the establishment of the city of Sofala. During the next centuries, the coastal region was controlled by representatives of the sultan in Zanzibar. To this day, many people who reside in the coastal area and along the Zambesi River are Muslim. In the nineteenth century, a new wave of Muslim belief entered the area. The Yao people, who operated as traders between Lake Malawi and the Muslim coastlands south of Zanzibar in Tanzania, converted to Islam. Today the Yao and related ethnic groups (including the Makua and the Makonde, the last hold-outs against the Portuguese



Muslims perform the Bavlito dance in Mozambique. (B. Seed/TRIP)

pacification of the country) include some 8 million people in Mozambique and neighboring Malawi and Tanzania.

Most Yao people are Sunni Muslims of the SHAFIITE SCHOOL OF ISLAM, but there are also three other distinct factions of Muslims. The Sufis in Mozambique retain the Islam that was adopted at the time the Yao originally converted. They have kept many traditional rituals, over which Islamic practice has been added. They practice a form of Sufi worship called the *dhikr* (remembrance of God), which among the Yao includes a circle dance designed to produce an ecstatic state. A second group, the Sukutis (the quiet), rejected the *dhikr*. They are closer to the Sunnis but, like the Sufis, do not place a great emphasis on studying the Qur'an or on Islamic law. Finally, the Sunni community has in the last generation experienced a new wave of reform generated by teachers from Kuwait. They have emphasized orthodoxy and the study of Arabic, the Qur'an, and Islamic law. They reject all practices not sanctioned by the Qur'an.

Christianity was introduced to Mozambique by the DOMINICANS in 1506. They were later assisted by the JESUITS and Augustinians in building the ROMAN CATHOLIC CHURCH in Mozambique. They concentrated their efforts along the southern coast and in the Zambesi River valley. It

was not until the end of the nineteenth century that stable work was established north of the Save River and began to penetrate inland, and in spite of the long history of Roman Catholicism, a bishopric was not established until the twentieth century. The process of placing priests in all parts of the country was not completed until the 1930s. However, today, the Roman Catholic Church is the largest Christian group in Mozambique. It is organized into three archdioceses and nine dioceses.

Protestant Christianity was introduced by missionaries of the AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS (Congregationalists) in 1881, but the board eventually decided to relocate its missionaries elsewhere. In the meantime, as a result of the Berlin Treaty of 1885, authorities became more open to admitting non-Catholic missionary personnel. Bishop William Taylor (1821–1902) of the Methodist Episcopal Church (now an integral part of the UNITED METHODIST CHURCH) moved to secure the Congregationalist stations in 1889 and 1890, making them into the beachhead for a new missionary thrust. Originally attached to the Congo Mission, this work became a mission conference in 1920 and an annual conference in 1954. It remains a part of the United Methodist Church.

During the 1880s, the Episcopal Methodists were joined by missionaries from the FREE METHODIST CHURCH, the British METHODIST CHURCH, and the Swiss Reformed Church. In the 1890s, Anglican missionaries of the CHURCH OF ENGLAND visited the Yao people in northeast Mozambique and established work in 1893. Of the minority of Yao who have not accepted Islam today, many are Anglican. The Anglican work is now a diocese of the CHURCH IN THE PROVINCE OF SOUTH AFRICA.

After World War I, a host of European and North American churches initiated work in Mozambique. The Free Baptist Union (based in Sweden) entered southern Mozambique in 1921. Its work grew and prospered, and in 1968 it was in place to absorb the work originally begun by the CHURCH OF SCOTLAND in northern Mozambique. That work has passed through several hands and eventually came under the direction of the South Africa General Mission (SAGM, now known as the Africa Evangelical Fellowship). The government moved to close the mission and refused entry to SAGM missionaries. Thus, the Swedish Baptists came to oversee the northern missions. The resultant UNITED BAPTIST CHURCH faced a rough period during the civil war, but in the 1990s it had an explosive growth. It is now the largest Protestant church in the country, with some 4 million adherents.

Among the larger Protestant groups as the twentieth century came to a close were the PRESBYTERIAN CHURCH OF MOZAMBIQUE, the Full Gospel Church of God (Igreja do Evangelho Completo de Deus), which resulted from several Pentecostal efforts, and the JEHOVAH'S WITNESSES. Protestant Christians associate with each other across denominational lines through the Christian Council of Mozambique, an affiliate of the WORLD COUNCIL OF CHURCHES. Conservative Protestants are associated in the Associação Evangélica de Moçambique, which is related to the WORLD EVANGELICAL ALLIANCE.

Neither the Portuguese colonial government nor the Marxist government of independent Mozambique were supportive of AFRICAN INITIATED CHURCHES. Nonetheless, more than one hundred indigenous, African-led churches and movements have appeared in Mozambique. Many, including the AFRICAN APOSTOLIC CHURCH OF JOHANE MARANGE and the APOSTOLIC FAITH MISSION OF SOUTH AFRICA, originated in neighboring countries. The African Portuguese Church was the first Mozambique-founded Christian church.

Jews began to enter Mozambique at the end of the nineteenth century. Though split between Sephardic and Ashkenazi, they were able to build a small synagogue in 1926, but they were never able to hire a rabbi. Following independence in 1975, most Jews left the country. The synagogue was confiscated and turned into a warehouse, and organized Jewish life in Mozambique was abandoned. Then, in 1989, a local non-Jewish businessman organized a

campaign for the return of the synagogue to the city, with the idea that it would become a monument to the former Jewish community. Instead, it became the start of a revival of services among the small group of Jews remaining in the country.

During the 1990s, Mozambique became the scene of a unique adventure by the WORLD PLAN EXECUTIVE COUNCIL, the organization established by the Maharishi Mehesh Yogi for the saturation of the world with transcendental meditation (TM). Following the general peace agreement of 1992, Dutch representatives of the council offered TM to the new Mozambique government as a means of bringing order and quelling future conflict. Initially, TM was taught to various military personnel as the start of an attempt to produce the "Maharishi Effect," which is believed to occur when a critical mass of meditators is reached, a number high enough to radiate peace and harmony throughout the nation. The country's president, Alberto Joaquim Chissano (b. 1939), discovered TM in 1992 and continues to meditate twice daily. As of 2002, he remains an avid supporter of the program, which he holds up as a "non-religious" activity and hence an appropriate program for government support. He authorized the creation of the Prevention [of War] Wing of the military, and beginning in 1994, all military and police recruits were ordered to meditate for twenty minutes, twice a day. In 2001, for reasons not altogether clear, government support for TM was withdrawn, and it is no longer compulsory within the army, though a number of people continue to meditate.

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Mülheim Association of Christian Fellowships

The Mülheim Association of Christian Fellowships (Mülheim Bewegung), the original Pentecostal association in Germany, traces its beginning to a series of meetings held in Kassel in 1907. The meetings were facilitated by two women who had come to Germany from a Pentecostal revival in Norway, led by Thomas B. Barratt (1862–1940). The revival centered on participants' reception of the Pentecostal baptism of the Holy Spirit and the manifestation of the gifts of the Spirit (as mentioned in 1 Corinthians 12), such as

prophecy, healing, and speaking in tongues. The local Evangelical (Lutheran) leader, Heinrich Dallmeyer, at first tried to work with the group but later rejected the manifestation of the gifts as diabolical. Observation of the Pentecostals over the next year led a number of other Evangelical leaders to reject the new movement as well, some rejecting the highly charged emotional nature of the meetings, others focusing on theological differences.

One major concern was the “Methodist” theology assumed by the Pentecostals, who taught an approach to salvation that included stages, with justification (the making right of a believer before God) followed by sanctification (the believer becoming holy in the sight of God) and the baptism of the Holy Spirit. Lutheran theology assumes that justification and sanctification occur at the moment of faith, and Lutherans had no theology to account for a subsequent baptism of the Holy Spirit. In 1909 a group of Evangelical leaders issued the Berlin Declaration, a strong denunciation of the new movement.

The declaration slowed but did not stop the spread of Pentecostalism, and Free Church congregations arose over the next years. Among the ministers who emerged as leaders were Eugen Edel, Jonathan Paul, Emil Humburg, and A. Frieme. Though the churches originally attempted to remain a spiritual movement that influenced life in both the established church and the various Protestant Free Churches, many of the churches came together in 1913 to form the Mülheim Association, which in stages emerged as a separate church body.

The Mülheim Association is not only the oldest but also the largest Pentecostal body in Germany. It also developed somewhat independently of the Pentecostal movement in the English-speaking world. For example, it rejected one of the major doctrinal foundations of Pentecostalism, which tied the baptism of the Holy Spirit to the visible evidence of speaking in tongues. The movement was also open to contemporary approaches to biblical scholarship and tried to reconcile with Reformation theology. As such, prior to the charismatic revival in the 1970s, it often found itself at odds with the larger international movement.

The Mülheim Association survived the Nazi era and the division of Germany following the war. Today it is headquartered in Nidenstein, Germany. In the 1990s it reported some thirty thousand members.

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Murīdiyya

Murīdiyya is the Arabic version of the name of a Muslim brotherhood or Sufi order (in Arabic, *tariqa*) that was founded toward the end of the nineteenth century by the charismatic Sheikh Ahmadou Bamba (c. 1853–1927) in Senegal (West Africa). In French, the official language of Senegal, the order is known as Mouridisme, and in English the followers of this Sufi order are referred to as Mourides. The basic meaning of the Arabic word *murīd* from which these terms are derived is *aspirant*, that is, one who seeks after progress on the mystical path of Islam.

Probably no Muslim community in sub-Saharan Africa has been the subject of more attention, both academic and non-academic, than the Murīdiyya. This seems to be one of the reasons why their importance and influence tend to be exaggerated. Although reliable statistical data is not available, it is likely that about one-third of the Muslim population in Senegal can be counted as followers of Bamba. We can thus estimate the membership of the Murīdiyya at about 3 million in 2001. Outside Senegal, the Murīdiyya has recruited few followers. However, Senegalese Mourides can now be found in many francophone African countries and in countries of the Middle East. Since the 1970s, they have established important diaspora communities in Europe, particularly in Italy, France, and Spain, and in the United States, most notably in New York and Chicago. The influence of Ahmadou Bamba has been further extended by the efforts of additional teachers such as Sheikh Abdoulaye Dieye, who founded the independent Islamic Society of Mourides of Reunion, from whence he has built an international following.

The life of Ahmadou Bamba is surrounded by countless legends that remain tremendously popular among Senegalese Muslims. Some of these legends have found their way into modern Senegalese literature, popular music, and arts such as glass painting. Bamba can in fact be described as a national saint of Senegal, and his portrait can be seen on the walls of shops and private houses all over the country. It is possible to distinguish four phases in the development of the Murīdiyya: the founding years (c. 1880–1912), the transition from rejection to acceptance of colonial rule (1912–1927), the cooperation with two successive political regimes and the expansion of peanut cultivation (1927–1970), and finally, the shift from agriculture to modern business and the establishment of diaspora communities around the world (c. 1970 to the present).

Bamba emerged as a religious leader after the death in 1882 of his father—a religious scholar, teacher, and adviser to a

local ruler. In 1887, he founded the village of Touba in the region of Baol, which later became the capital of the Murīdiyya. At that time, he had not yet established his own Sufi order, but practiced the recitation formulas (*awrād*, sg. *wird*) of other groups, such as the QĀDIRIYYA SUFI ORDER, the SHĀDHILIYYA SUFI ORDER, and the TIJĀNIYYA SUFI ORDER.

Around the same time, the French succeeded in destroying the local kingdoms of the Wolof, the primary ethnic group in Senegal. In this situation, Bamba's mysticism became the rallying point for a rapidly increasing number of followers, mostly of Wolof origin. Because members of the former ruling elite and the warrior class were part of Bamba's entourage, Bamba himself came under suspicion of being the possible leader of an anticolonial revolt. As a result, he was exiled in 1895. Bamba spent seven years in Gabon and, after a brief stay in Senegal, another four years in Mauritania. He returned to Senegal in 1907.

The exile of Bamba did not lead to a decrease in the number of his followers, as the French had hoped. Nevertheless, from about 1910 onwards relations between the Murīdiyya and the French gradually improved. Bamba repeatedly declared his loyalty to the French cause and urged his followers to obey the orders of the administration. During World War I, Bamba recruited five hundred soldiers from among his disciples, and these were sent to Europe in order to fight for the French army. However, Bamba was never permitted to live in Touba again. When he died in 1927, the administration gave permission to bury him at Touba, where his tomb became the destination of an annual pilgrimage.

After the death of Ahmadou Bamba, his eldest son took over the leadership of the Murīdiyya, at that time numbering about one hundred thousand people, most of them Wolof. Up to the present day, the brotherhood's supreme leader (called the *Khalife général*) is one of Bamba's two surviving sons. Under this new leadership the Murīdiyya continued to expand rapidly into the so-called new territories, that is, into hitherto uncultivated areas of the Senegalese hinterland. New rural communities were established in these areas, and the members of these communities committed themselves to the cultivation of peanuts. The severe drought in the early 1970s and the later dramatic drop in the price of peanuts occasioned the move of many followers into the urban centers of Senegal, where they set up business enterprises in the modern sector, some migrating to Europe and the United States.

The doctrine of the Murīdiyya does not essentially deviate from what might be called standard Islamic mysticism, although a difference has been noted between the "official" doctrine and its popular interpretation. The former stresses compliance with the Islamic norms related to prayer, fasting, and so on and emphasizes the necessity of a "spiritual education" that in turn is based on the disciple's total obedience and submission to his master. The Murīdiyya also

assign a central role to the Prophet Muhammad. On several occasions, Bamba claimed to have had an encounter with the Prophet, whom Sufis usually believe can still appear and talk to whomever he wishes. According to Murīdiyya hagiography, the first of these encounters took place in 1893. After that time, Bamba stopped practicing the liturgy (*wird*) of the other Sufi orders and began to present himself as the "servant of the Prophet." For the Murīdiyya, this encounter meant that Bamba had acceded to the position of the supreme Muslim saint (*qutb al-aqtāb*).

In popular imagery, the position of Bamba as the supreme *qutb* gave rise to the belief that Bamba and his living representatives can guarantee success in this world and salvation in the hereafter. Moreover, the members of a group within the Murīdiyya known as *Baye Fall* hold that they will go to paradise only on account of their total commitment to their spiritual master, without needing to comply with the ritual norms of Islam. This commitment usually takes the form of work for a Murīdiyya leader, be it in the peanut fields or in a modern profession. The *Baye Fall* justify their conduct by pointing to the alleged sayings of Bamba, including "Work is prayer," and "Work for me, then I will pray for you." Indeed, the extraordinary spiritual value attached to physical work—not only by the *Baye Fall*, but also by many other followers—is perhaps the most peculiar feature of Murīdiyya doctrine.

A spectacular event in Murīdiyya community life is the annual pilgrimage (*magal*) to the Holy City of Touba, which is a kind of state within a state. During the 1990s it developed into one of the biggest Senegalese cities. In recent years, the *magal* has brought together some two million people—including some of Senegal's most prominent politicians—who exalt the memory of Ahmadou Bamba. Another distinctive practice of the Murīdiyya relates to ritual: The Mourides regularly meet in groups to recite Bamba's religious poetry, known as *khassaites* (from Arabic *qasā'id*, sg. *qasida*, or poem). Some of this poetry is in praise of the Prophet Muhammad, and other poems can be described as vulgarizations of mystical teachings.

Address:

Murīdiyya Headquarters
c/o Son Excellence le Khalife Général de Mourides
Touba
Senegal
http://touba-internet.com/top_contacts.htm (in French)
<http://www.toubaislam.org/> (in French and English)

Ruediger Seesemann

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Musama Disco Christo Church/ Army of the Cross of the Christ Church

The Musama Disco Christo Church (MDCC) is one of the spiritual churches in Ghana. In 1919 Prophet Jemisemiham Jehu-Appiah (1893–1948), born Joseph W. E. Appiah, a former Methodist preacher and schoolteacher, had a vision of three angels who sent him on a mission. He was filled with the Spirit and began to perform miracles, establishing the Faith Society with the assistance of a woman named Abena Bawa, whom he renamed Hannah Barnes. This prayer and Bible study group within Methodism became distinguished by its practice of prophecy, healing, and speaking in tongues. In 1922 the group's members were dismissed from the METHODIST CHURCH, GHANA, for alleged "occult practices."

Appiah and Barnes then founded the Musama Disco Christo Church (Army of the Cross of Christ Church), a name given by heavenly revelation. They established the holy city of Mozano (my [God's] town), which Appiah was given by the local chief to develop his own settlement. Appiah based his complex church organization on the traditional Fanti court and became the Akaboha I. Hannah Barnes, the Akatitibi (queen mother), was taken up into heaven and given instructions, including the revelation that she would marry Akaboha I, which she did after the prophet received a similar revelation. The movement spread and Akaboha I gave new heavenly names—each one unique and never repeated—to the thousands who joined, a practice that continues today. Members speak a special lan-

guage in greeting and wear distinctive copper rings and crosses. Akaboha I died in 1948 and was succeeded by his son Matapoly Moses Jehu-Appiah (1924–1972), who was credited with a miraculous birth and became Akaboha II. In 1951 a new holy city, New Mozano, was established.

The MDCC is noted for its ban on ancestor rituals and its use of medicines. It has an elaborate system of angels, whose names are to be mentioned in prayer. The MDCC has complex rituals, involving several sacred objects, including an Ark of the Covenant in a holy shrine that only the Akaboha and senior ministers can enter to offer prayers and make petitions. The church has other sacred places and fast days, and its rituals involve sacrificial animals, candles, incense, rosaries, and elaborate ceremonial gowns. Healing rituals include the use of anointing oil and holy water. The office of the Akaboha, who is also called the General Head Prophet, is hereditary in the Jehu-Appiah family, and the Akaboha has both spiritual and political duties. On the death of Akaboha II in 1972, his eldest son became Akaboha III. Another son of Akaboha II, Jerisdan Jehu-Appiah, has established the MDCC in Britain.

The MDCC, together with the Twelve Apostles and the African Faith Tabernacle, are the largest of the spiritual churches in Ghana, with about 125,000 affiliates each in 1990.

Address:

Musama Disco Christo Church
c/o Mozano
P.O. Box 11
Gomoa Eshiem
Ghana

Allan H. Anderson

Sources:

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Muslim Brotherhood

The Muslim Brotherhood, Al-Ikhwan Al-Moslemoon, is one of the most important movements of contemporary ISLAMISM, the revival of ultraconservative Islam with the aim of recreating governments ruled by Islamic law throughout the Middle East. The Brotherhood was founded as a youth movement in 1928 in Egypt. Its founder, Hassan al-Banna (1906–1949) was a Muslim cleric concerned about the current drift of the Islamic public away from what he saw as

Orthodox belief and practice, and he wanted to woo the next generation to the traditional Muslim way as defined in the Qur'an, the Muslim holy book, and the Hadith, the accounts of the Prophet Muhammad and his companions. Both are considered the authorities for the formation of a Muslim lifestyle.

The call for a return to the Qur'an appealed to many Muslims, and the Brotherhood built a large base nationally. In the 1930s, however, it began to focus more clearly on political issues, in part occasioned by the pullout of British forces from Palestine and the resulting conflict between Jewish settlers, many advocating a Jewish homeland, and Muslim Palestinians. The Brotherhood openly favored the Palestinian cause. The situation in Palestine called attention to the weakness of the Egyptian government, which was heavily influenced by Great Britain.

By the end of the 1930s, al-Banna had outlined a program for the Brotherhood summarized in "The Twenty Principles for Understanding Islam," which was included in his book *The Message of the Teachings*. According to al-Banna, Islam speaks to all of the spheres of life; from personal conduct to the running of government and the business world, the basics are plainly laid out in the Qur'an and Hadith. Recognition of Allah's existence is the primary attribute of the Muslim. Everything that has been introduced into the community that is without a base in the Qur'an or Hadith should be abandoned, especially the popular practices of folk magic. Further, the divisions of the four Sunni legal schools are considered relatively unimportant, and wasting time on minor legal matters should be discontinued. And, most importantly, from belief comes action, for although good intentions are important, they must generate righteous deeds.

As part of its program, the Brotherhood became involved on a more clandestine level in the conflict between Palestinians and the new Jewish settlers in Palestine that escalated after the formation of the nation of Israel. In 1948 members of the Brotherhood joined the forces that attempted to block Israel's stabilization. Meanwhile, in Egypt, it attempted to change the government by assassinating various officials, including one prime minister. The violence in Egypt came back on the Brotherhood in 1949 when al-Banna was himself assassinated.

The death of al-Banna set the context for the rise of Sayyid Qutb (1906–1966). Qutb was in the United States when al-Banna was killed, but upon his return to Egypt he devoted his life to the Brotherhood cause, having integrated the ideas of al-Banna with those of Indian Muslim leader Sayyid Abul A'la Mawdudi (1903–1979), founder of JAMAAT-E-ISLAM. Mawdudi had projected the ideal image of a state administered by Muslims who adhere to the Qur'an and Hadith and who would enforce Islamic law upon the land. Likewise, Qutb looked for nothing less than a total reformation of Egyptian government and society.

Qutb became the chief editor of the Muslim Brotherhood's periodical and authored the first books that represented this new perspective, built around al-Banna's theme of Islam as a complete way of life. In 1954, Gamal Abd an-Nasser (1918–1970) led the coup that overthrew the Egyptian government, but rather than move toward an Islamic regime, he declared a socialist and nationalist government. He also had been the victim of a failed assassination attempt by the Brotherhood, and soon after assuming the presidency he moved to crush them. He was additionally motivated by the fact that the Brotherhood was the one significant political force that could oppose his plans for a new Egypt. Included in the mass arrests that ensued was Qutb, who would spend the next decade in jail. While in jail, he penned his major work, published soon after he was released. In *Ma'alim fi al-tariq* (later translated into English as *Milestones*), he condemned the Nasser government as essentially un-Islamic and laid the foundation for the broad program of reform since advocated by the Brotherhood. Based upon his reading of the book, Nasser again moved against the surviving remnants of the Brotherhood. The top leaders, including Qutb, were arrested and executed.

In *Milestones*, Qutb explained the need for Muslim opposition to Western decadence, symbolized most clearly in the West's moral turpitude, its merchandising of women and sex, and its racism. One sign of Egypt's problem, he wrote, was the influx of Western degeneracy. More importantly, Qutb merged Mawdudi's call for an Islamic revolution with a Leninist approach, calling for an Islamic vanguard to organize and overthrow the un-Islamic political powers. Although stopping short of explicitly calling for the use of force and violence to implement his program, he provided a platform by which the use of violence could be justified.

In Egypt the presidency of Anwar Sadat (1971–1981) created hope. He released all the remaining Brotherhood prisoners and promised to implement Islamic law in Egypt. The Brotherhood in turn pledged to renounce violence. Sadat's public movement away from many of Nasser's policies somewhat concealed his own attempt to create a middle ground between the visions for Egypt of Nasser, on the one hand, and of Qutb, on the other. The Brotherhood's support of Sadat ended with the Camp David accords and peace with Israel in 1979. A variety of militant factions emerged, including one named Islamic Jihad, accused of Sadat's assassination two years later.

Eventually, after renouncing violence, the Brotherhood was allowed to become active again as a popular religious movement. It also integrated itself into the Egyptian government as a conservative Islamic political party. Although the writings of al-Banna and Qutb continue to inspire its members, the elements of its most radical past appear to have been largely inherited by other newer groups, not the least of which is AL QAEDA, the movement led by Saudi

Arabian terrorist Osama bin Laden (b. 1957). Bin Laden's primary contact with the Brotherhood has come from his association with leaders of the Islamic Jihad, including Ayman Al-Zawahiri, who sits on Al Qaeda's Majlis-e Shura (consultative council), and other leaders like Abd al-Salam Faraj and Sheikh Omar Abdel Rahman, who contributed substantially to the Islamic perspective that bin Laden has come to hold, which legitimizes terrorist activity. Through the 1980s, Rahman carried the Brotherhood's banner, calling for an Egyptian state ruled by Islamic law. Under government pressure, he left Egypt and relocated to the United States. He is now in a U.S. prison after being convicted of charges related to the 1993 bombing of the World Trade Center.

In 1987 the Brotherhood supported the merger of several Egyptian political parties to form the Labour Islamic Alliance. Members of the Brotherhood won more than half of the Alliance's sixty seats in the national legislature, the People's Assembly, which has over four hundred members. However, in 1995, the Mubarak government again moved against the group on the grounds that it gave support to violence-prone militants. The government closed Brotherhood offices and confiscated its assets. In 1999 twenty of its most senior leaders were arrested, and as the twenty-first century begins its public presence in Egypt has come to an end.

At the same time, the Brotherhood claims to exist in more than seventy countries. People sympathetic to the Brotherhood in England maintain a Web site, <http://www.ummah.org.uk/ikhwan/>. In other Middle Eastern countries, it has had very different histories. It has been most successful in Jordan, where since 1989 it has developed a political party, the Islamic Action Front, and has been very active in national politics under its spiritual leader Abdul Majeed Thneibat. The Syrian branch, on the other hand, was brutally suppressed by the Syrian army following its involvement in an insurrection in 1982. Some of its members were finally released from prison as part of the celebration of the Syrian president's twenty-fifth anniversary in power, but the group remains marginalized and suspect.

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Muslim World League

The Muslim World League was founded in 1962 as a relief organization working in several predominantly Muslim countries. However, over the years a secondary goal, that of advancing Muslim unity internationally, has come to dominate its program. The league has also devoted considerable time and energy to promoting Islam throughout the world and to defending Muslims, especially in those countries in which they are a minority.

The Muslim World League has its headquarters in Mecca, Saudi Arabia, in a building given by King Fahd bin Abdul Aziz (b. 1923), and the Saudi government supports the work of the league financially. That work is guided by a Constituent Council, composed of sixty-two members—all prominent scholars and thinkers from throughout the Muslim world. The executive branch of the council, the Secretariat-General, is charged with implementing the council's policies. The World Supreme Council of Mosques consists of twenty members representing various Muslim peoples and minority groups plus thirty additional members who seek a "uniformed Islamic interest" derived from the study of the Qur'an and the Sunna (Ways) of the Prophet. The World Supreme Council also strives to gain freedom to propagate Islam in various countries of the world and to preserve Muslim religious endowments (charitable funds). The Islamic Jurisprudence Council is a group of scholars and jurists who study Islamic problems and attempt to suggest solutions based upon their study of the Qur'an, the Sunna, and the consensus of the Muslim scholarly community.

Among the more interesting structures associated with the league is the Commission on Scientific Signs in the Holy Qur'an and Sunna, which was suggested by the World Supreme Council of Mosques. This commission is a body of Islamic scholars who investigate and circulate information on the scientific and natural phenomena discussed in the Qur'an and Sunna in the light of modern science.

The league's headquarters and several of its national chapters sponsor Web sites. It has opened offices in more than thirty countries around the world, including both those in which Muslims predominate and those in which they are a minority. It publishes the weekly *World Muslim League Journal*.

Address:

Muslim World League
P.O. Box 537
Makkah al-Mukarramah
Saudi Arabia
<http://www.arab.net/mwl/>

Source:

"An Introduction to the Muslim World League." Muslim World League Web site. Posted at <http://www.arab.net/mwl/about.htm>. Accessed July 15, 2001.

Mutima Walowa Wa Mukumbi [Sweet Heart of the Clouds]

Emilio Mulolani Chishimba (b. c. 1921), a Zambian of Bemba ethnicity, founded the movement known as Mutima Walowa Wa Mukumbi (Sweet Heart of the Clouds) in 1951. *Sweet Heart* represents the mystical experience of God available to believers through Chishimba. *Clouds* is a double reference to the barren spirituality of Europeans (i.e., white, rainless clouds practicing a male-focused Christianity) in contrast to the fecund spirituality of Africans (i.e., black, rain-bearing clouds practicing a balanced male/female Christianity).

In 1950, fourteen years before Zambian independence, Chishimba, a Roman Catholic lay leader, received a revelation from the Virgin Mary. Her message, which revealed the selection of Chishimba as her representative on earth, upheld God's androgynous nature and announced the Virgin's status as savior for Africa and her seniority over Jesus—revealer of God's male aspect and savior of Europeans—as well as the elevation of Africans over Europeans in world spiritual leadership. Chishimba rejected the bishops' authority, substituted a traditional Bemba meal for the Eucharist, and replaced gendered congregational seating with mixed-gender seating. He encouraged overnight worship gatherings, egalitarian relations between the sexes, and fasting leading to direct encounters with God. The Mutimas separated from the ROMAN CATHOLIC CHURCH in 1958.

Chishimba taught that a true relationship with God restores the innocence of Eden. He therefore promoted nude baptism. His church supported Simon Kapwepwe's (1922–1980) political message of African isolationism against the internationalism of Dr. Kenneth Kaunda's (b. 1924) postcolonial government. As a result of public outrage over nudity and government fears of internal instability, Chishimba's church was banned in the 1970s; believers were arrested and many followers defected. Chishimba dropped nude baptism but continues to teach its validity in principle. The church is still illegal in Zambia.

The story of Chishimba's birth is a paradigm through which he understands the Bible and the relationship between Africans and Europeans. Chishimba's mother, Chilufya, married a European named Stuart and gave birth to two children. Abandoned by her husband, Chilufya then married a Bemba, by whom Chishimba was born about 1921. Later Chilufya returned to Stuart. Chishimba was given to foster parents because Stuart threatened to drown him.

As Chishimba points out, the story of Rebekah's twins (Genesis 25 and 27) parallels his own. Chilufya, like Rebekah, gave birth to children representing two nations. The biblical prediction that the elder sibling would serve the younger supports the idea that Chishimba must usurp the spiritual position of the pope, while Africa must become

the epicenter of Christianity. Jesus' words—"The first will be last" (Luke 13:30)—further confirm this view.

The lunar calendar regulates Mutima holy days. Believers consider the seventh day holy. Worship is influenced by the Catholic mass but venerates the female aspect of God manifested in Mary. Vegetarianism, prayer, and fasting are encouraged. Accepting church teaching, adherence to the Mutima ethical code, and suffering to liberate androgynous souls from gendered bodies all produce salvation. Chishimba is revered as Guide and Parent in whom the female aspect of God resides. He is the final religious authority and the source of all church liturgy.

A laity and celibate clergy comprise the church. The highest clerical rank is that of Apostle, a position open to women. Other church ranks are Disciple, some of whom are celibate while others lead a lay life and may marry more than one wife; Servant, a lay rank with authority over mundane issues at the local level; and Freed One, members without rank. Clergy live in rural and urban communes known as Queen's Villages and are supported by their own labors, lay contributions, and church-managed businesses. The church is administered hierarchically at the national, provincial, and local levels.

The Mutima Church is confined to Zambia and its membership numbers are unknown. Hugo Hinfelaar (1994) estimates the number at five thousand, but church leaders claim the number to be fifty thousand to one hundred thousand.

Gary Burlington

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Myanmar

Myanmar (formerly Burma) is a multicultural country of 47 million people. Approximately 70 percent of the country is Ba-ma (Burmese), and the remaining 30 percent are members of various other ethnic communities. Official statistics claim 90 percent are Buddhist, 5 percent Christian, 3 percent Muslim, 0.5 percent Hindu, and 1 percent continue to follow pre-modern traditional faith. More

likely estimates are 12 percent Muslim and 3.5 percent Hindu. In either case, demographic certainty about religion is difficult because many people do not want to tell the censor the truth lest it work against them. Burma is a troubled religious plurality, and combined with the latent, simmering power of a huge Buddhist *sangha* (monks order), three hundred thousand strong, this makes religion a serious political issue.

Important religious minorities notwithstanding, Buddhism is clearly the largest and most influential faith in Myanmar. Most Burmese and many from the minority communities are Theravada Buddhist. The religion has had a presence in Burma for over one thousand years, and it coexists alongside a rich indigenous, apotropaic, magical animism (*nat* and spirit worship). Early Pyu and Mon Buddhist kingdoms in lower Burma were replaced with the rise of Pagan, a golden age of Buddhism lasting from 800 to 1300 C.E., followed by the Ava period (to 1550), the Toungoo (to 1750), and finally the Konbaung (dissolved by the British in 1885).

The British ignored Buddhism, leaving the still-medieval theological and clerical structure ill-equipped to meet modernity and to work out its own destiny. Even so, Buddhism became a potent ingredient of nationalist ambitions, with key figures like the monks U Wissara (d. 1929) and U Ottama (d. 1939) taking leading roles in defying colonial rule in the 1920s and 1930s. The assassination of Bogyoke Aung San (c. 1914–1947) was a crucial tragedy because he alone had worked out a vision for the newly independent nation that brought together the various religio-ethnic constituencies.

The first prime minister of the independent Myanmar was U Nu (1907–1995), a well-meaning ardently pro-Buddhist but somewhat unrealistic leader. Unfortunately, the army (Tatmadaw) used his zeal for religion as an excuse to seize power in 1962. The new government withdrew recognition of Buddhism as the state religion. It also ordered all religions to register with the government. In 1966 the government nationalized all religious schools (except seminaries) and medical facilities, and ordered all foreign missionary workers (mostly Christians) to leave the country.

Attempts by the several military regimes to “purify” Buddhism through reform councils (in 1965, 1980, and 1985)



Status of religions in Myanmar, 2000-2050

Followers	2000		2025	2050
	total	% rate		
Buddhists	33,145,000	72.7 1.22	40,018,000	42,203,000
Ethnoreligionists	5,749,000	12.6 0.47	6,977,000	7,500,000
Christians	3,773,000	8.3 2.05	6,382,000	9,215,000
Protestants	2,512,000	5.5 2.10	4,200,000	6,150,000
Roman Catholics	590,000	1.3 1.47	1,050,000	1,500,000
Independents	575,000	1.3 2.60	1,000,000	1,400,000
Muslims	1,076,000	2.4 -0.04	1,250,000	1,350,000
Hindus	893,000	2.0 3.07	1,500,000	2,000,000
Confucianists	676,000	1.5 1.20	1,250,000	1,400,000
Nonreligious	247,000	0.5 1.64	650,000	1,000,000
Chinese folk-religionists	117,000	0.3 -0.07	150,000	185,000
Baha'is	79,000	0.2 3.69	150,000	250,000
Atheists	23,200	0.1 -0.64	45,000	81,000
Sikhs	7,900	0.0 0.43	12,000	17,000
Jains	2,900	0.0 0.78	5,000	7,800
Jews	360	0.0 0.31	500	700
Zoroastrians	260	0.0 0.58	500	800
Total population	45,611,000	100.0 1.19	58,120,000	64,890,000

have brought the sangha under nominal government control. Yet in 1988 and 1990, the sangha showed vital support for the democracy movement, even “overturning the begging bowl” (*patta ni kauz za na kan*) to prevent the military from making merit, the most crucial Buddhist ritual aim. The present State Peace and Development Council knows that its authority must at least in part be established on its identification with Buddhism. An increasing engagement with the religion for political purposes is evident, with emoluments showered on cooperating monks and public displays of the junta’s religious piety.

Various Buddhist organizations in Myanmar reflect the several schools of thought within the country’s Theravada Buddhism. The largest number identify with the Thud-

harma, and the Shwegyin and Dwara sects are also important minorities. In the late twentieth century, several Burmese meditation masters, most notably Mahasi Sayadaw (1904–1982), U Ba Kin (1899–1971), and Satya Narayan Goenka (b. 1924), have built large international followings. These have become embodied in such groups as the INSIGHT MEDITATION SOCIETY, the INTERNATIONAL MEDITATION CENTRES, and the VIPASSANA INTERNATIONAL ACADEMY.

Of the minority faiths, Hinduism retains a close connection with Buddhism, despite serious pogroms against Indian expatriates in the past. Most of the remaining Hindus are descendants of immigrants from Tamil, Bengali and Telegu-speaking parts of India.

Christianity is chiefly represented by the ROMAN CATHOLIC CHURCH and an assortment of Protestant denominations linked with the Myanmar Christian Council. Christianity continues to grow, in part through natural increase and because of missionary success among the hill tribes. The first Christian missionaries entered the country in the sixteenth century. Representatives of the CHURCH OF ENGLAND came in 1825 and the result of their activity is now manifest in the CHURCH OF THE PROVINCE OF MYANMAR, created in 1970. Of the various Protestant and Free Churches that opened work through the nineteenth and twentieth centuries, that of the American Baptists attained legendary status as a landmark of the Protestant missionary movement. The MYANMAR BAPTIST CONVENTION now has almost five hundred thousand members, but a total Baptist affiliation is estimated at one million.

Islam in Myanmar is comprised of three distinct constituencies, all largely Sunni: the distressed and persecuted Rohingyas in the Arakan region on the Bangladeshi border, the Indian Muslims, and the mixed-marriage Burmese Muslims (called Zerbadees). There is a single Jewish synagogue in YANGON. Established in 1896, it now serves a small community of twenty-five to fifty persons. Taken together, religion is still a commanding force in this country, which has endured so much in recent decades.

Bruce Matthews

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Myanmar Baptist Convention

Baptist were the first Protestants to enter Burma (since 1989 known as Myanmar). The mission work actually began when Adoniram Judson (1788–1850), who had arrived in India under the auspices of the Congregationalist organization the AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, converted to the Baptist faith and upon his arrival in Calcutta was rebaptized by a British Baptist. Judson settled in India but was forced out by the authorities and in 1813 relocated to Rangoon (now Yangon). He eventually received the support of the American Baptists; in fact, his work became the occasion for the formation of the Triennial Convention (now a constituent part of the AMERICAN BAPTIST CHURCHES IN THE U.S.A.), through which American Baptists built their international missionary endeavor.

Judson set out to master the Burmese language and produced the first Burmese grammar and later the standard Bible translation. The British Baptists in India gave Judson a printing press in 1816, which allowed him to found the Baptist Mission Press. Judson would go on to publish the Bible in four additional languages.

Growth really began in 1828 with George Boardman (1801–1831) and his wife, Sara Hall Boardman, who began work with Ko Tha Byu, a convert from among the Karen people. The three soon had a flourishing work among the Karen. Work was later developed among the Zomi and Kachin. Members were also received among the Burmese and the Shan. To assist the mission, the Burman Theological Seminary (1936) and the Karen Theological Seminary (1845) were opened. These various missions were combined in 1865 into the Burma Baptist Convention. Among the first activities of the convention was the founding of Rangoon Baptist College, later Judson Baptist College. In 1880 representatives from the Karen people in Burma began work among their people residing in Thailand, resulting in the establishment of the Karen Baptist Convention in that country.

Early in the twentieth century, Dr. Gordon S. Seagrave (1897–1965) began his career as a medical missionary in the northeast part of the country near the Chinese border. The story of his work under relatively primitive conditions was told in two books, *Tales of a Waste Basket Surgeon* (1938) and *Burma Surgeon* (1943).

The mission suffered greatly through the mid-twentieth century. During World War II, the Japanese invasion led to the wide-scale destruction of property, which was slowly rebuilt after the war. In 1965 church property was again lost

when all of the church's schools (including Judson College) and medical facilities were nationalized. In 1966 missionary personnel were deported, though the leadership and administration of the convention had already been turned over to the Burmese in the 1950s. The loss of the missionaries, however, seemed to spur growth. In 1963 there were around 216,000 members. In the next thirty years the membership more than doubled. In 1995 the convention reported more than 500,000 members.

The Convention is a member of the WORLD COUNCIL OF CHURCHES, the BAPTIST WORLD ALLIANCE, and the Myanmar Council of Churches.

Address:

Myanmar Baptist Convention
143 Minye Kyawswa Rd., Lanmadaw
P.O. Box 506
Yangon
Myanmar

Sources:

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Myōchikai Kyōdan

Myōchikai Kyōdan, a Japanese new religion, was founded by Miyamoto Mitsuru (1900–1984) in 1950. Along with her husband, Kōhei, Miyamoto joined REIYŪKAI in 1934 and practiced rigorously. In 1945 Kōhei died, and in 1950 Mitsuru broke away and became independent of Reiyūkai, taking three hundred followers with her.

Myōchikai Kyōdan has a sanctuary in Chiba Prefecture, and a religious pilgrimage to this sanctuary is important in the movement's practices. The main ceremonies held there are the Kaishu (Miyamoto Mitsuru) ceremony in the spring and the Daionshi (Miyamoto Kōhei) ceremony in autumn. Myōchikai Kyōdan values the Lotus Sutra, ancestor worship, and repentance.

The current leader of Myōchikai Kyōdan is Miyamoto Takeyasu. Its headquarters are in Tokyo, Japan. In 2000 it reported 1,070,813 members.

Address:

Myōchikai Kyōdan
3-3-3 Yoyogi
Shibuya-ku, Tokyo 151-0053
Japan

Keishin Inaba

Source:

- Inoue, Nobutaka, et al., eds. *Shinshūkyō Kyōdan Jinbutsu Jiten*. Tokyo: Kobundo, 1996.

Namibia

Namibia, a sparsely populated and largely desert land on the southwest coast of Africa, between Angola and South Africa, was inhabited by some eleven different African peoples in the nineteenth century, when Europeans began to finally turn their attention to it. The more populous groups were the Hereros, the Ovambos (making up approximately half of Namibia's population), and the Demaras.

Germany, which came late to the European quest for colonial glory, annexed Namibia in 1884. In the meantime, explorers found it to be wealthy in a variety of minerals, from diamonds to uranium. Following World War I, Germany was stripped of Namibia, which became a trust territory assigned to South Africa by the League of Nations. Then, after World War II, South Africa announced its intentions to completely annex the land, thus beginning a struggle with the United Nations, which had supported Namibia's independence. In 1968 the UN declared South Africa's presence in Namibia to be illegal, but was unable to act as the major Western powers supported South Africa. In the mid-1960s, Namibians organized the South West African People's Organization (SWAPO) to work for their liberation. A twenty-five-year struggle ensued that often erupted into warfare.

Finally, as changes in the region were undoing the apartheid regime, South Africa finally released its hold on Namibia. In November 1989 the first free elections were held, and SWAPO delegates were swept into power. Independence was formally proclaimed in 1990. The new leadership moved to deal with the effects of apartheid with government actions including the improvement of living conditions for the native Africans and the strengthening of literacy programs.

Religion in Namibia today is in many ways shaped by the country's colonial past. Traditional religions do survive among several of the

Namibian peoples, especially the Ambo, the Herero, the Heikum, and the !Kung (or San) bushpeople. Although each group has its own particular religious community, they all share some common beliefs, such as that in a supreme God who is very distant. Because this deity is removed from everyday life, attention in the traditional religions in Namibia tends to be directed to more immediate realities, ancestor spirits, and magical operations. Traditional religion continues to decline in the face of Christian evangelism and is now followed by less than 5 percent of the population.

Christianity was introduced to Namibia by European missionaries. The LONDON MISSIONARY SOCIETY made an initial survey of Namibia early in the nineteenth century and was a catalyst in establishing the RHENISH MISSION,

Status of religions in Namibia, 2000-2050

Followers	2000			2025	2050
	total	%	rate		
Christians	1,592,000	92.3	2.47	2,122,000	2,707,000
Protestants	820,000	47.5	2.43	1,090,000	1,350,000
Roman Catholics	306,000	17.7	3.04	450,000	650,000
Independents	187,000	10.8	2.83	300,000	450,000
Ethnoreligionists	103,000	6.0	2.44	139,000	180,000
Nonreligious	19,400	1.1	4.25	55,000	100,000
Baha'is	8,900	0.5	3.15	18,000	30,000
Jews	2,000	0.1	2.19	3,500	4,800
Muslims	340	0.0	5.36	700	1,500
Total population	1,726,000	100.0	2.49	2,338,000	3,023,000



which began missionary work among the Herero people in 1842. The mission, supported by members of the EVANGELICAL CHURCH IN GERMANY with a combined Lutheran and Reformed background, was soon joined by a second mission established by the Finnish Lutheran Mission. These two missions grew side by side, working with different African peoples. A third Lutheran group, serving only white members, arose in the twentieth century.

At the end of the nineteenth century the ROMAN CATHOLIC CHURCH began to build a presence in Namibia, in the area immediately south of the Angolan border, among the Ovambo people. Originally assigned to the Diocese of Cimbebasia (Angola), the mission was designated a prefecture in 1892. The Vicariate of Windhoek was established in 1926, becoming a diocese in 1994. A second missionary thrust in the southern part of Namibia was organized as the Vicariate of Keetmanshoop in 1909. Keetmanshoop was also elevated to diocese status in 1994.

Following the takeover of Namibia by South Africa, South Africans moved into the land and brought with them a number of churches, the largest of which was the DUTCH REFORMED CHURCH, whose membership was limited to whites though it had an all-black affiliate church. The METHODIST CHURCH OF SOUTH AFRICA established a black mission, and approximately half its membership was black. The UNITED CONGREGATIONAL CHURCH OF SOUTHERN AFRICA developed a membership that was 95 percent black. The APOSTOLIC FAITH MISSION OF SOUTH AFRICA, a Pentecostal church, has had a small black membership in what has remained in a predominantly white church.

The Anglicans, though the first Christian group in Namibia, did not develop a mission until the 1920s. Their work among the Ambo people was originally assigned to the Diocese of Damaraland (South Africa), but more recently a Diocese of Namibia within the CHURCH IN THE PROVINCE OF SOUTH AFRICA has been erected, with its bishop stationed at Windhoek.

AFRICAN INITIATED CHURCHES began to appear in Namibia with the successive waves of unrest among members of the Rhenish Mission, the majority of whom were Herero. In 1946 a group left the Rhenish Mission and affiliated with the AFRICAN METHODIST EPISCOPAL CHURCH, a church based in the United States with affiliated work in South Africa since 1892. Then in 1955 a large group of Herero left to found the Oruano (Community). Then in the 1960s that church split into three factions.

Since World War II, a spectrum of Protestant churches have appeared, many if not most having grown from South African churches establishing congregations in Namibia. There are also a few independent churches from Botswana, on Namibia's western border, such as the Spiritual Healing Church and the Apostolic Spiritual Healing Church, as well as the Moshoeshoe Berean Bible Readers' Church from Lesotho. Both the CHURCH OF JESUS CHRIST OF LATTER-

DAY SAINTS and the JEHOVAH'S WITNESSES are also active in Namibia.

A Council of Churches in Namibia was organized in 1978. It is now an affiliate council to the WORLD COUNCIL OF CHURCHES. The Jewish community in Namibia emerged in the early 1920s, and a synagogue was established in Windhoek in 1924. The several hundred members continue their relationship to the community in South Africa. Namibia has not been considered a major target of Hindu and Buddhist groups, which are very active in South Africa, and support for Islam is minuscule. There are several assemblies of the BAHAI FAITH.

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Naqshbandiya Sufi Order

The development of the Sufi-tariqa Naqshbandiya can be traced back to Khwaja Abu Ya'qub Yusuf-i Hamadani (d. 535/1140), who has been the key figure for the genesis of Sufi associations in Transoxiana. After Hamadani's death, his tariqa split into two silsilas from which the two major tariqas in Transoxiana emerged: the Yassawiya, members of which were mainly Turkic-speaking nomads, and the Khwajagan, which found its followers predominantly among the Persian-speaking urban population. The seventh in the line of the Khwajagan Shaykhs was Shah Baha' ad-din-i Naqshband (d. 791/1389), the founder and name patron of the Naqshbandiya tariqa. His shrine is situated at Car Bakr near Bokhara in today's Republic of Uzbekistan.

Because of the urban social background of the Naqshbandiya, the interpretations of the normative Islamic texts made by the traditional Islamic scholars, the *ulama*, had a substantially greater influence on the population than, for instance, on the Yassawiya. This perhaps explains why the doctrines of the Naqshbandiya are often described as "pietistic," compared to those of other tariqas from a rural or even nomadic milieu. For example:

1. An absolute prerequisite for the knowledge of the esoteric dimension of Islam is, as it is in the teachings of the most Sufi tariqas, the conscientious execution of the daily religious duties (including fasting in the month of Ramadhan and performing the hajj).

2. Above that, the silent dhikr (*dhikr-i khufiya*), the remembrance of God by contemplative seclusion (*khalwa*), plays the central role. The aim is not, as in many other tariqas, to cut off the driving soul (*nafs*) by ascetic practices, but to purify the heart (*qalb*) by the way of love (*ishq*) in daily active life (*hayat al-'amal*).

By stressing a much wider interpretation of the Qur'anic term *amal* than was usual, the Naqshbandiya emphasized a much stronger inner-worldliness than most Sufi tariqas in the Middle Ages. This provided it with an immense potential for the reformation of the society (*tajdid*). Therefore it seems quite understandable that, from the late Timurid period (late fifteenth century) onward, the Naqshbandiya became ever more concerned with social, economic, and political issues. In fact, it appears that the Naqshbandi saw himself as mediator between the ruler and the ruled, whose task it was to make sure their actions corresponded with the normative requirements of the Qur'an and the prophetic Sunna. This political intervention of the Naqshbandiya in Transoxiana is connected to individuals such as 'Abd ar-rāhman-i Jami from Herat (d. 898/1492), his disciple 'Ali Shir Nawa'i (d. 910/1501) and, above all, Khwaja 'Ubayd-Allah Ahrar of Samarqand (d. 895/1490).

The third of the major doctrines concerning Naqshbandi practice is the projection of love (*rabitat al-'ishq*) by the adept on his spiritual master in order to obtain the experience of spiritual unity as a substitute to the ultimate entering into God (*fana'*). In the context of the third doctrine one must refer to the role played by the monistic philosophy of Muhyi d-din b. 'Arabi (d. 638/1240). His famous philosopheme of the "Oneness of Existence" (*wahdat al-wujud*) allows to equal knowledge of the creation with knowledge of the creator. The Naqshbandiya doctrine of the *rabitat al-'ishq* seems to be based on this theory of Ibn 'Arabi. Therefore his texts became quite popular among Naqshbandis by the fifteenth century, as we can see from statements made by such important figures as the above mentioned Jami, Nawa'i, and Khwaja Ahrar.

In the fifteenth century, with Khwaja Ahrar, the center of the Naqshbandiya shifted from Bokhara to Samarqand. He became a close confidant of the Timurid ruler and thus carried out mediation in armed conflicts. By this the Naqshbandis spread into the territory ruled by the last Caghatayid princes and were finally among the followers of Babur (d. 937/1530) to India, where Babur established the dynasty of the Mughals. The "Baburnama" gives the names of some of those Naqshbandis, among them two spiritual successors (*khalifa*) of Khwaja Ahrar.

Not much is known about the Naqshbandiya in India from that time until the appearance of Muhammad Baqi'-billah "Bi-rang" Sima'iqi (d. 1012/1603) in imperial Delhi, where he established a convent (*khanaqah*) and gathered a huge number of disciples around him. As an indirect *khalifa*, or successor, of Khwaja Ahrar, he openly advocated the idea of the *wahdat al-wujud* against the already known idea of the "Oneness of Testimony" (*wahdat ash-shuhud*) in India, which was developed by the Kubrawiya Shaykh 'Ala' ad-din Simnani (d. 736/1336).

Baqi'-billah's most famous and effective disciple was without doubt *Shaykh Ahmad Faruqi Sirhindi* (d. 1079/1668),

who was later given the epithet "Renewer of the Second Millennium" (*mujaddid-i alf-thani*). By rigorously advocating the idea of the *wahdat ash-shuhud*, found primarily in his epistles ("Maktubat-i imam-i rabhani"), Sirhindi introduced a new doctrine into the Naqshbandiya and was thus responsible for the divide of the tariqa: The debate over the *wahdat al-wujud* issue became essential in doctrinal terms, and its advocates constituted the Ahrariya silsila whereas the followers of Sirhindi formed the Mujaddidiya silsila.

With the decline of the Mughal Empire in the eighteenth century, representatives of both silsilas tried to focus on more pragmatic issues and thus to reunite the Naqshbandiya. A central figure in this context was Shah Wali-Allah Dihlawi (d. 1176/1762), whose influence on the various political and intellectual trends in India is still undiminished. Dihlawi tried to resolve the debate over *wahdat al-wujud* and *wahdat ash-shuhud* by describing them as referring to two different objects: *wahdat ash-shuhud* designating an epistemological viewpoint while *wahdat al-wujud* is an ontological category. More important for Shah Wali-Allah Dihlawi the unity of the Muslim *umma* to become able to act.

Nevertheless, the two silsilas are still separate today. Although the Mujaddidiya began in the eighteenth century to establish itself in Transoxiana, where it is connected with names such as Sufi Allahyar Bukhari (d. 1136/1723), and in the Middle East and in Anatolia by mediation of the Indian Murtasa az-Zabidi (d. 1791), the Ahrariya can be found in many south Asian socioreligious movements and institutions that developed in the nineteenth century: for example, the Dar al-'ulum at Deoband, the Nadwat al-'ulama' in Lucknow, or the movement of the Ahl-i hadith.

Jan-Peter Hartung

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Nation of Islam (Farrakhan)

In 1930 a charismatic salesman named Wallace Fard travelled the streets of Detroit, visiting homes and preaching a



Minister Louis Farrakhan stresses a point as bodyguards look on during an address at University of Pittsburgh, November 14, 1985. (Bettmann/Corbis)

new religious doctrine that combined Islam and black nationalism. Within three years, he built a substantial following with a cohesive organizational structure that included a school and a security force. From this foundation, the Nation of Islam developed. Despite suffering many challenges over the course of the twentieth century, the Nation continues to be a powerful force in the United States today.

Fard disappeared in the early 1930s. His appointed successor, Elijah Muhammad (1897–1975), taught that Fard was Allah incarnate and that he was his Messenger. White Americans were identified as white devils, and black Americans as Allah's chosen people. The Muslims anticipated an imminent "Fall of America," which would see White America destroyed and black Americans rising to their rightful place as world leaders.

In *Message to the Blackman in America*, Muhammad directed the Muslims to adhere to a strict moral code and attain a "knowledge of self." They were encouraged to follow strict dietary regulations, which included prohibitions on pork and a "slave diet" (foods such as corn bread and black-eyed peas), and they were forbidden to smoke, drink alcohol, take drugs, and gamble. Muhammad also encouraged racial pride. Many members took the surname "X" to sym-

bolize both the mysterious origins and the power of the black American community.

In the late 1940s, the Nation converted Malcolm Little. He adopted the name Malcolm X (1925–1965) and rapidly advanced through the movement's ranks. He was a minister and recruiter; among those he converted were Cassius Clay and Louis Farrakhan. A rift developed between Muhammad and Malcolm in the early 1960s, which eventually led to Malcolm's expulsion from the Nation. He converted to orthodox Islam and founded a new movement, but was assassinated on February 21, 1965.

Elijah Muhammad led the Nation until his death in 1975. His son Wallace succeeded him, and following trends that emerged late in Muhammad's leadership, rapidly moved the Nation toward orthodox Islam. Although most Muslims accepted these changes, some did not. Among those who did not was Louis Farrakhan. He left in 1978, returned to Elijah Muhammad's original doctrine, and reestablished the Nation of Islam.

Farrakhan's charisma, coupled with his attention to proselytism, saw the movement grow rapidly. Several events soon made him notorious with the American public. In 1984, when Jesse Jackson ran for the leadership of the American Democratic Party, Farrakhan declared that he

would, for the first time, register to vote, and encouraged his followers to do the same. His vocal support for Jackson, however, brought media attention to anti-Zionist themes in his rhetoric. As well, during this period the Nation received several large financial gifts from Libya (including one loan for five million dollars). By the close of the 1980s, however, Farrakhan had moved the Nation closer to orthodox Islam, observing Friday prayers and Ramadan and encouraging members to engage in Quranic study.

In 1995, Farrakhan once again came to public attention when he orchestrated the Million Man March on Washington, a controversial “day of atonement” for black American men. The march highlighted Farrakhan’s status as a leader in the larger black American community, but the event was criticized by many, including moderate African American leaders, feminists, and Jewish community leaders.

In the late 1990s, Farrakhan and the Nation worked toward reconciliation with Wallace Muhammad (now known as Warith Deen Muhammad) and the more orthodox Muslim American Society, a notable milestone in Farrakhan’s move toward orthodox Islam. Many scholars suggest that this trend will culminate within the next decade, with Farrakhan moving the Nation’s followers to traditional Islam, much as Wallace Muhammad did in the mid-1970s.

The Nation of Islam has its headquarters in Chicago. The mosque had been used by Elijah Muhammad for many years. It has never made its membership numbers public, but it should be noted that it has mosques across the United States, as well as in Canada and the United Kingdom. It continues to publish *The Final Call*, a newspaper that publicizes its doctrine (available online at <http://www.finalcall.com>) and comments on current religious and political events.

Address:

Nation of Islam
7351 South Stony Island Ave.
Chicago, IL 60649
<http://www.noi.org>

Martha Lee

Sources:

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Nation of Yahweh

The Nation of Yahweh is a relatively small group that continues the tradition of Black nationalism within the African American community. It was founded by Hulon Mitchell Jr., better known by his religious name, Yahweh ben Yahweh (b. 1935). Raised as a Pentecostal, as a young man he joined the Nation of Islam and rose to become the leader of a mosque. However, he left the mosque and began to call African Americans together as Black Israelites, the followers of Yahweh.

Drawing themes from the teachings of Black Jews that had appeared throughout the twentieth century in the United States, Yahweh ben Yahweh taught that there was only one God, that his name was Yahweh, that he had black woolly hair, and that he had sent his son, Yahweh ben Yahweh, to the African American people as their savior and deliverer. He identified African Americans as the true lost tribes of Israel, and upon accepting Yahweh, members accepted the last name “Israel” as a means of rejecting their slave past. Those who oppose God, of whatever color, are the devil. Though Yahweh had a special love for black people and a special animus for white people as the oppressor, ultimately individual white people could be saved by faith in Yahweh ben Yahweh.

Through the 1980s, the Yahwehites spread across the United States, their white clothing becoming a familiar sight in the African American community. By the end of the decade, centers had been established in thirty-seven cities and members owned a number of businesses associated with the movement. Movement leaders saw themselves as establishing a united moral power within the African American community that would support voter registration, black-owned businesses, health education, scholarships for college, better housing, and strong family ties. They opposed the spread of drugs in the community.

However, during the late 1980s, stories began to circulate that leaders in the group had engaged in multiple acts of violence and murder, especially in the early 1980s. These rumors surfaced in 1986 after some people were shot during an eviction procedure in an apartment house owned by the Yahwehites. Then in 1988, a former member confessed to four murders and implicated Yahweh ben Yahweh and other leaders in twelve others. Yahweh ben Yahweh and several other members were arrested and in the early 1990s convicted in federal court of conspiracy to murder. They received lengthy sentences, though Yahweh ben Yahweh was released in 2001.

The group has survived, but it is no longer the growing enterprise that it had become at the time of the trial that brought down its founder. The Nation of Yahweh sells

cassette tapes and books by Yahweh ben Yahweh through its Web site.

Address:

Nation of Yahweh
c/o The Abraham Foundation
P.O. Box 530883
Miami, FL 33153-0883
<http://www.yahwehbenyahweh.com/index02.htm>

Sources:

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National Association of Congregational Christian Churches

During the Puritan era in the seventeenth century, believers who agreed upon particulars of Reformed theology disagreed upon church polity, some opting for congregationalism and other the presbyterian system. While Presbyterians dominated in England, Congregationalists settled in the American colonies and became the favored elite in New England through the eighteenth century and into the nineteenth.

In the twentieth century, the Congregational churches took a leading role in the ecumenical movement and demonstrated their leadership with two important mergers. The first was in 1931 with congregations from the Christian Church, a church with a congregational polity from the Free Church tradition. Then in the 1950s the Congregational Christian churches moved toward union with the Evangelical and Reformed Church, a church with which they shared many theological affinities but one that had a presbyterian organizational background. At stake was congregational ownership of parish property versus some centralized ownership based in presbyteries and synods.

In 1957 the union was consummated and the UNITED CHURCH OF CHRIST came into being with mixed elements of congregational and presbyterian polity. Among the Congregationalists were individuals who feared and rejected any compromise on the congregational polity they had come to enjoy. Anticipating the 1957 union, they met in 1955 in Detroit and formed the National Association of Congregational Christian Churches. That meeting had been sponsored by two anti-union organizations, the League to Uphold Congregational Principles and the Committee for the Continuation of Congregational Christian Churches.

The National Association was formed as a fellowship of autonomous congregations that cannot and does not make pronouncements binding upon the local churches. How-

ever, it does undertake cooperative programs that extend the ministry of the local churches. Such programs have been initiated in ministerial career development, Christian education at all levels, church extension, and communications. One important area of cooperation has been in home and foreign missions. The association has supported the development of new congregational churches in the United States and missions in twelve countries in different parts of the world.

The National Association is a member of the INTERNATIONAL CONGREGATIONAL FELLOWSHIP.

Address:

National Association of Congregational Christian Churches
8473 S. Howell Ave.
P.O. Box 1620
Oak Creek, WI 53154-0620

Sources:

Burton, Malcolm K. *Destiny for Congregationalism*. Oklahoma City, OK: Modern Publishers, 1953.
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National Association of Free Will Baptists

The National Association of Free Will Baptists continues the tradition of Arminian theology that has divided the Baptist community over the centuries. BAPTISTS emerged as one element in the larger Puritan community, the English phase of the spread of Reformed theology. Reformed theology, as originally stated by John Calvin (1509-1564), had emphasized the sovereignty of God and hence the predestination of those who would be saved by Christ's saving act. As the Reformation became established in Holland, Dutch theologian Jacobus Arminius (1560-1609) developed a Reformed theology that left a place for the human response in faith to God's grace. Arminian theology left the door open for the role of human free will in Protestant theology.

In the United States, the institutionalization of Free Will Baptist theology came in 1727 with the organization of a church at Perquimans, Chowan County, North Carolina by Paul Palmer (d. c. 1770). Other churches were subsequently formed, and in 1752 some sixteen churches associated together in a yearly meeting. As this growth continued, they formed a general conference in 1827. A statement of belief was issued in 1834. A similar development of Free Will Baptists occurred in the northern states, and an 1896 Triennial Convention included congregations from across the South and as far north as Ohio. In 1911 the Free Will Baptists in New England merged into the North Baptist Convention (now the AMERICAN BAPTIST CHURCHES IN THE U.S.A.). Meanwhile, a number of disconnected Free Will congrega-

tions in the West (Texas, Nebraska, Kansas, Oklahoma, and Missouri) joined together as the General Co-operative Association of Free Will Baptists. They established headquarters in Tecumseh, Oklahoma, where they opened a school.

In 1935 the general conference in the South united with the General Co-operative Association to form the National Association of Free Will Baptists. Like most Baptists elsewhere, the new association championed the autonomy of the local congregations while providing an effective instrument for cooperative action, especially in church growth, education, and missions.

Free Will Baptists had existed in Canada since the early nineteenth century. They came together in 1832 as the Christian Conference Church, later renamed the Free Christian Baptists. In the 1870s, George W. Orser, one of the ministers, began to call for a new biblical church order. He opposed formal education of ministers and the paying of ministerial salaries. He eventually withdrew from the Free Christian Baptists and formed the Primitive Baptist Conference of New Brunswick, Maine, and Nova Scotia. The church eventually centered on Hartland, New Brunswick, where it had formed its own educational institution, the Saint John Valley Bible College. In 1981 the church joined with the National Association of Free Will Baptists as its Canadian conference.

The association has its headquarters at Antioch, Tennessee. It supports four colleges. In 1997 it reported 210,000 members in some 2,500 congregations in the United States with an additional twelve congregations in the associated Atlantic Canada Conference. Although foreign missions had begun in the nineteenth century, the formation of the association allows a more effective mission program to develop. Currently, work is supported in Spain, Panama, Cuba, Brazil, Uruguay, France, the Ivory Coast, India, and Japan. The national associations from around the world are now united in the International Association of Free Will Baptist Churches (<http://www.ifofwbc.org/>).

Free Will Baptists are unique among Baptist bodies as one of the groups that supports three ordinances: baptism, the Lord's Supper, and foot washing (a practice derived from their reading of the Bible, John 13:4–17). The national association remains theologically conservative. It joined the National Association of Evangelicals for a period but eventually withdrew. It has not associated with the BAPTIST WORLD ALLIANCE.

Address:

National Association of Free Will Baptists
P.O. Box 5002
Antioch, TN 37011–5002
<http://www.nafwb.org/>

Sources:

Cox, Violet. *Missions on the Move*. Nashville, TN: The Woman's National Auxiliary Convention, 1966.

Davidson, William F. *The Free Will Baptists in America*. Nashville, TN: Randall House Press, 1985.

Picirilli, Robert E. *History of the Free Will Baptist Associations*. Nashville, TN: Randall House Publications, 1976.

National Baptist Convention of America

The National Baptist Convention of America emerged out of a controversy regarding the newly formed National Baptist Convention, U.S.A. When the latter convention formed in 1895, it followed the organization of the American Baptists, allowing a considerable amount of autonomy to its boards and agencies. Among these were the National Baptist Publishing Board, a structure incorporated prior to the formation of the convention. While serving as the convention's publishing arm, R. H. Boyd (1843–1922), the head of the board, increasingly operated independently and even contrary to the wishes of the convention.

The issues between the board and the convention culminated in 1915 with a court case that established the independence of the board. Following the ruling, Boyd and his supporters withdrew from the convention and formed the National Baptist Convention of America. There were no doctrinal issues at stake, and the two conventions developed parallel programs. Through the rest of the century, the National Baptist Convention of America would grow, but it never rivaled its parent body.

The new convention aligned itself with the Lott Carey Baptist Foreign Mission Convention, through which the convention would focus its foreign missionary activity. That cooperation ended in the 1940s, and the convention organized its own foreign missions board.

The strength of the convention has been the publishing concern, both the literature it prints and the leadership it provides. However, the issue of its independence arose again in the 1980s and led to a split and the formation of the National Baptist Missionary Convention in 1989. Again, no doctrinal issues were at stake in the controversy.

The National Baptist Convention of America is organized congregationally, and the convention facilitates fellowship and cooperation between affiliated congregations. The convention supports missionary work in Jamaica, Panama, and several African nations. It cosponsors two seminaries with the National Baptist Convention, U.S.A. The convention is a member of the BAPTIST WORLD ALLIANCE and the WORLD COUNCIL OF CHURCHES.

Address:

National Baptist Convention of America
7145 Centennial Blvd.
Nashville, TN 37209

Sources:

Fitts, Leroy. *A History of Black Baptists*. Nashville, TN: Broadman Press, 1985.

Pelt, Owen D., and Ralph Lee Smith. *The Story of the National Baptists*. New York: Vantage Press, 1960.

National Baptist Convention of Mexico

The National Baptist Convention of Mexico traces its roots to the organization of the first Baptist congregation in Mexico on January 30, 1864, in Monterrey. The congregation was formed by James Hickey, then in Mexico as an agent of the American Bible Society. This church would reproduce itself six times over the remainder of the decade. One member of the original church, Thomas Westrup, served as a missionary of the American Baptist Home Missionary Society (now a constituent part of the AMERICAN BAPTIST CHURCHES OF THE U.S.A.). John Westrup, Thomas's brother, organized three churches in northern Mexico during the late 1870s. In 1880 he was hired as a missionary by the SOUTHERN BAPTIST CONVENTION's Foreign Mission Board, but he was assassinated before the year was out. However, through the rest of the century, both Baptist organizations sent more than fifty missionaries into Mexico. The first regional conventions were organized in 1884 and 1885.

In 1903 representatives from congregations of both American groups and some independent congregations affiliated with the National Sunday School Convention met in Mexico City and formed what became the National Baptist Convention of Mexico. Among its first tasks was the election of delegates to the 1905 gathering of the Baptist World Association.

The Baptist work in Mexico spread until 1910 but was decimated during the Revolution (1910–1917), when both property and lives were lost. Meetings of the convention were suspended in 1912. The secular government established in 1917 nationalized church property, restricted church worship, and allowed only native Mexicans to lead congregations. Only fifty-four churches were represented at the 1919 meeting of the convention. Although the convention revived its evangelism in Mexico City and along the Rio Grande valley, the Southern Baptists extended its missionary activity independently, especially in the creation of several institutions. In 1977 two of these, a seminary in Mexico City and a hospital in Guadalajara, were turned over to the convention. The Southern Baptists also agreed to work in a coordinated fashion with the convention. By 1993 the Southern Baptist work was fully integrated into the convention, which that same year was registered with the government as a separate religious organization.

In the mid-1990s the convention reported 666,000 members in 888 churches. It publishes a periodical, *La Luz Bautista*, and supports two seminaries. It has extended its work to include ten of the different language groups of the native inhabitants of Mexico, which is a predominantly Spanish-speaking country. It also began missionary work in

Honduras. The two American bodies continue to support the work of the convention, and other groups such as the North American Baptist Convention and the Baptist General Conference have added their support of personnel and money. At the same time, through the decade following World War II, a variety of other Baptist groups have launched independent missionary efforts, that of the fundamentalist BAPTIST BIBLE FELLOWSHIP INTERNATIONAL being the most successful. The convention is a member of the BAPTIST WORLD ALLIANCE.

Address:

National Baptist Convention of Mexico
Vizcainas Oriente No. 16 Ote.
060080 Mexico, D.F.
Mexico
<http://www.bautistas.org.mx/> (in Spanish)

Source:

Patterson, Frank W. *A Century of Baptist History in Mexico*. El Paso, TX: Baptist Spanish Publishing House, 1979.

National Baptist Convention, U.S.A.

The National Baptist Convention, U.S.A., the largest African American religious body in the world, is rooted in the efforts of American Baptists to evangelize African Americans throughout the nineteenth century. The first African American Baptists had appeared during the colonial era, and in 1758 the first congregation was formed in Virginia. A number of Blacks in the northern states were attracted to the church, and independent congregations began to form in communities with a significant African American presence. However, it was not until the 1830s that large numbers of Black people were attracted to the church. The first African American Baptist association was formed in Ohio in 1934.

Prior to the American Civil War, most African American Baptists were members of the several predominantly White Baptist bodies, and after the war the American Baptists (now the AMERICAN BAPTIST CHURCHES IN THE U.S.A.) made special efforts to cultivate Black Baptist membership. However, although many Blacks were happy to remain a part of the larger American Baptist Fellowship, others rejected their exclusion from the highest levels of the denomination and began to create institutions controlled by African Americans.

A variety of organizational attempts led in 1880 to the formation of the Baptist Foreign Mission Convention of the U.S.A. (generally accepted as the founding date of the National Baptists). A structure for congregational fellowship, the American National Baptist Convention, was formed in 1886. The Baptist National Educational Convention emerged in 1893. These three bodies merged in 1895 to form the National Baptist Convention, U.S.A. (Many

African Americans continued to affiliate with the American Baptists and today constitute approximately one-third of that body's membership.)

The new denomination followed the organizational pattern of the American Baptists, with the semiautonomous boards that served the cause of Christian education and foreign missions relating directly to the affiliated congregations. Controversy arose immediately, and those who wished to continue a relationship with the American Baptists in the area of missions withdrew to form the independent Lott Carey Baptist Foreign Mission Convention.

The next major controversy to hit the convention occurred because of its failure to create a publishing house. Publishing for the convention was primarily handled by the National Baptist Publishing Board, which had been incorporated separately under the leadership of R. H. Boyd (1843–1922). He began to operate independently of the directions offered by the convention, and in 1915 the board's independence was upheld in court. The trial became the occasion for Boyd and his supporters to found the rival NATIONAL BAPTIST CONVENTION OF AMERICA.

Under the leadership of Rev. Elias Camp Morris (1855–1922), however, the National Baptist Convention, U.S.A., recovered from its losses and moved forward with a newly founded, convention-controlled publishing house and went on to eclipse the older Methodist denominations in membership. The Morris era was followed by lengthy presidential terms for Lacey K. Williams (1871–1940), D. V. Jemison (1875–1954), and Joseph H. Jackson (1900–1990).

During Jackson's lengthy tenure (1953–1982), opposition to his philosophy of civil rights developed with the rise of Martin Luther King Jr., a young Baptist pastor in Alabama who had become the center of a movement centered on nonviolent confrontation with the authorities and the demand for the immediate end to racial segregation in the American South. King's approach ran counter to Jackson's belief in the gradual elimination of discriminating structures. Those most supportive of King and most opposed to Jackson's continued domination of the convention left in 1961 to form the PROGRESSIVE NATIONAL BAPTIST CONVENTION OF AMERICA.

Jackson's lengthy tenure finally ended in 1982, and he was succeeded by Theodore J. Jemison. The election of Jemison, an activist in the Civil Rights Movement in Louisiana, represented a change of direction for the formerly conservative convention. Jemison also led the National Baptists into finally building a national headquarters building in Nashville, Tennessee, though the official headquarters of the convention continues to be centered in the church pastored by the president.

In the 1990s, the convention was traumatized when its president, Henry Lyons, was arrested and convicted of embezzling church funds. In 1999, the current president, William Shaw, pastor of White Rock Baptist Church in

Philadelphia, assumed office and immediately moved to reorganize the convention's financial affairs to pay off the debt incurred by Lyons and to create a system that would prevent such occurrences in the future.

The National Baptist Convention, U.S.A., is led by its president but is organized congregationally. There are various estimates of the membership of the convention's churches, ranging from 1 million to 7.5 million. It supports one college, two universities, and four theological seminaries. The convention is a member of the BAPTIST WORLD ALLIANCE and the WORLD COUNCIL OF CHURCHES.

Address:

The National Baptist Convention, U.S.A.
5240 Chestnut St.
Philadelphia, PA 19139–3488
<http://www.nationalbaptist.org/>

Sources:

- Fitts, Leroy. *A History of Black Baptists*. Nashville, TN: Broadman Press, 1985.
Jackson, Joseph H. *A Story of Christian Activism*. Nashville, TN: Townsend Press, 1980.
Pelt, Owen D., and Ralph Lee Smith. *The Story of the National Baptists*. New York: Vantage Press, 1960.

National Evangelical Synod of Syria/National Evangelical Union of Lebanon

Protestantism entered the territory of the former Ottoman Empire early in the nineteenth century, when Reformed missionaries from the United States and the British Isles established a mission. Missionaries working in what is today Lebanon and Syria were recognized by the Ottoman authorities in 1848. That year, an initial congregation was established in Beirut. Throughout the rest of the century additional missions were initiated by various Protestant bodies from France, Switzerland, Denmark, and Holland.

Following the fall of the Ottoman Empire, the present state of Lebanon was carved out of the empire's former territory. At that time, the National Evangelical Synod of Syria and Lebanon was formed by the association of several small presbyteries that had been established in Lebanon. In 1959 the synod assumed responsibility of a number of the missions that had been established in Lebanon and Syria. Worship in these churches is primarily in Arabic.

In the 1990s the synod reported approximately eight thousand members in thirty-six congregations. It has a presbyterian polity and directs a ministry through its many schools and medical facilities. The synod is a member of the WORLD ALLIANCE OF REFORMED CHURCHES, the Middle East Council of Churches, and the WORLD COUNCIL OF CHURCHES.

The synod is closely related to the National Evangelical Union of Lebanon. The original congregation in Beirut became a center around which a small number of congregations gravitated. These congregations made their relationship official in the early 1960s with the formation of the National Evangelical Union of Lebanon. In contrast to the synod, the union is organized with a congregational polity. In the 1990s it reported nine congregations and 2,000 members. The union is a member of the WORLD ALLIANCE OF REFORMED CHURCHES and the Middle East Council of Churches.

The union and the synod are related to each other through the Supreme Council of the Evangelical Community in Syria and Lebanon, which also includes the Armenian Evangelical churches in the Near East. The members of the council support the Near East School of Theology in Beirut. All three churches suffered during the civil war (1975–1991), which led to the destruction of much church property and the migration of many members to the United States and Australia.

Addresses:

National Evangelical Synod of Syria
P.O. Box 70890
Rabieh, St. 34
Antelias
Lebanon

National Evangelical Union of Lebanon
P.O. Box 11 5224
Al Kanissa Al Injiliah
Beirut
Lebanon

Source:

Chopourian, G. H. *The Armenian Evangelical Reformation: Causes and Effects*. New York: Armenian Missionary Association of America, 1972.

National Presbyterian Church in Mexico

The National Presbyterian Church in Mexico dates to the beginning of presbyterian work in Mexico by the United Presbyterian Church of North America (now an integral part of the PRESBYTERIAN CHURCH [U.S.A.]) in Mexico City following the granting of religious freedom in the country in 1857. Other churches soon followed, including the Presbyterian Church in the U.S. (now also a part of the Presbyterian Church [U.S.A.]), the Congregationalists (now part of the UNITED CHURCH OF CHRIST), and the Associate Presbyterian Church. The work of the United Presbyterians spread south and east from Mexico City toward Yucatán.

The first presbytery was established in Zacatecas in 1883, and others soon followed. The previous year a theological

seminary was opened in Mexico City. What became the National Presbyterian Church began in 1901 when the United Presbyterian Church and the Presbyterian Church in the U.S. decided to unite their work in Mexico. The process of developing indigenous leadership that had begun with the founding of the seminary was greatly accelerated by the adoption of a new constitution by Mexico in 1917, which allowed only native Mexicans to lead congregations. In 1920, with the assistance of the Reformed Church in America, the National Presbyterian Church expanded into Chiapas.

In the years immediately after World War II, the church experienced two schisms. A local controversy led to the formation of the Independent Presbyterian Church in 1947. Then in the 1950s, Rev. Carl McIntire (b. 1906), a fundamentalist Presbyterian from the United States, brought to Mexico his fight against the modernist tendencies he saw invading mainstream Presbyterianism and found some support among Mexican Presbyterians. In the early 1950s his supporters formed the National Conservative Presbyterian Church.

The National Presbyterian Church in Mexico has become a part of the world ecumenical community, joining both the WORLD ALLIANCE OF REFORMED CHURCHES and the WORLD COUNCIL OF CHURCHES. Closer to home, in 1995 it joined with the Presbyterian Reformed Church and the Associate Presbyterian Reformed Church to create the Alliance of Presbyterian and Reformed Churches in the Republic of Mexico.

The church has a presbyterial polity and its general assembly is the highest legislative body. It recognizes the Heidelberg Catechism, the Canons of the Synod of Dort, the Westminster Confession, and the Belgic Confession and statement it authored on its doctrinal perspective. In the 1990s it reported 1.2 million members in forty-eight hundred congregations. The seminary in Mexico City has now been joined by five additional ministerial training schools.

Address:

National Presbyterian Church in Mexico
Arenal 36
Col. Agri. Chimalistac
01050 Mexico, D.F.
Mexico

Source:

Bauswein, Jean-Jacques, and Lukas Vischer, eds. *The Reformed Family Worldwide: A Survey of Reformed Churches, Theological Schools, and International Organizations*. Grand Rapids, MI: William B. Eerdmans Publishing Company, 1999.

National Spiritualist Association of Churches

The National Spiritualist Association of Churches (NSAC) is the oldest and largest organization of churches to emerge

out of the nineteenth-century Spiritualist movement in the United States. As SPIRITUALISM developed, it was given structure by a number of state Spiritualist associations. The movement was seen by many of its earliest exponents as having a “scientific” purpose—to demonstrate life after death—rather than as a new religion. However, in the decades after the Civil War, Spiritualist churches were founded and many began to advocate a Spiritualist approach to theology. Thus, in 1893, a number of leading Spiritualists, including Chicago medium Cora L. Richmond (1840–1923) and two former Unitarian clergymen, James M. Peebles (1822–1922) and Harrison D. Barrett (1863–1911), founded the National Spiritualist Association (later adding the words *of Churches* to the title). They initially drew support from some of the state associations and a few of the prominent camp meeting establishments. Among the reasons for forming such a national movement was the need to attack fraudulent mediumship, which many had seen as harming the movement.

In 1899, the association adopted a six-article Declaration of Principles, later expanded to nine articles. These articles expressed the authors’ faith in life after death as being a proven fact, demonstrated by the phenomena of Spiritualism. The NSAC has tended to focus upon mental phenomena, that is, mediumship, rather than the physical phenomena that was so much at issue in charges of fraud directed at the larger Spiritualist movement. The association also called for a moral life based upon the biblical Golden Rule, “Do unto others as you would have them do unto you.” Drawing upon contemporary science, the Declaration of Principles looked upon Nature as an expression of God or infinite intelligence, and it noted that happiness is a result of following Nature’s laws. It affirmed the existence of both physical and spiritual laws.

The NSAC has generally taken a negative stance toward two issues of importance to Spiritualists. First, it has not upheld the belief in reincarnation that is so staunchly advocated by the THEOSOPHICAL SOCIETY (ADYAR) and some Spiritualists early in the twentieth century who accepted the idea from competing organizations. Second, Spiritualists have carried on a lengthy debate over the relation of Spiritualism to Christianity. Many individual Spiritualists see the experiences that are common in the movement as similar to experiences described in the Bible. However, the association as a whole sees Spiritualism as distinct from Christianity, though they draw a distinction between primitive Christianity (with which they feel an affinity) and contemporary Christianity, which they see as a very different reality.

The association has a fraternal connection to the National Spiritualist Church of Canada in Ontario and Quebec but has only cursory relationships with the Spiritualist movement in Great Britain and has been at odds with Spiritualists in France and Brazil where reincarnation is widely accepted. In the early 1990s, the NSAC reported 144 mem-

ber congregations. Ten state associations and eleven camps are affiliated with the NSAC.

Address:

National Spiritualist Association of Churches (U.S.)
Morris Pratt Institute
11811 Watertown Plank Rd.
Milwaukee, WI 53226
<http://www.nsac.org/>

Sources:

Holms, A. Campbell. *The Fundamental Facts of Spiritualism*. Indianapolis, IN: Stow Memorial Foundation, n.d.
Judah, J. Stillson. *The History and Philosophy of the Metaphysical Movements in America*. Philadelphia: Westminster Press, 1967.
One Hundredth Anniversary of Modern American Spiritualism. Chicago: National Spiritualist Association of Churches, 1948.

Native American Church

In the early 1890s many of the traditional Indian ways of worship were being banished. However, at that time, the longstanding ritual use of the cactus plant peyote (*Lophophora williamsii*) was formalized into new ceremonies. Under the inspiration of the medicine men Quanah Parker (c. 1845–1911; parents: Comanche, White) and John Wilson (c. 1840–1901; parents: Delaware, Caddo-French), two different traditions of the new peyote religion, which today is called the Native American Church (NAC), diverged into distinct practices known as the Comanche Half Moon (also Little Moon and Way of the Sioux) and the Wilson Big Moon (also Cross Fire and Old Way). Both ritual forms fuse ancient Mexican, Plains Indian, and Christian themes. The Wilson Big Moon variant typically omits the water ceremonies that Quanah Parker had established, including the ritual water-call and the blessing of people with water, celebrating an old Indian belief that water is a life-giving substance.

Peyote grows naturally only in north-central Mexico and in a limited area on the dry, rocky hills north of the Rio Grande near Laredo, Texas. It contains at least fifty-seven alkaloids, including the psychoactive alkaloid mescaline. Since the 1880s peyote from this region was cut and dried for shipment to communicants in the United States. Probably the Carrizo culture, which once occupied the area that extends from Laredo to the Gulf of Mexico, was instrumental in the early development of peyote meetings. Carrizo peyote rituals that were observed in 1649 included all-night dancing around a fire, but without the tepee or lodge used today. The western neighbors of the Carrizo, the Lipan Apache, seem to have transformed the Carrizo ceremony before teaching it to the Kiowa, Kiowa-Apache, and Comanche.

The Half Moon ritual appears to have been formalized by the Comanche in the 1880s. The Big Moon rite was also formalized about 1880. It spread between 1890 and 1908

among the Shawnee, Caddo, Seneca, Delaware, Quapaw, Potawatomi, and above all the Osage, and it was carried and transformed by different local “prophets,” such as Jonathan Koshiway (b. 1886; father: Sauk and Fox, mother: Otoe) and John Rave (c. 1855–1917; Nebraska Winnebago). From the Kiowa, the Comanche, and the Caddo, the new religion spread to the eastern Great Basin, in Colorado, by 1896. It appeared throughout the Great Basin and into southern Canada beginning in the 1910s.

In 1918 the State of Oklahoma repealed an earlier territorial ban against the peyote sacrament and granted a charter authorizing the NAC. Peyotists in other states received similar authorization, and a national church was formed in 1934–1944. In 1945–1955 the NAC was organized into the NAC of Oklahoma and the NAC of North America. The main purpose of those incorporations was to legalize peyote as a sacrament.

The NAC ethical code constitutes a way of life, which is called Peyote Road. This ethic has four main parts: brotherly love, care of family, self-reliance, and avoidance of alcohol, in addition to truthfulness, economic self-sufficiency, praying for the sick, and praying for peace. There is no formal teaching or learning of the rituals through books, schools, or lectures. In the Christian element, which is mostly confined to Siouan-speaking groups, members are free to interpret Bible passages according to their own understanding.

From its earliest days the ceremony has consisted of an all-night prayer meeting in a tepee, lodge, or hogan around a crescent-shaped mound of earth, a sacred fire, and a special peyote button, today called Grandfather Peyote or Chief. Roadman, Cedar Chief, and Drummer Chief sit together opposite the door. The Fireman sits on the opposite side of the circle next to the door. Around the sacred elements in the center of the lodge, the water drum, gourd rattle, and staff are passed while peyote songs are sung, prayers are offered, sacred tobacco is smoked, cedar is burned, and peyote is ingested. At midnight the ritual is interrupted by special songs and a bucket of water is brought in to be blessed, mostly by the Fireman. At dawn there is another water ceremony, as the Water Woman carries holy water into the meeting along with her prayers. The morning water is followed by a ritual breakfast of corn, water, fruit, and meat, prepared by women. The singing, drumming, and praying last all night (ten to fourteen hours). Finally the morning sun is greeted with hands raised to heaven and thanks given to the Creator.

In the first part of NAC history, women were usually not allowed to take part in the ritual. Yet the importance of male and female complementarity is reflected in NAC myth and ritual. It is widely believed that being inside the tepee represents being inside the womb of the Mother, and the drum is the sound of the fetal heartbeat. According to many peyote origin myths, this religion was brought to the Indi-

ans by a woman, called Peyote Woman, and it is kept by men. In Navajo peyotism the cactus itself is referred to as Female Medicine (*‘azee’ ba’áád*) or Mother (*shimá ‘azee’*).

For some, the NAC serves as a bridge between the ancient and modern systems of belief. Praying in peyote meetings appears to have much of the psychological flavor of the old vision quest. The NAC has often been bracketed with the Ghost Dance religion, which also taught the value of peaceful intertribal relations. (Although many other authors have repeated this idea, first set forth by Shonle (1925), historical documents establish that Peyotism had become an active ritual before Wovoka had directed the first Ghost Dance about 1889.) However, claims for the therapeutic effect of peyote are controversial, although several published reports have attempted to determine whether peyote used in the ritual of the NAC is effective in the treatment of alcoholism.

After 1965, the ceremonial use of peyote by Indians was protected by federal regulation. Although twenty-eight states had by then enacted laws in conformance with the federal regulation, twenty-two states had not done so. In 1990 the Supreme Court prohibited the use and possession of peyote for all Americans. A 1995 law provided an exemption, declaring that although possession of peyote and its derivatives is illegal in the United States, Native Americans may use it for religious purposes.

The NAC has no professional paid clergy. Beyond the Roadmen, who lead the meetings, there are official leading positions for chairmen and the president of the NAC. The church is organized into regional, state, and national groups throughout North America. The members belong to some seventy Native American nations. In the continental United States, every state west of the Mississippi has at least one chapter; in all there are eighty chapters.

The NAC is the most widespread religion currently practiced by American Indians. By 1930, it was estimated that half the Indian population belonged to the church. The NAC membership in Navajoland ranged from 12–14 percent in 1951 to 40–50 percent in the 1980s. At the end of the 1960s there were an estimated 250,000 Peyotists, one quarter of all Indians in the United States and Canada. In the 1980s the membership from over fifty North American Indian tribes included some 100,000 adherents. In 1995 there was again a total membership of around 250,000, belonging to over seventy Native American nations.

The spread of Peyotism beyond North America is not known. An example of non-Indian membership can be found in 1968, when a group with young Whites took peyote in a ritual way, which was incorporated in New Mexico as the American Church of God and had a steady membership of some two hundred people. Four-fifths of the group were Whites. The rest were Indians, mostly fifty to seventy years old, from tribes all over the Southwest.

Sources:

The peyote ritual in the United States was first reported by J. Lee Hall in 1886, an Indian agent for the U.S. government. Then in 1890 it was described by James Mooney, who researched peyote meetings among the Kiowa in Oklahoma. The earliest general historical and comparative study was written by Weston La Barre, who traveled to and studied peyote meetings among fifteen tribes in the United States in 1935 and 1936. During the years after 1936 Omer Stewart visited peyote meetings; since 1960 he appeared in court to help defend the right of Peyotists (see, for example, Stewart 1987). Slotkin published a famous fieldwork report in 1956. Fieldwork accounts written by David Aberle (e.g., 1966) specialized in Navajo Peyotism.

Among more recent work, a study about the NAC written by Silvester Brito (1989) is remarkable as he is the first Indian Peyotist to write an academic work about his religion. Peter Gerber (1980) explains the NAC as a crisis movement. In 1996 Huston Smith and the NAC Roadman Reuben Snake compiled testimonies of NAC members showing the church's struggle to survive in the face of constitutional debates. Marika Speckmann (1999) regards the NAC morning water ceremony, comparing it with other Indian rituals and myths.

Aberle, David F. *The Peyote Religion among the Navaho*. Chicago: Aldine Publishing Company, 1966.

Brito, Silvester. *The Way of a Roadman*. American University Studies series 21, Regional Studies vol. 1. New York, Bern, Frankfurt am Main, Paris: Peter Lang Publishing, Inc., 1989.

Gerber, Peter. *Die Peyote-Religion. Nordamerikanische Indianer auf der Suche nach einer Identität*. Zurich: Lang Druck, 1980.

La Barre, Weston. *The Peyote Cult*. Hamden, CT: Archon Books, 1975.

Shonle, Ruth. "Peyote—Giver of Visions." *American Anthropologist* 27 (1925): 53–75.

Slotkin, J. S. *The Peyote Religion: A Study in Indian-White Relations*. Glencoe, IL: The University of Chicago, The Free Press, 1956.

Smith, Huston, and Reuben Snake, eds. *One Nation under God: The Triumph of the Native American Church*. Santa Fe, NM: Clear Light Publishers, 1996.

Speckmann, Marika. *Panindianische Mythologie am Beispiel der Peyote-Religion*. Stuttgart: Ibidem, 1999.

Stewart, Omer C. *Peyote Religion: A History*. The Civilization of the American Indian Series, 181. Norman: The University of Oklahoma Press, 1987.

formed their own independent church, the Native Baptist Church (NBC) in 1888, the same year that a similar church began in Lagos. The German colonial authority moved to restrict its activities.

The first leader of the NBC was Joshua Diboundou, who resigned his leadership in 1910 when he became a polygamist, and was followed by Albert Tobo Diedo. For a brief period (1917–1932), the NBC was in federation with Baptists of the Berlin Mission and the Basel church. Adolph Lotin Samé (1882–1946), a pastor in the Berlin Baptist Mission, was excluded from the pastorate by the missionaries in 1922 because of a "desire to earn money" and his practice of baptizing polygamists. Refusing to comply, Lotin began to reorganize the NBC, which was revived in 1932 with Lotin as its president. He composed many hymns sung to traditional Douala tunes. When he died in 1946, his place was taken by Moise Mathi Mathi, who changed the name of the NBC to Cameroon Baptist Church in 1949. The CBC was almost exclusively Douala and had over five thousand members by 1945, but it was in a state of decline in the 1990s.

Estimates of membership in 2000 ranged between ten and forty thousand. In 1995 the Native Baptist Church was admitted to the WORLD COUNCIL OF CHURCHES and began a process of internal reform, including renewing links with the Baptist Missionary Society in Britain.

Address:

Native Baptist Church
B.P. 4237
Douala Akwa
Cameroon

Allan H. Anderson

Sources:

Brutsch, L. R. "Origine et Developpment d'une Église Independante Africaine." *Le Monde Non-Chrétien* N.S. 12 (Oct.–Dec. 1949): 408–424.

Gifford, Paul. *African Christianity: Its Public Role*. London: Hurst, 1998.

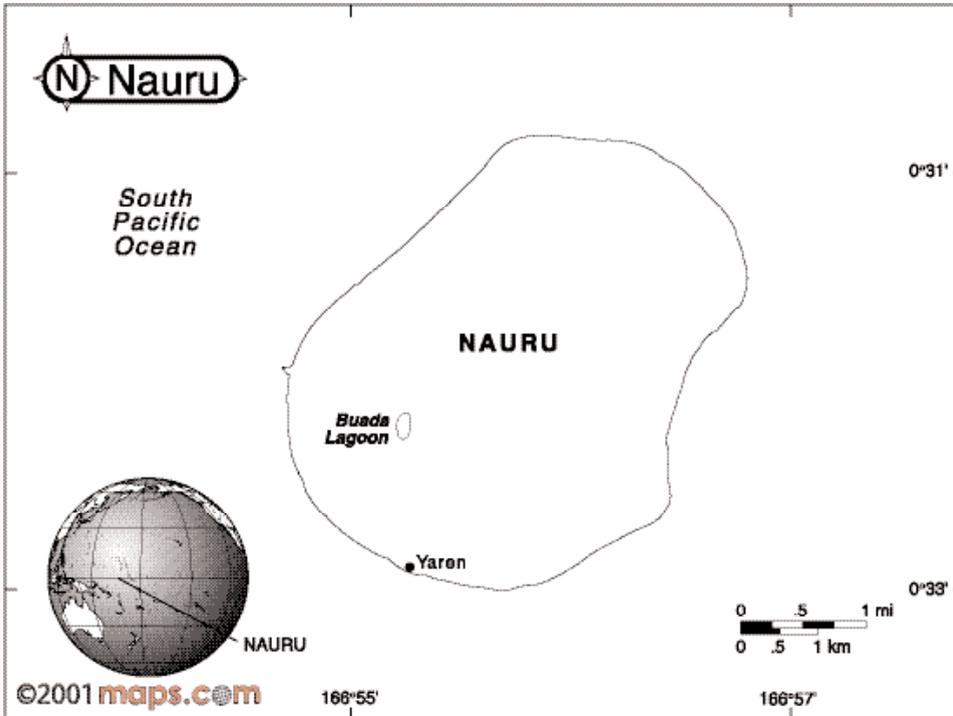
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Native Baptist Church [Église Baptiste Camerounaise] (Cameroon)

The English Baptist Alfred Saker (1814–1880) began work in Cameroon in 1845 and continued for the next three decades. Then in 1884, the Baptist churches that had been founded were handed over to the German-based BASEL MISSION when the Germans began their colonial rule, and these churches soon found their local autonomy threatened by the Basel Mission structures. In response, members

Nauru

Nauru is an island republic in the South Pacific, northwest of Australia, home to some eighty-five hundred people. The island was originally settled by Polynesians and Micronesians. It was called to the attention of the West after its initial visit by American whalers, who called it Pleasant Island. In 1888 it was annexed by Germany. At the beginning of World War I, Australia took control of Nauru, a suddenly wealthy land due to the discovery of rich deposits



gregational Church, which is still the only Protestant body on the island.

The ROMAN CATHOLIC CHURCH began work on Nauru in 1902. At present the parishes are part of the Diocese of Tarawa (Gilbert and Ellice Islands). Members of the Anglican Church moved to Nauru following the takeover of the island by Australia. Its work is now a part of the Anglican Church in Aotearoa, New Zealand, and Polynesia.

Besides the three Christian church bodies, there is also a small group practicing the BAHÁ'Í FAITH and some Chinese who follow the ubiquitous Chinese folk religion (a mixture of BUDDHISM, Taoism, and Confucianism).

Status of religions in Nauru, 2000-2050

Followers	2000			2025	2050
	total	%	rate		
Christians	8,600	75.0	1.74	13,100	16,800
Protestants	5,800	50.7	1.87	9,200	12,500
Roman Catholics	2,900	25.4	2.15	4,800	6,700
Independents	380	3.3	2.39	900	1,600
Chinese folk-religionists	1,200	10.5	1.70	1,700	2,400
Baha'is	1,100	9.6	2.79	2,000	3,000
Nonreligious	410	3.6	2.51	800	1,200
Buddhists	160	1.4	0.58	200	250
Total population	11,500	100.0	1.89	17,800	23,600

Source:

Petit-Skinner, S. *The Nauruans*. San Francisco: MacDuff Press, 1981.

Nauru Congregational Church

The Nauru Congregational Church dates to the arrival on Nauru island of Timoteo Tabwia, a Gilbert Islander who had been converted by missionaries of the AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS (ABCFM), an association of American Congregationalists. He was later joined by two Americans, Philip A. Delaporte and Salome Delaporte, who mastered the Nauruan language and translated the Bible. The ABCFM continued their work through the rest of the century, during which time the island was invaded by a variety of European companies who wanted to mine the calcium phosphates discovered in 1900. Then in 1917, the ABCFM turned over its responsibilities in Nauru to the LONDON MISSIONARY SOCIETY, a British Congregationalist group. Through mid-century and following Japanese occupation of the island, Nauruan Congregationalists became closely affiliated with the Congregational Union of Australia.

Although the church had grown significant indigenous leadership during this time, the first Nauruan minister to receive seminary training, Itubwa Amram, was not ordained until 1956. Subsequently, the church became autonomous of the LMS but kept close ties with Australia. It is a member of the International Congregational Council and

of phosphate. It would remain under Australian control until 1968, except for a period under Japanese rule during World War II. Australia brought in a number of immigrant workers, including many Chinese, to work the mines.

Nauru, which became independent in 1968, is a most unusual land. It has retained its rural character, and no cities have been built. The mining has made the nation wealthy, paying for all education, medical care, and housing. The influx of immigrants from many places to work in the mines has given the Nauru a very ethnically pluralistic culture. Only about 50 percent of the residents are native Nauruans.

The indigenous religion of the Nauruans survived into the twentieth century but appears to have disappeared in the decades since World War II. Although Germany controlled the island early on, the first missionaries were Congregationalists from the London Missionary Society. They assumed the work of translating the Bible into the native language. Their work grew into the NAURU CONGREGATIONAL CHURCH. As expatriates of other Protestant traditions moved to Nauru, they were welcomed into the Con-

the Council for World Mission (the successor body to the LMS). It is also a member of the WORLD COUNCIL OF CHURCHES and the Pacific Conference of Churches.

Some 65 percent of the island's ten thousand residents are members of the church. The church faces the challenges of diminishing mineral resources, the likely negative economic impact of the ending of mining operations, and the destruction of the majority of the island by the mining operations.

Address:

Nauru Congregational Church
P.O. Box 232
Nauru
Central Pacific

Source:

Bauswein, Jean-Jacques, and Lukas Vischer, eds. *The Reformed Family Worldwide: A Survey of Reformed Churches, Theological Schools, and International Organizations*. Grand Rapids, MI: William B. Eerdmans Publishing Company, 1999.

The Navajo

The Navajo refer to themselves as the Dine (the People). Originally a seminomadic tribal group of Athapascan stock from western Canada and Alaska, they began settling in the Four Corners region of the American southwest in the eleventh century C.E.

The Navajo world was created when the Diyin-Dine (Holy People) emerged from four underworlds into this, the fifth world. The most important of these Holy People are First Man and First Woman, whose inner natures are, respectively, "Thought" and "Speech." Together they created a world where the most important value is *hozho*. Most commonly translated as "beauty," *hozho* encompasses much more—harmony, peace, health, happiness, balance, and the general good.

For the Navajo, life itself is movement, and it is through good intentions and prayer that men and women participate in keeping the world in harmony. Although the original harmonic patterns were created when the Holy People emerged into this world, the Navajo continue to participate in this ongoing creative act by ritually associating themselves with these supernatural beings through thought and speech. Beauty is not something to be discovered in nature, but is to be created, first in the mind as thought and then projected out into the world as speech. Speech is, in fact, the outer form of thought.

The Navajo walk in harmony and beauty through everyday activities that are rich with symbolism. Symbols seem to be the very grounding and basis for thought. Every morning, for example, men and women emerge from their hogans, circular homes, each of which is the symbolic center of the cosmos, to chant the world into existence by iden-



An abandoned hogan in the Navajo National Monument Valley in Arizona (M. Barlow/TRIP)

tifying themselves with First Man and First Woman. Through such ritual actions as scattering cornmeal in four directions and chanting beauty into the world at sunrise, the Navajo become active participants in creation itself.

All Navajos should work to create *hozho*, because then they will live long and prosperous lives, and their communities will continue in harmony. In this context, illness signifies a disruption in the harmonious fabric of living. A sick person, with the assistance of friends and family, will try to determine why their world is out of balance. Perhaps the ill person failed to fulfill some social or religious obligation. Or perhaps, even more seriously, a man returning from war has been polluted by violence and death. In the first instance only a portion of a Blessingway ritual might need to be performed some evening. In the second case a full-blown Enemyway ceremony of three or four days' duration will be needed to restore *hozho*.

There are at least sixty major ceremonies among the Navajo that preserve and restore *hozho*. It usually takes several years of apprenticeship for the ritual specialist, called a singer, to master one of these rites. Although both men and women may become singers, only men will prepare the sandpaintings that are usually integral to the ceremonies.

N Nazareth (Nazarite) Baptist Church

Few singers learn more than one major rite, and only very rarely will any individual know more than a couple. Religious knowledge is therefore widely dispersed across the Navajo nation. A singer will diagnose the cause of illness and determine whether the patient should be referred to another singer or undergo this specialist's ceremony. This is critical, because the person *will* be healed if the diagnosis is correct, if the singer does the ritual properly, and if the wills of the singer and the people taking part in the healing are strong enough to forge a connection between the patient and the Holy People.

The singer creates the conditions for the complete merger of this world and the supernatural world by purifying the patient, most commonly through chanting prayers in a sweat lodge and by overseeing the drawing of a sandpainting in the center of a hogan that recreates the activities of the first Holy People in an action corresponding to the cause and cure of the patient's illness. The nearly naked patient then sits or lies on his or her corresponding deity in the sandpainting. Chanting, shaking rattles, touching, and other symbolic activities effect the cure by restoring hozho to the patient's life.

The Navajo do not fear dying when their cycle of life is completed. But a premature death signals the malevolent activity of sorcerers. The most common way for a sorcerer to harm an individual is to sing the parts of a religious ceremony in reverse order, thereby creating chaos in the place of harmony. Sorcerers must operate in secret because they cannot resist the direct onslaught of a singer's benevolent energy and will be destroyed by their own evil energy when it is returned to them.

Despite the many ways that hozho can be disrupted, the Navajo are remarkably optimistic. As long as they continue to participate with the Holy People in maintaining and creating hozho in the world, they can be assured that their world will be beautiful and harmonious and that they will live healthy and prosperous lives.

According to the 1990 census, there were over 225,000 Navajo, of whom nearly 145,000 live on reservation and trust lands in Arizona, New Mexico, and Utah. Since religious and cultural practices are indistinguishable for the Navajo, most attend rituals at least occasionally, even though some also practice forms of Christianity. Not infrequently, Navajo feel the need to return to a ritual healing when they feel polluted by death. Numerous healing chants, for example, were held for veterans who returned from Vietnam, even those who lived in cities away from the reservation.

Thomas V. Peterson

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N Nazareth (Nazarite) Baptist Church/AmaNazaretha (South Africa)

The largest of the AFRICAN INITIATED CHURCHES (AIC) among the Zulu, the Nazareth Baptist Church, better known as the amaNazaretha, Isonto LamaNazaretha, or Shembe Church, was founded by Mdliwamafa Mloyisa (Isaiah) Shembe (c. 1869–1935), who experienced several visions and audible inner voices from an early age. These revelations later told him to leave his four wives and children and to use no medicine, and they showed him people in white gowns who would follow him. He began his Christian life as a Methodist but was baptized in William Leshega's African Native Baptist Church (an early African secession from the White Baptists) in about 1900, by which time he was already a renowned healer. He was ordained an evangelist and began to baptize in the sea near Durban, a practice of many coastal African churches today.

In about 1911, Shembe seceded from the African Native Baptist Church, which did not insist as he did in putting off shoes in worship, leaving the hair uncut, not eating pork, night Communion services with foot washing, and the seventh-day Sabbath. He founded the amaNazaretha and applied biblical references to Nazarites to his followers, who were to obey these laws. In 1916 he established a "high place," called Ekuphakameni, outside Durban, and a holy mountain, Nhlankakazi—sites for annual festivals in July and January, respectively. Shembe wielded great influence in Zulu society. When he died in 1935, a sacred mausoleum was built over his grave at Ekuphakameni, now the headquarters of the church, and his son Johannes Galilee Shembe inherited the leadership.

Upon Galilee's death in 1976, a fierce and acrimonious schism resulted, with court cases, violent clashes, and even killings between the two factions. A small part of the church followed Galilee's son Londa Shembe, who was murdered in 1989 in the midst of the KwaZulu Natal violence, leaving no clear successor. The majority of members followed Isaiah Shembe's other son, Amos Khula Shembe. As an indication of the prestige attained by the Shembe family, Nelson Mandela attended Amos's funeral in 1995. Amos's son Mbusi Vimbeni Shembe, who seems to have retained the loyalty of the vast majority of the church, succeeded him.

The amaNazaretha's great veneration for their founder has been interpreted to mean that he is seen as an African Christ, a mediator between his people and God, standing at the gate of Heaven to admit only his followers. AmaNazaretha greet their leader with the shout "He is holy!" Isaiah Shembe is believed to have "risen from the dead"; he

appears to people in revelations and is believed to reveal God to the Zulus; in his name prayer is directed. The criticisms of this movement have centered on the person of Isaiah Shembe and reflect prevalent assumptions made by earlier Western theologians about the AICs.

Evidence from the amaNazaretha themselves, however, is ambiguous. In the opinion of at least some of his followers, Shembe has very extraordinary, perhaps even divine powers, and divine and messianic titles are ascribed to him. But most frequently, amaNazaretha describe Shembe in lesser, more mortal terms. Instead of being a divine Messiah or Black Christ, Isaiah Shembe is a human “servant of the Lord,” “the man sent by God,” who is obedient to the bidding of God.

AmaNazaretha wear white robes and remove their shoes in worship, men are circumcised (a custom not practiced elsewhere in Zulu society), polygyny is allowed, and members may not shake hands with outsiders, eat pork, or take alcohol or medicines. Isaiah Shembe composed over two hundred hymns that are sung by church members, some of which are accompanied by sacred dancing in African dress, and some of which are believed to have been written after his resurrection. Baptism by immersion, communion at night, and foot washing are practiced as sacraments, and the Sabbath is observed as well as the *hlonipha* (respectful avoidance) rules of the Zulu. The amaNazaretha have greatly influenced the rituals of other Zulu AICs (especially Zionists), and they represent a unique blend of Christianity with the best of Zulu culture.

Allan H. Anderson

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Nepal

The modern state of Nepal, strung out along the Himalayas northwest to southeast between Tibet to the north and India to the south, was created by King Prithvi Narayan Shah of Gurkha (1723–1775). He conquered the Kathmandu Valley in 1768–1769 and went on to conquer great swaths of the Himalayan foothills, west as far as Kangra and east to Sikkim. After a war with the British East India Company in 1814–1816, the boundaries of the state of Nepal were fixed pretty much as they are today, Nepal’s autonomy



The Swayambhunath Stupa in the Kathmandu Valley, Nepal (Tibor Bogner/TRIP)

was recognized, and the British right to recruit soldiers within Nepal was also granted.

In the period preceding 1769 and the unification of the country as seen by nationalist historians, there were numerous small kingdoms in the hills, ruled by families claiming prestigious Hindu descent from Indian Rajputs, who had supposedly fled to the Himalayas to escape Muslim depredations in Rajasthan. The high mountain region was inhabited by small pockets of Tibetan people, most of whom practiced NYINGMA TIBETAN BUDDHISM. The Sherpas, for instance, were migrants from Tibet who came over the high passes in the sixteenth and seventeenth centuries. In the middle hills to the south there were a number of tribal peoples: from west to east, the Magars, Gurungs, Tamangs, Rai, and Limbu, as well as other smaller groups. (These are the names that are used for these groups today; in some cases the names were not current before the nineteenth, or even early twentieth, century and the groups did not see themselves as a distinct group until so classified by the Hinduizing state.) Of these tribal groups, the Magars were the most Hinduized, the Tamangs the most Tibetanized. All of them

possessed lively shamanic traditions, which loomed largest among the Rai and Limbu, collectively known as Kirantis. (See separate entry on INDIGENOUS RELIGIONS IN NEPAL.)

In this early period the largely forested plains (Tarai) region was inhabited mainly by tribal groups practicing shifting agriculture, most of whom now think of themselves as Tharus. There were, however, some areas of longer settlement, notably around Janakpur, where the populations were Hindu and culturally similar to those over the border in India. Finally, in the Kathmandu Valley, housing the three cities of Kathmandu, Lalitpur (Patan), and Bhaktapur, the Newar people practiced both Hinduism and BUDDHISM, both strongly influenced by tantric ritualism.

Both of these forms of religion were highly conservative, harking back to forms of religious practice once much more widespread on the subcontinent. Newar Buddhism is of particular significance as the last direct descendant of Indian MAHAYANA BUDDHISM, which was exported and translated to the rest of Asia before dying out in the land of its birth. As the great French Sanskritist, Sylvain Lévi (1863–1935), pointed out, studying Newar Buddhism is a window onto early Indian Mahayana Buddhism and the Hindu-Buddhist context in which it grew up and eventually went into decline. Also present in the Kathmandu Valley since at least the seventeenth century, and perhaps from the sixteenth, was a minority of Muslim traders.

From 1845 to 1951 Nepal was ruled by a hereditary system of Rana prime ministers. State-sponsored Hinduism played a key role in legitimating the rule of the Ranas and in welding their culturally and linguistically diverse kingdom into some form of unity. This sponsorship took the form of encouraging the countrywide observance of major festivals, in particular that of Dasain, focusing on the goddess Durga, which legitimated royal power as well as the position of leading men within patrilineages. It also took the form of introducing a national legal code that gave formal judicial backing to hierarchical Hindu notions of status.

The Rana regime fell in 1951, and after an abortive experiment with parliamentary democracy, King Mahendra (1920–1972) introduced Partyless Panchayat Democracy in 1960. The new constitution declared Nepal a Hindu state.

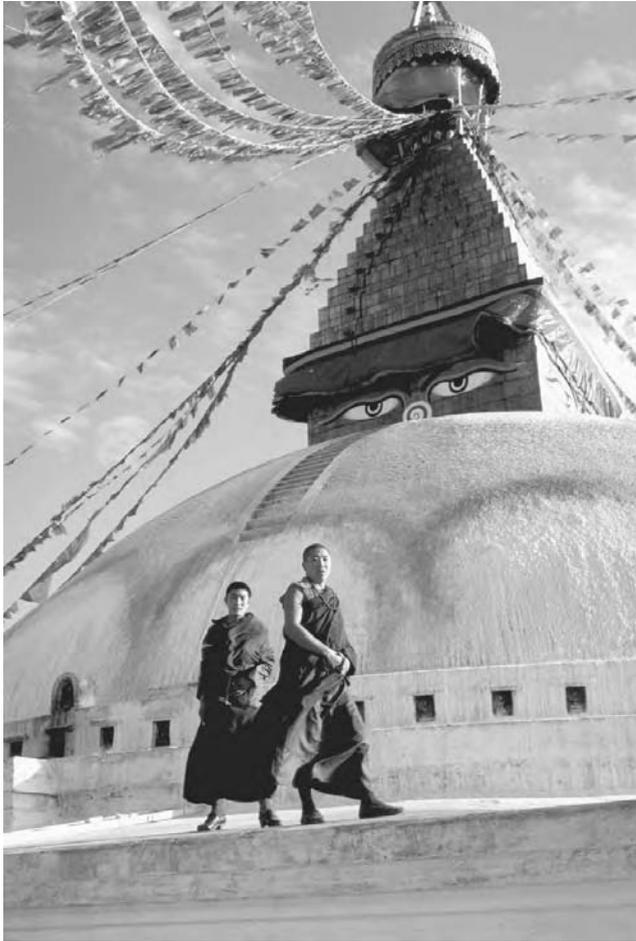


Status of religions in Nepal, 2000-2050

Followers	2000			2025	2050
	total	%	rate		
Hindus	18,354,000	76.7	2.38	28,460,000	36,331,000
Ethnoreligionists	2,244,000	9.4	2.52	3,600,000	4,700,000
Buddhists	1,967,000	8.2	2.48	3,150,000	4,100,000
Muslims	926,000	3.9	2.70	1,500,000	2,000,000
Christians	577,000	2.4	4.43	1,525,000	2,392,000
Independents	551,000	2.3	4.35	1,450,000	2,250,000
Protestants	14,600	0.1	6.17	50,000	90,000
Roman Catholics	7,000	0.0	6.88	15,000	30,000
Nonreligious	76,600	0.3	2.47	160,000	300,000
Atheists	16,900	0.1	1.54	30,000	40,000
Chinese folk-religionists	16,700	0.1	1.22	30,000	50,000
Sikhs	8,400	0.0	1.67	15,000	25,000
Baha'is	6,200	0.0	2.11	11,000	17,000
Jains	4,800	0.0	1.82	8,500	15,000
Total population	23,930,000	100.0	2.46	38,010,000	49,320,000

The legal code was modernized and caste was no longer recognized. But there was no positive discrimination on behalf of Untouchables or other disadvantaged groups, as in India, and the entire population was governed by the same civil code. The Panchayat period was one of conscious nation-building. A Hindu cultural identity was a part of this; Buddhism, along with JAINISM and SIKHISM AND THE SANT MAT TRADITION (barely present in Nepal), was declared to be a branch of Hinduism—a point that modernist Buddhist activists were not at all happy to concede.

In the 1930s THERAVADA BUDDHISM was first introduced, initially by Newars, but from the 1980s onward there were increasing numbers of recruits from non-Newar backgrounds. A major expansion of Tibetan Mahayana Buddhism also occurred in Kathmandu and other major towns, sponsored both by Tibetan refugees and by urbanized and



Boudhanath with monks, Nepal (Corel)

upwardly mobile Nepalis from Buddhist backgrounds (Gurungs, Tamangs, and others). Rais and Limbus began to organize in the 1990s around their shamanic indigenous religion, which they named Kirantism. After 1990 and the fall of the Panchayat regime, it became increasingly possible to assert a non-Hindu or even anti-Hindu identity, and many started to do so.

The 1991 census, out of a total population of 18.4 million, revealed 86.5 percent Hindus, 7.8 percent Buddhists, 3.5 percent Muslims, 1.7 percent Kirantis, and 0.2 percent Christians. (Buddhist activists have long claimed that the censuses, even that of 1991, underestimate the numbers of Buddhists.) Inducing people to convert remained illegal, but the penalties for conversion were no longer applied. Large numbers began to convert to Christianity, and a number of individuals from non-Muslim backgrounds also converted to Islam. The influx of the modern world and global culture meant that various new religions, such as REIYUKAI and TENRIKYO from Japan, Sai Baba, Rajneesh (now OSHO COMMUNE INTERNATIONAL), S. N. Goenka's VIPASSANA INTERNATIONAL ACADEMY, and many others,

established a presence in the capital and elsewhere. The new constitution of 1990 continued to define Nepal as a Hindu state, but this was more controversial than ever before.

David N. Gellner

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Nepal, Indigenous Religions in

Nepal is the only kingdom in the world to be officially Hindu. Indigenous religions in Nepal, however, deny such uniformity and the numerous tribal groups in the Nepalese hills present complex religious systems, which interrelate the various key influences of Hinduism, Buddhism, spirit possession, shamanism, and “folk” traditions. Each religious system of hill Nepal, whether that of the Rai, Limbu, Tamang, Magar, Sherpa, Gurung, Newar, Sunuwar or of the Indo-Nepalese Damai, Sarki, Bahun or Chetri combines these strands in their own unique way depending, amongst other things, on their location, history, myths and social structure. Studies of religion in hill Nepal have so far tended to focus on the separate strands of Hinduism, Buddhism and spirit possession. They have shown that for many groups there is a particular “tribal” identity and culture represented for example in their myths, rituals and through tribal ritual specialists.

One of the key features of Nepal religions, however, as with South Asian religions in general, is the use of multiple specialists to communicate with the spiritual world, to carry their tribal knowledge, to propitiate divinities, and to act as psychopomp. These specialists are of central significance since for those living in Nepal, the world is teeming with spirits of all kinds—including evil spirits, malevolent divinities, protective ancestors, moody ancestors, and ghosts of the dead (some shared with other groups and some tribal specific), as well as Buddhas and Hindu gods and goddesses. The tribal practitioners tend toward inclusivity in their rituals since omission of any god or spirit is likely to incite the

wrath of the neglected. Common ailments such as diarrhea, backache, fever, or indigestion, as well as severe illnesses, are understood in terms of disturbance in the relationship between humans and one or more of these superhuman beings. To counter illness and misfortune people in the hills may seek support from Buddhist lamas and the authority of sacred texts, from Hindu practices, or from the power of shamans and ritual sacrifice. Shamans are the spiritual specialists who are able to enter a trance state at will to communicate with spirits and gods on behalf of the community. They specialize in dreamlike revelatory states; from their journeys into the cosmos they can divine the future or sources of misfortune and illness and return lost souls. Soul flight and spirit possession are prevalent and shamans from any ethnic group may be sought out. The Nepalese term for the magico-religious specialist who is prevalent throughout the Nepalese hills is *jhankri*. These specialists are usually initially possessed involuntarily by spirits or gods and often undergo prolonged periods of illness before they learn to control the unintegrated dead or malevolent divinities.

Charlotte Hardman

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Status of religions in the Netherlands, 2000-2050

Followers	2000			2025	2050
	total	%	rate		
Christians	12,694,000	80.4	0.46	12,199,000	10,385,000
Roman Catholics	5,450,000	34.5	0.19	5,200,000	4,300,000
Protestants	4,239,000	26.9	0.38	3,900,000	3,300,000
Independents	490,000	3.1	3.60	600,000	700,000
Nonreligious	2,032,000	12.9	0.67	2,222,000	2,200,000
Muslims	595,000	3.8	1.10	762,000	900,000
Atheists	205,000	1.3	1.25	250,000	260,000
Hindus	92,300	0.6	1.44	140,000	160,000
Buddhists	76,400	0.5	4.76	100,000	120,000
Jews	24,900	0.2	-0.41	20,000	15,000
Spiritists	23,200	0.2	2.59	29,000	35,000
Neoreligionists	22,700	0.1	1.29	26,000	32,000
Chinese folk-religionists	6,600	0.0	0.88	14,000	22,000
Baha'is	5,500	0.0	3.78	9,000	13,000
Ethnoreligionists	630	0.0	0.85	1,000	1,500
Zoroastrians	60	0.0	0.96	150	300
other religionists	7,700	0.1	0.93	10,000	12,000
Total population	15,786,000	100.0	0.54	15,782,000	14,156,000

cultural society as well. The country has a wide spectrum of religious groups representative of the variety of the world's religions. Most Dutch citizens accept the presence of the different religions, and a spirit of tolerance exists side by side with a special attachment to the Reformed branch of Christianity.

As early as the Middle Ages, the Low Countries (a former name for the Netherlands, Belgium, and Luxembourg) were a special place in the field of religion. At that time the ROMAN CATHOLIC CHURCH was the only religion legally allowed. But many heretical movements of all kinds emerged, especially in the many towns. In the fourteenth century the Brethren of the Common Life, with Geert de Groot (1340–1384) as its “founding father,” gained many

The Netherlands

The Netherlands is a typical trade country, and therefore it is an open society; since around 1970, it has been a multi-

adherents, primarily in the towns and villages. That movement became very popular in many parts of Europe, from Sweden to Spain and Portugal. The Brethren promoted education in elementary schools, a modest way of life for the priests, and a personal faith. Of special importance to the Brethren was the now-classic devotional text *The Imitation of Christ*, written by Thomas à Kempis (1379/80–1471) and now available in numerous languages.

The Lutheran Reformation drew significant response for a short time, again especially in towns like Amsterdam. But the reformers John Calvin (1509–1564), Ulrich Zwingli (1484–1531), Heinrich Bullinger (1504–1575), and others drew the attention away from the Lutherans. Their views on personal obedience to God and personal responsibility provided a rationale for denying allegiance to the lord of the Low Countries—that is, the king of Spain. The Eighty Years' War (1568–1648) found support from those who believed in a right of resistance when the king or other authorities do not obey the will of God. At the same time, the Bible-oriented humanism of Desiderius Erasmus (1469–1536) and Dirck Coornhert (1522–1590) rose in importance, influencing especially the upper classes, who generally reigned in the cities.

During the post-Reformation era, the Netherlands was relatively tolerant of other beliefs: while churches other than the Reformed Church were officially forbidden, they were in practice tolerated. At that time the Low Countries knew Lutherans; revolutionary Anabaptists, ultimately reorganized as the MENNONITE CHURCH under the guidance of Menno Simons (1496–1559); Roman Catholics; and the (Ashkenazi) Jews.

After the fall of Antwerp in 1585 (Spain occupied that important trade city and harbor), many strict Calvinists took refuge in the Low Countries and became important to the wealth of those regions. In 1598 many Huguenots (French Calvinists) came to this region because of the abolition of the Edict of Nantes. They organized themselves into the Eglises Wallones, now one of the classes of the NETHERLANDS REFORMED CHURCH. At that time another important part of what was to become part of the Dutch population fled from Spain: the Portuguese (Sephardic) Jews built their famous synagogue in Amsterdam. Amsterdam and other towns therefore had two important Jewish groups: the Ashkenazi and Sephardic Jews. The Low Countries became very important through their publishers (Elzevier and others); books forbidden in other countries could be published there. All the foreigners and refugees made the Golden Age of 1600 to 1650 possible.

Through the seventeenth century, the leaders of the country were moderate Calvinists and somewhat tolerant, although most of the common people and the ministers were strict Calvinists. The leaders had been strongly influenced by the mainly English writers of the Nearer or “Nadaer” Reformation Puritans, who were important be-

cause of their personal beliefs and emphases upon the necessity of experiencing conversion.

During the seventeenth century the northern Netherlands became for the Roman Catholic Church *partes infidelium*. Some Catholics disagreed and decided to schism, the result being the founding of the OLD CATHOLIC CHURCH OF THE NETHERLANDS in 1723. Of particular influence in that action was the theological perspective of Cornelius Jansen (1585–1638), a Dutch Roman Catholic bishop whose study of the works of St. Augustine convinced him that the Roman Catholic Church had deviated from orthodox traditions.

The nineteenth century became for the Reformed Church an age of schisms, marked by the Separation movement of 1834 and the movement of Nonconformism in 1886. Both movements nurtured the beginnings of Reformed denominations with their distinct names. Since the Reformation, the Roman Catholic Church had been only tolerated, but in 1853 it was allowed the legal right of its own organization. Since that time of emancipation, the church has constructed a number of new buildings (to replace the churches that had been confiscated in the sixteenth century), and Catholics founded many denominational schools (from primary schools to universities such as Tilburg and Nijmegen), newspapers, and a political party. For the next century, The Netherlands was divided into four sociopolitical and socioreligious groups: the Roman Catholics; the Reformed believers; the socialists; and the so-called common group. Each group had its own broadcasting company, newspapers, and organizations in every possible field. The Roman Catholics and Reformed groups had their own schools.

At the end of the nineteenth century some new religions (primarily Christian sectarian expressions) from North America and other Anglo-Saxon countries attained some popularity, but only in small groups. These were the JEHOVAH'S WITNESSES, the SEVENTH-DAY ADVENTIST CHURCH, several Pentecostal movements (which have led to the formation of many independent communities), and to some extent, the CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

World War II caused dramatic changes in Dutch religious life, and in the subsequent half-century, several dominant trends have been documented: (1) an increase of the process of secularization, so that about 50 percent of the Dutch consider themselves unbelievers, and humanist organizations have begun to appear; (2) Indian religions have gained a noticeable popularity among young adults, and Hindu-based movements (such as the ANANDA MARGA YOGA SOCIETY, the INTERNATIONAL SOCIETY FOR KRISHNA CONSCIOUSNESS, and the movement around Bhagwan Rajneesh) have emerged; (3) So-called youth religious groups, such as the Children of God (now THE FAMILY) and the CHURCH OF SCIENTOLOGY,



Oud Kerk, the oldest church in Amsterdam (Tibor Bognar/TRIP)

have grown in popularity; (4) Christian ministers and evangelists from the United States (Billy Graham and others) have achieved great popularity among many independent communities, utilizing a common broadcasting organization (Evangelische Omroep, the Evangelical Broadcasting Company); and (5) There are many new religions originating from the Far East (such as ZEN BUDDHISM and the UNIFICATION MOVEMENT), some arriving by way of the United States and already assimilated into the Western world.

In addition, in about 1948 the process of decolonization began for the Netherlands. First from the East Indies, many so-called South Moluccans came to the Netherlands with their own Christian denominations and forms of worship. Only a very small group of the Moluccans were Muslims. In the 1960s the decolonization of Suriname began. Many Surinamese of many different religions moved to The Netherlands. At that time, many “guest workers” from countries around the Mediterranean migrated to the Netherlands. They became the major source of the current Dutch Islamic community. In the 1980s many refugees found the Netherlands a safe haven. They came (and continue to arrive) from several countries in Africa and Asia. Although some of these refugees are Christians, others are Hindu, Buddhist, and Muslim. Many Chinese refugees—very visible because of the Chinese restaurants now found throughout the country—are adepts of Confucianism and the unique Chinese mixture of Daoism and Buddhism. African and Asian Christians have formed tight communities that provide essential social contacts and a range of services. They have also developed an active program to re-Christianize the Dutch people, whom they see as having lost their original belief.

The Dutch government allows all religions and spiritual perspectives to build their own places of worship, and the Buddhists, Hindus, and Muslims have their own (small) broadcasting organizations modeled on the larger ones sponsored by Catholic and Reformed believers. For many centuries the Dutch people have provided an ongoing example of toleration in the midst of the world's growing religious pluralism.

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Netherlands Antilles

The Netherlands Antilles consists of two sets of islands on opposite sides of the Caribbean Sea tied together by their relationship to the Netherlands. One group, located off the coast of Venezuela, consists of Curaçao and Bonaire. The other group, located between Anguilla and Antigua consists of Saba, St. Martin, and St. Eustatius islands. The total population today includes some 150,000 residents. The original inhabitants of Curaçao and Bonaire, the Caiqueti people, were enslaved by the early Spanish explorers and deported to Hispaniola. The original inhabitants of St. Martin and St. Eustatius met a similar fate.

The Dutch took Curaçao from the Spanish in 1634. After receiving Bonaire in the Treaty of Westfalia in 1648, the Dutch began to repopulate the islands with enslaved Africans. Slavery was not abolished until 1863. Economically depressed over several generations, the islands came alive when refineries were built to handle the oil being produced in Venezuela.

In 1954, the islands were granted local autonomy. Later a move was afoot to grant the islands complete independence, but in 1986 Aruba, which had been part of the Antilles,

Status of religions in the Netherlands Antilles, 2000-2050

Followers	2000			2025	2050
	total	%	rate		
Christians	205,000	94.4	1.35	241,000	243,000
Roman Catholics	151,000	69.6	1.28	171,000	170,000
Protestants	23,000	10.6	1.36	26,000	26,000
Marginal Christians	6,400	3.0	1.81	11,000	15,000
Nonreligious	6,200	2.9	4.20	9,200	14,000
Spiritists	1,900	0.9	1.66	2,800	3,200
Buddhists	1,100	0.5	2.39	1,600	2,000
Jews	810	0.4	1.43	800	800
Baha'is	580	0.3	3.77	660	880
Hindus	450	0.2	1.73	600	800
Muslims	420	0.2	1.67	800	1,000
Chinese folk-religionists	320	0.2	0.12	200	200
Atheists	140	0.1	3.20	200	300
other religionists	180	0.1	1.61	300	400
Total population	217,000	100.0	1.45	258,000	267,000

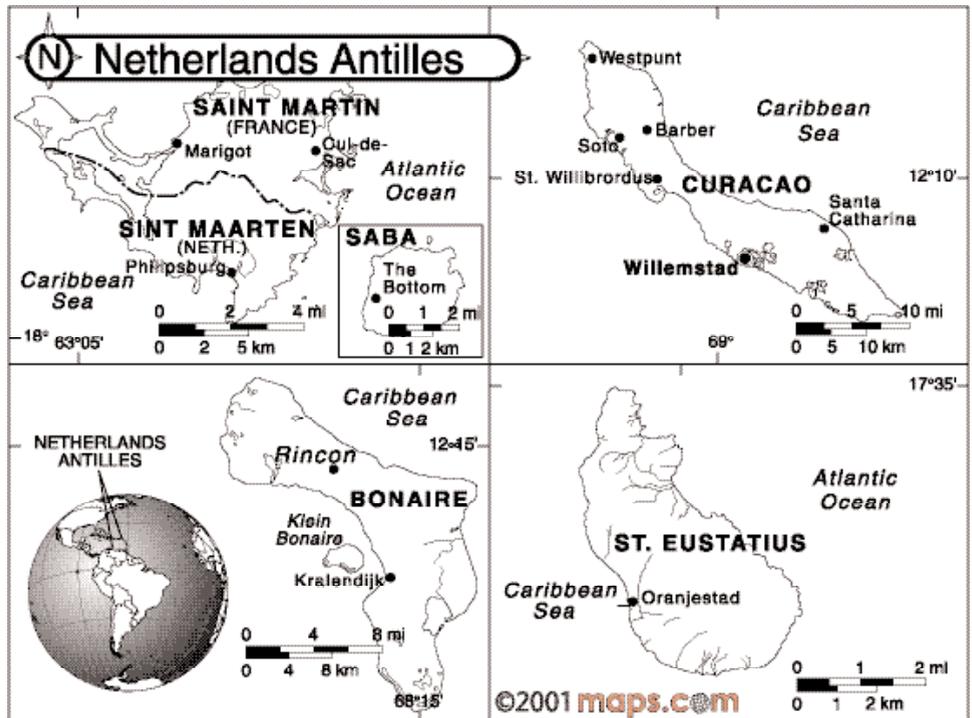
pulled out and became a separate country. That left Willemstad, on Curaçao, as the only city in the Antilles.

A variety of religions have been represented on the islands over the years. The ROMAN CATHOLIC CHURCH began a mission in the sixteenth century but was expelled when the Dutch took control of Curaçao in 1634. Several Jesuits reestablished the Catholic presence in 1705. A vicariate was created on Curaçao in 1842, and the Diocese of Willemstad in 1958. Among Curaçaoans, 85 percent profess Catholicism, with lesser percentages on the other islands.

Protestantism came to Curaçao following the Dutch takeover, when the Dutch began settlement in 1650. Eventually, Reformed churches were established on Curaçao and Bonaire. Dutch Lutherans also migrated to the islands, and in 1825 Dutch authorities forced a union of the Reformed and Lutheran churches that produced the Protestant Church. In 1931, members of the Protestant Church in Curaçao created the Reformed Church in Curaçao and assumed as a major task the ministry to members of the NETHERLANDS REFORMED CHURCH (one of the several Reformed denominations operating in Holland) who had migrated to the Antilles. This group merged with the Protestant Church to create the UNITED PROTESTANT CHURCH OF NETHERLANDS ANTILLES in 1984. It is the largest Protestant church in the Antilles.

Methodists began work in the Antilles among Africans in St. Eustatius. In the mid-1780s, an African slave known only as Black Harry (and not to be confused with Black Harry Hosier, the contemporary Methodist preacher in the United States) had gathered a small group that the Methodists termed a "class." When Methodist superintendent Thomas Coke (1747–1814) arrived in 1787, he found twenty people in this group and during his visit organized additional similar classes. He returned a year later to find Harry had been banished by slave owners fearful of religious organization among the slaves.

Although Methodism grew in the Antilles during this time, it was not until the early 1800s that nonhostile relations with the Dutch authorities developed. Methodism spread to St. Martin in the 1840s and to Curaçao in the 1930s. Methodist work there is now included in the METHODIST CHURCH IN THE CARIBBEAN AND THE AMERICAS.



Through the twentieth century, a spectrum of churches began work in the Netherlands Antilles, THE SALVATION ARMY, the ASSEMBLIES OF GOD, and the SEVENTH-DAY ADVENTIST CHURCH being among the more successful.

The Jewish community in the Antilles originated in the short-lived Dutch settlement of Brazil. Jews who had been living quietly under Portuguese rule in Recife openly organized after the Dutch arrived. When the Dutch were forced out of Brazil, many Jews left and came to Curaçao, where in 1651 João d'Ylan led in the construction of what is now the oldest synagogue in the Western Hemisphere.

Islam in the Antilles developed in the twentieth century with the movement of laborers from Lebanon and Syria to Curaçao. They formed the Muslim Community of Curaçao, which sponsors a mosque in Willemstad.

There are a few adherents of the BAHÁ'Í FAITH and some members of the LIBERAL CATHOLIC CHURCH, the theological body that has one of its strongest followings in the Netherlands, and the ANCIENT AND MYSTICAL ORDER ROSAE CRUCIS.

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Netherlands Reformed Church

The Netherlands Reformed Church (Nederlandse Hervormde Kerk) is the oldest and largest Protestant church in the

Netherlands. At the beginning of the twenty-first century it had approximately 2 million members served by 1,750 ministers in 1,340 local communities. The church originated as the Dutch phase of the Reformation in the sixteenth century, and the history of Protestantism in the Netherlands is almost fully synonymous with the history of the church. In 1816 King William I (1772–1843) reorganized the church and gave it its present name, and the Netherlands Reformed Church was the national church until 1951. The Dutch Reformed Church has left its imprint on Dutch civilization and as an internationally influential body is the source for a number of contemporary Reformed churches, especially in Indonesia, South Africa, and the United States. An inclusive church, it includes a spectrum of theological perspectives, from very liberal to very strict and traditional.

The beginning of the Reformation in the northern Netherlands (the later Dutch Republic) is somewhat complicated. Sacramentalism, biblical-humanism, Anabaptism and Lutheranism all played their part, but eventually Calvinism (Reformed Protestantism) found the largest constituency. Swiss reformers Huldrych Zwingli (1484–1531) and Heinrich Bullinger (1504–1575) influenced several Dutch theologians, including Cornelis Hoen (d. 1524), Johannes Anastasius Veluanus (1500–1575), and Hendrik van Bommel (c. 1490–1570). At the beginning of the seventeenth century, the life of the church was marked by the conflict between the liberal theologian Jacobus Arminius (1560–1609), the “grounding father” of the Remonstrant Brotherhood, and Franciscus Gomarus (1563–1641), a strict Calvinist. Arminius proclaimed that the practices of confession and catechism should be revised. He taught that all people are included in God’s reconciling act in Christ (though God ultimately chooses only those who turn in faith to Him), that humans are not totally perverted by sin (that a part of God’s image remains undistorted by sin), and that perseverance in belief is a matter of free will. The Synod of Dordrecht (1618–1619) condemned these beliefs in its five articles against the Remonstrants (*Cannones synodi Dordracenae*), which, together with the Dutch Confession of Faith and the Heidelberg Catechism, remains as the doctrinal standard of the church. At the Synod of Dordrecht it was also decided to translate the Bible into Dutch. The Dutch Bible, called the Statenvertaling, became very important for the development of the Dutch language and is still used in a revised form in some of the more strict Reformed churches.

The Netherlands Reformed Church includes several recognizable movements or wings: a strictly orthodox one, a liberal one, and a moderate one in between. The strictly orthodox wing has several origins, the most important being the Nearer Reformation, which looks for the radical reformation of doctrine and life in a manner similar to the Puritanism of the Anglo-Saxon countries and the Pietism of Germany. This wing teaches that believers should seek a mystical experience of God and avoid worldliness. Believers

affirm the need for a spiritual rebirth, the visible marks of faith, and the practice of a God-fearing life. They also believe in the most strict form of predestination. They look to the government to promote the Reformed religion and to banish every false religion. The Nearer Reformation supporters have also been the strongest critics of the move toward unity, called the *Samen op Weg* (Together on the Way), with the REFORMED CHURCHES IN THE NETHERLANDS (GKN) and the EVANGELICAL LUTHERAN CHURCH IN THE KINGDOM OF THE NETHERLANDS. The perspective of the Nearer Reformation is represented within the church through the Reformed Federation (Gereformeerde Bond), supported by some 400 ministers, 312 local churches, and 450 local parishes.

The Nearer Reformation perspective also underlies a small, very strict orthodox denomination founded in 1962 around the periodical *Het gekrookte riet*, a title borrowed from one of the important books of 145 sermons of Bernardus Smijtegelt (1665–1739). This group rejects television, radio, and other forms of enjoyment and culture. Only those chosen by God are believed to come to real conversion. All believers must therefore doubt their eternal salvation. The denomination counts some ten ministers. Finally, the Confessional Unity (Confessionele Vereniging), founded in 1864, emphasizes obedience to the Holy Scriptures and strict community within the confession of the church and looks to the restoration of the church along biblical standards. It counts 165 active ministers and around four thousand members.

The more progressive wing of the church has its origins in nineteenth-century theological liberalism. It also draws upon the tradition of free thinking in the Dutch Republic in the sixteenth and seventeenth centuries associated with the biblical-humanism of Erasmus (1467–1536), Sebastian Franck (c. 1499–c. 1542), Dirck Volkertszoon Coornhart (1522–1590), Baruch de Spinoza (1632–1677), and others. The most prominent representative of this wing is the Unity of Liberal Protestants (Vereniging van Vrijzinnig Hervormden), officially founded in 1913. The unity advocates freedom of belief and confession and argues against the infallible authority of church and Scriptures. The unity was most significant in the decades prior to World War II. As the twenty-first century begins, it counts some six thousand members.

The Zwingli-Unity (Zwingli Bond), founded in 1948, is the more radical modernist wing of the Netherlands Reformed Church. It advocates a Unitarian perspective that rejects the Trinity of God and therefore denies the divinity of Jesus and the Holy Spirit. It teaches that God is too great to be known and that Jesus is the ideal human being and our example in faith. The Scriptures are not inspired by God but are only a collection of human writings that include all the aspects of human desire and passion. The Zwingli-Unity is a small group inside the church, with only three hundred members.

The moderate wing of the church, called Midden-Orthodox, stands between the strict orthodox and the free-thinking wings. It advocates biblical preaching about subjects bearing on the problems of the modern society, such as homosexuality, abortion, euthanasia (active and passive), and racial questions.

The Walloon churches (Églises Wallones) have a special place in the Netherlands Reformed Church. They originated after the fall of Antwerp in 1585, when many Flemish- and French-speaking Protestants from the Southern Netherlands (Belgium) fled to the Northern Netherlands. The French-speaking believers organized their own denomination. Additionally, after the revocation of the Edict of Nantes in 1685, some one hundred thousand French Huguenots (Protestants) also fled to the Northern Netherlands. The denomination flourished through the nineteenth century, with eighty-two local parishes. In 2000 the French-speaking Églises Wallones, now one of the fifty-four classes of the Dutch Reformed Church, counts thirteen parishes, twelve ministers, and around two thousand believers.

The Netherlands Reformed Church has a synodal-presbyterian government with an emphasis on local ministries. At the congregational level, the elders, who form the church council, are chosen from the practicing members. The minister is chosen by the local community and is part of the council. The deacons care for the poor in the parish. The local parishes are organized into fifty-four classes (presbyteries), which in turn constitute the nine provincial synods. The members of the General Synod, the highest governing body in the church, are chosen by the provincial synods. The General Synod is assisted by many councils in dealing with specific issues and problems. The classes, the provincial synods, and the General Synod are named "greater councils" to emphasize the independence of the local parishes. The ministers (both men and women) are educated at the state universities and in the near future also at the Reformed University in Kampen.

The Netherlands Reformed Church was one of the founding members of the WORLD COUNCIL OF CHURCHES and is still a very active member. It is also a member of the Council of Churches of the Netherlands, the WORLD ALLIANCE OF REFORMED CHURCHES, and the Conference of European Churches. In the Netherlands, the church is also very active in Together on the Way (Samen op Weg), a group looking toward possible unity between the Netherlands Reformed Church, the Reformed Churches in the Netherlands, and the Evangelical Lutheran Church in the Kingdom of the Netherlands. The process has encountered a number of obstacles.

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Netherlands Reformed Churches

The Netherlands Reformed Churches (Nederlands Gereformeerde Kerken) were founded in 1979 through a conflict in the REFORMED CHURCHES IN THE NETHERLANDS (LIBERATED). Some members wanted to enter into conversation with the General Synod of the REFORMED CHURCHES OF THE NETHERLANDS (GKN). They were suspended from membership and some 20 percent of the members and 30 percent of the ministers left the church. The Dutch Reformed Churches represent, on the whole, the perspective of the Reformed Churches in the Netherlands around the 1970s. Like most Reformed groups in the Netherlands, it accepts the authority of the Catechism of Heidelberg, the Canons of the Synod of Dort, and the Dutch Confession.

In 2000, the church included thirty thousand members, seventy ministers, and ninety-three local parishes. Ministers are educated at the Theological University of the Christian Reformed Churches in the Netherlands at Apeldoorn. The church is not a member of any of the several international ecumenical organizations, but it maintains ecumenical contact with the CHRISTIAN REFORMED CHURCH IN NORTH AMERICA, the Reformed Churches in Australia and New Zealand, the ORTHODOX PRESBYTERIAN CHURCH in America, the Églises Reformées Evangéliques Indépendantes in France, and the Geredja Bebas in Eastern Soemba, Indonesia.

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Neturei Karta

Neturei Karta (Aramaic: Guardians of the City) is the name adopted by a group of Orthodox Jews who have resided in Palestine for many generations but who refuse to recognize the existence or authority of the State of Israel. They have become well known for their history of demonstrating in support of their position. Neturei Karta was founded in Jerusalem in 1938 as a splinter group of Agudath Israel (or Agudas Yisroel), an Orthodox Jewish organization that was originally opposed to Zionism, the movement for the return of the Jewish people to Palestine and Jewish sovereignty over the territory of ancient Israel. In the early twentieth century, Agudath Israel dropped its opposition to Zionism.

The Neturei originally were known as Hevret ha-Hayyim, only assuming their present name over the years. Their leader was Rabbi Amram Blau (1895–1976), who spent much of his life planning and leading demonstrations against the Israeli authorities. Following the establishment of the modern State of Israel, Neturei Karta members found themselves in a high state of tension with authorities. They tended to describe the founders and leaders of the state as Zionists rather than as fellow believers.

Neturei Karta has opposed the State of Israel on the grounds that the idea of a sovereign Jewish state is contrary to Jewish law, and it stands against the practice of uprooting centuries-old Jewish communities around the world in order to build the Jewish population in Israel. Members continue the position assumed by many nineteenth-century Jewish rabbis who believed Zionism was contrary to the Talmud—the oral tradition believed by Orthodox Jews to have been given to Moses while he was on Mount Horeb receiving the Torah (the Law). They believe that the true state of Israel will only be established without the use of human force, and they claim that Jews should not revolt against established nations but rather seek to live as loyal citizens.

Over the years, many Neturei Karta members have left Israel for more hospitable environments. Neturei Karta centers have now been established in several countries, including the United Kingdom and the United States. There are three synagogues in Brooklyn, New York. Closely associated with Neturei Karta is the Friends of Jerusalem, an organization that has taken the lead in furthering the various causes of the Neturei Karta by organizing demonstrations against

Israel and participating in a spectrum of activities (including meetings with heads of state) to advocate strong opposition to Zionist programs.

The Neturei Karta claims several thousand committed members and a sympathetic constituency in the hundreds of thousands, which would include some of the anti-Zionist Hassidic movements such as Satmar. As SATMAR HASIDISM grew, the Neturei Karta placed itself under its care and guidance. The relationship had unforeseen consequences in 1965, when Rabbi Blau married a former Roman Catholic who had converted to Judaism. Satmar Rabbi Yoel Teitelbaum (1887–1979) forced the ouster of Blau from his leadership role.

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

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**New Acropolis Cultural Association
[Asociación Cultural Nueva Acrópolis]**

Founded in 1957 in Buenos Aires by Jorge Angel Livraga Rizzi (1930–1981) and his wife, Ada Albrecht, the New Acropolis Cultural Association, with international headquarters in Buenos Aires, claims to have more than ten thousand members in more than forty countries. Professor Livraga Rizzi was born in Buenos Aires of Italian ancestry, and he died in Madrid, Spain. He allegedly studied medicine, philosophy, and the history of art at a university in Buenos Aires and was the author of numerous books and articles—studies of ancient cultures and civilizations, novels, philosophical essays, and reflections on the contemporary world, among others. His house in Buenos Aires is now a museum, maintained by the New Acropolis Cultural Association, where his achievements are honored and preserved. Some of Livraga's books and articles, as well as those of some of his disciples, are available in an electronic format on the organization's expansive Web site at: <http://www.acropolis.org>.

New Acropolis is a post-Theosophical movement that combines elements from many sources: theosophy, esoteric thought, alchemy, astrology, and oriental and Greek philosophy. Although it claims to be a humanist organization,

independent of political and religious ties, some of its former members in France have accused the organization of being right-wing and of promoting Fascist and neo-Nazi ideas. The alleged use of paramilitary language, symbols, and forms of organization, along with recent charges of brainwashing, have led to many criticisms of New Acropolis in Europe, especially in France, since the mid-1970s.

The New Acropolis movement promotes the idea of a universal philosophy or tradition upon which the world's different religions and esoteric traditions are based. However, it emphasizes Western rather than Eastern esotericism and particularly focuses on Greek philosophy in the tradition of Pythagoras and Plato. As Massimo Introvigne notes,

The stated aim of New Acropolis is to help each member reach his or her Higher Self and to reclaim a higher consciousness that, while normally dormant, is preserved in the esoteric schools and accessible through symbols, the active use of imagination, the study of one's own dreams, and other techniques. The Higher Self, in turn, is a gateway to the Cosmic or Universal Self, described as a collective archetypal reality. When an adequate number of human beings achieve that Higher Self, the Universal Self may emerge as collective consciousness and may have important social and political implications. Although the society inspired by the collective consciousness of the archetypal Universal Self has been described in different ways throughout the history of the movement, it is certainly different from modern democracy. Indeed, the founder's criticism of contemporary democracy (quoting Plato and other authors) is often offered by critics of New Acropolis as evidence of the movement's 'reactionary' or 'fascist' attitude, although other texts by Livraga and his successors unequivocally condemn nazism, fascism and more recently the National Front in France.

The New Acropolis reports member organizations in Argentina, Costa Rica, Japan, Paraguay, Slovenia, Sweden, Turkey, the United States, and Venezuela. Similar organizations that use the same name are known to exist in Mexico, Colombia, Belgium, and France.

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New Age Movement

The New Age movement, which rose to public prominence in the West in the 1970s and 1980s, was a millennial revivalist movement that swept through the groups of the Western Esoteric tradition, leading to the expansion of many older groups, the emergence of a new set of Esoteric organizations, and a general reappraisal of the tradition by the general public. The movement's name derived from its orientation around a vision of a coming New Age of peace and wisdom, which was believed to be dawning upon humanity as the twenty-first century approached. The initial exponents of the movement were followers of offshoots of older Esoteric groups (the THEOSOPHICAL SOCIETY (ADYAR), the ARCANES SCHOOL, and others) and the churches of the New Thought tradition. The movement waned in the 1990s as the idea of an imminent New Age lost support and the movement as a whole was attacked for some of its more questionable assertions.

The Western Esoteric tradition, at least in its popular phase as the purveyor of occult teachings over the dominant Christian worldview, experienced a new rebirth in the nineteenth century following a century of decline under the



A tent city in Los Angeles, California, houses a thousand Krishnamurti followers in May 1928. (Corbis)

combined challenge of Protestant Christianity and the Enlightenment. Its reemergence paralleled that of science, and the new occultists attempted to align magical teachings with the emerging scientific world. Leading the way was Austrian physician Franz Anton Mesmer (1734–1815), who proposed the existence of a universal magnetic force that he believed underlay spiritual healing. Though denounced by the French Royal Academy of Science, “mesmerism” became a popular movement throughout the West in the early nineteenth century.

Building upon Mesmer’s thought, Eliphas Levi (1810–1875) identified the universal energy with the cosmic agent evoked while working magic. Levi’s several books launched a revival of magic in Europe. A century later, the elitist initiatory magic promoted by Levi and later exponents such as Aleister Crowley (1875–1947) would find its popular expression in neopagan WICCAN RELIGION or witchcraft. The renewed practice of magic supported the simultaneous rebirth of interest in various divinatory practices such as palmistry, astrology, and tarot reading. Astrology has been the most popular occult belief, and the very visible rise of the new twentieth-century “science of astrology” provides a framework for understanding the appeal of occultism as a whole.

In North America, the very successful mesmerist movement was superseded in the middle of the nineteenth century by a movement centered upon contact and communication with the spirits of the recently deceased. SPIRITUALISM began in Hydesville, New York, in 1848, and through the 1850s it spread across America and then to England and France, where it enjoyed an even greater response. Over the last decades of the nineteenth century, Spiritualist activity could be found in the major cities of Europe and in such unlikely places as Cairo and Rio de Janeiro.

The alternative healing emphasis of the magnetist movement that popularized Mesmer’s ideas supported the development of a host of alternative healing practices in nineteenth-century America, setting the context for the discovery by Mary Baker Eddy (1821–1910) of a new kind of healing. After decades of fighting illnesses, in 1866 she came to a realization of the Allness of God, from which she concluded that all illness was a monstrous illusion of limited minds, an erroneous perception of the nature of reality. To embody her new insight, Eddy founded the CHURCH OF CHRIST, SCIENTIST. In the 1880s, one of her leading students, Emma Curtis Hopkins (1849–1925), began an independent ministry, now seen as the beginning of a new movement, New Thought, today embodied in several metaphysical church/movements: the UNITY SCHOOL OF CHRISTIANITY, DIVINE SCIENCE FEDERATION, SEICHONO-IE, and RELIGIOUS SCIENCE.

To esotericists and occultists of the nineteenth and twentieth centuries, history was of secondary interest at best, a practical means of relating to a mundane world from which they were trying to escape. Attention was focused on a set of

occult (hidden) realities believed to lie behind the visible universe. However, toward the end of the twentieth century, an attempt to ascribe some importance to the mundane world as a place of spiritual unfolding began with Madame Helena Petrova Blavatsky (1831–1891), a cofounder of the Theosophical Society. She suggested that the real goals of the Theosophical Society were to cooperate with the evolution of the race and to prepare for the coming of Lord Maitreya, one of the Masters of the Great White Brotherhood, the adepts who from a lofty estate actually guide humanity on its way. Maitreya’s coming would initiate a new cycle for humanity.

Blavatsky’s initial idea about Maitreya was developed more fully by Annie Besant (1847–1933), who became the president of the society early in the twentieth century, and by a former Anglican priest, Charles Webster Leadbeater (1854–1934). Leadbeater identified the vehicle of the coming Maitreya as one Jiddu Krishnamurti (1895–1986), a young boy whom Leadbeater spotted on a beach near the Theosophical Society’s international headquarters at Adyar, India. Besant took control of the situation and provided for Krishnamurti’s education. The society prepared him for his role as the coming World Savior, and through the 1920s, Krishnamurti appeared at numerous society-sponsored events.

Initially, Krishnamurti appeared to be following the Theosophical program, and the society mobilized international support for the designated Savior figure. Then in 1929, he suddenly abandoned his predestined role and left the society to deal with both the problems of his resignation and the Great Depression. The society never recovered. Meanwhile, a new teacher, Alice A. Bailey (1880–1949), was just emerging as a prominent figure in the movement. Bailey had left the Theosophical Society to begin an independent effort built around her direct communications with one of the Masters, Djwhal Khul, whom she usually referred to as the Tibetan. Annie Besant disapproved both of the material received from the Tibetan and the process by which it was received—channeling, or mediumship. Bailey withdrew from the society in 1923 and with the assistance of her husband, Foster, founded the ARCANES SCHOOL.

Toward the end of her life, Bailey began to call her students’ attention to the reappearance of the Christ, which she believed would occur during the last years of the twentieth century. In the 1950s, many left the Arcane School, and students of her works founded a spectrum of independent Baileyite organizations—the “Light” groups—which engaged in channeling spiritual light (cosmic energy) into the world for its uplift and healing. The members of these groups also prepared for the expected World Savior.

As early as the 1960s, leaders of several British Baileyite groups would be the first to propose the New Age vision of a transformed world. They suggested that a transformation could result if an international network of Light groups

would channel spiritual energy to the planet. A rudimentary vision began with the networking of several groups: the Wrekin Trust (England), the Universal Foundation (London), and the Findhorn Foundation (near Inverness, Scotland). By the end of the decade, Anthony Brooke (b. 1912), the former ruler of Sarawak and the head of the Universal Foundation, was touring and promoting the formation of additional Light groups. Groups emerged in several countries around the world.

In the mid-1970s, David Spangler (b. 1945), codirector of the Findhorn Foundation, authored several books that elucidated a broad vision of an emerging New Age. His 1976 volume, *Revelation: The Birth of a New Age*, and several subsequent titles offered a more fully developed statement of New Age possibilities, which became immediate fuel for an emerging revival. Spangler suggested that in the generation maturing in the last quarter of the twentieth century, human beings could seize a unique opportunity to create a new social order that would replace the current world, characterized so much by war, poverty, starvation, and other social ills.

The New Age would begin with the transformation of individuals, who would be healed, changed, uplifted, and enlightened. Their transformation would be accomplished by the use of many old occult tools (astrology, palmistry, meditation, and concentration practices), new information received through channeling from evolved spiritual beings, and an array of alternative healing disciplines. Transformation could on occasion be quick and dramatic, but any change was but the beginning of a long-term process of development that would lead to new levels of spiritual experience and realization.

As ever-greater numbers of individuals were transformed, the larger goal, the transformation of society, would follow. The emergence of this new social and cultural situation was the real New Age. Spangler argued that if individuals would share the wisdom and energy they received as they were transformed, through the uniting of light and love, the entire planet would be transformed into a New Age for humanity.

Spangler cited two sources for the New Age. First, the present moment (the late twentieth century) was a propitious moment, when the heavens were being aligned for release of new levels of cosmic spiritual energy, which would power the New Age. Thus the idea of the New Age aligned with the notion of the Aquarian Age, which astrologers had predicted as occurring at some imprecise time in the twentieth or twenty-first century. Significant points in the progression of the Earth through the zodiac and the initiation of a new astrological age are seen as occurring about every two thousand years.

However, the cosmic energy of the stars could not do it alone. The second source for the New Age would be people—working, cooperating, and uniting. The New Age would re-

quire the effort of large numbers of transformed people channeling the cosmic energies. If people failed to act, the opportunity would be lost.

The New Age movement reached its zenith in the 1980s. During the decade people who had previously adhered to the Western Esoteric tradition caught the vision of the New Age, while hundreds of thousands of others around the world who had no background in the tradition also discovered the movement. New Age publishers and bookstores appeared in urban centers throughout the Western world, and New Age networks linked the largely decentralized movement. New Agers gathered annually in large New Age expositions that were organized so the various, often divergent elements of the movement could share experiences.

Under its new label, the Western Esoteric tradition continued to promote the older occult arts but remolded them for the New Age world. Ancient divinatory practices, including astrology and the tarot, were now offered to the public as scientific transformative tools. They were taken from their former deterministic worldview, in which they offered predictions of the future, and were now utilized primarily as instruments of personal insight and self-revelation.

Crystals emerged in the 1980s as a prominent New Age tool. Crystals had been mentioned in the channeled readings of seer Edgar Cayce (1877–1945), whose insights were published in a small booklet by the ASSOCIATION FOR RESEARCH AND ENLIGHTENMENT. Cayce's linkage of crystals and ancient Atlantis inspired Frank Alper, of the Arizona Metaphysical Center, who claimed that crystals had great potential for their ability to store and release transformative spiritual energies. Enthusiastic New Agers added crystals to their attire, meditated in their presence, and placed them in their ritual spaces in the belief that their energizing powers would thus effect spiritual evolution.

Mediumship, now termed *channeling*, emerged as the most definitive practice of the New Age movement. Channelers brought messages from a spectrum of authoritative spiritual entities (God, the Ascended Masters, spirits, extra-terrestrial beings, the channeler's higher self) who provided guidance and direction for the movement. Some channels provided individuals with personal messages for their own particular and immediate concerns. The most well-known channels (JZ Knight, Jach Pursel, Kevin Ryerson, Ken Carey, Pat Rodegast, and others) brought more philosophical teachings that were applicable to the larger New Age public.

Among the more interesting New Age organizations was Share International, which structured the teaching activity of Benjamin Crème (b. 1922), a student of the Bailey writings, who in the 1970s began channeling messages from Maitreya and announcing his imminent appearance. When Crème's prediction of Maitreya's appearance in 1982 failed, he was largely dismissed by the rest of the movement.

The New Age culminated in 1989 with the airing of the television version of actress Shirley MacLaine's autobio-

graphical book, *Out on a Limb*. MacLaine (b. 1934) had followed a New Age pilgrimage for a decade; however, her own transformation coincided with a very different change undergone by the movement itself. During the 1980s leaders were feeling the critiques of reporters and scholars, especially those directed at the underlying claims of paranormal realities related to crystals and channeling. Scientists denounced pseudoscientific claims about the power of crystals to store and release energy and raised doubts about the existence of the spiritual entities who spoke through channels. As the 1980s came to a close, several prominent New Age spokespersons (including writer David Spangler and publisher Jeremy Tarcher) revealed their conviction that they had erred in believing in the possibility of social transformation. That so many people had experienced a personal transformation justified the existence of the New Age movement, but it was time to give up any hope in a more pervasive social transformation.

In the 1990s the great majority of New Agers came to agree with Spangler and Tarcher, and they abandoned hope in a coming New Age. By this time millions of people across the Western world had been attracted to the Western Esoteric tradition, still called the New Age in the larger society. (Adherents remained a small minority in the West, still dominated by Christianity.)

The great majority of New Agers were content with the personal spirituality they had found. Many were associated with the organizations most identified with the movement—the Association for Research and Enlightenment, the CHURCH UNIVERSAL AND TRIUMPHANT and RAMTHA'S SCHOOL OF ENLIGHTENMENT, to name just a few. Through the 1990s, new groups emerged that attempted to continue belief in the New Age, now defined as an ever-increasing global interest in spirituality that over the next centuries will lead to new levels of spiritual awareness and produce a flourishing new culture. This transformed New Age vision was given voice in a book by James Redfield, *The Celestine Prophecy* (1994), which became a bestseller and spawned a set of related texts and a new movement, the New Civilization Network. This new phase of the movement has been referred to as the Next Age, especially in Europe.

The New Age is best seen as a burst of growth in the Western Esoteric tradition. The movement greatly enlarged the number of people adhering to an esoteric worldview, created new currents of esoteric expression, and bequeathed to the tradition a fresh, more positive image in the Western world. As the New Age movement emerged, older adherents of the Western Esoteric tradition expressed a range of opinions about it. Some openly supported it, others watched and observed from a distance, and not a few voiced their strident hostility to the movement's shallowness. In any event, the movement created a new situation out of which future Western Esoteric activity will operate.

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New Apostolic Church

The CATHOLIC APOSTOLIC CHURCH, established in England in the wake of the revival led by Edward Irving (1792–1834), though he was not its founder, was particularly successful in Germany. It taught, however, that no new Apostles should be appointed after the death of its twelve original founders. This created serious problems, since only the Apostles were empowered to consecrate bishops, and only bishops can ordain priests. This was not a major problem for the Catholic Apostolic Church, however, because the end of the world was expected to occur quite soon. This did not happen, of course, and one after the other the original Apostles died. Following short-lived attempts to solve the problem within the German branch, between 1897 and 1898 Fritz Krebs (1832–1905) proclaimed himself an Apostle and proceeded to appoint other Apostles who, in turn, elected him as *Stammapostel* (Root-Apostle and chief of the church). In order to distinguish this splinter group from the Catholic Apostolic Church, it was legally established as the New Apostolic Church.

The New Apostolic Church's success was outstanding, thanks to the efforts of Krebs and his successors Hermann Niehaus (1848–1932) and Johann Gottfried Bischoff (1871–1960). Although the Catholic Apostolic Church almost died out (and is currently reduced to a small remnant), the New Apostolic Church gathered millions of members throughout the world. Around the end of Bischoff's life, a millenarian movement erupted within his church, in the expectation of an imminent end of the world. Schisms followed, although Bischoff's successor, Walter Schmidt (1891–1978), was eventually able to explain why the prophecy had failed (God had changed his plans) and to keep most of the members within the fold. Today the New Apostolic Church, the current Stammapostel being

Swiss-born Richard Fehr, includes, according to most outside observers, some eight million members (its own claim is that there are more than ten million members), with 66,000 local communities throughout Europe (with the strongest concentrations in Germany and Switzerland) and the world (with the largest communities in Australia, the Philippines, the United States, and Canada).

The New Apostolic Church has come to the conclusion that Apostles in today's world should number more than twelve. There are at present 28 main District Apostles and 292 other Apostles. Under the Apostles's leadership are bishops, elders, pastors, evangelists, priests, and deacons. Although the structure of the New Apostolic Church is reminiscent of the Catholic Apostolic Church (except, of course, that in the latter the number of Apostles never exceeded twelve), the doctrine is more similar to Evangelical Protestantism and includes a pre-millennial, pre-tribulationist belief in the rapture. The liturgy, on the other hand, maintains elements of the Catholic Apostolic Church (in turn derived from the CHURCH OF ENGLAND) and includes the celebration of three sacraments: baptism, a kind of confirmation celebrated eighteen months after baptism, and communion. It is because of these liturgical elements and its belief in the crucial role of the apostolic hierarchy that Evangelical Protestants do not normally regard themselves as being in communion with New Apostolics.

The New Apostolic Church's headquarters are located at Gutleutstrasse 298, 60327 Frankfurt am Main, Germany. It has a Website at <http://www.nak.org>.

Massimo Introvigne and PierLuigi Zoccatelli

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New Kadampa Tradition

The New Kadampa Tradition (NKT) was founded in the United Kingdom by the Tibetan national, Gelukpa monk, and teacher Geshe Kelsang Gyatso (b. 1932). Geshe Kelsang was brought to the UK in 1977 by the Foundation for the Preservation of the Mahayana Tradition (FPMT) to head one of their centers. He and his students declared independence from the FPMT in 1991. The headquarters of the NKT remain in the UK, providing an international coordinating focus for nearly 370 groups of varying size. About half the groups are located in the UK; twenty-six of these provide residential accommodation. There are an estimated eight thousand people affiliated with the NKT worldwide.

NKT practices include meditation, the taking of refuge in Buddha, acknowledgment of the Dharma (or truth of impermanence), participation in the Sangha (or community of truth-seekers), and the recitation of ritual texts (*sadhana*s). Practitioners may receive empowerments for such rituals, which carry concomitant commitments to regular practice, from Geshe Kelsang or his senior followers. The texts, which are spoken in the vernacular, are represented as translations of traditional GELUKPA practices.

Central to the movement are three graded study programs: the open and introductory General Programme, the Foundation Programme for more committed practitioners, and the demanding Teacher Training Programme. Successful completion of the study programs is the primary goal for practitioners since only those who know the teachings can pass them on to others. The programs are based on commentaries by Geshe Kelsang on traditional Gelukpa texts such as the Lamrim. NKT teachers may be lay or monastic followers. There are approximately 250 ordained monastics in total, half of whom are women. Monks and nuns wear traditional Tibetan robes and take identical novice ordination precepts that have been developed by Geshe Kelsang for the Western context.

The NKT promotes an exclusive path, stressing the need to study and practice only within Geshe Kelsang's teaching lineage and to avoid "mixing" NKT practices with those of other schools. This contrasts with the approach of the Dalai Lama, who favors an inclusive, nonsectarian presentation of TIBETAN BUDDHISM. This difference in emphasis, which is rooted within long-standing Tibetan debates, has become focused on the nature and status of the protector deity, Dorje Shugdan. Although some Gelukpa practitioners, including the Dalai Lama, regard Dorje Shugdan as a troublesome and sectarian worldly deity of dubious origin, for Geshe Kelsang and his teachers before him, Dorje Shugdan is a manifestation of the Buddha and also the most powerful and appropriate protector of Western practitioners. Practices focused on Dorje Shugdan have been firmly discouraged by the Dalai Lama among Tibetan Buddhist communities, but they remain central to NKT rituals. The NKT's uncompromising stance, which runs counter to some popular Western images of Buddhism and has been perceived to threaten the unity of the exiled Tibetan community, has attracted criticism from other Western Buddhist groups and from the Gelukpa school. The NKT is nonetheless a member of the UK Network of Buddhist Organisations and one of the largest schools of Buddhism in the UK.

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New Zealand

Religion in New Zealand begins with the history of Maori and Pakeha (non-Maori, especially White) immigrants. New Zealand was first settled by Polynesian people called Maori in the period between 500 and 1000 C.E. Traditional Maori religion is based upon two realms: the world of physical existence and the world of supernatural beings. The latter is populated by beings including *atua* (gods), *wairua* (spirits), *tipuna* (ancestors), and *kehu* (ghosts). There are no clear-cut divisions between the two realms; gods or spirits frequently visit the physical world. The majority of Maori rituals aim to influence the gods and spirits so that their actions in the physical world are beneficial. All things are considered sacred, including nature and the land.

Dutch sea captain Abel Tasman (c. 1603–1659) was the first European to discover New Zealand, in 1642, but it was not until the visit of Captain James Cook (1728–1779) in 1769 that moves were made toward settlement by the British. New Zealand's missionary period began in July 1814, when two tradesmen-missionaries, Thomas Kendall (1778–1832) and William Hall, distributed religious literature to Maori people and held shipboard services. It is claimed that the first Christian service was held in New Zealand on Christmas Day, 1814, by Samuel Marsden (1764–1838). Marsden was an Anglican chaplain from Australia and a representative of the CHURCH MISSIONARY SOCIETY. His sermon, delivered in English, was translated into Maori.

Representatives from other Christian churches began to arrive in the small European settlement that was mainly established in the north of the country. The year 1819 saw the arrival of the first ordained Anglican priest, John Butler, and the first Wesleyan missionary, Samuel Leighton. By 1838 two thousand settlers had come, including the first Catholic, Bishop Jean Baptiste Pompallier, in 1838.



Status of religions in New Zealand, 2000-2050

Followers	2000			2025	2050
	total	%	rate		
Christians	3,224,000	83.5	1.31	3,800,000	4,174,000
Protestants	931,000	24.1	1.04	1,050,000	1,150,000
Anglicans	825,000	21.4	1.16	850,000	900,000
Roman Catholics	495,000	12.8	0.52	550,000	600,000
Nonreligious	492,000	12.8	1.78	700,000	850,000
Buddhists	37,600	1.0	3.49	55,000	65,000
Atheists	33,900	0.9	1.40	45,000	50,000
Hindus	22,300	0.6	2.26	33,000	40,000
Ethnoreligionists	19,300	0.5	1.28	21,000	20,000
Muslims	7,300	0.2	2.29	10,000	13,000
Chinese folk-religionists	7,200	0.2	0.27	7,000	7,000
Neoreligionists	5,400	0.1	5.99	6,000	7,500
Jews	5,300	0.1	1.33	7,000	7,500
Baha'is	3,900	0.1	2.95	6,000	8,000
Spiritists	1,300	0.0	1.11	2,000	2,500
Sikhs	390	0.0	1.89	700	1,000
other religionists	1,600	0.0	1.39	2,300	3,000
Total population	3,862,000	100.0	1.40	4,695,000	5,248,000

The first Presbyterian, John McFarlane, preached at Petone in 1840.

In 1840 Governor William Hobson (1793–1842) signed the Treaty of Waitangi with Maori chiefs, annexing New Zealand as a British colony. The treaty ceded Maori sovereignty to the British queen in return for guaranteed possession of their property and the rights of British subjects. These events are still controversial, particularly the interpretations of the treaty and the circumstances under which it was signed.

With the advent of organized settlement, a new period of religious colonization began. By 1840 a number of Maori had already professed to be Christian, their conversion being assisted by exposure to Christianity through schools,



Cathedral Square in Christchurch, New Zealand (Eric Smith/TRIP)

hospitals, and chapels. The major Christian denominations continued to grow. The first Anglican bishop was consecrated in 1841, and in 1848 the Presbyterians founded their own settlement at Otago. In 1850 Anglicans established themselves at Canterbury, and the first Baptist church formed in Nelson in 1851. At its first meeting, in 1854, the newly formed House of Representatives asserted the principle of religious equality for all denominations, endorsing the pluralism that was already a feature of the new colony.

The Maori responded to the Christian influence by developing indigenous Christian sects that helped maintain their Maori identity. The basic theology of the Maori-Christian syncretism identifies the Hebrew Jehovah with Io, a figure in Polynesian myth. It is debatable whether Io's traditional role is that of a supreme being and thus comparable to the Christian God, but that is clearly the case in syncretistic Maori religious movements. This correlation then allows the genealogies of both traditions to be aligned, pro-

viding the Maori with an ethnic identity that can be placed within Jewish, Christian, Mormon, and even Rastafarian belief systems. Although the Maori have undoubtedly participated in this construction, the origin of these concepts can also be attributed to Samuel Marsden. An emphasis on charismatic prophets and imminent millenarianism is also a common feature of these movements.

From 1830 to 1850 ten religious movements arose based on this theology, and in the 1850s another nine arose, mainly based on healing. Disputes between the Maori and the new colonials regarding sovereignty, land ownership, and land confiscation led to the onset of the Land Wars from 1860 to 1865, a further catalyst for the Maori to develop religious movements that suited their circumstances. At least sixteen major prophetic movements arose, including the Pai-Marire, more commonly known as Hauhau. A prophetic movement, Hauhau transposed Old Testament prophecies about the Promised Land with the contempo-

rary Maori situation. One of the most important movements arising in this period was Ringatu, a movement that has continued to thrive. Ringatu was founded in 1867 by Te Kooti, who identified himself with Moses and the Maori as Hurai (Jews), the lost tribes of Israel.

While indigenous Christian sects had been growing, so too had the major Christian denominations. By the 1860s Anglican, Presbyterian, Methodist, Catholic, and Baptist congregations were present in most major cities and towns. The 1877 Education Act established a free, secular, and compulsory national system of education, further evidence of the separation of church and state in New Zealand. By 1900 a number of religious groups including Congregationalists, Churches of Christ, Quakers, Plymouth Brethren, Seventh-day Adventists, Latter-day Saints, and Lutherans were also represented, in smaller numbers. A second major indigenous Christian sect was founded by Tahupotiki Wiremu Ratana in 1925. The Ratana Church understands itself as the mouthpiece of Jehovah and also stresses faith healing. Ratana is notable for its role as a major force in Maori politics and continuing growth. It holds a monopoly of the Maori parliamentary seats and is strongly linked with the New Zealand Labour Party.

In the 1960s there was a decline in the number of adherents to mainstream Christianity in New Zealand, with groups also splitting from the major denominations and forming evangelistic sects. The 1970s saw a growth in Pentecostalism and neocharismatic groups.

The 1996 census revealed that 60.5 percent (2,189,580) of the country identify as Christian. The four largest Christian denominations are Anglican (17.5 percent), Catholic (13.1 percent), Presbyterian (12.7 percent), and Methodist (3.4 percent). These figures have tended to decline over recent years, with the exception of Catholicism, which has remained fairly static. The next largest religious groups are Christian nondenominational (5.2 percent), Methodist (3.4 percent), Pentecostal and Assemblies of God (1.9 percent), Baptist (1.5 percent), Latter-day Saints (1.1 percent), Ratana (1 percent), Brethren (0.6 percent), and Jehovah's Witnesses (0.5 percent). An increase in the Christian nondenominational group from 1.3 percent in 1986 to 5.2 percent in 1996 may account for some of the decreases among the major denominations. However, some denominations are growing; the number of Pentecostals has more than quadrupled since 1981, when they accounted for 0.2 percent of the population. The percentage of people not specifying their religion has increased sharply, from 1.8 percent in 1991 to 5.2 percent in 1996, and a similar rise in the number of people professing to no religion has also appeared, from 17 percent in 1986 to 24 percent in 1996.

The Maori currently account for 9 percent of the New Zealand population, of which 60 percent are Christian, belonging to a variety of denominations: Anglicans (15.6 percent), Catholics (13.3 percent), Presbyterians (4.5 percent),

Mormons (4.4 percent), Methodists (3.4 percent), Pentecostal and Assemblies of God (2.3 percent), and Christian nondenominational (5.3 percent). Of the indigenous churches, Ratana claims 6.7 percent and other indigenous Christian sects another 1.7 percent. Anglican and Catholic churches are becoming more Maori and Polynesian and less English or Irish. Buddhists have grown from 0.2 percent of the population in 1986 to 0.8 percent in 1996; Hindus, from 0.2 percent to 0.7 percent; and Islam, from 0.2 percent to 0.4 percent. The Jewish community, which dates to the arrival in 1831 of Sir Moses Montefiore (1784–1885), remains small, though a number of Jews have held high and responsible positions in the government and academia. The 3,300 Jews now account for 0.1 percent of the population. Adherents to Spiritualism and New Age religious movements add another 0.3 percent.

To a large degree the census figures reflect the effect of regional migrations. For example, the lack of immigrants from Continental Europe has resulted in comparatively low numbers of Lutherans, while the recent increase in the number of Buddhists is largely due to Asian immigration, not conversion. Religious practice in New Zealand can be characterized as the adoption of nominal religious identity; census statistics are much higher than actual church membership and attendance, which can be attributed to only 12–15 percent of self-identified Catholics and Presbyterians, for example. It can almost be argued that civil religious practices such as ANZAC Day or rugby are more important to contemporary New Zealanders than commitment to institutional religion.

Michelle Spuler

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Newar Buddhism (Nepal)

The Newar society of the Kathmandu Valley in Nepal has a good claim to being the oldest continuous local tradition of Buddhism. Although the Buddhism of modern Newars is a diverse and evolving tradition, the term *Newar Buddhism* is used to refer to a distinct form of Vajrayana Buddhism. Its only professional religious are married priests of the Vajracarya/Sakya caste, who live in monastic courtyards carefully organized into public Mahayana and secret Vajrayana spaces. They draw their clients from mercantile, artisanal,

and agricultural castes. They are unique among modern Buddhists in that their canonical language is Sanskrit, a trait that marks them as the last surviving descendants of the Indian Buddhist tradition. Together with Hindu Newars they draw on a common Indic inventory of gods and rituals. For example, all Newars worship Ganesha before any significant undertaking, worship the Eight Mother Goddesses, and take part in fasting vows (in Sanskrit, *vratas*) according to the lunisolar calendar.

Scholars believe that Buddhism took root in Nepal at the time of Aśoka (d. 232 or 238 B.C.E.). The great *caitya* (stupa or religious shrine) of Svayambhu, one of two foci of Newar Buddhist practice, may date from this time. The other great Newar site, the Lokeshvara at Bungamati, was well established as part of the pan-Asian Amoghapasa cult by the eighth century, and in this period Newar Vajrayana attained its early coherence. Nepalese Vajrayana retained its distinct local identity even as it helped to form high Pala Vajrayana of India, which returned to Nepal as refugees were driven from the great Indian Buddhist universities with their destruction around 1200.

From the thirteenth century on, Newar Vajrayana settled into its later form, emphasizing Chakrasamvara and the Mother Tantras but still preserving the Bodhisattva Amoghapasa Lokeshvara and the Buddha Vairocana as key figures. Nepal had long been a training ground for Tibetan Buddhists, but the Newar *sangha* (order) now turned inward, preserving Indic texts and forms while retaining strong commercial contacts with Tibet. By 1450 the extinction of Indian Buddhism led to a crisis in Newar Buddhism, which reinvented itself as an independent tradition and produced the last great Sanskrit Buddhist sutras (texts). These show a complex mix of Mahayana and Vajrayana ritual, thought, and iconography.

After 1768, with the advent of the modern Nepalese state, Newar Buddhism entered a long phase of decline. There was a period of intense creativity in the early 1800s, but the anti-Buddhist ideology of the Gorkha state pushed middle-class Buddhists to adopt Hindu names and affiliations.

In the twentieth century, the opening of Nepal fostered a more complex and indeterminate practice among Newar Buddhists. As a result of the emergence of Newar Theravada in the 1930s, the influx of Tibetan refugees after 1950, and the development of Kathmandu as a site on the “Hippy Trail,” Newar Buddhists found their homeland converted to a center of modern eclectic Buddhism. Even though traditional high Newar Vajrayana is still taught and practiced by Vajracarya priests, its transmission is closed and secret. However, middle-class Newar Buddhists may go to Theravada monasteries for life-cycle rituals, some Vajracaryas and Sakyas have links with charismatic Tibetan lamas, and Japanese Buddhist pilgrims now visit the great Newar monasteries.

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Ngunzist Churches (Congo)

At the same time that the KIMBANGUIST CHURCH was developing in the 1920s, an alternative Kimbanguist movement known as Ngunzism (from the Kikongo word *ngunza*, or prophet) began to appear. This movement, like some of the HARRIST CHURCH movements in West Africa, went much further than the prophet Simon KIMBANGU (c. 1887–1951) had intended, seeing Kimbangu as a political figure, a black Messiah who would dramatically return from prison and destroy the colonialists with a holy war. Some said he would restore the ancient Kongo Empire. He founded the Amical Balali movement for the liberation of the French Congo (Brazzaville). His movement, known as Amicalism, was at first a movement for political liberation. Matswa was imprisoned in 1930, where he remained until his death in 1942. He, like Kimbangu before him, was transformed by his followers into a religious figure—a savior and messiah who would come back to free his people from oppression and restore the old Kongo Empire. Many legends about miracles surrounding Kimbangu after his arrest were propagated. Borrowing elements from THE SALVATION ARMY, which had arrived in the Congo in 1934, several Ngunzist groups were formed, including the independent Congolese Salvation Army.

In 1939 Simon-Pierre Mpadi, who trained as a Salvation Army officer, founded the Mission of the Blacks, the best-known of the Ngunzi movements. The colonial authorities saw all these groups as belonging to one Kimbanguist movement and they sought to destroy them—even though the Kimbanguists and Kimbangu himself had repudiated the views of Ngunzism. Mpadi’s even more powerful movement was known as Mpadism or the Khaki movement, after the khaki uniforms worn by his followers. Mpadi became the second and “greater” prophet of this Congolese church, and he built on the traditions surrounding Kimbangu and Matswa. He tried to unite various Ngunzist groups and succeeded in bringing Amicalism into his movement after Matswa’s death. Mpadi himself was arrested in 1949 and imprisoned in the same prison as Kimbangu, and during that time his followers formed one of the most influential churches in the Congo.

A decree on Christmas Eve 1959 by the colonial administration gave recognition to the existence of religious “sects.” On his release from prison in 1960, when a general amnesty was given to African prophets in preparation for independence, Mpadi refused to join the Kimbanguists when invited to do so. He reorganized his Mission of the Blacks as the Church of the Blacks and Africa. He declared that Kimbangu had appointed him, Mpadi, head of the Kimbanguist Church. In contrast to the Kimbanguists, Mpadi’s church made polygyny compulsory and encouraged dancing, drumming, and displays of ecstasy. Mpadi was a messiah-like figure who wore a red gown and crown, held a scepter, and claimed to have been resurrected fourteen times.

Relationships between the prophetic churches and the government in the Congo (Kinshasa) were strained. In 1971 President Mobutu Sese Seko (1930–1997) forced the consolidation of most of the churches in the country by declaring an approved list of only six churches, one of which was the Kimbanguist Church. Even harsher laws were imposed in 1979, severely curtailing the activities of any unregistered religious groups. Several significant African Initiated Churches had to seek and obtain registration by affiliating with the Église du Christ au Congo (CHURCH OF CHRIST IN THE CONGO), the recognized Protestant ecumenical council.

The Ngunzist movement differs from the Kimbanguist Church in several ways. Unlike the latter, Ngunzism is a heterogeneous movement located largely in the western Congo basin, consisting mostly of small, unorganized groups loyal to a local prophet. Christian hymns, prayers, and the Bible are of secondary importance, and the main emphasis is on “organized quaking” and the beating of drums, accompanied by collective ecstasy, shrieking, and trance, which are believed to manifest possession by the Holy Spirit. Although many of these ecstatic manifestations were found in the ministry of Kimbangu, the Kimbanguists later discouraged any excessive emotionalism. Traditional African rituals and customs, including polygyny, are usually promoted in the Ngunzist movement.

Different religious groups in the region begin as movements of cultural and religious renaissance, others as political and anti-White protest movements, but most have made use of the mystique associated with the name of one of Africa’s greatest prophets, Simon Kimbangu.

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Nicaragua

The Republic of Nicaragua is the second largest country in Central America, bordered by Costa Rica to the south and Honduras to the north. Plagued by a humid climate, perpetual poverty and underdevelopment, natural disasters (hurricanes, floods, earthquakes, and volcanic eruptions), dictatorships and corrupt governments, civil wars and foreign military intervention, many Nicaraguans decided to abandon their country beginning in the 1970s to seek refuge in Costa Rica, Miami, or Los Angeles. This mass exodus of Nicaraguan refugees caused families to be separated, but it has also generated millions of dollars of support from those living abroad to help their relatives in Nicaragua. Turmoil continues to plague the nation today as political factions wage unending verbal warfare against their opponents while seeking to gain advantage in the next elections.

In addition, Nicaragua has long been a nation divided by its geography and ethnicity. A central mountain range divides the country from north to south, and there are few roads on the broad Caribbean coastal plain—an area over half of the national territory that is dissected by hundreds of rivers and streams. Historically, the Caribbean coast and the central mountain region have been thinly populated, whereas the Pacific coastal region has been more heavily populated, originally by native peoples and later by Spanish settlers and their descendants.

Prior to Spanish colonization, the Caribbean coast was populated by the Miskito, Sumo, and Rama peoples of Macro-Chibchan origin (the predominant group in Colombia) who lived in scattered fishing villages on the coast and along the inland waterways, whereas the Pacific coast was largely home to linguistic family groups that migrated south along the Pacific coast from present-day Mexico as early as 1000 B.C.E.: Chontales, Chorotegas (Dirianes and Nagrañanos), and Nicaraos (Nahua-Náhuatl-Pipil speakers of Uto-Aztecian origins). Today, the descendants of these ethnic groups live in the southwest region of Matagalpa (Misumalpan), León (Subtiaba), and Masaya (Monimbó). Overall, there were about 194,000 native peoples in Nicaragua in 1990, the majority of whom were Roman Catholics (Pacific coast) or Protestants (Caribbean coast, mainly Moravian Miskitos).

Christopher Columbus (1451–1506) discovered the territory of Nicaragua during his fourth voyage to the New World in 1502, when he sailed along the Caribbean coast

and explored the area of Cabo Gracias a Dios at the mouth of the Coco River. But it was not until 1523 that Spanish colonists, led by Andrés Niño and Gil González Dávila (c. 1570–1658), arrived on the west coast of Nicaragua from Panama to begin the arduous task of subjugating the Indians and converting them to Roman Catholicism and of creating Spanish settlements in Granada, León, and El Realejo. Although the Spanish conquerors were successful on the Pacific coast, their efforts were unfruitful on the Caribbean coast, which was dominated by the Miskito people and smaller native groups. Later, the British established an alliance with the

Miskitos, who became their intermediaries with the Spanish, and the British established not only trading colonies but also a military presence on the Miskito Coast for several hundred years. The first Roman Catholic church was established in Granada in 1524 by FRANCISCANS, but most missionary work during the colonial period was done by the JESUITS.

Protestant missionary activity in eastern Nicaragua can be traced to Anglican efforts in the 1760s, although an Anglican influence was present as early as the 1620s among the scattered British trading settlements and logging camps on the Miskito Shore. The Wesleyan (British) Methodists made a weak and unsuccessful attempt to establish themselves in the port of Bluefields in the 1830s, mainly among the Creoles (English-speaking African Americans from the British West Indies). But serious efforts to evangelize the Creoles and Indians in eastern Nicaragua did not begin until the arrival of the German United Brethren (*see* MORAVIAN CHURCH IN NICARAGUA) at Bluefields in 1849. From their base in Bluefields, the Moravians began evangelizing the Miskitos, Sumos, Ramas, Garífunas (an African Caribbean people deported by the British from the island of St. Vincent to the Caribbean coast in 1789), and Creoles (concentrated in the port settlements). The Jamaican Baptists were active in the Corn Islands of Nicaragua during the 1850s, and the Anglicans (now a diocese in the EPISCOPAL CHURCH) renewed their efforts on the Miskito Shore during the 1880s.

Prior to 1900, few Protestant attempts had been made among the Spanish-speaking population of western Nicaragua, either in the Pacific coastal region or in the cen-



Status of religions in Nicaragua, 2000-2050

Followers	2000			2025	2050
	total	%	rate		
Christians	4,886,000	96.3	2.83	8,289,000	10,956,000
Roman Catholics	4,320,000	85.1	2.81	7,050,000	8,800,000
Protestants	590,000	11.6	3.09	1,150,000	1,620,000
Independents	155,000	3.1	3.30	330,000	470,000
Spiritists	71,500	1.4	3.43	140,000	200,000
Nonreligious	67,900	1.3	3.74	180,000	320,000
Ethnoreligionists	26,800	0.5	3.75	40,000	50,000
Baha'is	9,600	0.2	2.79	20,000	30,000
Buddhists	5,800	0.1	3.34	12,000	20,000
Atheists	2,300	0.1	6.86	6,000	10,000
Chinese folk-religionists	2,300	0.0	2.99	4,500	8,000
Muslims	860	0.0	1.97	1,500	2,200
Jews	500	0.0	2.19	800	1,200
other religionists	920	0.0	2.11	2,000	3,000
Total population	5,074,000	100.0	2.86	8,696,000	11,600,000

tral highlands. However, several successful missionary efforts had begun to produce fruit among the Hispanicized population by 1940. The independent Central American Mission began its labors in 1900, independent Pentecostals in 1911, the American Baptists (now the AMERICAN BAPTIST CHURCHES IN THE U.S.A.) in 1917, and the ASSEMBLIES OF GOD in 1936. The SEVENTH-DAY ADVENTIST CHURCH, which initiated mission work on the Caribbean coast among the Creoles in 1904, did not begin to expand their efforts to western Nicaragua until the 1940s.

Protestant church growth was slow in Nicaragua prior to the mid-1960s. In 1937, only seven Protestant mission agencies had begun work on either coast; however, by 1965, twenty-six Protestant denominations were active in Nicaragua and, by 1978, forty-six new denominations had arrived. In 1980, there were at least seventy-two Protestant

denominations in Nicaragua with about fifteen hundred organized congregations that were being served by over 300 ordained national pastors, 760 unordained lay workers, and 83 foreign missionaries (up from 41 missionaries in 1973). In 1936, 75 percent of the Protestant Church members were Indians and Creoles on the Caribbean coast, and only 25 percent were Hispanics on the western seaboard. In 1980, the situation was reversed: 70 percent of the Protestant membership lived on the Pacific coast (including the central mountain region) and only 30 percent on the Miskito Shore, which represented a drastic shift in the strength of Protestantism in Nicaragua during the previous forty-four years.

The main Protestant denominations in Nicaragua in 1980 were the MORAVIAN CHURCH IN NICARAGUA (12,950 members), Assemblies of God (8,500), the Seventh-day Adventists (6,073), CHURCH OF GOD (CLEVELAND, TENNESSEE; 5,250), BAPTIST CONVENTION OF NICARAGUA (4,659), Baptist International Mission (3,040), APOSTOLIC CHURCH OF FAITH IN JESUS CHRIST (3,600), the independent United Pentecostal Evangelical Mission (3,004), and the Free Apostolic Church (3,000). Pentecostals represented 45 percent of all Protestants; the Adventists, 7.8 percent; liturgical groups (Episcopalians and Lutherans), 2.4 percent; other non-Pentecostals, 44.2 percent; and unclassified groups, 0.6 percent. Many of the more conservative Protestant groups are associated together in the Consejo Nacional Evangélico de Nicaragua, which is affiliated with the WORLD EVANGELICAL ALLIANCE. The Baptist Convention and the Moravian Church in Nicaragua are members of the WORLD COUNCIL OF CHURCHES.

By 1995, there were 220 Protestant church associations and at least 113 independent churches in Nicaragua, for a total of 4,402 churches with a Protestant population of 534,284 or 12.2 percent of the national population (1995 census). The largest denominations were the Assemblies of God (603 churches with 65,315 members), the Moravian Church (144 churches with 52,274 members), Church of God International (363 churches with 21,308 members), United Pentecostal Evangelical Mission (273 churches with 19,200 members), PENTECOSTAL CHURCH OF GOD of Puerto Rico (211 churches with 12,529 members), Apostolic Church of Faith in Jesus Christ (187 churches with 12,122 members), CHURCH OF GOD OF PROPHECY (170 churches with 11,870 members), Baptist Convention of Nicaragua (112 churches with 10,158 members), Association of Christian Churches (98 churches with 8,321 members), Pentecostal Mission of Christian Churches (117 churches with 6,024 members), Free Apostolic Churches (90 churches with 5,727 members), CHURCH OF THE NAZARENE (98 churches with 5,066 members), Seventh-day Adventists (75 churches with 4,946 members), independent Churches of Christ (37 churches with 4,718 members), Convention of Mennonite Churches (83 churches

with 4,306 members), Fraternity of Central American Churches (102 churches with 4,257 members), Baptist International Mission (38 churches with 4,080 members), BRETHREN IN CHRIST (90 churches with 3,682 members), INTERNATIONAL CHURCH OF THE FOURSQUARE GOSPEL (55 churches with 3,198 members), and Faith and Hope Lutheran Churches (25 churches with 3,081 members).

Also present in Nicaragua are the JEHOVAH'S WITNESSES, the CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS, the Light of the World Church, the UNIVERSAL CHURCH OF THE KINGDOM OF GOD, the God Is Love Church, the Voice of the Cornerstone, and the Growing in Grace Church.

Other groups include BUDDHISM (primarily Chinese), JUDAISM, ISLAM, Myalism-Obeah, GARIFUNA RELIGION and Amerindian religions, the INTERNATIONAL SOCIETY FOR KRISHNA CONSCIOUSNESS, the BAHÁ'Í FAITH, Yoga, UNIFICATION MOVEMENT, and the Grand Universal Fraternity (an Esoteric group from Venezuela).

According to the National Census of 1995, religious affiliation in Nicaragua was as follows: Roman Catholic, 77.5 percent; Protestant, 12.2 percent; other religions (including marginal Christian), 1.9 percent; and none/no response, 8.4 percent. In addition, a 1998 public opinion poll on religious affiliation of the population in the capital city of Managua by the Institute of Social Studies in Population (Instituto de Estudios Sociales en Poblacion, IDESPO) at the National University of Costa Rica revealed the following: Roman Catholic, 56 percent; Protestant, 30 percent; other religions or no religion, 12.6 percent; and no response, 1.4 percent. The 1998 Evangelical Church Directory, produced by INDEF, listed 1,182 Protestant congregations in Managua, which had a population of 1,093,760 in 1995. The total estimated population of Nicaragua in mid-2000 was 5,074,000.

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Nichiren Shōshū

948

Nichiren Shōshū is a Japanese Buddhist religious sect founded by Nikkō (1246–1333), one of the disciples of Nichiren (1222–1282). After the death of Nichiren, his disciples agreed that the guardianship of his tomb should rotate among his six senior disciples. Two years later when the rotation finished, Nikkō broke away from the NICHIREN-SHU and in 1290 he founded Taiseikiji Temple, the present head temple of Nichiren Shōshū, at the foot of Mount Fuji. Over the centuries other Nichiren sects also developed. After the Meiji Restoration in 1868, followers in Nikkō's lineage were forced into association with the other Nichirenist sects. However, in 1900 it became independent and took the name Nichiren Shōshū in 1912.

In the 1920s, Tsunesaburō Makiguchi (1871–1944), the founder of Sōka Gakkai, a Nichiren Shōshū lay association, was converted to Nichiren Shōshū. Although remaining small through the 1930s, after World War II SOKA GAKKAI INTERNATIONAL emerged as an aggressive proselytizing organization through which Nichiren Shōshū experienced dramatic growth and spread worldwide. Although Sōka Gakkai had provided funds and buildings to Nichiren Shōshū, friction between the two organizations occurred almost from the beginning of the foundation of Sōka Gakkai.

The conflict grew through the 1980s, and in 1991 Nichiren Shōshū pronounced excommunication on Sōka Gakkai, on the grounds that Sōka Gakkai had gone against Nichiren Shōshū teachings. The process of separating the two organizations took several years, and in 1997 the leadership of Nichiren Shōshū ordered all of its members to completely disaffiliate with Sōka Gakkai by November 30, 1997, or lose their membership status. In the break, the majority of members (especially those residing outside Japan) adhered to Sōka Gakkai, but a large minority of the non-Japanese believers remained loyal, and Nichiren Shōshū has retained its presence throughout the Japanese diaspora.

Members of Nichiren Shōshū believe that in *mappō* (the last period of history, a degenerate age in which the Buddhist law is no longer observed), only Nichiren and the Lotus Sutra can save this world and that the government should endorse Nichiren Buddhism and establish it as the state religion—a principle known as *ōbutsu myōgo* (a polity fundamentally united with Buddhism). This policy has led Nichiren Shōshū into the political arena, and in the last half of the twentieth century it had close relations with a new political party. That party, the Komei Kai, adhered to Sōka Gakkai after 1991. It has officially dropped any organizational ties to any religious organizations in the wake of the changes in Japan following the AUM SHINRIKYO disaster in 1995.

Nichiren Shōshū reveres Nichiren as the religious founder (*shūso*) and Nikkō as the sectarian founder (*haso*).

As with other Nichirenist sects and movements, the Daimoku, a chanting of *namu myōhō rengekyō* (adoration to the Lotus Sutra) is of central importance because it is believed that the invocation has a miraculous power to fulfill one's wish and lead to enlightenment.

Nichiren Shōshū is currently led by Abe Nikken. Its reported membership in 2000 was 338,000. It is a member of the JAPAN BUDDHIST FEDERATION.

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Nichirensū

The term *Nichirensū* refers to a collection of Japanese Buddhist sects that have grown out of the life and work of Nichiren (1222–1282). Nichiren studied Tendai Buddhism at Mount Hiei and came to believe that the Lotus Sutra, the most famous Buddhist Sanskrit text, was also the most important Buddhist scripture and that it taught the ways of transformation, bliss, and law. Followers were taught to call upon the Lotus Sutra through the Daimoku, a chanting of *namu myōhō renga kyō* (adoration to the Lotus Sutra). The repetition of this phrase is the most distinctive practice of the Nichirensū and groups derived from it, and it is believed that its frequent use has a miraculous power to lead to enlightenment. Worship and repetition of the Daimoku is performed in front of the Gohonzon, a mandala upon which the chant is inscribed along with the names of various Buddhas, bodhisattvas, and other Buddhist deities.

In 1260, Nichiren presented the teaching of *Risshō ankoku ron* (the establishment of righteousness and the security of the nation), stating that Japan would suffer from natural calamities and social ills if the government did not adopt the teaching. He also presented a view of world history divided into three millennia. The first, *shobo*, began with the Buddha's death and constituted the period of true law. The second, *zobo* (image law) followed. The third period, which began in 1052 C.E., is called *mappō* (the end of the law). It will last, not just one thou-

sand years, but ten thousand. During mappo, the Lotus Sutra is the way of salvation.

During his lifetime, Nichiren harshly attacked other religious groups, and in turn Nichiren's sect itself later split into a number of subsects, including Kenpon Hokkeshū, NIPPONZAN MYOHOJI, NICHIREN SHOSHU, and Hokkeshū. There are also numerous Nichiren-related new religions such as REIYUKAI, RISSHO KOSEI-KAI, and SOKA GAKKAI INTERNATIONAL.

The head temple of Nichirenshū is Minobesan Kuonji located in Yamanashi Prefecture. It is currently led by Fujii Nikkō. With a membership in 2000 of 3,845,986, it is currently one of the largest Buddhist groups in Japan. It is also a member of the JAPAN BUDDHIST FEDERATION. It sponsors Risho University in Tokyo and Minobusan Junior College in Minobu, Yamanashi-ken.

Nichirenshū has a significant following overseas, especially in Korea, the United States, and Brazil.

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<http://www.nichirenshu.org/> (Los Angeles Temple)

<http://www.nichiren.or.jp/> (Headquarters in Tokyo, in Japanese)

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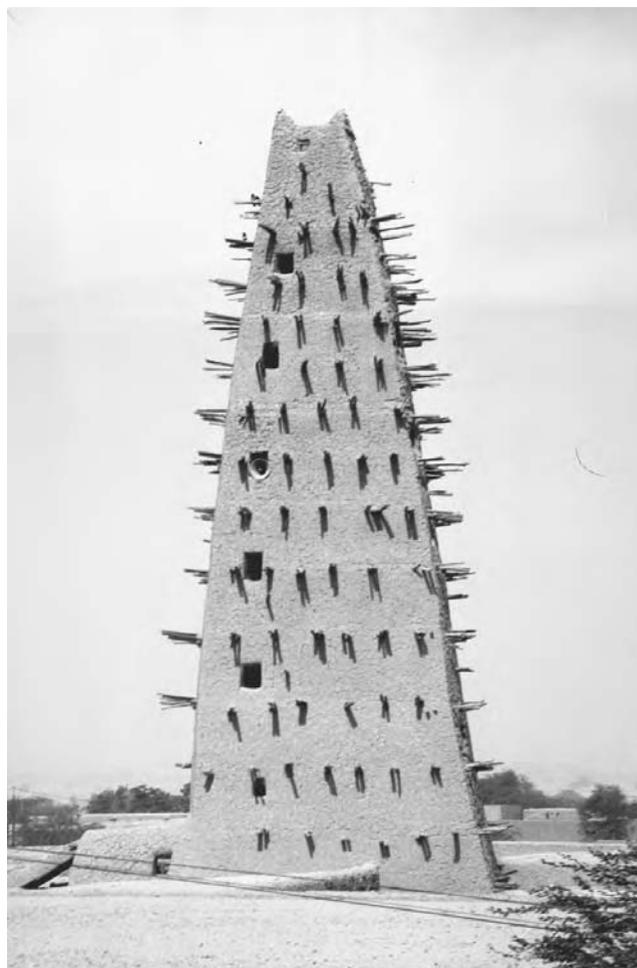
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Niger

Niger is a large country in central West Africa. The largest part of its territory is in the Sahara Desert, and most people reside in the southern part of the country immediately north of the border with Nigeria. This area has been inhabited for several thousand years. A kingdom, the Nok Empire, arose in southern Niger and had hegemony for many centuries prior to its decline in the sixth century. Its cities were important stops on the trade routes across the Sahara to the north and eastward to the Nile River valley. Successive regimes appeared through the centuries of the modern era.



Sixteenth-century mosque in Agadez (Corel)

The French entered the area in the nineteenth century, in 1922 annexing Niger as a French colony. They attempted to introduce cash crops for export, leading to periodic food shortages. At the time it became an independent nation in 1960, Niger was among the poorest of the African nations. On the heels of a major drought in the early 1970s, the army took control of the government and introduced a number of reforms. An economic boom followed, which ended in 1980 with a fall in prices of uranium, one of the country's few mineral assets.

Islam entered Niger in the eleventh century along the trade routes from the Mediterranean coast. Most Muslims are of the Sunni MALIKITE SCHOOL OF ISLAM, but the TĪJANIYYA SUFI ORDER is especially strong among the Tuareg, Kanuri, Fulani, and Hausa peoples. A school for the training of religious leaders is found in Say, a Muslim holy city. Although Islam largely replaced the traditional beliefs of the various native peoples of Niger, traditional beliefs remain strong among the Kurfei and Mauri peoples. And resistance to Islam is notable among the Serma-Songhai and Beriberi.

It was not until the twentieth century that Christianity arrived in Niger. The Sudan Interior Mission, an independent Evangelical sending agency, sent its representatives into the area in 1923. They opened the initial mission station at Zinder the next year. Their work resulted in the present-day Evangelical Church of Niger, which supports a hospital at Galmi, one of the important medical facilities in the country, and a Bible school in Niamey. In 1991 the church faced a major schism that led to the founding of two additional denominations, the Union of Evangelical Protestant Churches of Niger and the Evangelical Church Salama of Niger.

Evangelical Baptist Missions, a sending agency dedicated to the spread of Christianity in French-speaking countries, began work in 1929 that led to the present-day Union des Églises Évangéliques Baptistes. A rather limited spectrum of Protestant churches entered through the remainder of the century, the CHERUBIM AND SERAPHIM, one of several African Initiated churches from Nigeria, and the NEW APOSTOLIC CHURCH from Germany showing some limited response. No churches or church associations based in Niger are members of the WORLD COUNCIL OF CHURCHES or the WORLD EVANGELICAL ALLIANCE.

The ROMAN CATHOLIC CHURCH came to Niger from an earlier base in Dahomey (now Benin) in 1931. It had very little success among the local population, and the great majority of its members are expatriates residing in Niger, many from neighboring African states. Nevertheless, a diocese was created in 1961. In 1972 the ordination of the first Niger priest became a cause for national celebration. Among those in attendance was the grand imam of Niamey, a leading figure in the Muslim community.

There is a small community of the BAHÁ'Í FAITH in Niger, but other major religious traditions beyond those already mentioned are as yet unrepresented.

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Status of religions in the Niger, 2000-2050

Followers	2000			2025	2050
	total	%	rate		
Muslims	9,732,000	90.7	3.37	20,146,000	30,464,000
Ethnoreligionists	929,000	8.7	2.94	1,200,000	1,300,000
Christians	58,600	0.6	3.36	124,000	213,000
Independents	25,000	0.2	5.24	60,000	110,000
Roman Catholics	19,700	0.2	1.12	30,000	40,000
Protestants	13,000	0.1	3.98	32,000	60,000
Nonreligious	7,400	0.1	4.48	20,000	40,000
Baha'is	3,000	0.0	3.07	6,000	12,000
Total population	10,730,000	100.0	3.33	21,495,000	32,029,000

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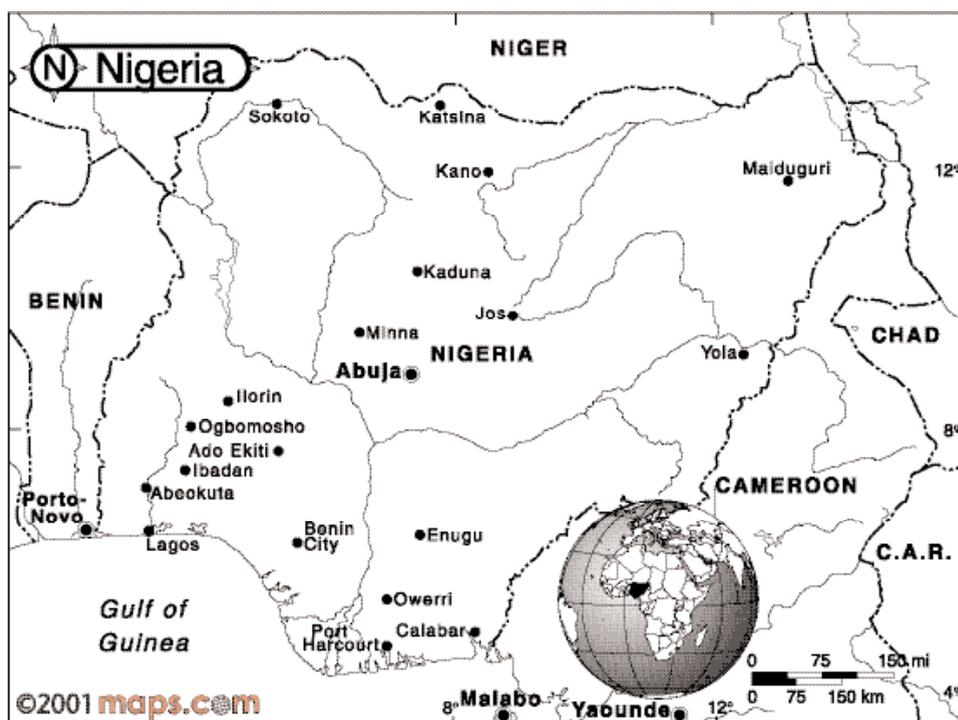
Nigeria

Nigeria, a country with an estimated population of over 120 million, is often referred to as “the Giant.” The most populous country in sub-Saharan Africa, it contains a vast diversity of ethnic and cultural backgrounds, comprising over four hundred languages. The religious landscape of this geopolitical entity is highly complex and dynamic. Essentially, it is characterized by a multiplicity of religious traditions, including the traditional local religions and worldviews, the various strands of Christianity and Islam, as well as newer Spiritual Science movements. Many of the most recent manifestations of these various religions have come to be subsumed under the category of new religious movements. Another recent phenomenon that is easily notice-

able within Nigeria's multi-faith scenario is what has been described elsewhere as civil religion.

Accurate statistics for each tradition are difficult to come by and are largely a matter of conjecture. However, it is evident that the major religions in Nigeria are Christianity and Islam, both influenced in part by indigenous religious traditions. The politicization of religious statistics has become even more controversial with the enduring debate about whether Nigeria is a secular or a religious state. Whatever the case, religious ideas and worldviews continue to shape the ways that Nigerians explain, predict, and control the events and life circumstances that surround them. Religion has served and is still serving as a significant source through which many Nigerians seek understanding of their complex reality and existence, and it serves as a panacea for their various existential problems of day-to-day living.

The indigenous religions of the various ethnic and cultural groups in Nigeria are apparently the oldest religious form in the region. Examples of indigenous religion have come to be referred to, especially in academic circles, by the name of the respective language groups: YORUBAN RELIGION, Igbo religion, Edo religion, Kalabari religion, Hausa religion, Tiv religion, and so on. This categorization does not in any way presuppose a kind of uniformity of beliefs and rituals among these peoples. Indigenous religions are more or less localized; some beliefs may be more widespread while others may vary from one ethnic group or subgroup to another. What the categorization suggests instead is an aggregation of shared, similar, and related but sometimes quite different belief and ritual systems, often shaped by particular ethnic and social groups, power structures, and even the characteristics of natural phenomenon in each respective locality. The indigenous religions do not lay claim to any specific historical origins but are believed to have been transmitted from one generation to another. One essential characteristic shared by the Nigerian indigenous religions is the belief in a Supreme Being, as well as various divinities, spirits, ancestors, and mysterious powers such as witchcraft, sorcery, and magic. However, it must be noted that the names, attributes, and significance of these supramundane entities may vary from one locality to an-



Status of religions in Nigeria, 2000-2050

Followers	2000		2025	2050
	total	% rate		
Christians	51,123,000	45.9 2.60	86,000,000	115,258,000
Independents	23,975,000	21.5 3.25	34,000,000	50,000,000
Anglicans	20,070,000	18.0 3.09	34,770,000	46,400,000
Protestants	14,050,000	12.6 2.76	25,000,000	36,000,000
Muslims	49,000,000	43.9 2.52	82,107,000	111,500,000
Ethnoreligionists	10,964,000	9.8 1.99	14,000,000	16,000,000
Nonreligious	326,000	0.3 5.02	700,000	1,100,000
Atheists	39,300	0.0 1.92	100,000	200,000
Baha'is	27,000	0.0 0.78	80,000	160,000
Buddhists	6,000	0.0 1.76	15,000	30,000
Chinese folk-religionists	3,300	0.0 0.93	7,000	14,000
Jews	800	0.0 0.04	2,000	4,000
other religionists	16,700	0.0 1.10	30,000	45,000
Total population	111,506,000	100.0 2.51	183,041,000	244,311,000

other. The concept of God is called Olodumare or Olorun among the Yoruba, Osanobua among the Edo, and Chukwu or Chineke among the Igbo.

The description of these groups as "indigenous" or "traditional" does not in any way suggest that they are static and moribund. Their dynamism is partly exemplified by their tendency toward growth and innovation, a development that has given birth to what is now described as neotraditional movements. A case in point is Ijo Orunmila, a movement founded in the 1930s by Yoruba Christians seeking to reestablish links with their traditional religious heritage. In 1963 the Arousa cult (Edo National Church), which developed from Bini indigenous religion, fused with another neotraditional movement, the National Church of Nigeria, to form what is now referred to as Godianism. The Bori cult, a neotraditional movement prominent among



An Oshun festival in the Oshun River, Nigeria (J. Highet/TRIP)

Hausa women, draws partly on Islamic beliefs and practices. Also significant here are the various transformations of the Nigerian indigenous religions in diaspora, including SANTERÍA, CANDOMBLÉ, and the numerous Orisa cults. These are only a few examples of the creativity and innovation inherent in these indigenous religions.

The prevailing wave of modernization and social change has resulted in the decline of some features of the indigenous religion even as it has brought about a revitalization and modification of other aspects of the indigenous practices and modes of thought. The claim that Christianity and Islam totally outweighed the indigenous religion in their religious encounter is somewhat problematic. It becomes especially questionable when one considers how and to what extent these “external” religious traditions have engaged the indigenous religion in their attempt to contextualize and to make their messages more intelligible and acceptable to the Nigerian people. The indigenous religious worldview or aspects of it still largely pervade, consciously or unconsciously, the religious outlook and vision of many Nigerians, irrespective of their new religious convictions and backgrounds. The pertinence and reality of the indigenous

religions for many individuals and communities in contemporary Nigeria is evident in the growing popularity of cults of divinities such as Ogun, Osun, and Oya. Religious festivals such as the Osun Oshogbo festival are gaining prominence among adherents and non-adherents alike, and the annual event is assuming international popularity. Kingship rituals such as the Igue Festival in Benin City, secret societies such as the Ogboni Society in western Nigeria, masquerades such as Egungun and Eyo among the Yoruba, divination, healing, and oracle systems such as Arockukwu among the Igbo and Ifa among the Yoruba are instances of the various ways and avenues through which the indigenous religions manifest their resilience in the face of a complex, multireligious, and rapidly changing society.

Islam touched on the Nigerian soil long before Christianity. It made its debut as early as the eleventh century, entering from the interior of the continent across the West African savannahs and the Sahara Desert to the north. Through the activities of Arab and Berber merchants from western Sudan and North Africa, Islam made inroads in many cities in the north, especially in the kingdom of Kanem-Bornu. In the late fourteenth and early fifteenth cen-

turies, Islam was also introduced through the influence of Wangarawa-Dyula traders in the city kingdoms of Hausaland. Before the sixteenth century, Islam in northern Nigeria was very much mixed with Hausa traditional religion. The earliest attempts at propagating Islam produced what remained essentially a religion of the merchants, of the towns, the ulama (learned men), and the ruling class. It was only in the seventeenth century that it started to expand among other segments of the population. By 1700, the Sunni MALIKITE SCHOOL OF ISLAM began to generate immense support among all levels of Hausa society. The influence of the religion started to be felt in southwestern Nigeria only in the eighteenth century through the incursion of Hausa traders.

During the nineteenth century, a number of reform movements aimed at purifying Islam and more or less characterized by militancy were launched throughout West Africa. Another motivation of these reform movements was to create theocratic states based on *Shari'ah* (sharia), the Islamic law. The successful jihad (holy war) under the leadership of Uthman Dan Fodio (d. 1817) in 1804 turned Islam into a religion of the masses and further resulted in a theocratic state, the Sokoto Caliphate. In this state there was extensive autonomy for emirates, who recognized the spiritual authority of the caliph (sultan). Over thirty emirates were created during the course of the nineteenth century. The successful execution of the jihad also enhanced the spread of Islam within and beyond the north. Through military conquest, the caliphate expanded south into the Middle Belt region, thus leading to the forceful incorporation of other ethnic groups and non-Muslims into the emirates of the Islamic polity.

During the seventeenth century, the Oyo Kingdom had already been in contact with Hausa Muslims through trade. In 1817 the revolt by the pastoral Fulani, Hausa slaves, and Muslim Yoruba converts in Ilorin dealt a death blow to the Oyo Kingdom, followed by a series of internecine civil wars around Yorubaland. By the twentieth century, Islam had spread to northern Yorubaland with an emirate in Ilorin, from where it moved on to other Yoruba towns such as Osogbo, Ibadan, Oyo, and Iwo. Islam experienced hostility in southeastern Nigeria because of the annexation of Ilorin and northern Yorubaland by the Sokoto Caliphate. However, Muslim traders gradually reestablished themselves into Yoruba commercial towns, thus leading to the integration of Yoruba Islam into traditional society. The evangelization of the southwest by Hausa traders and preachers was largely carried out through peaceful means and involved several Islamic organizations. Some of these towns reckoned predominantly Islamic populations, even in the face of competition with Christianity, which was already well established in Yorubaland at the time Islam came. The integration of Islam into Yoruba indigenous culture gave it a distinct character that makes it different from Islam in northern Nigeria.

The diversity and complexity of Islamic movements in Nigeria is partly exemplified by the Sufi orders or brotherhoods. Two major movements that were involved in the Islamization process in Nigeria were the QADIRIYYA SUFI ORDER and the TIJANIYYA SUFI ORDER. The former is much older and has spread widely in northern Nigeria since the nineteenth century. The Qadiriyya emphasizes intellectual pursuits more than the Tijaniyya and was also introduced in the nineteenth century. The two brotherhoods have witnessed tension and rivalry for several decades of their existence. Other Islamic organizations oppose these two brotherhoods on the basis of doctrine. Yoruba Muslims have formed various societies whose task is to provide Muslims with a modern education that does not conflict with Islamic values. The AHMADIYYA MOVEMENT IN ISLAM has made significant impact in the southwest, where it is very popular. In 1923 a group broke away and formed the Ansar-ud-Deen Society. Both movements have enhanced the development of secular education, particularly in southwest Nigeria. The Ansar-ud-Deen was probably the most popular of these Muslim educational organizations. By 1960 it already ran numerous primary and secondary schools and training colleges.

The Izala (Jamaatu Izalat al-Bida) emerged in 1978, enjoining its members to reject innovation and instead work for the preservation of the Sunna. The leading representative of Izala until his death in 1992 was Abubakar Gumi, whose most important concern was to try to unite Muslims politically. However, between 1978 and 1985, many northern Nigerian towns and cities were shaken by the armed insurrections led by Mohammed Marwa Maitatsine (d. 1980) and his Yan Tatsine movement. Maitatsine had a long history of fomenting Islamic unrest in northern Nigeria. The source of his inspiration was the belief, especially in Sufi Islam, that a *mujaddid* (reformer) will arise each century to purify and revitalize Islam. Maitatsine's brand of Islam seemed to largely combine traditional Muslim conceptions with local indigenous elements.

One of the very visible effects of Islam in Nigeria has been the demand and subsequent declaration of *Shari'ah* in some states of the federation, a development that has produced protests and huge criticisms from the Christian population. The incessant religious riots in northern Nigeria have been given an added impetus with this recent development. Religion has become a matter of political significance and a source of tension in Nigeria. This religious tension has a clear connection with the growth of uncompromising Muslim and Christian activism. The relationship between Islam and Christianity has led to a growing culture of religious violence, particularly in northern Nigeria. Since the 1980s, there have been many violent clashes between Muslims and Christians, especially in the northern cities of Kano, Kaduna, Kafanchan, and Zaria. Nigeria provides a fertile ground for exploring the role of religious organizations in civil society and politics. Although there are three

major religions, religious and political issues and conflicts have revolved largely around the activities of and the inter-relationships between Islam and Christianity. Their involvement in regional and national politics is aptly illustrated by their activities in post-independence politics in Nigeria.

Christianity spread along the West African coast, via the Atlantic Ocean, to the south. The first attempt at planting Christianity in Nigeria was in the late fifteenth and sixteenth centuries, a period that witnessed the activities of Portuguese Catholics in the Warri and Benin kingdoms and the Niger delta area. The Portuguese missionaries placed political and economic considerations over and above religious interests, leading to a dismal failure of this first attempt at evangelization. A more profound attempt at Christianization was made in the nineteenth century, especially following the abolition of the obnoxious trade in human slaves.

Many of the liberated slaves who had already converted to Christianity worked with foreign missions and later became the “native agents” in the eventual spread of Christianity among their own people. An example is the case of Samuel Adjai Crowther (c. 1809–1891) and his missionary role within the CHURCH MISSIONARY SOCIETY (Anglican) in Yorubaland. Christianity was accompanied by Western education, a feature that was immensely attractive to potential converts. The success of this mission attempt was witnessed along the coastal towns of Lagos, Badagry, and Abeokuta, where a large number of people were attracted to Christianity and the accompanying Western education. This impact, which was first witnessed in Yorubaland, later spread to the Niger delta and eastern Nigeria. The early missionaries who spearheaded this second evangelization process were Anglicans of the Church Missionary Society, Methodists, Baptists, and later Roman Catholics. These different bodies competed among themselves in a bid to carve out spheres of influence. With the intensification of mission work into the hinterland in the early twentieth century, Christianity expanded rapidly throughout the southwest and the central areas of Nigeria.

The British administration, under the system of indirect rule, and the emirates deliberately prohibited Christian evangelization in Muslim areas. As a result, Western education developed very slowly in northern Nigeria as compared to the southwestern part of the country. It was only in the latter part of the twentieth century that Christianity started to make inroads in the north, already the stronghold of Islam. The missionary enterprise to northern Nigeria was carried out partly by the Sudan Interior Mission (SIM). The SIM, an independent sending agency, devoted its energies to spreading the Christian gospel in northern Nigeria via church planting, literature development and dissemination, general education, and medical work. The SIM gave birth to a number of churches that together

adopted the name EVANGELICAL CHURCH OF WEST AFRICA (ECWA).

Just as the West African coast was the first home and indigenous breeding ground for the mission churches in the nineteenth century, so it fulfilled the same function for the indigenous African churches in the twentieth century. AFRICAN INITIATED CHURCHES can be understood basically by examining three phases of development. The first and earliest phase refers to the group of churches that broke away from the existing mission churches owing to a number of irreconcilable issues. These flourished mainly in South Africa (Ethiopian churches) and West Africa (African churches) in the nineteenth century. They all emerged out of similar circumstances, such as rigid White (European) missionary control and domination, discrimination against local African leadership, disputes over resources, a general feeling of marginalization among educated Africans, and apartheid (mainly in the South African context). Some of the churches that seceded from the historic churches in Nigeria are the United Native African Church (1891) and the African Church (Bethel) (1901) from the Anglican Church, and the United African Methodist Church (1917) from the Methodist Church. One notable feature of these churches was that in spite of the change in church leadership, they were still tied to the apron strings of the mission churches in their liturgical and hierarchical structures. Some of them still depended largely on the parent churches for financial resources.

The 1920s and 1930s witnessed the second wave of new beginnings within African Christianity, which includes the ALADURA CHURCHES in Nigeria. These are also variously referred to as “prophetic” and “healing” churches. The most dramatic aspect of twentieth-century Christianity in Nigeria was the growth of the prophetic churches. These churches share certain basic characteristics in their worldview that helped to create a rather Nigerian brand of Christianity. These basic features include the centrality of the Bible, prayers, healing, prophecy, visions and dreams, elaborate rituals, flexible modes of worship, unstereotyped liturgy, and a charismatic leader (that is, a prophet or prophetess). The prophetic churches embrace a functional theology, and their pragmatic approach to life and existential problems endeared them to many Nigerians. Though they utterly condemn and reject the traditional religion as “fetish” and “demonic,” their belief systems and ritual structure appear to have affinities with traditional cosmologies. That is why they derive much of their membership not only from within the mainline churches but also from other Christian and non-Christian groups (Islam and traditional religion).

In spite of the affinities that abound among the prophetic churches, it is important to note that each has its own religious dynamic. There are differences in specific doctrines and in the details of ritual acts and performances,

just as in their histories of emergence. Their pattern of emergence is two-fold. The first were those that emerged from or had their nucleus as “prayer bands” or “fellowship groups” within a mainline church but that later broke away to form an independent group. In Nigeria, the Garrick Braide movement was the earliest movement in this category, breaking away from the Niger Delta Pastorate Church as early as 1916. Other churches that fall under this category include the CHERUBIM AND SERAPHIM (1925), the CHURCH OF THE LORD (1930), and the CHRIST APOSTOLIC CHURCH (1930). The second category refers to those groups that did not emerge out of conscious schism from an existing mainline church. They were founded through the visionary experience of a charismatic figure and independently of any existing mission church. A typical example is the CELESTIAL CHURCH OF CHRIST, founded by Samuel Bilewu Oschoffa (1909–1985) in 1947. Most of the indigenous churches of both categories belong to a continental ecumenical movement, the ORGANIZATION OF AFRICAN INSTITUTED CHURCHES (OAIC).

The most recent development within Nigerian Christianity is the emergence and increasing proliferation of Pentecostal and Charismatic churches, especially from the 1950s and onwards. A huge proliferation of new Pentecostal churches was witnessed in the last two decades of the twentieth century in Nigeria. In an attempt to forge ecumenical links and cooperation, both among themselves and between themselves and other churches, a majority of the churches have now come under an umbrella called the Pentecostal Fellowship Association of Nigeria (PFN).

There are two waves of Pentecostal movements. First there are the indigenous Pentecostal groups such as the Redeemed Christian Church of God, the DEEPER LIFE BIBLE CHURCH, and the Mountain of Fire and Miracles Church. Then there are Pentecostal groups and organizations that have established branches in Nigeria but have their headquarters situated in the West or elsewhere outside Nigeria. These include the INTERNATIONAL CHURCH OF THE FOURSQUARE GOSPEL, the Full Gospel Businessmen Fellowship International, Youth with a Mission, and Christ for all Nations. The former are largely independent and hardly rely on any external assistance, some even embarking on mission activities by planting branches in the United States, Canada, Europe, and other parts of the world. Many groups in the latter category rely heavily on their mission headquarters for funds, literature, and sometimes personnel.

One underlying feature of the Pentecostal churches is the emphasis on a specific conversion experience, spiritual rebirth (“born againism”), and the manifestation of charismatic gifts such as speaking in tongues (glossolalia), healing, and prophecy. Some are more or less Holiness movements, more interested in religious experiences than in rituals. Some are noted for the prosperity gospel they preach, which has become very popular among Nigerians.

The gospel of prosperity teaches that God is a rich God and intends his followers to prosper in all their endeavors in life. It promises a miraculous escape from poverty, unemployment, ill health, lack of promotion, poor examinations, and the like, offering a “short-cut” to riches by tithing and giving to the poor and less privileged. Some of these groups have assimilated some ideas and features originating in American Pentecostalism. On the other hand, their commitment to the gospel of prosperity fits in well with values of the African traditional culture, where elaborate religious rituals are engaged to ensure prosperity, health, and protection from malevolent forces. That is why Christian groups such as the Pentecostal churches, the Aladura, and prophetic churches that seek to address day-to-day, existential problems have continued to expand in contemporary Nigeria.

One difference between the prophetic and Pentecostal groups is that many founders of the prophetic churches were semiliterate, whereas their counterparts in the Pentecostal churches were in most cases university graduates and had worked in nonreligious professions. For instance, William Kumuyi, who founded the Deeper Life Bible Church in 1973, was a lecturer in mathematics at the University of Lagos. Chris Okotie, who founded the Household of God Fellowship in 1987, was a lawyer. Dr. David Oyedepo, the founder and bishop of the Winners Chapel (1983), was originally an architect by profession. The Christ Chapel Church (a.k.a. Voice of Faith Ministries) was founded in 1980 by a medical doctor, Tunde Joda. Following their callings, these founders have abandoned their erstwhile professions to undertake full-time church ministry. These churches are very appealing to youths, graduates, and professionals. The Pentecostal churches also emphasize in-depth study of the Bible through theological training, Bible courses, camp meetings, seminars, revivals, and retreats.

The Spiritual Science movements are an extremely heterogeneous collection of groups and organizations. One distinguishing feature of these movements is their quest for spiritual knowledge and power, higher states of consciousness and direct religious experiences, as well as the use of procedures, techniques, and practices that draw upon hidden or concealed forces in order to manipulate the course of events. Some of them are very eclectic in nature, drawing upon Western Esotericism, Eastern spirituality, and indigenous traditions. Groups primarily drawing on Western esoteric traditions are the ANCIENT AND MYSTICAL ORDER ROSAE CRUCIS (AMORC), the Aetherius Society, THE GENERAL CHURCH OF NEW JERUSALEM, the Institute of RELIGIOUS SCIENCE, and the Superet Light Mission. The largest Rosicrucian body internationally, AMORC has become quite popular in Nigeria, with headquarters in Lagos and branches in several parts of the country. AMORC does not claim to be a religion but describes itself as a “mystical philosophy,” a “worldwide cultural fraternity,” and an age-old

brotherhood of learning. One of its main aims is to help people to discover their secret powers of inner vision and cosmic consciousness and to develop their psychic powers of attraction.

The eastern-related Spiritual Science movements include the ECKANKAR or Secret Science of Soul Travel, the INTERNATIONAL SOCIETY FOR KRISHNA CONSCIOUSNESS, the UNIFICATION MOVEMENT, the SUBUD Brotherhood, THE GRAIL MOVEMENT, the BAHÁ'Í FAITH, and SOKA GAKKAI INTERNATIONAL, a Japanese religion that has branches in Lagos and Zaria. The ECKANKAR Society of Nigeria, with headquarters in Lagos, began in 1973 in Benin City. In 1981 it began an extensive campaign to launch the movement in the country. It has over seventy branches scattered all over Nigeria. The Unification Church was registered in Lagos in 1980, and although it has existed in Nigeria for some years, it has not had much success.

A typical example of an indigenous Spiritual Science movement in Nigeria is the Sat Guru Maharaj (the "Perfect Master"), which combines Sat Mat and Hinduism with elements of Christianity and Islam. The headquarters of the group is situated at the Ibadan end of the Lagos-Ibadan expressway. Members of this group are easily identified by their red, flowing gowns and a distinct haircut. Although the presence and activities of the various Spiritual Science movements do not rival Christian and Islamic movements, the religious map of Nigeria would be incomplete without taking notice of their presence.

Afe Adogame

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Nigerian Baptist Convention

Nigeria was one of the early mission fields selected by the newly formed (1845) SOUTHERN BAPTIST CONVENTION. Thomas Jefferson Brown arrived in 1850 as the convention representative and settled at Badagry in the southwestern part of the country. The work progressed slowly, due in part to the American Civil War, during which funds were cut off.

However, after 1874 the work began to make some progress. In 1888 the mission experienced a schism when some two hundred members left to form the Native Baptist Church (not to be confused with the church of the same name in Cameroon), one of the first of what are now referred to as African Initiated Churches.

Because of the schism, the mission increased its efforts, and the Native Baptist Church also adopted a vigorous evangelistic stand. Both groups had grown by the time they reunited in 1914 as the Yoruba Baptist Association. Five years later the Yoruba Association became the Nigerian Baptist Convention. Over the next twenty years, the membership grew from approximately three thousand to more than twenty-one thousand, more members coming from the Yoruba people. However, the work also began to expand into the rest of Nigeria, including the northern part of the country controlled by Muslims. In the 1930s a new rule against polygamy led to a schism among members in Oyo State, who established the United African Baptist Church.

During the last half of the twentieth century, the convention experienced significant growth and by the mid-1990s reported six hundred thousand members in 4,656 churches. During the last quarter of the century, the number of missionary personnel also dropped significantly, indicative of the convention's continued progress at recruiting indigenous leadership.

The convention has developed a major center of activity at Ogbomosho that includes a theological seminary, a medical center, a nursing school, a children's home, and a media center. Other similar institutions are found across the country. Literature is now published in English, Hausa, and Yoruban, with worship services being carried out in more than a dozen additional languages. The convention, after the pattern of the Southern Baptists, has encouraged the development of a Women's Missionary Union, which has emerged in spite of the secondary role generally assigned women in traditional Nigerian society. The union (WMU) carries out a variety of evangelistic and social programs, from teaching literacy to assisting mothers in homemaking and child care.

The convention has developed its own foreign mission program in Sierra Leone and Cote d'Ivoire. It is a member of the Christian Council of Nigeria, the BAPTIST WORLD ALLIANCE, and the WORLD COUNCIL OF CHURCHES.

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Nipponzan Myohoji

Nipponzan Myohoji is a Japanese Buddhist organization in the tradition of Nichiren (1222–1282) that maintains a conspicuous presence in the contemporary peace movement despite its small membership of approximately 150 celibate monks and nuns (predominantly Japanese) and 1,500 lay followers. Its beliefs and practices have been determined by the life and career of its founder, Fujii Nichidatsu (1885–1985).

Fujii was ordained a Nichiren priest at the age of nineteen and graduated from Nichiren University at twenty-three. In 1916, while fasting, praying, and performing austerities in a waterfall, he had a vision that would prove decisive: Jyogyo Bodhisattva appeared to him carrying the child Buddha on his back and beating a hand drum. Thereupon Fujii vowed to unify all people according to the teachings of the Lotus Sutra by instituting the practice of *gyakku-senryo*, beating a fan-shaped hand drum while chanting *namu-myo-ho-ren-ge-kyo*, the Sutra's title. This and periodic fasting continue to be prominent aspects of Nipponzan Myohoji practice.

Fujii went to Manchuria and established Nipponzan Myohoji temples in each of its districts, the first in 1918. These temples served as bases for proselytization and catered to the spiritual needs of the expatriate Japanese community. The first Nipponzan Myohoji temple in Japan was established in 1924 at the foot of Mount Fuji in Tagonoura. In 1930 he vowed to realize Nichiren's prophecy that Japanese Buddhism would return to India (*saiten kaikyo*). He arrived in India in 1931 and established temples in Bombay (1932) and Calcutta (1935). While in Ceylon he received Buddha relics that would be an integral part of his teaching thereafter. In 1933 he met Mahatma Gandhi and was impressed by his teachings of equality and nonviolence.

Despite Fujii's claims that he was opposed to World War II, the evidence suggests that Nipponzan Myohoji activities were conducted in full accord with national policy. Fujii supported Japanese expansion as the bringing of (Buddhist) "civilization" to the Asian continent. The role of Nipponzan Myohoji clergy before and during the war was closely connected to the military—clergy members conducted prayer services for victory, remembered war victims, and spiritually purified military and political leaders.

With the Japanese defeat in 1945, Fujii began to advocate absolute pacifism, and Nipponzan Myohoji became the first Japanese Buddhist group to campaign actively for peace. Fujii's teachings strongly denounce modern materialistic culture, and he identified the United States as the foremost

embodiment and proponent of the values of materialism. The group first gained international notoriety when its yellow-robed, head-shaven monks and nuns protested nuclear and hydrogen bomb testing after Japanese fishermen were exposed to radiation off Bikini atoll in 1952, and it continues to campaign for a total ban on such weapons. Group members have also consistently opposed the presence of U.S. military bases in Japan, the most famous incident being in 1954 at the U.S. air base in Sunagawa, where protesting monks were attacked and seriously wounded by police. Nipponzan Myohoji was also prominent in demonstrations opposing the Vietnam War.

Walking is considered a spiritual discipline by Nipponzan Myohoji, and its members engage regularly in peace walks, some for up to a year, throughout Japan and the world. Their other main form of practice is the building of "peace pagodas"—stupas containing Buddha relics—as symbols of peace. Fujii initiated the building of the first pagoda in Japan immediately after the war in 1945. There are now over seventy worldwide, some of which maintain small communities. They do not proselytize. In the United States, the group has forged special ties with Native American communities. They also have ties with the Sarvodaya Shramadana movement based in Sri Lanka.

Nipponzan Myohoji has no head temple and there is no spiritual successor to Fujii. Administrative leaders are chosen from among senior members and are appointed for three-year terms.

Addresses:

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 Chuo-ku
 Osaka-shi, Osaka-fu 542-0081
 Japan

<http://www.peacepagoda.org> (Nipponan Myohoji Sangha at Leverett, MA)

John LoBreglio

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Niue

Niue is an autonomous island state in the South Pacific that has strong ties to New Zealand. It was originally settled in the prehistoric past by Samoans and Tongans. It was first visited by Europeans in 1774 when James Cook (1728–1779) arrived. The British established their hegemony in the nineteenth century and incorporated Niue into a protectorate jointly with the Cook Islands in 1900. Four years later Niue was separated from the Cook Island administration. It attained autonomy in 1974 as the Aotearoan Association Territory. It has an independent local government, with New Zealand continuing to handle its defense and foreign affairs.

The first effort to establish Christian missionary work on the island was in 1830. Unfortunately, the work of John Williams (1796–1839) of the LONDON MISSIONARY SOCIETY (LMS) was unsuccessful, as were periodic attempts over the next fifteen years. Finally, in 1846 a Niuean who had attended a school sponsored by the LMS on Samoa returned home. Three years later, a Samoan classmate came to the island, and together they were able to launch a missionary effort. It would not be until 1861 that a European missionary, William George Lawes (1839–1907), settled on the island. Lawes stayed for seven years and was succeeded by his brother, Frank E. Lawes (d. 1910).

Under the Laweses and their successors, the mission developed strong ties to the Congregational Union of New Zealand, as some fifteen thousand Niueans reside in New Zealand. The church attained independence in 1966 as the EKALIESIA NIUE. It is by far the largest religious body on the island and a member of both the Council for World Mission and the WORLD ALLIANCE OF REFORMED CHURCHES.

The dominance of the Ekalesia Niue has been challenged by the SEVENTH-DAY ADVENTIST CHURCH, whose Tonga-Niue Mission was started in 1895; the CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS, which began work in 1952; and the JEHOVAH'S WITNESSES, who arrived in 1960.

There is also a small Anglican presence, part of the Diocese of Polynesia of the ANGLICAN CHURCH IN AOTEAROA, NEW ZEALAND, AND POLYNESIA, serving mostly British and New Zealand expatriates.

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Nomiya Luo Church (Kenya)

The first African Initiated Churches (AICs) to emerge in Kenya were churches that began among Luo Anglicans around Lake Victoria in the province of Nyanza, an area administered at the time by the CHURCH MISSIONARY SOCIETY in the Diocese of Uganda. One of the earliest AICs was the Nomiya Luo Mission, founded by a former Catholic, Johana Owalo (d. 1920), in 1914 and emerging as a deliberate and consciously syncretistic movement combining elements of Unitarian Christianity, ISLAM, JUDAISM, and Luo traditional religion in reaction against both Catholic and Protestant forms of Christianity.

The angel Gabriel appeared to Owalo in 1907 and told him to preach that people should worship God only, not Jesus or Mary. In a vision of heaven, he was told to circumcise his male followers (contrary to Luo custom), teach people to obey the laws of Moses and keep the seventh-day Sabbath, and baptize them in rivers. Owalo died suddenly in 1920, and the church was plagued with division over who should succeed him as leader. Eventually Petro Ouma became bishop, to be followed after his death by Benjamin Oundo. By 1944 the movement had spread to Luo living in Tanganyika and had over fifty thousand members in Kenya by 1966.

In 1960 the Holy Spirit descended on several Nomiya people who began speaking in tongues, prophesying, revealing sins, and jumping in ecstasy. A former Catholic, Jaote Pesa, began preaching and healing, claiming to be the successor to Owalo, and in 1967 the supporters of this Holy Spirit movement were expelled from the church. They formed a new church called the Nomiya Luo Roho (Spirit) Church under Bishop Zablon Ndiege, who has been archbishop since 1978. This church has suffered several schisms: Jaote Pesa started the Holy Ghost Coptic Church, and Cornell Bunde began the Nomiya Luo Roho Gospellers Church. The Nomiya Roho Sabbath Church started in 1974 out of a desire to return to the Sabbath observance that had been abandoned by the Nomiya Luo Roho Church.

Allan H. Anderson

Followers	2000			2025	2050
	total	%	rate		
Christians	1,800	97.2	-2.16	1,300	1,400
Protestants	1,100	57.4	-3.01	700	750
Marginal Christians	440	23.5	-0.44	320	320
Roman Catholics	150	8.0	-1.53	130	150
Baha'is	30	1.6	3.79	50	60
Nonreligious	20	1.1	7.70	30	40
Chinese folk-religionists	10	0.2	2.92	10	20
Total population	1,900	100.0	-2.00	1,400	1,500

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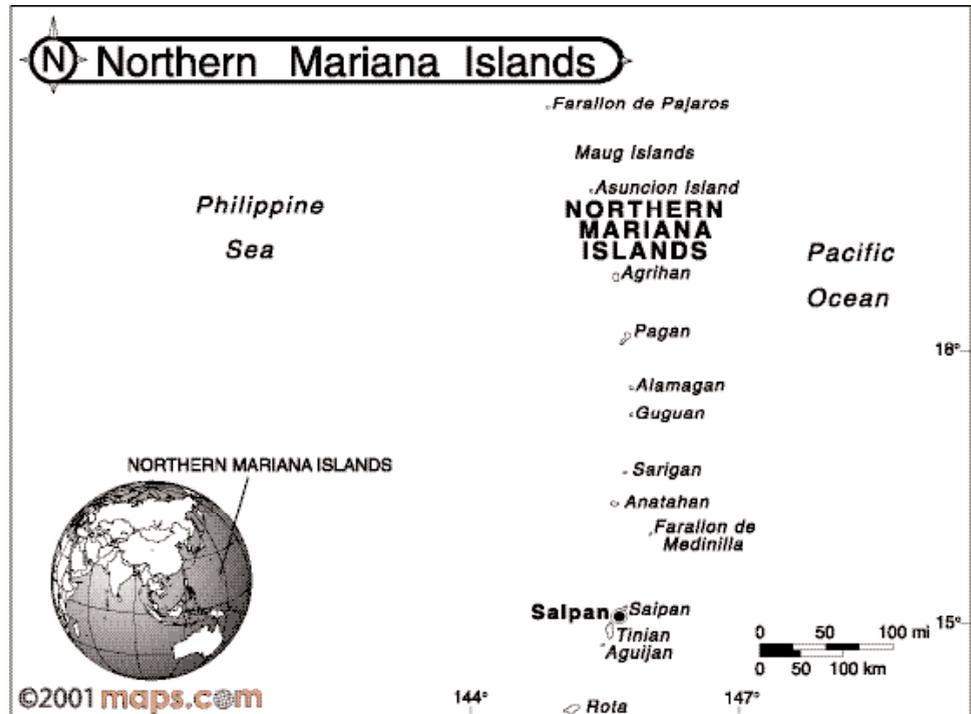
Northern Marianas

The Northern Marianas are a chain of islands in the Pacific Ocean generally designated Micronesia. Prior to World War II, the islands shared much of their history with Guam and the Federated States of Micronesia. They were claimed for Spain in 1521 by Ferdinand Magellan (c. 1480–1521). They were given their name in 1668 by Fr. Luis Diego Sanvitores (1627–1672) to honor the Austrian princess Maria Ana (1634–1696), then the regent of Spain.

The islands had originally been settled by the Chamorros people, possibly as early as 1500 B.C.E. They resisted the Spanish occupation that began in the mid-seventeenth century and carried on a twenty-year revolt that was finally quelled in the late 1680s. The indigenous population was greatly affected by the influx of Spanish culture, especially as it was reinforced by a growing number of Filipinos who came to the islands along the trade route that Spanish traders had established. The development of a new breed of Chamorros from the intermarriage of the native people with the Spanish and Filipinos was accelerated by the relocation of many of the Marianas people to Guam in the eighteenth century. They were not allowed to return until after 1885.

Germany claimed the islands in 1885 but did not receive official control until Spain sold them in 1899, following the loss of its other Pacific territories to the United States in the Spanish American War. Germany moved in government administrators early in the new century. The islands were lost to Japan as World War II began, and as the United States moved to end the war it fought fierce battles to take the islands, especially Saipan and Tinian. Tinian became the base from which the atomic bombs were dropped on Japan in 1945.

The Marianas were given to the United States as a trust following World War II. In a 1975 referendum they were



Status of religions in the Northern Mariana Islands, 2000–2050

Followers	2000			2025	2050
	total	%	rate		
Christians	69,600	88.9	6.07	213,000	345,000
Roman Catholics	69,300	88.4	6.11	213,000	345,000
Independents	6,700	8.5	7.95	24,500	44,200
Protestants	6,500	8.3	4.72	14,700	20,000
Buddhists	4,100	5.3	6.23	13,800	24,000
Chinese folk-religionists	1,400	1.8	5.83	6,100	11,200
Nonreligious	1,100	1.4	8.14	4,800	9,200
Neoreligionists	880	1.1	6.96	3,400	6,000
Ethnoreligionists	640	0.8	5.55	1,700	2,000
Baha'is	310	0.4	8.34	1,400	2,800
Confucianists	250	0.3	6.14	850	1,600
Total population	78,400	100.0	6.10	245,000	402,000

separated from Guam (the southernmost island) and from the rest of Micronesia as a free associated state with a special continuing relationship with the United States. In 1986, the islands gained commonwealth status with the United States, and the citizens of the Marianans are now considered U.S. citizens (though without the right of voting in federal elections). The president of the United States is the official head of state, but there is a locally elected government that resembles a U.S. state government.

The Marianas have radically changed since 1970. The population has grown from approximately ten thousand to more than fifty thousand. Many of these new people are expatriates from Korea, China, and the Philippines.

The Roman Catholic Church initiated work in the Marianas in 1668, when six Jesuit priests, including Fr. Sanvitores, launched a mission. They had little success until after the local revolt was quelled in the 1680s. With the influx of Filipinos in the eighteenth century and intermarriage of the

Spanish colonists with the local population, a very different indigenous culture developed and a unique form of Spanish Catholicism emerged, which is now practiced by the majority of the population. The church's parishes are included in the Diocese of Agaña (Guam).

Protestants appear to have begun work in the Marianas only after World War II. In 1947 the General Baptist Foreign Missionary Agency sent a couple to Saipan to launch a mission that has grown into the Saipan Baptist Mission and now the Marianas Association of General Baptists. More recently the SEVENTH-DAY ADVENTIST CHURCH and the ASSEMBLIES OF GOD have initiated work on the islands.

Work by the CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS began in the 1970s on Saipan but was then withdrawn. Restarted in 1975, it subsequently spread to Rota (1982) and Tinian (1986). It is attached to the Micronesia Guam Mission. There is also a small BAHÁ'Í FAITH community in the Marianas.

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Status of religions in Norway, 2000-2050

Followers	2000			2025	2050
	total	%	rate		
Christians	4,208,000	94.3	0.43	4,441,000	4,265,000
Protestants	4,200,000	94.2	0.50	4,400,000	4,200,000
Independents	136,000	3.1	0.85	180,000	250,000
Roman Catholics	45,000	1.0	1.57	60,000	80,000
Nonreligious	84,600	1.9	1.49	130,000	180,000
Buddhists	67,200	1.5	3.42	100,000	120,000
Muslims	45,700	1.0	1.87	70,000	90,000
Atheists	25,000	0.6	0.83	30,000	40,000
Neoreligionists	21,500	0.5	2.08	30,000	40,000
Baha'is	2,200	0.1	2.51	3,000	6,000
Ethnoreligionists	1,200	0.0	2.40	1,400	1,600
Chinese folk-religionists	1,100	0.0	2.08	1,200	1,600
Jews	820	0.0	0.01	800	800
Spiritists	460	0.0	2.09	600	1,000
other religionists	3,100	0.1	4.52	4,000	6,000
Total population	4,461,000	100.0	0.51	4,812,000	4,752,000

expanded, explorers crossed the Atlantic to Greenland and even North America.

At the height of the Norwegian expansion, during the reign of Haakon IV (1204–1263), the kingdom included Iceland, Greenland, the Scottish islands, and the Faeroe Islands. The Black Death killed close to half of all Norwegians, hitting the upper classes especially hard. The Norwegian kingdom subsequently fell apart. In 1397 Norway was brought into a united Scandinavia and remained a province of Denmark for the next four centuries. At the close of the Napoleonic era in 1814, Denmark surrendered Norway to Sweden. Norway spent much of the nineteenth century in a struggle to free itself. In 1884 a constitutional monarchy was adopted, and in 1905 Norway gained its independence

Norway

Norway, the country along the westernmost edge of the Scandinavian Peninsula, appears to have been inhabited for some ten thousand years by the Germanic tribe that moved into the area following the retreat of the last Ice Age. A sense of nationality arose around 800 C.E. with the emergence of the Vikings, the seagoing people whose home base was Norway. Harald Harfagre is considered the father of the nation. He consolidated power in the 890s following a battle at Hafsfjorf, near Stavanger, and brought much of modern Norway into a single political entity. As the Viking kingdom

and crowned Prince Carl of Denmark as King Haakon VII (1872–1957). Norway has remained a sovereign power ever since. It was overrun by Germany during World War II, and Haakon ran a government in exile from England. Christianity was introduced into Norway in the tenth century by a Roman Catholic representative of the archbishop of Bremen/Hamburg in Germany. The spread of Christianity was greatly aided by several Christian kings, especially Haakon the Good (d. c. 961), who had been educated in England. A certain resentment toward the church developed as the bishops assigned to administer the church, who were residing in Denmark, proved a significant force blocking Norway's attempt to free itself from Danish control. In 1523 the Norwegian administrative council acted to obtain independence. The Catholic bishops blocked the council's attempt to obtain Swedish support. Eventually, in 1536, the council was abolished. The Protestant Reformation gained control in Denmark the following year, and Norway quickly accepted the reorganization of the church along Lutheran lines and the dismissal of the Catholic bishops.

In 1937 the CHURCH OF NORWAY was established, with the king of Denmark and Norway at the head. The church, which was established on the basis of the Lutheran (Augsburg) Confession, was a rather staid institution, largely isolated from the various renewal and pietist movements that so affected the life of Lutheranism in Germany. The first renewal of significance appeared in the early nineteenth century under the leadership of Hans Neilsen Hauge (1771–1824). He organized pietist religious societies across the country that protested an emphasis upon liturgical worship and a rational orthodox theology. Other movements appeared periodically through the nineteenth century, some emphasizing enthusiasm for foreign missions.

The Church of Norway remains the dominant force in Norwegian life. The relatively high church membership, however, is contrasted with a very low church attendance. The Lutheran Church was established as the state religion, and the king and the majority of his cabinet were required to be professed members. The strong ties between church and state continue, but reforms through the twentieth century have given the church more autonomy.

In the mid-nineteenth century, FREE CHURCHES began to challenge the exclusive hegemony of the Church of Norway over the religious life of the citizenry. Possibly the first to appear were the Baptists. Danish sailor Frederick Ludvig Rymker began to preach in Norway in 1857 and founded several Baptist churches. By 1877, when the NORWEGIAN BAPTIST UNION was formed, churches had been founded in all parts of the country, though their actual membership was relatively small.

Methodism in Norway began in 1849 when Ole Peter Petersen (1822–1901), a sailor converted by Methodists in New York, returned to his hometown and began to share his

new faith. A revival spread and Petersen began to preach. In 1850 he returned to the United States, pursued studies for the ministry, and was ordained. He returned to Norway in 1853. In 1856, Christian Willerup was sent from New York to superintend the work in Norway, and he eventually extended his work across Scandinavia. The first congregation was formally organized soon after Willerup arrived, and the annual conference first met in 1876. The church in Norway was founded as an extension of the Methodist Episcopal Church and has, through several mergers, become an integral part of the UNITED METHODIST CHURCH.

Two revival movements in the Lutheran Church led to new Free church bodies that more closely adhered to the core of Lutheran doctrine, the EVANGELICAL LUTHERAN FREE CHURCH OF NORWAY (1877) and the MISSION COVENANT CHURCH OF SWEDEN (1984). The latter church is related to the Covenant Church movement in Sweden that had roots in Methodist pietism.

THE SALVATION ARMY entered Norway in 1888. Although most know it as a social service agency, the army is also a Holiness church, and in Norway it had spectacular success in attracting members. By the middle of the twentieth century, it was by far the largest of the several Free church bodies in the country, with almost one hundred thousand members.

Pentecostalism came to Norway in 1906, when a Methodist minister who had been converted to the Pentecostal position in the United States returned home to Oslo and began to preach about his experience. As a result of his preaching, he was forced to withdraw from the Methodist Church. The growth of Pentecostalism in Norway led to the founding of the Norwegian Pentecostal Assemblies, which is now second only to the Salvation Army in size. Pentecostalism has also been strengthened by the addition of British missionaries with the APOSTOLIC CHURCH and American missionaries with the APOSTOLIC FAITH MISSION (PORTLAND, OREGON).

There is an active Christian ecumenical movement in Norway. More liberal Protestant churches that are members of the WORLD COUNCIL OF CHURCHES are associated together in the Christian Council of Norway. More conservative churches are members of the Evangelical Alliance in Norway and affiliated with the WORLD EVANGELICAL ALLIANCE. A number of evangelical churches are indigenous to Norway, most founded by former members of the Church of Norway, including the Maranatha Revival Church, the Congregation of God at Vegardshei, and the Free Pentecostal Friends.

The Roman Catholic Church was allowed to reestablish itself in the early nineteenth century, and the first new parish was opened in 1842. The church experienced slow growth as there was still being a great deal of anti-Catholic prejudice in the nineteenth century. A vicariate was erected

in Oslo in 1931 and a diocese in 1953. The national episcopal conference includes the diocese and the two territorial prelatures of Trondheim and Tromsø.

As in most other western European countries, twentieth-century Norway saw the development of a pluralistic religious culture that now includes the broad spectrum of the world's religions—from the CHURCH OF SCIENTOLOGY to TIBETAN BUDDHISM. The variety of organizations serving primarily expatriate communities include the Greek Orthodox Church and the Sikh community. The Jewish community, dating to the mid-nineteenth century, consists of approximately two thousand people, most residing in Oslo and Trondheim. There is a relatively new Muslim community centered on the Muslim Union of Oslo.

A variety of new Buddhist and Hindu groups, most seeking membership from young adults, including the INTERNATIONAL SOCIETY FOR KRISHNA CONSCIOUSNESS, have come to Norway since World War II, though most have only one or two centers. Esotericism is represented in the THEOSOPHICAL SOCIETY and the ANCIENT AND MYSTICAL ORDER ROSAE CRUSIS.

The CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS (LDS) has been active in Norway since 1850, although many of its nineteenth-century converts migrated to the United States and the church is not as strong as it could have been. Norway was the home of one of the more interesting LDS splinter groups, the Independent Church of Jesus Christ of Latter-day Saints, which opened headquarters in Oslo and subsequently established congregations in Denmark and the United States.

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Norwegian Baptist Union

Unlike many Baptist fellowships in Europe, those in Norway had American rather than German roots. However, prior to the arrival of any Baptists, G. A. Lammers (1802–1878), a Lutheran pastor, had built a Baptist-like movement in Norway. Lammers became convinced of the truth of believer's baptism (as opposed to infant baptism, then the standard practice in the state-sponsored CHURCH OF NORWAY), and in 1856 he left the state church. Lammers and his

fellow believers formed an Apostolic Free Church, congregations of which began to appear in various locations through the mid-nineteenth century. As it grew, the movement split over the necessity of rebaptizing people who had been baptized as infants.

In 1857 Frederick Ludwig Rymler, a Norwegian who had been converted to the Baptist faith in the United States, returned to Norway and settled in Porsgrunn. Finding some initial support from those previously affiliated with Lammers's movement, Rymler organized the first Baptist church in Norway in 1860. The first association of churches was organized in 1872, and a Norwegian Baptist conference, including fourteen congregations, was established in 1877. The Norwegian church was greatly assisted by Swedish Baptists.

The Norwegian Baptists had a steady membership gain through the early twentieth century, in spite of losses to the Pentecostal movement. In 1910 they were able to open a theological school (superseded after World War II by a new seminary in Oslo). In 1963, in order to finally obtain government recognition, they adopted a confession of faith, thereby fulfilling one of the government's requirements. The church, a conservative body, has also issued a separate statement on the Bible as "God's inspired word." Membership peaked in the 1940s at around seventy-five hundred and has since declined.

In the nineteenth century, the Norwegian Baptist Union supported missionaries through the American Missionary Baptist Union. It formed its own missionary organization in 1915 and commissioned its first missionary, Bernard Aalbu, in 1918. Aalbu began work in the Congo (Zaire) in 1920. More recently, the union has tried to open work in Nepal. For many years it has worked with other Scandinavian Baptist churches in support of a Seaman's Mission in San Francisco, California (U.S.A.).

In the 1990s the Norwegian Baptist Union reported some fifty-five hundred members in sixty-four churches. It is a member of the BAPTIST WORLD ALLIANCE. In the changed atmosphere of Norwegian religious life in the last generation, the church has moved from a position of hostility in relation to the Church of Norway to one of dialogue and cooperation.

Address:

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 Michelets vet 62
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 Norway
<http://www.baptist.no/> (in Norwegian)

Sources:

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Nyingma Tibetan Buddhism

The earliest tradition of Tibetan Buddhism is known as Nyingma (in Tibetan, *rNying ma*), which literally means “old.” Its teachings and practices are said to represent those brought from India during the period of the early spread of Buddhism in Tibet (*sa-dar*). Although this tradition may have commenced as early as the seventh century, it is thought to have gained real momentum during the reign of King Trisong Detsen (Khri srong lDe brtsan; c. 740–798 C.E.). Tradition has it that this king invited the noted monk and abbot of Nalanda Monastery, Santarakṣita, to come to Tibet and found the country’s first Buddhist monastery, Samye (bSam yas). According to legend, the new religion was vigorously opposed by various autochthonous spirits and deities, who by night would pull down the walls of Samye that had been built during the day. In turn, Santarakṣita called upon the renowned Indian tantric master Padmasambhava (Lotus Born; eighth century) to subjugate the opposition. Padmasambhava became known as Guru Rinpoche, the “Treasured Guru,” and is venerated in Tibet as highly as the historical Buddha himself.

Guru Rinpoche inspired the translation of many Buddhist texts into Tibetan and hid many texts and blessed objects (*gter-ma*, pronounced *terma*, meaning *treasure*), with the intention that they would be thus protected and then rediscovered at an appropriate time. Gter-ma are of great importance within the Nyingma tradition. Although texts and sacred objects had been concealed in pre-Buddhist Tibet, this practice was strongly emphasized by Padmasambhava and his disciples. Those who discover these hidden gter-ma—called the treasure finders (*gter ston*, pronounced *terton*)—are held in high esteem and are often believed to be reincarnations of Padmasambhava’s disciples and other famous teachers. The texts themselves form an important part of the Nyingma textual collections. Although the term *Nyingma* indicates an emphasis on old traditions, the promotion of gter-ma texts creates the opportunity for innovation. These texts of mysterious authorship enable new practices to be introduced that are responsive to changing needs.

One of the most important gter-ma texts of recent times was the Longchen Nyinthig (rDzogs-pa Chen-po Klong-chen Thig-le, or Klong-chen sNying-thig), the In-

nermost Spirituality of Longchenpa, which was promulgated by Jigme Lingpa (Jigs med gling pa; 1730–1798). This text, coupled with the teaching legacy of Jigme Lingpa, established the main Dzogchen (*rDzogs chen*, or Great Completion) teachings in the contemporary period and laid the foundation for the *ris med* (nonsectarian movement). Dzogchen teachings emphasize recognizing intrinsic awareness.

The Longchen Nyinthig gave the ris med movement an emphasis on yogic self-discipline rather than imposed monastic discipline and emphasized a conception of the enlightened state as pure and open, beyond all logic and conventional description. Jigme Lingpa’s teaching lineage flourished in eastern Tibet around Dege (*sDe dge*), and after his death three incarnations were recognized as being his emanations. The most famous of these was Jamyang Khyentse Wangpo (‘Jam dbyangs mKhyen brtse’i dbang po; 1820–1892). Khyentse Wangpo joined with Jamgon Kongtrul (‘Jam mgon Kong sprul; 1813–1899) in an extensive search across Tibet for rare treasure teachings. This search resulted in the creation of the most valued collection of these materials, the Rin chen gTer mdzod, the Precious Collection of Treasures. This collection is still growing and was updated by important lamas in the twentieth century.

The Nyingma tradition, like that of its pre-Buddhist predecessors, the Bonpos, includes both noncelibate householder (*sngags-pa*) lamas and monastic communities. The most eminent twentieth-century Nyingma lamas, such as Dilgo Khyentse Rinpoche and other Khyentse incarnations, all carry this important heritage, which emphasizes treasure teachings, the Longchen Nyinthig, and Dzogchen. The current head of the Nyingma, appointed in 2001, is Minling Trichen Rinpoche (sMin gling Khri chen; b. c. 1920), now in his second term, the first being in the 1960s. Like so many other greats in this tradition, Minling Trichen is a yogi-householder. His residence is in a monastery in Clement Town, near Dehra Dun in northern India. The largest Nyingma monastery outside of Tibet is the Palyul Namdroling Monastery (P.O. Bylakuppe, Distt. Mysore, Karnataka, India 571–104), headed by the previous head of the Nyingma, Penor Rinpoche.

The emphasis in the Nyingmapa tradition on mystical experience and a deep appreciation of householder life has helped ensure its popularity in the West. Early residents in the West include Dudjom Rinpoche (1904–1987; a former head of the Nyingmapa), Tarthang Tulku (head of the Nyingma Institute, Berkeley, California), Sogyel Rinpoche (head of the RIGPA FELLOWSHIP), and Chagdud Tulku (head of the Chagdud Gonpa Foundation), all of whom have founded impressive institutions. There are also less well-known resident lamas and also regular visitors of no fixed address with

retreat centers in places as diverse as France, the United States, Canada, Australia, India, and Tibet.

Some Western students have undertaken long retreats and are able to teach within the tradition, although few have had the time or enthusiasm to master entire canons in the Tibetan manner. Comparatively little of this work has been translated, but even at this early stage the signs for future growth are very good.

Keith Richmond and Diana Cousins

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Old Believers (Russian Orthodox)

The Old Believers (or Old Ritualists) originated out of an intense controversy within the Russian Orthodox Church during the seventeenth century. Over the centuries, various practices had been introduced into the Russian Church at variance from that of the Orthodoxy in the Mediterranean basin, especially in those churches in the jurisdiction of the Ecumenical Patriarchate. Shortly after assuming office in 1652, the new patriarch Tikon (1605–1681) moved to revise ritual books used in the church that had become corrupted over the years and bring them in line with the Greeks. A seemingly minor practice, the Russians had been making the sign of the cross with two fingers rather than three as was common to most of Orthodoxy. Nikon introduced the first reforms almost immediately and continued them through the work of several synods in 1654 and 1655. In 1655 he began to publish the revised liturgy books. A synod in 1656 ordered the excommunication of any who continued to make the sign of the cross with two fingers. Each change led to the opposition party growing stronger.

The execution of a priest named Avvakum in 1682 became a rallying point for those who opposed Tikon, a group that gradually became known as Old Believers, that is those who followed the rituals and practices as they were prior to his term of office. Those in sympathy with the Old Believers may have constituted as much as ten percent of the population. As the czar backed Tikon's reforms, the Old Believers found themselves under the government's thumb. Many were imprisoned, some executed and others exiled. Many more fled from the czar's land.

Over time, the Old Believers split into as many as a dozen recognizable groups, though the majority adhered to one of two main groupings: the Popovtsy (with priests) and the Bezpopovtsy (without priests). While loyal to the tradition, the Old Believers were presented with a major problem as no Orthodox bishop had aligned with their cause. Without a bishop they lost their apostolic succession and the Episcopal authority to ordain priests. The Popovtsy absorbed priests as they left the Russian Orthodox Church, and the Bezpopovtsy adapted to life without priest and sacraments. The Popovtsy found a friend in 1847 in the person of the former Orthodox metropolitan Ambrosios of Sarajevo (Bosnia) who consecrated two bishops, thus providing for the establishment of an Episcopal hierarchy.

Finally, in 1905, Czar Nicholas II issued an Edict of Toleration that allowed Old Believers to worship openly for the next decades. During the Soviet years, those who remained in Russia were wooed by the Russian patriarch who wished

to heal the schism but also suffered the same persecution that all religious people underwent from an atheist government. The first trend led in 1971 to the lifting of the mutual anathemas both had previously pronounced.

As recently as 2000, Patriarch Alexy II, the present head of the Russian Orthodox Church, has taken visible steps to bring the Old Believers back into the church and had admitted the error of past persecution and restrictions. There are an estimated 2 to 2.5 million Old Believers in Russia. The headquarters of the largest priestly group of Old Believers, the Bielaia Krinitsia Church, is in the Ukraine, established at a time when the headquarters town was in Austrian territory, but the church is led by Metropolitan Alimpyj of Moscow and All Russia (b. 1929) who was elected in 1988. During his term a seminary has been opened in Moscow (1996) and Metropolitan Ambrosios was canonized as a saint (1997). The Bielaia Krinitsia Church is aligned with the Old Ritualist Orthodox of Romania who are led by Metropolitan Leonty of Braila, Romania. A second Russian group of Popovtsy is led by Archbishop Aristarch of Novozybkov, Moscow, and All Russia. He resides in Novozybkov and has associated bishops in several Russian communities as well as in Georgia and Belarus.

A number of Bezpopovtsy moved to Lithuania late in the seventeenth century. An initial community was established in the Anyksciai region in 1709, and a monastery was opened in the Ignalina region in 1728. In the 1930s some 53 communities of the Old Believers with about 34,000 people could be found. Today, they make up approximately 1.43 percent of the population. Leadership is found in the Supreme Council of the Old Believers (Volunges N9–68, 2055 Vilnius, Lithuania). Similar groups in neighboring countries are organized into the Union of Latvian Old Believer Congregations (Maskavas 116, Riga 1003, Latvia) and the Union of Old Believer Parishes of Estonia. The revival of the Old Believers in post-Soviet Estonia is being assisted by the Society of Old Believer Culture and Development (Soola 5, Tartu 50013, Estonia).

Old Believers have also moved to the West. Bishop Sofrony (elected 1996) heads Old Believers in the United States, Canada, and Australia from his residence in Gervais, Oregon. Some 10,000 members reside in Oregon and there is a small community in Alaska. There are approximately 500 in Canada and membership in the three countries exceeds 10,000 believers.

Addresses:

Old Believers Moscow
c/o Metropolitan Alimpyj of Moscow and All Russia

Rogozhovsky pos. 29
Moscow, Russia

Old Christ Rite Church (Romania)
c/o H. H. Leonti, Metropolitan
No. 5 Zidari St.
601 Braila
Romania

Old Believers Australia
c/o Old Orthodox Church of Holy Nativity
20 Norval St.
Auburn NSW 2144
Australia

Sources:

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**Old Catholic Church in Switzerland
[Christkatholische Kirche der Schweiz]**

Confronted with the growing prerogatives entrusted to the papal institution and with the determined opposition of the leadership of the ROMAN CATHOLIC CHURCH to modern ideas in the nineteenth century, Catholic liberals—especially in Germany and Switzerland—had become increasingly suspicious of Rome. After the proclamation of the dogma of the infallibility of the Pope at the First Vatican Council in 1870, some did not accept the new doctrine and broke with the Roman Catholic Church. They founded national Old Catholic churches, which would join forces within the Union of Utrecht together with a group of Dutch Catholics who had separated from Rome in the eighteenth century and preserved the episcopate within their ranks.

In Switzerland, the leaders of the movement were primarily laymen, although a few priests joined the resistance too. The movement enjoyed strong political support in those cantons where liberals were at the helm. It built upon a long desire in liberal political circles to create a national church, not submissive to any foreign leadership: several proposals to erect a national diocese had already been advanced over the previous decades. Large meetings of liberal Catholics took place during the spring of 1871. In a few cantons (Berne, Geneva), the governments decided that parishes had

to elect their own ministers and, since the Roman Catholic Church forbade its faithful to take part in such elections, the parishes were then entrusted to priests ready to comply with the wishes of the local governments. In such cases of government-enforced schism, only a minority of the faithful were ready to follow, and most of those parishes finally returned to the Catholic Church, once Rome allowed the faithful to vote in the elections for parish priests. In other cases, however, the movement had real popular support, and a few parishes freely decided to break with Rome.

Some participants in the movement wanted to go as far as to abolish the episcopate. But the episcopal function was finally preserved, although its power would be limited. The first National Synod took place in Olten in 1875 and marked the official beginning of the Old Catholic Church in Switzerland as a constituted body. Actually—this remains specific to the Swiss branch of Old Catholicism—it adopted the name Christian Catholic Church of Switzerland. The priest Eduard Herzog (1841–1924) was elected as the first bishop of the Christian Catholic Church and consecrated the same year by the Old Catholic bishop of Germany.

The newly formed church very soon introduced reforms, which had already been introduced on their own by some priests in their parishes: use of the vernacular in the Mass, abolition of clerical celibacy, etc. As early as 1874, the government of the Canton of Berne had decided to sponsor the creation of a liberal Catholic theological faculty at the local university, which allowed the church to develop a well-trained clergy. In 1948, the Old Catholic Church of Switzerland became one of the founding members of the WORLD COUNCIL OF CHURCHES. It made the headlines in the Swiss media when it ordained its first woman priest in 2000.

The Christian Catholic Church still enjoys today a public law status in nine Swiss cantons, which means among other things the right to raise church taxes. The church forms an acknowledged part of the Swiss religious landscape, but the number of its adherents has constantly decreased over the years: while there may have been some 70,000 members in the mid-1870s and there were still more than 35,000 in 1930, there are today less than 14,000 Old Catholics in Switzerland.

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<http://www.christcath.ch/>

Jean-François Mayer

Sources:

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Old Catholic Church of Austria

The beginning of the Old Catholic Church of Austria dates to October 1871, when the Catholic minister Alois Anton celebrated the first Old Catholic liturgy in Vienna. In that same year religious services also started in Warnsdorf (now in the Czech Republic) and in Ried (Upper Austria). As early as 1877, the government of the Austrian monarchy accepted the Old Catholic Church as one of the official religions in Austria. The first official synod, in May 1879, introduced the first changes from the contemporary practices of the Roman Catholic Church, namely, the right of lay people to vote for and be elected to positions within the church, the use of the native tongue (in this case German) instead of Latin for the liturgy, and the abrogation of both priestly celibacy and confession. Though the church had gained followers, the Austrian government prohibited the election of a bishop for the diocese, refused to recognize the validity of marriages by Old Catholic priests, and did not allow members to direct tax money to the support of their priests.

During the next decades the church established several new parishes, but after World War I some of their territories were lost to Hungary and the Czech Republic. Thus in 1921 a new Austrian diocese had to be formed, and three years later Adalbert Schindelar was elected the first bishop to the Austrian Old Catholic Church. During World War II the church was incorporated within the CATHOLIC DIOCESE OF THE OLD CATHOLICS IN GERMANY, but since the end of that war the independent Austrian diocese is functioning again.

At present there are eighteen thousand members of the church living in Austria, organized within twelve parishes. Each parish is headed by a minister, who is supported in his or her pastoral works by a committee. The whole church is headed by a bishop who is elected by the synod and a committee (Synodalrat) consisting of three ordained and six lay persons. The bishop, the ministers, and the deacons serve as liturgical authorities. In 1991 and 1995 the synod decided to allow women to be ordained to these church offices, and in 1998 Karin Leiter and Dr. Elfriede Kreuzeder were ordained as the first female ministers. For the theological training of future ministers there are no special university facilities as there are in the Evangelical Church of the Augsburg and Helvetic Confession and the ROMAN CATHOLIC CHURCH, which have their own faculties of confessional theology at the state universities. A university degree in Old

Catholic theology can be acquired, however, at the University of Berne (Switzerland).

The Austrian Old Catholic Church has long been involved in cooperation with other churches. Soon after the founding of the Union of Utrecht in September 1889, the representatives of the Austrian Old Catholic Church joined the union, rejoining it again after the reorganization of the diocese in 1921. (The Union of Utrecht was formed as a cooperative association of the Old Catholic bishops of the Netherlands, Germany, and Switzerland.) Since its beginning in 1958, the Ecumenical Council of Churches of Austria has recognized the Old Catholic Church as one of its members, and there are active ecumenical meetings throughout Austria, mainly with the Evangelical Church and the Anglican Church but also with the Roman Catholic Church. In 1986 the Evangelical and the Old Catholic churches agreed to intercommunion; the Roman Catholic Church did not join this agreement. The church is also a member of the WORLD COUNCIL OF CHURCHES.

Address:

Old Catholic Church of Austria
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1010 Wien
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<http://www.altkatholiken.at> (in German)

Manfred Hutter

Source:

Zankl, Wilhelmine. "Die altkatholische Kirche." In *Religionen: Ein Friedensbuch*, edited by Brigitte Hantschk-Vavra and Christian Hantschk, 96–101. Vienna: Horn, 1986.

Old Catholic Church of Mariavites/ Catholic Church of Mariavites

Mariavitism started as a Catholic movement aimed at the moral reform of Polish Catholicism at the end of the nineteenth century. The movement assumed a more formal existence on December 15, 1903, when Felicja or Feliksa (later Maria Franciszka) Kozłowska (1862–1921) established the Association of Mariavites of Continuous Adoration in Supplication. The new organization was denounced by the Vatican in 1904, and two years later Kozłowska was excommunicated. Following the excommunication, the movement became a legally independent "sect."

The highly controversial marriage of the Mariavite archbishop Johann Kowalski (1871–1942) and his three bishops to nuns in 1922 was followed by trials of the archbishop (1928) and other priests. In 1931 the archbishop was sentenced to three years of imprisonment, later reduced to two

years. The first consecrations of women priests, including a bishop, took place in 1929. The split of the movement in 1935 resulted in formation of the Old Catholic Church of Mariavites (OCCM), critical of the activities of Kowalski, and the Catholic Church of Mariavites (CCM), the smaller of the two bodies, which adhered to all of the innovations introduced in the 1920s. OCCM discontinued the priesthood for women in 1938.

OCCM is based on principles of the Old and New Testaments as well as the tradition of the undivided church determined by the first seven general, or ecumenical, councils. The message received by Kozłowska on God's mercy is also fundamental; it says the sinful world can be saved through the veneration of the Holy Sacrament and by the help of the Virgin Mary. No new dogmas are accepted in the OCCM, as it is thought that the power to do so should rest only with a council that is ecumenical, that is, representative of the whole of Christianity. The church does not accept the primacy of any bishop in the truly Catholic Church or the infallibility of humanity in matters of faith and morality. Neither excommunication nor interdicts are administered in OCCM.

The aim of the church is to spread the worship of Jesus Christ hidden in the Holy Sacrament and to remind people of their need for constant help from the Most Holy Mother in the face of the worldly hostilities against God. The veneration of the Holy Sacrament consists of frequent Holy Communion. Every member has to devote one hour per week to individual adoration of the Holy Sacrament and one hour per month to communal and ceremonial adoration. Participation in the Sunday Mass is obligatory as well. Priests and nuns have to practice the adoration daily. The entire liturgy is conducted in Polish.

In 1924 the church dropped strictures requiring the celibacy of the clergy, despite the views of Kozłowska on this issue. Instead, the stress has been put on leading the Franciscan life. The variety of services offered by the church (baptism, marriage, burial, and so on) are free, and acceptance of any payment for the conduct of the Holy Mass (as has been common in the ROMAN CATHOLIC CHURCH) is forbidden.

There are seven sacraments. Confession received by a priest is obligatory for children and youth and optional for people older than eighteen. However, adults are obliged to make the general confession to Christ himself, which is followed by absolution of sins by a priest. The Holy Eucharist is distributed in two forms (bread and wine) to all believers. Though the church honors religious pictures and memorabilia of saints, it does not accept the claims made for so called wondrous relics and paintings. In the beginning, most controversies around the Mariavites concerned their erosive influence on the Roman Catholic Church. During the partition of Poland, many believed any movement directed against the church was antinational.

The OCCM is divided into three dioceses that cover forty-two parishes and have forty-five churches and chapels. There are thirty-two priests. OCCM counts approximately twenty-six thousand members (1997) who live in Poland, mainly in the area of Plock and Siedlce as well as Lodz, Lublin, and Warsaw. The highest supervising body of the church is the synod. In periods between synod meetings, the General Chapter (the organization to which all priests belong) provides supervision. The main administrative body is the Council of the Church. The church is led by its head bishop. The OCCM publishes the monthly periodical *Mariawita* and is a member of the WORLD COUNCIL OF CHURCHES.

The CCM is divided into two "custodies," or dioceses, with twenty-three parishes. Among eighteen priests, twelve are women. The head of the church is the Highest Council of Superiors. The three thousand members of CCM reside in Poland.

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(Old Catholic Church of Mariavites)
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Poland

Kosciol Katolicki Mariawitow w RP
(Catholic Church of the Mariavites)
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Old Catholic Church of the Netherlands

Old Catholic Church of the Netherlands (usually called Oud-Katholieke Kerk and officially titled Roomsche Katholieke Kerk van de Oud-Bisschoppelijke Clerezie) was founded on April, 23, 1723, but considers itself as the continuation of the Old Catholic Church that existed in Northern Netherlands before the Reformation. The church traces its beginnings to 695, with the nomination of the Irish missionary Willibrord (c. 658–739) to be the first archbishop of Utrecht. A problem arose in 1651 when the pope nominated Frederik Schenck van Toutenburg to the archbishop's chair, whereas since 1559, the year of the new grouping of

the dioceses, the chapters of all the dioceses had been given the right to elect their own archbishops.

Another problem arose as a result of the introduction of the Reformation into the Republic of the Seven United Netherlands. Rome failed to nominate new bishops as vacancies appeared, and it also refused to accept the nominations of the king of Spain, who at that time still formally held the authority over the Netherlands. Eventually episcopal leadership fell to Sasbout Vosmeer (1548–1614), who in 1602 was appointed as the archbishop of Filippi *in partibus infidelium* (or in the regions of the infidels, a title usually given to bishops in non-Christian countries). Rome had intended to nominate him as archbishop of Utrecht, but the Peace of Münster in 1648 (ending the Thirty Years' War between Spain and the new Dutch Republic) blocked Vosmeer's elevation. Nevertheless, the Old Catholic Church claims that Vosmeer and his successors continued the Catholic worship and organization.

At the end of the seventeenth century the ROMAN CATHOLIC CHURCH tried to centralize its power over all Roman Catholics. Rome considered the Dutch Republic as a missionary country, to be governed by a nuncio directly out of Rome. The republic and the old Clerezie (priesthood) refused to accept the nuncio and instead acknowledged each other.

In the seventeenth century the Old Catholic Church adapted the perspective of Bishop Jansenius (1585–1638), popularly known as Jansenism. He emphasized a return to the authentic sources of Christian beliefs: the Bible and the writings of the fathers of the church, especially Augustine. Very important were his ideas about original sin: the fall of humanity has so depraved human nature that human beings, even after christening, cannot voluntarily do anything else but sin. Only the mercy of Christ makes it possible for humans to voluntarily do things that please God. Jansenius also championed spirituality and placed great emphasis on the inner life and on the dignified preparation for the receipt of the Holy Sacraments. In the field of the canon law, he stressed the governing power of the bishops and the council of prelates over and against that of the pope. This latter point became especially important later, as part of the schism between the Roman Catholic Church and the Old Catholic Church.

The definitive break with Rome occurred in 1723, when the Chapter of Utrecht elected Cornelis Steenoven (d. 1742) as archbishop. He was consecrated by Dominicus Maria Varlet, a French archbishop. Most Catholic believers in the Netherlands continued to follow Rome, even though there were no bishops until 1853, when the hierarchy of the Roman Church was reestablished in the Netherlands.

The early history of the Old Catholic Church as a separate entity was dominated by a series of internal and external problems. In 1742 the bishop of the Diocese of Haarlem and in 1758 the bishop of Deventer (without a diocese)

were consecrated to secure the episcopal succession. Then began a period of struggle for the defense of the old beliefs and practices. The church refused to accept the dogma of the immaculate conception of the Blessed Virgin Mary proclaimed by Pope Pius IX on December 8, 1854.

Other Old Catholic churches arose from religious and ethical concerns over the decrees on the dogma of the infallibility of the pope, proclaimed by Rome at the First Vatican Council of 1870. For example, under the leadership of theologian Johann Joseph Ignaz von Döllinger (1799–1890), Catholics in Germany separated from the Roman Catholic Church in 1871. They sought connection with the Dutch Old Catholic Church, and subsequently J. H. Reinders was appointed as the first bishop in Germany, and in 1873 he was consecrated by Hermannus Heykamp, the bishop of Deventer (Netherlands). In Switzerland a fear of the loss of political freedom led to the formation in 1889 of the Union of Utrecht, a cooperative association of the Old Catholic bishops of the Netherlands, Germany, and Switzerland.

The Council of the Old Catholic Church of the Netherlands is the supreme ecclesiastical organ and can decide on binding points of doctrine. All Old Catholic churches are therefore members of the council. Old Catholics accept the Bible as the scriptural reproduction of the original revelation and therefore the primary source for the religious doctrine of the church and for personal life. The Bible is understood through the tradition of the church. The ideal ecclesiastical situation and the canon of faith for the Old Catholic Church is the old and undivided church of the first ten centuries; the conclusions of the councils of this early period provide the basics for Old Church believers. In this there is no difference with the tradition of the Roman Catholic Church.

Old Catholics also emphasize the doctrine of the redemption of humanity: no one can find the solution to life's problems and fulfillment in life without God. Only God can restore the broken relationship between God and humanity, and only through such restoration is some cooperation between God and humans possible. The redemption through faith is only possible in the community of the church.

The Old Catholic Church accepts seven sacraments, the intermediaries of salvation. They facilitate the construction of the community of saints. The sacraments support believers in their faith and equip them for holy conduct in life. In the sacrament of Holy Communion, Christ is seen as really present in the elements of bread and wine, though the Roman Catholic doctrine of transubstantiation is not accepted. The apostolic succession is essential for preaching and doctrine as well as for the succession of the priestly offices. The apostolic succession—very essential in the Old Catholic Church—is linked with the consecration of bishops.

Old Catholic buildings closely resemble Roman Catholic churches. The altar, as token of the mountain Golgotha

(where Jesus was crucified), has a central place. In the middle of the altar there is an open space where during the consecration of the altar some relics of martyrs are enclosed. The church is decorated with various liturgical colors reflective of the different periods of the ecclesiastical year. The celebration of the Eucharist is the essential act of Sunday worship services.

The Old Catholic Church has an episcopal structure. There are two dioceses: the Archdiocese of Utrecht and the Diocese of Haarlem. Until 1982 the church also had a titular bishop of Deventer. The archdiocese encloses the whole country except the province of North-Holland and has eighteen parishes, with eight priests, five deacons, and four priests for special services. The Diocese of Haarlem has twelve parishes, twelve priests, and one deacon. In addition, the church also supports stations with believers in regions without a priest or parish.

The bishops are elected by the priests and by some believers entitled to vote. The Chapter of Utrecht is very important in the organization of the church. Decisions are made by the provincial synod of the clergy and by the general synod, but they need the approbation of the episcopate. Clergy education is provided for by the church's seminary at Amersfoort, connected with the State University of Utrecht or the Catholic University of Utrecht. There are some ten thousand Old Catholic Church members in the Netherlands.

Internationally, the several Old Catholic churches around the world are associated in the Union of Utrecht promulgated on September 24, 1889. Now, as a new century begins, union member churches include Old Catholics in the Netherlands, Germany, Switzerland, Austria, countries of the former Yugoslavia, Poland, France, Sweden, Italy, the United States, and Canada. The International Conference of Bishops of the Old Catholic Church handles all questions with regard to other churches and makes decisions on matters of belief and ethics. Worldwide, the Old Catholic Church counts some six hundred thousand believers (with four hundred thousand in Germany and twenty-five thousand in the United States).

The Old Catholic Church has a special place in the ecumenical world as result of its genesis. As early as 1873 and 1874 the so-called Bonner Unionskonferenzen (Conferences) between the Roman Catholic Church, the Anglican Church, and the Eastern Orthodox churches had occurred. A special place in this process was assumed by the Anglican Church, though it was not until 1931 that full communion was restored between the CHURCH OF ENGLAND and the Old Catholics. The several Old Catholic churches have been active in the WORLD COUNCIL OF CHURCHES. Meanwhile, the relationship with the Roman Catholic Church remains laborious. The Old Catholic Church has made several attempts at reconciliation, without results until 1966. Relations have been hampered by the special proclamation of

Pope Pius XII (1950) of the dogma of the physical assumption to heaven of the Blessed Virgin Mary. However, in 1966 Pope Paul VI removed the restrictions on dialogue between the two churches, and in 1972 the International Conference of Bishops of the Old Catholic Church and the Roman Catholic Secretary for the Unity of All Christians decided to cooperate in matters in the pastoral and sacramental spheres.

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Old Catholicism

The Old Catholic movement traces its beginning to problems that developed in the ROMAN CATHOLIC CHURCH in France and the Low Countries around the teachings of Cornelius Jansen (1585–1638), who in the seventeenth century found himself in opposition to the Jesuits. However, the more immediate catalyst for the movement was the declaration of papal infallibility at the First Vatican Council in 1870–1871.

Jansen, a Dutch theologian residing at Port Royal, France, was accused by the Jesuits of Protestant tendencies because of his denial of free will. From that point the controversy surrounding his work expanded. Moving from France to Holland, Jansen found support in the person of Peter Codde (1656–1710), the bishop of Utrecht. Pope Clement XI (r. 1700–1721), however, favored the Jesuit position, deposed Codde, and did not replace him. Some years later, Dominique Marie Varlet, who had recently been consecrated the bishop of Babylon and was on his way to his new post, stopped in Holland, where he con-

firmed a number of children. A bishop is needed for confirmation, and there had been no confirmation in Codde's diocese since his being deposed. Varlet was consequently deposed, and he settled in Amsterdam. In 1724 he agreed to consecrate a new archbishop for Utrecht, and he subsequently consecrated bishops for Deventer and Haarlam as well. Thus, an administrative schism existed in Holland while Dutch Catholics appealed their situation to a church council.

In 1870 the first church council since the Council of Trent in the sixteenth century was called, in part a reaction to the problems the church encountered with the rise of secular governments in Europe and the resultant loss of its power. In Italy, the church was dealing with the loss of the papal state, as modern Italy was being created. The actions of the council strengthened the authority of the papal office, especially in the affirmation of papal infallibility, long sought in some parts of the church. This widely misunderstood doctrine stated that the pope was infallible on those rare occasions when he spoke "ex cathedra," or as the head of the church, in the act of defining doctrine. The doctrine elevated the pope's role as the prime teacher of the church and gave renewed importance to all of the documents, the encyclicals, issued by the pope, though these were not included among the documents declared infallible.

Some within the church opposed the new definition as a departure from tradition in ecclesiastical doctrine. In 1871, in anticipation of the council's pronouncement, a conference was called by those who saw themselves as the defenders of the status quo. The conference was attended by delegates from both the CHURCH OF ENGLAND and the schismatic diocese in Holland. The conference voted to organize the Old Catholic Church in hopes that large numbers of Catholics, including bishops and priests, would drop their alignment to Rome. That did not occur, but enough people did align with the Old Catholics to allow national churches to be formed in Germany, Switzerland, Australia, and several other countries. Receiving no acknowledgment of their protest from the Roman Catholic Church, the three dioceses in Holland reorganized as the OLD CATHOLIC CHURCH OF THE NETHERLANDS and supplied episcopal orders to the other Old Catholic churches. (The Old Catholic Church's episcopal orders are considered valid by the Roman Catholic Church, but it considers the exercise of the powers of their office by the various bishops illegal.)

Over the next decades, the Old Catholics began to make a number of changes in religious practice, such as dropping compulsory fasting and private confession of sins to a priest. In 1874 they dropped requirements for priestly celibacy, and in 1880 moved toward a mass in local languages in place of the Latin mass.

In 1874–1875, the Old Catholics organized two Union Conferences in Bonn, Germany, to which Eastern Orthodox, Anglicans, and even Protestants were invited. These

conferences located a wide range of theological agreement among the participants, though no administrative moves toward closer alignment were made. Then in 1889, the Old Catholic bishops created the Union of Utrecht. They established an annual bishops' conference and established principles to guide their common life. The union was extended to include other Old Catholic bodies such as the POLISH NATIONAL CATHOLIC CHURCH and its European affiliate, the POLISH CATHOLIC CHURCH. Then in 1931, representatives of the Church of England signed the Bonn Agreement, which created full sacramental intercommunion between the Church of England and the Old Catholic churches. That intercommunion had been made possible by the Old Catholic recognition of Anglican orders in 1925.

The intercommunion has since been extended to the various churches of the worldwide ANGLICAN COMMUNION. The relationship between the two communions has been disturbed over the years by the Anglican moves to ordain and even consecrate women, though those issues were largely resolved in the mid-1990s when the Old Catholics began to admit women to the priesthood and the bishopric. The first Old Catholic woman was ordained by the CATHOLIC DIOCESE OF THE OLD CATHOLICS IN GERMANY in 1996. However, to monitor the ongoing relationship, in the late 1990s Anglican and Old Catholic authorities established the Anglican/Old Catholic International Coordinating Council. The Old Catholics have yet to come into communion with Protestants; however, in 1985 the Old Church in Germany reached an agreement with the EVANGELICAL CHURCH IN GERMANY that allows members of both churches to share in the Eucharist at congregations of either church.

In the last century, the Old Catholic movement has developed along two different paths. The churches of the Union of Utrecht exist as substantial church bodies, with thousands of members. The Dutch, Austrian, German, and Swiss churches are members of the WORLD COUNCIL OF CHURCHES. Representatives of the INTERNATIONAL OLD CATHOLIC BISHOPS' CONFERENCE meet annually with the representatives of the other world Christian communions. A second group began in 1908, when the bishop in Holland consecrated Arnold Harris Mathew (1852–1919), a former Anglican priest, under the assumption that he was leading a substantial body of people who wished to be Old Catholics. No such following existed, and contrary to his agreement, without the sanction of Utrecht, he consecrated others to the episcopacy. These orders were then transferred to North America, where a series of new independent Old Catholic jurisdictions were established by bishops who founded dioceses in the hope that a church would emerge around them. Over the years more than one hundred such bodies have been founded, and over the twentieth century, the phenomena of bishops without churches has spread across Europe. The independent Old Catholic churches have been joined

by independent Anglican and Orthodox churches that have followed a similar pattern.

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Old Rite Romanian Orthodox Church

The Old Rite Romanian Orthodox Church traces its beginnings to October 1924, when the ROMANIAN ORTHODOX CHURCH introduced the Gregorian calendar to its members. Prior to that time, the church had followed the Julian calendar (instituted by Julius Caesar in 46 B.C.E.). The Gregorian calendar, followed by most of the world by that time, differed from the Julian calendar by some thirteen days.

A number of the Orthodox faithful rejected the new calendar, and some monks left the monasteries that had instituted the new calendar and built new churches and monasteries. These Old Rite Romanian Orthodox Christians continued the Orthodox belief and practice, with the exception of the dates when the various church festivals and holy days were observed. Their leaders argued that the festivals of the church had been established by the councils of Nicaea (325) and Antioch (345) and could not be changed. Consequently, any alteration of the calendar was regarded as a violation of the decisions made by the Fathers of the church. In this matter, they made common cause with the Monastic Community on Mount Athos in Greece.

In 1930 the Romanian authorities began a period of harassment and persecution of the Old Rite believers. A number of their priests were arrested. However, the church persisted, and in 1936 the Romanian Council on Ministries decided that the Old Rite believers were to be integrated back into the Romanian Orthodox Church. More than thirty of the Old Rite church buildings were demolished. Following World War II, the priests were released from prison. They gathered the remaining body of believers (some twelve thousand) and demanded that their confiscated goods be returned. In 1945 the new Ministry of Cults granted the freedom to practice their faith to the Old Rite Church. A new center for the church was established at Suceava.

In 1948 a new General Status of Religious Denominations Law was passed, failing to recognize the Old Rite as a legal entity. A new wave of persecution hit the church in 1953. Again, most of the churches were closed and priests

were arrested. Three church buildings were demolished, as were two monasteries. It was not until 1990 that Romanian authorities again officially recognized the church. The church quickly revived and by 1992 reported eighteen churches, eight monasteries, and 23,634 members, most of whom resided in the Suceava and Neamt districts.

At the same time as the Old Rite Church was forming in one part of Romania, others who similarly rejected the calendar change gathered in northern Moldavia, where they formed several large communities and monasteries. Although generally following Orthodox belief and practice, these believers have a special regard for the authority of the Synod of Constantinople and pay special attention to the *Pilalion*, a collection of religious canons approved by that synod, which they regard as the “guide of the church until the end of the world.” In 1945, during the reprieve in the persecution, they had been reduced to approximately two thousand believers and six associated monasteries. In 1990 the Moldavian believers were recognized as the Traditional Christian Church with an administrative center in Mincești.

The Old Rite Orthodox Church is currently led by its metropolitan, His Eminence Leonti Izot Zlavrente. The church is in communion with the TRUE (OLD CALENDAR) ORTHODOX CHURCH OF GREECE under the jurisdiction of Metropolitan Cyprian and the Old Calendar Church in Bulgaria.

Address:

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Oman

One of several countries on the Arabian Peninsula, Oman occupies its easternmost corner. It is bounded on the south and east by the Arabian Sea and on the north by the Gulf of Oman. To the west are the United Arab Emirates, Saudi Arabia, and Yemen. Even though much of the land is desert, the inhabitable portions were already a prosperous trading site as early as the third century B.C.E. Traders developed oceangoing routes across the Indian Ocean to Indonesia and Vietnam. Most residents of the area converted to ISLAM in the seventh century, and as a result, some dissidents left the country and founded the city of Zanzibar on the East African coast.

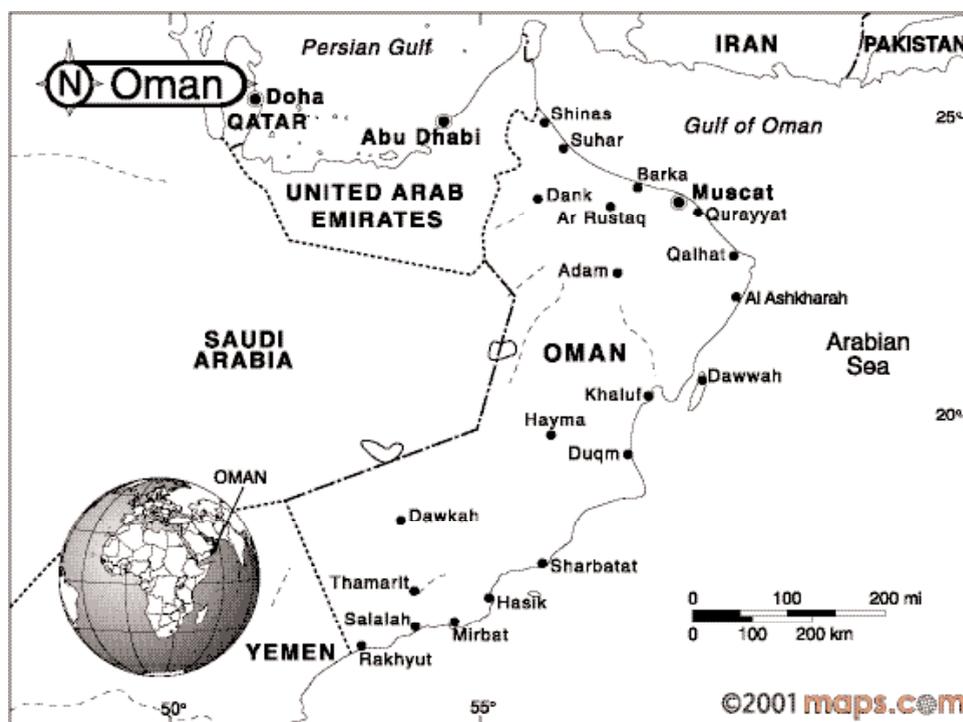
Since the eighth century, the secular and religious leadership in the country have been united in the person of the sultan. The area has been the scene of numerous wars, as different neighboring powers attempted to seize the country's wealth. Finally, in 1507 the Portuguese arrived and assumed control of the area for more than 150 years. A twenty-year revolt finally succeeded in driving the Portuguese out in 1650, and Omanis eventually recaptured related territory along the African coast, including Zanzibar (1698).

Through the eighteenth century, Oman expanded its territory, eventually stretching from the Gulf of Oman to Madagascar. In 1832 the capital was moved to Zanzibar. This occurred just as the British presence was growing in the lands surrounding the Indian Ocean, and in 1856, the two heirs to the throne divided the African and Arabian portions of their land, forming two separate countries. In 1891 the British made present-day Oman a protectorate. An internal fight for power led to the division of Oman in 1920, but it was reunited in 1955, primarily in response to British pressure.

The present sultan, Qaboos ben Said, came to power in 1970 after overthrowing his father. He has brought his country into a strong alliance with the United States, which has been interested in its oil reserves and its strategic location relative to Iran, the Persian Gulf, and Middle Eastern oil fields.

Oman appears to have accepted Islam in a relatively peaceful fashion in the year 630, when the two rulers agreed to submit to the faith. Islamic states in the region were dividing into Sunni and Shi'a (Shiite) camps. The primary issue dividing the community concerned succession, the Sunnis placing leadership in the hands of the descendants of the tribe of the Prophet Muhammad and the Shi'as placing it in the hands of members of the Prophet's family. Oman took a third option that has come to be known as the school of IBADHI ISLAM. The Ibadhis believe that leadership should go to the best candidate in the Muslim community. That belief allowed Omani leadership to rise, but it also meant that continual strife and even wars would be experienced during the process of choosing a new leader.

Dissent on the issue of succession placed the Ibadi leaders at odds with both the Shi'a and the Sunni peoples who



Status of religions in Oman, 2000-2050

Followers	2000		2025	2050
	total	% rate		
Muslims	2,221,000	87.4 3.45	4,538,000	6,768,000
Hindus	145,000	5.7 4.90	350,000	600,000
Christians	124,000	4.9 4.70	318,000	651,000
Roman Catholics	53,000	2.1 4.24	130,000	250,000
Independents	43,900	1.7 5.80	120,000	260,000
Orthodox	16,500	0.7 5.14	45,000	100,000
Buddhists	19,400	0.8 4.10	55,000	100,000
Sikhs	16,800	0.7 4.31	40,000	80,000
Baha'is	9,100	0.4 5.19	25,000	60,000
Nonreligious	5,500	0.2 3.75	25,000	50,000
Ethnoreligionists	150	0.0 2.46	300	500
Atheists	80	0.0 -0.51	200	500
Neoreligionists	80	0.0 2.39	200	400
Total population	2,542,000	100.0 3.60	5,352,000	8,310,000

surrounded them, on the one hand, and on the other hand, it led them to develop a level of tolerance toward people of other religions that developed into a doctrine of quietism. Unlike those with extremely evangelical approaches to Islam, the Ibadi have tended to allow non-Ibadi people in realms under their control to retain their faiths. This approach also served the needs of Ibadi traders as they moved about non-Muslim areas of Africa. Today the majority of Omani Muslims are Idadi, but as many as one-third of the country's residents are followers of various Sunni (WAH-HABI, SHAFIITE, HANBALITE) and Shi'a beliefs.

Oman is officially a Muslim country, and Islamic law dominates the judicial system. Sultan Qaboos ben Said has voiced his opinion that various religious groups have a right to establish their faith communities in the country as long as they are law abiding. Religious life is guided from

the government's Ministry of Awqaf and Religious Affairs (*awqaf* refers to religious endowments, such as mosques and schools and the state-administered revenues for their upkeep). Authorities monitor mosques for departures from orthodoxy. The sultan has granted land to a variety of different non-Muslim religious groups for the erection of religious facilities, but these must be placed behind high walls. Non-Muslims may not proselytize within the Muslim community—a regulation that also limits the circulation of any religious literature outside of the group's membership. Islam is a requirement for citizenship, but approximately 40 percent of the population are expatriates who have moved to Oman for various reasons, primarily to work in the oil fields.

There is no evidence that Christianity had penetrated Oman by the time that the country adopted Islam in the seventh century. Thus, Christianity is believed to have first entered the land with the coming of the Portuguese in 1507–1508 and also to have departed with them. A new era began in 1889–1890 with the arrival of James Cantine and Samuel Zwemer (1867–1952) in Muscat, Oman's capital. Their visit was part of their work with the American Arab Mission. In 1894 the REFORMED CHURCH IN AMERICA (RCA) assumed sponsorship of their work, which extended throughout the region. The RCA opened a hospital in Muscat, which became the center of the nation's Christian presence for many years. This work, now known as the Protestant Church of Oman, includes Protestants of many denominational backgrounds and continues to be served by RCA personnel. Its work is concentrated in Muscat and in the nearby communities of Ruwi and Ghala. The sultan also granted to the church parcels of land in Salalah and Sohar.

The ROMAN CATHOLIC CHURCH reestablished itself in the area in 1841 with the assignment of personnel to Aden (Yemen). That work grew successively into a prefecture (1854) and a vicariate (1888), and in 1889 it gave birth to the Vicariate of Arabia, now administered from Abu Dhabi (United Arab Emirates) and responsible for Catholics in Oman. The first Catholic church in Oman was erected in 1977 in Muscat, and subsequently, as the community has grown, other churches have appeared.

In the last decades, a number of religious communities have emerged among the expatriate population. The Anglican Church has been one of the strongest. Anglican congregations are under the jurisdiction of the EPISCOPAL CHURCH IN JERUSALEM AND THE MIDDLE EAST. In 1960, in response to the sultan's request for a physician, Dr. Bruwell Kennedy moved to the Buaimi Oasis in the northeast corner of Oman. Sponsored by The Evangelical Alliance Mission (TEAM), an American-based Evangelical sending agency, Kennedy was given unusual liberty to carry out both medical and religious work among the Bedouins of the area. The TEAM staff soon numbered more than twenty members.

A large percentage of the expatriate community has come from India. Among the first group to request and accept the

sultan's recognition were Christians from Kerala State in India, who organized the initial congregation of the SYRIAN ORTHODOX CHURCH OF MALABAR and of the MAR THOMA SYRIAN CHURCH OF MALABAR. There are also various Indian-based Pentecostal and Evangelical groups. Many of the Indian residents in Oman are Hindus, and the sultan has been as generous to them as to the Christians. The Hindu community is centered on the Shiva and Bajrangbali Temple in Muscat and additional temples in other towns dedicated to Govindrayji, Shree Ganesh, and Devi Kalaka.

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Ōmoto

Like TENRIKYO and TENSHO KOTAI JINGU-KYO, Ōmoto (Great Origin) was founded in Japan by a peasant woman, Deguchi Nao (1836–1918). Before she founded Ōmoto in 1892, Deguchi Nao had been involved in a new religion called KONKOKYO. In 1897, she met the mystic and spiritualist Ueda Kisaburo (1871–1948), who became her son-in-law by marrying her daughter Sumi. He later changed his name to Deguchi Onisaburo and from 1904 became known as the *kyosu* (doctrinal founder), of the movement while Deguchi Nao held the title *kaiso* (spiritual founder).

Although fiercely loyal to Japan and supportive of its expansionist policy in the Far East, both of these figures expressed literally and symbolically a deep hatred of the modernizing reforms introduced by the Meiji government (1868–1912) and its taxation policies in the rural areas. They challenged not only the government's modernization program but also the core myth on which the imperial system was based: that Amaterasu was the divine ancestor of the imperial line. Deguchi Onisaburo went so far as to claim that he himself was the authentic leader of Japan. This opposition led the movement to develop a powerful utopian vision of the ideal society and to construct a model of such a society in Kyoto Prefecture, at Ayabe City, at the center of which is the Miroku-den (Hall of the Future Buddha, Maitreya) and the Choseiden Sanctuary.

Government persecution followed the establishment of this center; the movement's buildings were destroyed in 1921 and in 1935, and Deguchi Onisaburo was imprisoned on the charge of *lèse-majesté*. In 1935 the movement was dissolved. At this stage the estimated size of the membership was 2 million. Ōmoto would never again attract so many people.

In January 1946 Deguchi Onisaburo reorganized the movement and registered it as a religious juridical entity with the name Ōmoto Aizenen (Grand Source of the Community of Love and Virtue). In 1952 it adopted its present name of Ōmoto.

Ōmoto's teachings are contained in the *Ofudesaki* (The Tip of the Divine Writing Brush), written by Deguchi Nao, who is said to have been illiterate, under the inspiration of the deity Ushitora-no-Konjin (Great Father God). In this sacred text Deguchi Nao predicts the destruction of humanity and calls for a return to traditional ways of living and for the construction of the Kingdom of Miroku.

Among Deguchi Onisaburo's contributions to the movement's spiritual development and teaching is his insistence on art as meditation and prayer, as a spiritual discipline in its own right. Ōmoto also practices a form of meditation known as *chinkon kishin*, which leads to union with God. Once a month Ōmoto holds a communal service with roots in classical Shinto beliefs that see the divine everywhere in nature. A number of annual festivals convey the same sense of Ōmoto's Shinto roots, the most important being the Spring Festival, or Setsubun, which commemorates the day on which God revealed himself to Deguchi Nao, the Miroku Festival in April, and the Harvest Festival during which a pilgrimage is made to the Hill of Ten'nodaira (Imperial Flat Hill) where Nao, Onisaburo, and Sumi are buried.

Since Deguchi Nao's death, the movement has been headed by her female descendants. Its current head is Kiyoko, her great, great granddaughter. Ōmoto's administrative headquarters are at Kameoka City, Kyoto Prefecture, where it has built the Ten-onkyo (Holy Grounds) and the Bansho-den (Hall of a Million Beatitudes). Although its membership in Japan has declined to around 150,000, Ōmoto has exercised great influence on the development of the teachings and practices of other Japanese new religions, particularly SEICHO-NO-IE (House of Growth) and SEKAI KYUSEI KYO.

Ōmoto has very few members outside Japan. It is nonetheless very active abroad in pursuit of its objectives. Among its main activities are programs for the protection of the environment, organic farming, the teaching of Esperanto, interreligious dialogue, and ecumenism. It participates in numerous joint projects with Christian, Muslim, and Buddhist movements, among others, and supports the construction of a world government. It sees the nation state and the teaching of specific languages as dangerously divisive.

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Ontakekyō

In the early nineteenth century, Shimoyama Osuke, a devotee of nature worship, founded Ontakekyō (Great Mountain Sect). Also known as Mitakekyo, Ontakekyō is one of the religious groups included among the "Sect Shinto" (*kyoha shinto*), those autonomous religious organizations that the Japanese government recognized between 1868 and 1945. The government recognized Ontakekyō as an independent sect within Shinto in 1882. By the late twentieth century, an extensive study of Japanese religions carried out by Hori and other Japanese scholars (1981) had identified about fifteen groups that were derived from Ontakekyō.

Ontakekyō is a mountain worship sect. Like many other religious movements in Japan, it was initially a voluntary association of people who were interested in climbing mountains as a religious discipline. As a devotional association, Ontakekyō encouraged the ritual climbing of Mount Ontake. The group's founder, Shimoyama, gathered like-minded devotees and established a permanent structure for the pilgrimage to Mount Ontake. Even today the popularity of Mount Ontake among the Japanese as a place of pilgrimage and religious practice is quite apparent in various areas, where small hills, such as the one in Nisshin-shi, Aichi Prefecture, are identified as Ontakesan. By climbing Ontakesan, pilgrims intend to produce newly empowered spiritual strength.

Mount Ontake, 3,063 meters high, is located on the border between Nagano and Gifu prefectures of central Japan. Among the Japanese, it is popularly called Ontakesan (Great Mountain) and has for centuries been regarded as a sacred mountain. From the latter part of the Sengoku (Civil War) period (1467-1568), the Shinto shrine on the summit of Ontakesan has functioned as an object of worship.

Characteristic features of the Ontakekyō include its stress on ascetic training and the worship of mountain deities. For the members of Ontakekyō, Ontake Okami (the Great Kami of Mount Ontake) is the primary object of worship. As a divine being, Ontake Okami combines three divine bodies: Kunitokotachi no Mikoto, Onamuchi no Mikoto, and Sukunahikona no Mikoto.

Japanese farmers believe mountains such as Ontakesan are holy places where divinities dwell. In early spring, they select a day to worship Ontakesan. This religious practice is connected with the folk belief that the god of the mountain (*yama no kami*) descends from the mountain to the rice fields in spring.

Even today, in summer, pious devotees dressed in white robes climb the mountain to reach Ontake Shrine as an act of religious piety. A bus takes the pilgrims part way up the mountain, but the remainder of the pilgrimage to the summit is an arduous one, particularly in the winter months. In winter, Mount Ontake is covered with snow and only very rarely do pilgrims climb the mountain, as it takes some twelve hours for the journey. Until the early nineteenth century, women were not allowed to climb Mount Ontake beyond the Mitake Shrine.

As a religious group, Ontakekyō aims to generate purity of heart, to realize divine virtues, and to contribute toward a stable nation, rich with spirituality. Members interpret the vicissitudes of life, such as fortune and misfortune, happiness and unhappiness, as indications of divine will. Although they engage in possession and healing, they also practice ascetic and purification rituals, such as *chinka-shiki* (rite of pacifying fire) and *kugatachi-shiki* (rite of sprinkling hot water), and a variety of divination and breathing exercises.

Address:

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Sources:

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Organization of African Instituted Churches

The Organization of African Independent Churches (OAIC) was founded in 1978 in Cairo, Egypt. The link with Egypt was significant, for AFRICAN INITIATED CHURCHES (AICs) saw Egypt and Ethiopia as the birthplaces of the oldest independent churches in Africa, the COPTIC ORTHODOX CHURCH and the ETHIOPIAN ORTHODOX TAWAHEDO CHURCH, both established alternatives to Western Christianity. Many previous attempts to bring together AICs in ecumenical associations had ended in fail-

ure. By 1985, the All-Africa Conference of Churches (AACC) had accepted only fifteen AICs into membership and the WORLD COUNCIL OF CHURCHES (WCC) had admitted only seven, out of literally hundreds of applications to both organizations from across Africa.

Then AIC leaders Reuben Spartas of Uganda and Arthur Gathuna of Kenya pioneered the links with the Coptic Church, first visiting Cairo in 1943. AICs in several African countries began to form national councils, and by 1986 some ninety-five such councils had been formed, a remarkable achievement—although forty-one of these councils were in South Africa and Nigeria. The Kenya African United Churches was the first to be established in Kenya, in 1961, through the efforts of James Ochwatta of the AFRICAN ORTHODOX CHURCH. This success was short-lived, however, and in 1963 Ochwatta helped form the East African United Churches, which included all the large AICs in Kenya and was supported by politicians like Jomo Kenyatta (c. 1891–1978), first president of Kenya, and Oginga Odinga (c. 1911–1994). Zakayo Kivuli of the AFRICAN ISRAEL CHURCH, NINEVEH, was grand metropolitan of the organization, Lucas Nuhu of the Holy Spirit Church of East Africa was chairman, and Ochwatta was general secretary. This council unsuccessfully tried to register with the Kenyan government and to join the AACC and the WCC. In 1984 it was renamed the International Holy Spirit and United Indigenous Churches, with Nuhu as chair.

In 1976 Pope Shenouda III (b. 1923), Coptic patriarch of Alexandria, consecrated M. S. Mikhail as bishop of African affairs, and Mikhail took the name Bishop Antonious Markos. From his office in Nairobi, Bishop Markos began an extensive tour of AICs all over Africa, met political and mainline church leaders, and gained financial support for development projects for AICs. Two years later, Pope Shenouda invited twenty significant AIC leaders to the inauguration of the OAIC in Cairo, with the basic aim of facilitating teaching, training, and theological education. The executives elected at this time included (among others) Joseph Diangienda of the KIMBANGUIST CHURCH in the Congo as a member, Nigeria's primate E. O. A. Adejobi of the CHURCH OF THE LORD (ALADURA) as chairman, and Bishop Markos as organizing secretary. The second conference was held in 1982 in Nairobi, with representatives from seventeen African nations and thirty-one AICs. A constitution was approved and Bishop Mathew Ajuoga of the Church of Christ in Africa (Kenya) was elected chairman, a post he held for fifteen years.

In 1985 the name of the OAIC was changed to the Organization of African Instituted Churches at the request of the Kenyan government, and registration was effected. Bishop Markos resigned as OAIC executive secretary in 1990 after increasing tension with AIC leaders, and in 1995 the OAIC reorganized itself into eight regional groupings. The first issue of an official OAIC magazine, *Baragumu: The African*

Independent Churches Voice, was launched in 1996. The third conference of the OAIC was held in 1997, when Nigerian Baba Aladura Dr. G. I. M. Otubu of the CHERUBIM AND SERAPHIM was elected chairman. The new general secretary was Kenyan archbishop Njeru Wambugu of the National Independent Church of Africa.

Then a significant shift in policy was made—member churches could become members of the OAIC only through their regional councils and could no longer join by applying directly to the international office. The OAIC office in Nairobi continues to be actively involved in projects for theological education by extension and development. One of the questions facing the OAIC and its member churches at the end of the millennium was how to progress with assistance from the north without losing precious independence and identity to the new form of dependency euphemistically called “partnership.” The question becomes all the more relevant as many African countries spiral into greater economic crisis and debt.

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Orthodox Church in America

The Orthodox Church in America dates to the arrival of the first Orthodox priests into Alaska from Russia following the Russian discovery of Alaska in 1741. The first convert, an Aleut, was baptized in 1843. The mission expanded slowly through the rest of the century, and in 1794 seven monks came to Paul’s Harbor and formally consecrated the first church. In 1824, Father John Veniaminiov (1797–1879), later consecrated as the first American bishop, arrived. He oversaw the construction of the cathedral in Sitka and of a seminary that was opened in 1841. He later returned to Russia to become head of the RUSSIAN ORTHODOX CHURCH (MOSCOW PATRIARCHATE) and in 1977 was canonized as St. Innocent.

A significant change came to the mission diocese in 1867, when Alaska was purchased by the United States from Russia. The church was cut off from its parent, and in 1872 the bishop moved to San Francisco, California, and reorganized as the Russian Orthodox Church, Diocese of the Aleutian Islands and North America. The establishment of the church in San Francisco gave Russian Orthodoxy hegemony over the Orthodox community in North America, though that hegemony would later be challenged by the ECUMENICAL PATRIARCHATE, which has oversight over the Greek Orthodox outside of Greece proper.

Under Bishop Nicholas (r. 1891–1898), beginning in 1891, the church experienced a period of growth. As the mission work in Alaska expanded, thousands of Russians were pouring into the United States and Canada and new parishes were springing up rapidly in the eastern half of the nation. In addition, Orthodox Christians from other lands were also coming to the United States, and initially, most of these believers found their church home in the Russian churches. As the number of non-Russian Orthodox believers grew, ethnic parishes would be organized and eventually new ethnic dioceses formed as autonomous jurisdictions. During the first half of the twentieth century the whole spectrum of Eastern Orthodox church life appeared in America. In the process, the head of the American Russian Orthodox community was elevated to the office of archbishop and additional dioceses appeared—in Alaska, Cleveland (Ohio), Brooklyn (New York), and Pittsburgh (Pennsylvania).

The steady progress of the church was disrupted during World War I by events in Russia. The Russian Revolution swept the czar, with whom the Russian church had always had a special relationship, from power and left the Moscow Patriarchate under the thumb of an aggressively atheist regime. The American church found its funds cut off even as it had to accommodate a new wave of refugees from the revolution. In the 1920s the patriarch of Moscow was arrested, and in 1923 the American leadership was faced with the arrival of representatives of the Russian church loyal to the new government and demanding control of the church and its property. In 1924, the American Archdiocese rejected the Russian representatives, declared its autonomy from Moscow, and reorganized as the Russian Orthodox Greek Catholic Church of America.

Those priests and members who remained loyal to the patriarch in spite of the changes in Russia also reorganized and took the new schismatic (as they saw it) church to court. They scored a major victory, winning the headquarters property, St. Nicolas Cathedral in New York City. This small faction continued under the leadership of Bishop John Kedrovsky. Their position was somewhat undermined by the arrival in 1933 of yet another bishop from Moscow—Benjamin Fedchenkov, who represented a position of accommodation to the presence of the Communist government in Russia, but he was seen as less accepting of

its domination of the patriarchate. He was thus able to build a following of Russians who wished to remain under the jurisdiction of Moscow. Eventually the Kedrovsky faction merged into what became known as the American Exarchate of the Russian Orthodox Church.

In 1970 the Russian Orthodox Greek Catholic Church and the American Exarchate reached an agreement, the result of many years of negotiation and consideration of the position of the Russian Church as the initial Orthodox body in the United States. The Russian Orthodox Greek Catholic Church changed its name to the Orthodox Church in America and recognized the spiritual leadership of the Russian Patriarchate. The patriarchate, in return, acknowledged the autonomy of the American church. The exarchate dissolved and its members and parishes merged into the new Orthodox Church in America. A small number of parishes wished to remain under the direct authority of the patriarch of Moscow and reorganized as the Patriarchal Parishes of the Russian Orthodox Church in the U.S.A. This group remained in possession of St. Nicolas Cathedral in New York City.

In the meantime, as the main body of Russian Orthodox believers had found their way to accommodate the changes in Russia, one group refused to acknowledge the changes in Russia. Under the leadership of several bishops who had been placed in charge of the Russian church in diaspora prior to the revolution, they reorganized as a continuing Russian Orthodox church in vocal opposition to the Moscow Patriarchate and its accommodation with the Communist government. Over the years, this faction, now known as the RUSSIAN ORTHODOX CHURCH OUTSIDE OF RUSSIA, came to embody the most conservative element of Russian Orthodoxy and has rejected the post-Communist emergence of the Russian Orthodox Church for its movement into the ecumenical world and its attachment to the WORLD COUNCIL OF CHURCHES.

The Orthodox Church in America is headed by its archbishop, and the U.S. parishes are grouped into nine dioceses. There is also one Canadian diocese and an exarchate in Mexico. The Diocese of South America includes one parish in Brazil and three in Venezuela. The church is a leading member of the Standing Conference of Canonical Orthodox Bishops, which includes most of the larger Orthodox bodies in the United States. Also operating under the canonical jurisdiction of the Orthodox Church in America are the Albanian Orthodox Archdiocese and the Romanian Orthodox Episcopate of America—the result of splits in the Romanian and Albanian churches after their home countries fell under Communist control.

The Orthodox Church in America reports some 2 million members while recognizing that its active membership, served by its eight hundred priests, is far less. It supports St. Tikkon's Orthodox Theological Seminary in South Canaan, Pennsylvania, and St. Vladimir's Orthodox Theological Seminary in Tuckahoe, New York. It is a member of the World Council of Churches.

Address:

Orthodox Church in America
P.O. Box 675
Syosset, NY 11791-0675
<http://www.oca.org/>

Sources:

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Orthodox Church in China

Orthodox Christianity came to China in the seventeenth century, brought in 1686 by Cossacks serving in the Chinese imperial guard. A permanent mission in Beijing was established in 1715, which over the course of several centuries welcomed some 5,000 converts. The church swelled enormously in the 1920s when some 300,000 believers fled into China from the effects of the Communist Revolution in Russia. By the time of the Chinese Revolution, there were some 106 Orthodox churches in China. Most participants were Russian expatriates, though some 10,000 members were also among the faithful.

Following the Chinese Revolution, all foreign missionaries were required to leave, and many of the members also returned to Russia. In 1957, the church was granted autonomous status, and bishops established in Beijing and Shanghai. The Cultural Revolution (launched in 1966) almost destroyed the church—the churches were closed and all property was confiscated.

It was not until the 1980s that a revival of Orthodoxy in China was possible. Fr. Grigori Zhu Shi Fu (d. 2000) began regular services again in October 1981, at the Church of the Holy Protection in Harbin-Nangang. A second church was opened later some 25 kilometers from Harbin where many Orthodox believers are buried in the cemetery. It is used on special occasions. The church in Beijing has been restored but turned into a museum.

In Xinjiang Province there are some 3,500 Orthodox believers and reconstruction of a church at Urumqi was completed in 1990, though there is no priest to conduct services. Believers in Shanghai and Beijing have as yet not been allowed to organize for services.

In February 17, 1997, the fortieth anniversary of the Orthodox Church in China was celebrated, and the RUSSIAN ORTHODOX CHURCH (MOSCOW PATRIARCHATE) accepted a new level of responsibility for the Orthodox believers in China, especially until a new leader of the church can be elected.

The Orthodox Church can be contacted at 270 Bolshoi Prospect, Harbin, China. It is not among the officially recognized religious bodies in the People's Republic of China.

Source:

Pozdinaev, Dionisy. "The Orthodox Church in China: It's Problems and Prospect." Posted at <http://www.chinese.orthodoxy.ru/ENGLISH/problems.hym1>. Accessed May 10, 2001.

Orthodox Church in Czech Lands and Slovakia

EASTERN ORTHODOXY was introduced into what is now the Czech Republic and Slovakia in the ninth century C.E. as part of the general spread of Christianity among the Slavic peoples. The area was overrun by the Hungarians in 906, and the ROMAN CATHOLIC CHURCH became the dominant religious community, though some churches retained the Eastern Rite. Only in the twentieth century, with the establishment of the independent state of Czechoslovakia in 1918, was Orthodoxy able to reassert its independent existence.

In 1925 the reestablished Orthodox church of Czechoslovakia came under the protection and guidance of the SERBIAN ORTHODOX CHURCH with the patriarch residing in Belgrade. The small church experienced a sudden growth when, in 1930, some twenty-five thousand Eastern Rite Catholics converted to Orthodoxy. The church's growth was halted during World War II when the Nazi government disbanded it and executed its leader, Bishop Gorazd (1879–1942), who had been the major force in founding the church.

The church was reorganized after World War II, and since the new government did not recognize Eastern Rite Catholicism, the remaining Eastern Rite Catholics were placed under the Orthodox bishop. Then in 1951, the Serbian Patriarchate recognized the autonomy of the Orthodox Church of Czechoslovakia. In 1968, as new freedoms were introduced into the country, many of the members returned to Roman Catholicism. The rebuilding of Eastern Catholicism created some harsh feeling, as buildings and property were turned over to the new Catholic body. Disputes over property between the two bodies continue to the present.

Following the separation of the former Czechoslovakia into the Czech Republic and Slovakia, the church adopted its present name. There is an archbishop in Prague and one in Presov, Slovakia. In the 1990s the church reported some fifty thousand members in the Czech Republic and twenty-two thousand in Slovakia. It supports the Orthodox theological faculty at Presov University and is a member of the WORLD COUNCIL OF CHURCHES.

Address:

Orthodox Church in Czech Lands and Slovakia
V. Jamé 6
P.O. Box 655
111 21, Prague 1
Czech Republic

Sources:

Novak, G. "The Orthodox Church in Czechoslovakia." *Orthodoxy* (1964): 240–252.
Orthodoxia. Regensburg, Germany: Osrkirchliches Institut, issued annually.

Orthodox Church of Cyprus

Christianity on the island of Cyprus began with the arrival of the apostles Paul and Barnabas, who had been commissioned as missionaries at Antioch (Acts 13:2) and proceeded to Cyprus as one of the first stops on their initial tour. The church in Cyprus developed under the authority of Antioch until its autonomy was proclaimed by the church's Council at Ephesus in 431 C.E. The ruling had the effect of granting the synod of Cypriot bishops the right to select their own archbishop. The church developed in the Eastern Orthodox orb and shares the same faith and practices with other Orthodox bodies.

With the spread of ISLAM in the seventh century, Cyprus became a target of Muslim raiders. At one point, many of the Christians, including the archbishop, relocated to Nea Justiniana, a city on the Dardanelles, where the Byzantine emperor could more easily provide protection. When the crisis passed and the archbishop returned to Cyprus, he added the title of archbishop of Nea Justiniana to his own; the Cypriot bishop is known by that designation to the present.

As part of a crusade to recover Jerusalem, the British king Richard the Lionhearted (1157–1199) conquered Cyprus in 1191. The next year it was turned over to Guy de Lusignan (1129–1194), the former king of Jerusalem, whose Christian nation had been wiped out by the Muslim sultan Saladin (c. 1137–1193) in 1187–1188. De Luisgnan and his successors, who were Catholic, attempted to impose Latin Christianity on Cyprus, and for the next three centuries, the Orthodox Church found itself in retreat and fighting to survive.

The dominance of the ROMAN CATHOLIC CHURCH on Cyprus continued until 1571 when the emergent Turks, having captured Constantinople, overran the island. The new Muslim rulers removed the Roman bishops, recognized the Orthodox Church, and even granted it some degree of autonomy. As was common elsewhere in the expanding Turkish (Ottoman) Empire, Orthodox bishops were assigned a position in the civil government, with authority over the Greek-speaking Cypriots. This situation

worked well until 1821, when the Greek citizens staged an unsuccessful revolt. In response, the Turks killed all the Orthodox bishops. New leadership that possessed the required apostolic authority (granted only by ordination and consecration by recognized bishops) had to be reintroduced from Antioch.

Real change came only in 1878, when the British leased the island from Turkey and subsequently annexed it (1914). The British granted independence to Cyprus in 1960. Archbishop Makarios III (1913–1977) became the first president of the new country, a move that continued the traditional political role played by Orthodox bishops but was nonetheless extremely controversial.

In 1973 the three other bishops of the Church of Cyprus created a national crisis by declaring that Makarios was no longer archbishop. The patriarchs of the other Orthodox churches in the region (Antioch, Jerusalem, Alexandria, and the Church of Greece) assumed authority to act and deposed the rebellious bishops. They also assisted in the appointment of three new bishops. However, this crisis was no sooner resolved than the continuing tension between the Greek and Turkish communities on the island became the excuse for Turkey to invade Cyprus and carve out a (still disputed) Turkish nation in the northern third of the island. The Orthodox Church lost many churches that were looted and/or destroyed in the takeover. For the next two decades no Orthodox priests were allowed into the area, though in 1994 two priests were allowed in to lead worship at St. Andrew Monastery, on the Karpas Peninsula.

The church is led by His Beatitude Chrysostomos, Archbishop of Nea Justiniana and All Cyprus (b. 1927). Besides the Archdiocese of Nicosia, there are five additional dioceses on Cyprus. As the new century begins, the church has approximately 475,000 members.

Address:

Orthodox Church of Cyprus, Office of the Archbishop
P.O. Box 1130
Nicosia
Cyprus
<http://www.church.cy.net>

Sources:

Hackett, J. *A History of the Orthodox Church of Cyprus*. New York: Burt Franklin, 1972.
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Orthodox Church of Greece

The entrance of Christianity to Greece is recorded in the Bible (Acts 16:9 ff), which tells us that the apostle Paul responded to a dream calling him to Macedonia. The developing church eventually fell under the direct supervision of

the Patriarchate at Constantinople, under whose authority it remained until the nineteenth century. In the meantime, Greece was conquered (1460) and incorporated into the Turkish Ottoman Empire.

The 1821 Greek revolution against Turkish rule culminated in the sultan's acceptance of Greek independence in the Treaty of Adrianople in 1829. The Orthodox Church had played a prominent role in the revolution and paid a heavy price for it: when the uprising began in 1821, the Ottoman government hanged Ecumenical Patriarch Gregorios V and a number of metropolitans at the gate of the patriarchal compound in Constantinople.

In 1833 the fledgling government of the new Greek kingdom declared the country's Orthodox Church autocephalous and established at its head a five-member permanent synod of bishops presided over by the king. This unilateral break with Constantinople and the establishment of a state-controlled church disrupted relations with the other Orthodox churches. After lengthy negotiations, the situation was regularized on June 29, 1850, when Constantinople granted a Tomos, or official declaration, of autocephaly to the Orthodox Church of Greece. This declaration specified that the archbishop of Athens would preside over the Holy Synod and restored relations with the other Orthodox churches.

As Greece annexed more territory at the expense of the Ottomans, more Orthodox dioceses were received into the Orthodox Church of Greece. The large area of northern Greece acquired in 1912 remained under the Ecumenical Patriarchate until 1928, when those dioceses were provisionally placed under the administration of the Greek church. The dioceses in Crete and the Dodecanese Islands, as well as the monastic republic of Mount Athos, have remained under the ECUMENICAL PATRIARCHATE to this day. Official statistics indicate that 96 percent of the Greek population today self-identifies as Orthodox, 2 percent as Muslim, and 1 percent as Catholic.

Over time, secular influence in church affairs has gradually decreased. However, the present Greek constitution (1975) continues to recognize Orthodoxy as the "prevailing" religion in Greece and forbids proselytism. It also specifies that the Orthodox Church of Greece is "governed by the Holy Synod of all functioning bishops, and by the permanent Holy Synod made up of members of the first," a structure that respects the provisions of the 1850 Tomos. The Greek Parliament enacted the current Charter of the Church of Greece in 1977. The Holy Synod is currently made up of twelve bishops and the archbishop of Athens, who presides over it.

The once-flourishing monastic tradition in Greece suffered greatly at the time of independence, when the new government closed most of the monasteries and convents. Subsequent wars and the Communist insurgency in the 1940s weakened it still further, and by the 1960s its future



A holy icon in the Kalopetras Greek Orthodox Church in Rhodes, Greece (Helene Rogers/TRIP)

appeared bleak. But a modest revival has taken place since that time, with a significant influx of young men and women into the monasteries, especially on Mount Athos, where the number of monks has doubled since 1980.

There are theology faculties at the universities of Athens and Thessalonika, along with several seminaries for the training of parish priests. Most of the distinguished theologians of the Greek church are laymen. The church has been heavily involved in philanthropic activity, maintaining many orphanages, homes for the aged, and similar institutions. Total church membership is estimated at about 9 mil-

lion. The Orthodox Church of Greece is a member of the WORLD COUNCIL OF CHURCHES.

Address:

Orthodox Church of Greece
14 Ioannou Glennadiou St.
115 21 Athens
Greece
<http://www.ecclesia.gr/> (Greek and English versions)

Ronald Roberson

Sources:

- Frazer, C. *The Orthodox Church and Independent Greece, 1821–1852*. London: Cambridge University Press, 1969.
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- Stavrou, T. "The Orthodox Church of Greece." In *Eastern Christianity and Politics in the Twentieth Century*, edited by Pedro Ramet, 183–207. Durham, NC: Duke University Press, 1988.

Orthodox Church of Poland [Polski Autokefaliczny Kosciol Prawoslawnny]

The Orthodox Church in Poland started with the conquests in the East by King Kazimierz the Great (1310–1370) in the fourteenth century. His efforts for an independent Orthodox church in Poland resulted in the appointment of a separate Polish metropolitan soon after his death. Some tension arose between the Orthodox and the ROMAN CATHOLIC CHURCH with the introduction of the Gregorian calendar by royal decree in 1582, though the major conflict emerged following the Union of Brzesc in 1596. A newly formed Uniate Church, combining its relationship with the pope with the Orthodox liturgy, started to attract Orthodox bishops. However, an independent Orthodox hierarchy was restored in 1620. In 1667 the metropolitan of Kiev accepted the authority of the patriarch of Moscow, which would later undergird interventions into Polish internal affairs by the Russian czar. The Orthodox Church was strongly supported by the czarist authorities during the partition of Poland. The Union of Brzesc was formally dissolved in the nineteenth century. Autocephalic status was given to the Polish Orthodox Church by the ecumenical patriarch in 1924, though the Synod of the Russian Church, the mother church for Poland, accepted the fact only in 1948.

The head of the Polish Orthodox Church, for almost a quarter of a century, was His Eminence, Highly Blessed Bazyli (Włodzimierz Dorosz Kiewicz, 1914–1998), the late metropolitan of Warsaw and the Whole of Poland. He was succeeded by the present metropolitan Sawa (Michał Hrycuniak, b. 1938). There are dioceses at Białystok, Gdansk, Lodz, Poznan, Wrocław, Szczecin, Przemyśl, and Nowy Sącz, as well as at Lublin and Chelm. The church's main administrative organization, the General Synod, consists of bishops and representatives of both clergy and laity. The Council of Bishops deals with matters exceeding the competence of particular bishops. The council is the executive body of the Synod of Bishops chaired by the metropolitan of Warsaw.

The Orthodox Church of Poland took under its jurisdiction the Diocese of Aquilei (Italy) in 1988, the Metropolia of Lisbon along with four Portuguese dioceses in 1991, and

a missionary diocese in Brazil. The church counts around 555,000 members residing in 250 parishes. They use 325 churches and chapels supervised by 273 priests (1997). The main press organ is the monthly *Przegląd Prawoslawny/Orthodoxia* (5,000 copies). Additional periodicals include *Biuletyn Informacyjny Kola Teologów Prawoslawnych* (1,000 copies) and *Wiadomosci Bractwa* (1,500 copies).

In 1957, the Section of Orthodox Theology was formed in the Christian Academy of Theology (ChAT) in Warsaw, and there is also an Orthodox seminary in Warsaw. The biggest Polish Orthodox sanctuary and the best known pilgrimage center is the Holy Mountain Grabarka (south of Białystok), with its monastery of Saints Martha and Mary. Up to sixty thousand pilgrims gather here annually on August 19, the Day of the Lord's Transfiguration. Additional important pilgrimage centers include the Monastery of Saint Onufry in Jableczna, and Zabludow, the birthplace of the martyr Gabriel Zabludowski, the only Orthodox saint born within the boundaries of contemporary Poland. Other Orthodox sanctuaries are found at Rogacze, Suprasl, Odrynki, Krynoczka, Puchly, Nowa Wola, Stary, Kornin, Piatienska, Swieta Woda, Saki, and Tokary. The biggest center of Orthodox Christians in Poland is the Cathedral of Saint Nicolas at Białystok (c. 100,000 people).

Address:

Polski Autokefaliczny Kosciol Prawoslawnny
(Orthodox Church of Poland)
al. Solidarnosci 52
03-402 Warszawa
Poland

Leslaw Borowski

Sources:

- Adamczuk, L., and A. Mirowicz. *Kosciol Prawoslawnny w Polsce: Dawniej i dzis*. Warsaw: GUS and Warszawska Metropolia Prawoslawnna, 1993.
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Orthodox Judaism

Through the nineteenth century, the European and American Jewish community experienced the challenges of post-Enlightenment modern life and an emerging, majority, secular culture that persistently sought to integrate and absorb the Jewish communities into itself. In partial response to this new situation, a new form of Judaism that consciously tried to adapt to modern culture developed. REFORM JUDAISM made a number of changes to traditional Jewish life, replacing traditional practices that were deemed nonessential to Jewish identity and inappropriate for the contemporary context. Included in the reforms were the cessation of kosher food standards, the introduction of the vernacular

to worship services, and the ending of segregation between men and women at synagogue services.

Traditional Jewish leaders had been used to dealing with nonpracticing Jews, members of the Jewish community who for various reasons did not observe traditional religious rules, but they were taken aback when Jewish rabbis advocated the elimination of what they saw as major elements of Judaism's identity. As Reform Judaism spread, especially in Germany and among German-speaking Jews in North America, traditional rabbis emerged to start a counter-reform and reinvigorate commitment to traditional standards. Orthodox Judaism is the name now given to those elements of the religious Jewish community that emerged in opposition to modernist forms of the faith, especially Reform, RECONSTRUCTIONIST, and CONSERVATIVE JUDAISM.

Orthodox Judaism is distinguished by its attachment to the written Torah (the Jewish Bible or Tanakh) and the oral Torah, a tradition explaining what the written Scriptures mean. Orthodox Jews believe that God gave the Scriptures to Moses and then taught him the oral tradition, which has been passed down from generation to generation. Around the second century C.E., the oral tradition was committed to writing in what is today known as the Mishnah. Orthodox Jews also accept the Mishnah as the Word of God. In the centuries after the Mishnah was produced, additional commentaries elaborating on it, called the Gemara, were written down. The Mishnah and the Gemara together constitute the Talmud. Through succeeding centuries, Orthodox rabbis would apply what is termed the Halakic process (a system of legal reasoning and interpretation) to the Torah to determine how best to answer new questions as they arose. The Halakic process has given to the Orthodox community the means of dealing with changing situations.

Among the earliest champions of Orthodoxy in the face of reform were Rabbis Samson Raphael Hirsch (1808–1888) in Germany and Isaac Leeser (1806–1868) in the United States. For a quarter of a century, Leeser published *The Occident and American Jewish Advocate*. In the pages of this periodical, he opposed reform leader Isaac Wise (1819–1900) and the spread of Reform Judaism and advocated the unity of the American Jewish community around traditional Jewish practice. Hirsch is known for championing a fully Orthodox belief and practice while living in the modern world.

The Orthodox in German-speaking communities were the first to feel the full impact of modernity, and they developed an approach that has allowed Orthodox Jewry not only to survive but, apart from the devastation of the Holocaust, to thrive. Through the twentieth century, many flocked to an engaged Orthodoxy as they began to encounter the modern West. As modern Orthodoxy developed, it was distinguished on the one hand from the Reform and Conservative movements, and on the other hand from ultra-Orthodox organizations such as NETUREI KARTA and the GUSH EMUNIM.

Jewish Orthodoxy is split into a number of distinguishable communities, the major divisions being ethnic. The Jews of central Europe, eastern Europe, and the Iberian Peninsula (Sephardic Judaism) form the major divisions, all of which now appear in strength in North America. Over the centuries, these and other Jewish communities developed a variety of differences that do not affect their status as Orthodox but nevertheless are perpetuated.

Approximately half of the world's 2 million Jews reside in the United States. In the United States the majority of Orthodox Jews are represented by a congregational association and two rabbinical associations. The Union of Orthodox Jewish Congregations of the United States and Canada emerged in the 1880s, soon after the Reform congregations had organized. Rabbis are served by the Union of Orthodox Rabbis, primarily of eastern European origin, and the Rabbinical Council of America, primarily of German heritage. Other Orthodox congregations are associated with the YOUNG ISRAEL movement. Jews of Iberian heritage are associated with the American Sephardi Federation (15 W. 16th St., New York, NY 10010, <http://www.amsephfed.org>). HASIDISM represents a mystical form of Orthodox Jewry.

In most countries of the world, the Orthodox community is organized nationally. The Conference of European Rabbis represents Orthodox Jews in Europe. Some Jewish communities, though by no means all, have selected a chief rabbi. Such an organization is reflected in modern Israel, where Orthodox Jews are represented by the Israel Chief Rabbinate. Agudath Israel is an Orthodox Jewish organization that operates a variety of social service programs in the Jewish community worldwide and represents the interests of Orthodox Jewry to local, regional, and federal governments. Founded in 1912, it seeks to place the Torah in a lead position in the Jewish community as it faces the modern world. The organization has spread globally through the Agudath Israel World Organization.

One issue that has divided Orthodoxy internationally is Zionism, the movement for the return of the Jewish people to Palestine and for Jewish sovereignty over the territory of ancient Israel. Some believe Zionism is evil, while others argue that, though largely a secular movement, it is doing God's work. These latter believe that God's plan for history includes the rebirth of Israel as a prelude to the return of the Messiah. Others have assumed a more pragmatic stance, neither opposing nor supporting Zionism.

Addresses:

Union of Orthodox Jewish Congregations of the United States
and Canada
333 7th Ave.
New York, NY 10001

Union of Orthodox Rabbis
235 E. Broadway

New York, NY 10002
<http://www.ou.org/>

Rabbinical Council of America
305 7th Ave.
New York, NY 10001
<http://www.rabbis.org/>

Conference of European Rabbis
Adler House
Tavistock Square
London WC1H 9HN
England
Israel Chief Rabbinate
Heikhal Shelomo
58 King George St.
Jerusalem
Israel

Agudath Israel World Organization
84 William St.
New York, NY 10038

Sources:

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Orthodox Presbyterian Church

The Orthodox Presbyterian Church is the major organizational product of the fundamentalist-modernist controversy in the Presbyterian Church in the United States of America (now a constituent part of the PRESBYTERIAN CHURCH [U.S.A.]) and currently a leading American representative of the Evangelical movement. As the fundamentalist controversy continued in the Presbyterian Church into the 1930s, it became evident that the modernists, who had aligned themselves with the contemporary trends in science, theology, and the critical study of the Bible, had largely taken control of the church.

In 1932 a new phase in the battle focused on the 1932 book *Re-thinking Missions* by William E. Hocking (1873–1966). Drawing on his experience of the changing needs of the world missionary enterprise, Hocking suggested that Protestant missionaries should not just work for the conversion of non-Christians but should develop Christian social services, especially medical missions. Challenging Hocking's conclusions

was J. Gresham Machen (1881–1937), an eminent conservative professor at Princeton Theological Seminary. Machen had inherited the tradition of conservative theology that had been identified with the school, though more liberal theological spokespersons now dominated its faculty.

Machen charged that the church was sending missionaries to foreign fields who did not believe that Jesus Christ was the only way of salvation. He also began to support the Independent Board of Foreign Missions, an agency that attempted to garner support for the sending of conservative fundamentalist missionaries apart from the official missionary board of the Presbyterian Church. Machen also expanded his critique to the other agencies of the church. As his criticisms grew, church officials charged him with disturbing the peace of the church. He resigned from Princeton in 1929, and from the Presbyterian Church in 1936, and with his supporters he left to found the Orthodox Presbyterian Church. The new church adopted the Westminster Confession of Faith and the two Westminster catechisms (the Longer and Shorter) as its standards of faith.

Shortly after organizing the church, Machen entered into a second controversy with one of his prominent colleagues, Carl McIntire (b. 1906), pastor of a large congregation in Collinwood, New Jersey. Like many of his fundamentalist colleagues, McIntire had accepted the method of biblical interpretation that had been developed among the PLYMOUTH BRETHERN (EXCLUSIVE), called dispensationalism. He also had become a premillennialist. Machen rejected both views. McIntire also wanted to continue the work of the Independent Board of Foreign Missions. Machen felt that the work of the board had been superseded by the new Missionary Board of the Orthodox Presbyterian Church.

In 1937, before their differences were resolved, Machen died. The following year, McIntire left the Orthodox Presbyterian Church and with his followers founded the Bible Presbyterian Church. McIntire would be the leading spokesperson of the continuing fundamentalist wing of American Presbyterianism through the next generation. In the 1940s, he would lead the relatively small community of fundamentalists in the formation of two interdenominational organizations, the American Council of Christian Churches and the INTERNATIONAL COUNCIL OF CHRISTIAN CHURCHES. The Orthodox Presbyterians would, in the meantime, participate in the development of a new neo-Evangelical perspective that would retain its emphasis upon biblical authority and traditional Christian affirmation while attempting to engage in dialogue with contemporary intellectual currents and modern culture. That perspective became embedded in the National Association of Evangelicals.

A relatively small body, the Orthodox Presbyterian Church reported only around twenty-two thousand members in the 1990s; however, it supports missions in Korea, Japan, China, Eritrea, Ethiopia, Kenya, and Suriname. It is a

member of the INTERNATIONAL CONFERENCE OF REFORMED CHURCHES.

Address:

Orthodox Presbyterian Church
AT 607 N. Eastern Rd.
Bldg. E, Box P
Willow Grove, PA 19090-0920
<http://www.opc.org/>

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Osho Commune International

Osho, formerly known as Bhagwan Shree Rajneesh (1931–1990), was a controversial spiritual teacher from India whose disciples, called *sannyasins*, include thousands of Americans, Europeans, and Asians. The Osho spiritual movement is centered at the Osho Commune International located in Pune, Maharashtra, India. There are Osho centers in fifty-four nations. Though the centers are independent, they share common bonds through their common use of Osho's meditations and teachings.

Osho Commune International has a multiversity that offers a myriad of courses on personal and spiritual growth and on healing and creative arts. There are also meditation workshops and programs emphasizing meditative aspects of sport. An Inner Circle of 21 *sannyasins*, who pledged to carry on Osho's work, oversees the movement's practical organization. From 1958 to 1966, Osho, then known as Rajneesh, taught philosophy, primarily at the University of Jabalpur. He resigned his post in 1966 to travel throughout India as an independent religious teacher. In the early 1970s, he shifted headquarters from his Bombay apartment to the Shree Rajneesh Ashram in Pune.

His synthesis of spirituality with personal growth psychology attracted significant numbers of westerners, many in midlife transitions. *Sannyasins* often received new names signifying their spiritual rebirth. Rajneesh developed unique meditations, a number involving intense, emotionally cleansing activity preceding stillness. Before his death, Osho shifted his emphasis to meditative therapies encouraging individuals' responsibility for their own personal and spiritual growth. Meditation remains central to the movement, and Osho meditations have been taught in schools, corporations, and other venues. Osho's philosophical approach blends western and eastern traditions, with special emphasis on ZEN BUDDHISM. Important themes include dropping the ego and its conditioned beliefs and integrat-

ing the material and the spiritual. The ideal human is "Zorba the Buddha," a consummate being, combining Buddha's spiritual focus with the life-embracing traits of the Nikos Kazantzakis character Zorba.

At the height of his popularity, Osho was controversial throughout India because of his views on sexual freedom, which he published in books such as *From Sex to Superconsciousness*, and for the encounter groups that attracted so many foreigners to the country. However, the greatest international controversy developed in the United States when he settled at the Big Muddy Ranch in central Oregon. From the summer of 1981 until the fall of 1985, several thousand *sannyasins* labored to create the communal city of Rajneeshpuram and a model agricultural collective. Their dream disintegrated because of financial, legal, and political conflicts, and Rajneesh embarked on a world tour before returning to Pune in 1987. Two years later he took the name Osho, which means "dissolving into the totality of existence," that is, merging with all life. Osho died on January 19, 1990.

In the wake of the abandonment of Rajneeshpuram, a number of people left the movement. Several leaders were eventually convicted of crimes related to their response to some of the opposition to the community's existence. Several wrote books about their lives with Rajneesh. A few, such as Margo Anand and Swami Virato, have become popular independent teachers, though they draw heavily upon what they learned while associated with the movement.

Osho Commune International in Pune is an international meditation center where a core staff hosts thousands of visitors annually. Both *sannyasins* and seekers visit the international center to read some of the more than five hundred books that have been transcribed from Osho's lectures or written about him. Others communicate on the Internet or gather at Osho Meditation Centers throughout the world. In the United States, the largest centers are Osho Academy in Sedona, Arizona; Viha Meditation Center in Mill Valley, California; and Osho Padma Meditation Center in New York City.

Address:

Osho Commune International
17 Koregaon Park
Pune
India
<http://www.osho.org>

Marion S. Goldman

Sources:

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O.T.O. (Ordo Templi Orientis)

During his long occult career, British magus Aleister Crowley (1875–1947) ultimately took control of the Ordo Templi Orientis (O.T.O.). The organization had been established in Germany by Theodor Reuss (1855–1923), based on certain ideas developed by Austrian businessman Carl Kellner (1850–1905). Not all members of the O.T.O. accepted Crowley's flamboyant authority, however, and several "pre-Crowleyan" O.T.O.s are still in existence to this day. Crowley's death in 1947 was followed by a complicated struggle for succession. At present, there are more than one hundred rival "Crowleyan" O.T.O.s (in addition to several "pre-Crowleyan") throughout the world. The largest organization is known as the "Caliphate" O.T.O., based both on the title of "Caliph" granted to its leaders, and on a joke by Crowley himself on the phonetic similarity between "Caliph" and "California." The Caliphate has successfully claimed rights to the trademark O.T.O., at least in the United States, and to copyright on Crowley's writings in certain countries.

Forerunners of the Caliphate O.T.O. include the organization created in the US by Charles Stansfeld Jones (1886–1950), Crowley's one-time "magickal son," and the Agapé Lodge, founded in Pasadena by Wilfred Talbot Smith (1885–1957), and which claimed rocket scientist Jack Parsons (1914–1952) as its most famous (or notorious) member. The present-day Caliphate O.T.O. traces its direct origins back to German-born Karl Germer (1885–1962), a prominent disciple of Crowley who moved to California and claimed to be his successor (although he was not particularly active in running the O.T.O. as an organization). Germer's own succession is also a somewhat disputed matter. Both in American courts of justice and among a significant section of Crowley's followers in the U.S. (and several other countries), Grady Louis McMurtry (1918–1985) gained official recognition as Germer's legitimate successor, taking the name Hymenaeus Alpha. In 1982, the Caliphate O.T.O. (with McMurtry as its leader) was legally incorporated in the United States. McMurtry died in 1985, and French-born William Breeze, a member of its New York chapter, became his successor under the name of Hymenaeus Beta.

What is Crowleyan "orthodoxy" and who is, or is not, loyal to Crowley's teaching is a matter of endless debate among the many contentious O.T.O. branches throughout the world. But, be that as it may be, the Caliphate O.T.O. is certainly one of the organizations most loyal to Crowley, whose main writings, published in *The Holy Book of*

Thelema, are regarded by the membership as holy scripture, with particular emphasis on the *Book of the Law*, received by Crowley through magical revelation in Cairo in 1904. The Caliphate's initiatory system, in thirteen degrees, is also quite similar to Crowley's, and includes the various teachings on sexual magic for which Crowley is both famous and infamous. At present (2001), the Caliphate O.T.O. counts 3,125 members throughout the world, of whom 2,678 are regarded as fully "initiated," in 149 official groups in 42 different countries.

Address

O.T.O. (Ordo Templi Orientis)
 Postfach 33 20 12
 14180 Berlin
 Germany
<http://www.otohq.org/oto/>

Massimo Introvigne and PierLuigi Zoccatelli

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Our Lady of All Nations (Netherlands)

The devotional life that surrounds Our Lady of All Nations arose from the apparitions and messages that a Dutch woman, Ida Peerdeman (1905–1996), received between 1945 and 1984. In these visions, Mary revealed herself as The Lady of All Nations and introduced a peculiar prayer that, coupled with the expected spread of the rosary, was intended to realize the swift promulgation of a new, fifth dogma of Mary as "Coredemptrix, Mediatrix, and Advocate." With this dogma, Mary would achieve a place of her own in God's acts of salvation, an accomplishment that many felt the apparitions at FATIMA, Portugal, had pointed toward in 1917. A painting of the apparition, showing The Lady standing on a globe, with her back against the Cross of Christ, functions as an icon for the devotions, and her feast days are celebrated on March 25 and May 31.

In view of the parallel themes between Our Lady of All Nations and Our Lady of Fatima, devotees consider the Amsterdam apparitions to be a continuation of Fatima, for the messages of both are concerned with a spectrum of evils in the world: natural disasters, wars, hunger, chaos, apostasy, communism and, above all, Satan, endanger the

church and the world. However, after investigations in 1955 and 1973, the Diocese of Haarlem concluded that there was no ground for accepting a divine origin for the apparitions. Because of active support and promotion in several dioceses and noticeable activity in Third World mission fields, the veneration directed to Our Lady of All Nations became a concern for the Vatican as well, and in 1974 and 1987 it reiterated the conclusions of the Diocese of Haarlem. Nevertheless, The Lady continued to enjoy the support and devotion of tens of thousands of Catholics, primarily conservatives. Millions of copies of the prayer card in dozens of languages have been distributed around the world, mostly in Western Europe.

A turning point for the organization promoting Our Lady of All Nations came in 1996, with the death of the visionary, the arrival on the scene of a new administration for the group, and the development of a missionary order of nuns who manage its daily activities. However, of even more importance was the announcement by the bishop of Haarlem, with the assent of Rome, that there was no longer any objection against the public adoration of Mary under the title of "The Lady of All Nations." Although this was not intended as an acknowledgment of the apparitions and messages that allegedly came to Peerdeman, it was certainly interpreted in that way by the devotees.

The center of worship for Our Lady of all Nations, located in a mansion in Amsterdam, receives about nine thousand Dutch and foreign visitors each year. Beginning in 1997, international prayer days were organized in Amsterdam, with up to ten thousand visitors. In 2001 these days were split into national prayer days for the Netherlands, Germany, England, Austria, Ireland, the Ivory Coast, Japan, the Philippines, Slovakia, and Switzerland, with about twenty thousand participants in total. The largest number of adherents are found in these countries, but there are increasing numbers in Africa, Asia, and the United States. Following the

events of September 11, 2001, more than a half million prayer cards of The Lady of All Nations were distributed in the United States. A missionary "world action" has also been undertaken, in which dozens of copies of the painting of The Lady are traveling the world to expand the devotion.

Within the World Network of MARIAN DEVOTION, one encounters devotion to The Lady among a spectrum of movements, among them the MEDJUGORJE devotees. Devotees of Medjugorje visit the Amsterdam shrine regularly, as they see a link among the three "most important" apparitions of the new Marian era: from its beginning in Fatima (in revelatory messages), through Medjugorje (recruiting "work apostles"), to the consummation in Amsterdam (the realization of the fifth dogma).

Addresses:

Sanctuary of the Lady of All Nations

Diepenbrockstraat 3

1077 VX Amsterdam

The Netherlands

<http://www.laudate.org/en/home> or <http://www.de-vrouwe.nl>

<http://www.ladyofallnations.org>

Lady of All Nations Action Center

P.O. Box 31481

St. Louis, MO 63131

Peter Jan Margry

Sources:

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Pagan Federation

The Pagan Federation was founded in 1971 as the Pagan Front by John and Jean Score, Doreen Valiente, and others to provide information and to counter misconceptions about the WICCAN RELIGION. In 1981 the name was changed to the Pagan Federation and the organization began to represent contemporary Paganism in general. The membership has broadened, and only a minority of members now practice initiatory Wicca. Around half practice some form of Wicca or pagan religious Witchcraft, while the remainder practice various contemporary pagan spiritualities including DRUIDISM, the Northern Tradition (Odinism, Asatru, Vanatru, and Heathenism), Shamanism, and GODDESS SPIRITUALITY.

The aims of the Pagan Federation are (1) to provide contact between pagan groups and genuine seekers of the Old Ways, (2) to promote contact and dialogue between the various branches of European Paganism and other pagan organizations worldwide, and (3) to provide practical and effective information on Paganism to members of the public, the media, public bodies, and the governmental administration. Membership is open to anyone over eighteen years of age who agrees with the following three principles: (1) love and kinship with Nature, (2) reverence for the life force and its ever-renewing cycles of life and death, and (3) the Pagan Ethic: "If it harm none, do what thou wilt." This is a positive morality, expressing the belief in individual responsibility for discovering one's own true nature and developing it fully, in harmony with the outer world and community, and honoring the totality of Divine Reality, which transcends gender, without suppressing either the female or male aspects of Deity.

The Pagan Federation publishes a quarterly journal, *Pagan Dawn* (formerly *The Wiccan*, founded in 1968), and other publications. Conferences and other events for members take place frequently throughout the year. In many areas, the Pagan Federation provides services to celebrate the eight major festivals of contemporary Paganism.

From the late 1980s, the activities of the Pagan Federation have been expanding. In 1989 the Pagan Federation took part in a major interfaith festival at Canterbury Cathedral and performed the first public pagan religious ritual in Canterbury for many centuries. Since then, the Pagan Federation has been active in interfaith dialogue and has members in many interfaith organizations in the United Kingdom. It provides prison ministry for the UK Prison Service.

The Pagan Federation is run by an elected committee that reports to a policy-making council comprised of re-

gional coordinators and honorary members. In 2000, the Pagan Federation had around forty-five hundred members/magazine subscribers, of whom 63 percent are women. Over 90 percent are UK-based. Pagan Federation International has national coordinators in most western European countries and in the United States and Canada. As the new century begins, the Pagan Federation continues its efforts for recognition as a religious charity (not-for-profit organization) in the UK. The Charity Commission, a non-governmental body that regulates applications for charitable status in the UK, has fought an ongoing battle to deny recognition of Paganism as a religion.

Address:

Pagan Federation
B.M. Box 7097
London WC1N 3XX
United Kingdom
<http://www.paganfed.demon.co.uk/>

Vivienne Crowley

Sources:

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Pakistan

The modern state of Pakistan emerged in the 1930s with the suggestion that a Muslim state be set apart from India, then a British colony. The Indus Valley had been inhabited as early as the third millennium B.C.E., but its modern history begins with the conquest of the area by Alexander the Great (356–323 B.C.E.). In the middle of the next century, it would be incorporated into the empire of Indian Buddhist ruler Aśoka (d. 238 or 232 B.C.E.). The history of the rise and fall of the Indian kingdoms was somewhat interrupted at the beginning of the eighth century with the entrance of the Arab Muslims under al-Hajjaj (661–714), whose successors in the next generation came to dominate the whole of the Indus River Valley. From their foothold in Pakistan, Muslim rulers conquered most of India, residents of which were predominantly Hindu.

From the eighth century to the present, the struggle between Hindus and Muslims would be a major theme in the

history of the Indian subcontinent. Through most of that history, the Muslim minority would form the ruling elite. Islam did not merge into Hinduism, as the religions of many earlier groups had, although it would give rise to SIKHISM AND THE SANT MAT TRADITION out of the effort of guru Nanak (1469–c. 1539) to find a synthesis between the two faiths. The decline of Muslim hegemony in India was evident in the eighteenth century, but its fate was sealed by the advent of the British and the conquest of India in the nineteenth century. Hindus were much quicker to identify with the British and to accept positions in the colonial administration.

In 1949 the modern state of Pakistan came into existence as an autonomous dominion within the British Commonwealth. The setting apart of Pakistan led to the deaths of hundreds of thousands in riots and the migrations of millions, as Hindus left the region and Muslims moved in. The future of the country was further hindered by the death in 1948 of Muhammad Ali Jinnah (1876–1948), who had led the fight for an independent Muslim nation. The new country was afflicted with internal disagreement, leading to the October 1958 assumption of power by General Muhammad Ayub Khan (1907–1974) and the imposition of martial law. Ayub Khan ruled the country for a decade but was pushed out of office in 1969. The new government was immediately faced with grievances in eastern Pakistan that would lead in 1971 to its separation and the formation of independent Bangladesh.

The separation of Bangladesh set the stage for the rise of Zulfikar Ali Bhutto (1928–1979), head of the Pakistan People's Party. His rule was interrupted by a 1977 coup led by General Zia-ul Haq (1924–1988). When the general was killed in an airplane accident in 1988, former president Bhutto's daughter, Benazir Bhutto (b. 1953), became the first female head of state in a predominantly Muslim country. Though her rule lasted only two years, she reestablished constitutional order in the country. Her successors in office attempted to try her for political corruption, but she survived and would briefly return to power in the mid-1990s. In 1999, after a decade of failure by the democratically elected government to deal with the country's economic problems, there was another military coup.



Status of religions in Pakistan, 2000–2050

Followers	2000			2025	2050
	total	%	rate		
Muslims	150,365,000	96.1	2.75	251,594,000	328,631,000
Christians	3,851,000	2.5	3.11	7,450,000	11,410,000
Protestants	1,796,000	1.2	3.20	3,700,000	6,000,000
Roman Catholics	1,165,000	0.7	3.08	2,100,000	3,000,000
Independents	850,000	0.5	3.02	1,600,000	2,350,000
Hindus	1,868,000	1.2	2.78	3,130,000	4,100,000
Ethnoreligionists	170,000	0.1	2.34	280,000	320,000
Nonreligious	120,000	0.1	2.96	360,000	650,000
Buddhists	96,400	0.1	2.55	160,000	220,000
Baha'is	78,700	0.1	3.64	140,000	300,000
Zoroastrians	25,000	0.0	2.80	47,000	72,000
Atheists	6,300	0.0	2.27	10,000	14,000
Chinese folk-religionists	2,200	0.0	2.49	4,000	10,000
Sikhs	1,900	0.0	2.27	4,000	6,000
Jews	860	0.0	2.10	1,000	1,200
Total population	156,483,000	100.0	2.76	263,000,000	345,484,000

For more than one thousand years, the Indus River Valley has been dominated by Islam. With the immigration of most of its Hindu residents to India after partition in 1947 and the settlement of Indian Muslims in Pakistan at the same time, the country became overwhelmingly Muslim. In 1956 the country declared itself an “Islamic republic,” a unique designation in the Muslim world. The 1973 constitution emphasized Islam as the state religion, and periodically an emphasis on Islamization has been proclaimed by government leaders (and seen by many Shi'a Muslims as a move to impose Sunni values on the country). Only a Muslim can be president, and the state is mandated to provide Islamic education for all citizens. The government supports the Muslim establishment, oversees mosques and funds collected for charitable purposes, and takes responsibility for



Studying the Qur'an at the tomb of Datta Gunj Buksh in Lahore, Pakistan (TRIP)

the schools at which clergy (imams) are trained. At the same time, the constitution guarantees the rights of religious minorities and of all citizens to profess, practice, and propagate their religions.

The Pakistani Muslim community is predominantly of the Sunni HANAFITE SCHOOL OF ISLAM, though it has manifested an extremely diverse nature. Some 18 percent of Pakistani Muslims are Shi'as and 6 percent are Sufis, with the NAQSHABANDIYYA SUFI ORDER and QADIRIYYA SUFI ORDER being the largest brotherhoods. The primary strug-

gle in Pakistan has been between traditionalists and modernists, the traditional religious authorities being concerned that movement into the modern world will challenge allegiance to the Qur'an, the Islamic holy book and authority.

Pakistan is well known as the place of origin of the AHMADIYYA MOVEMENT IN ISLAM, founded in 1889 by Hazrat Mirza Ghulam Ahmad (1835–1908). In his early years, Ahmad had concluded that Islam was in a state of decline, and it certainly had been pushed aside in British India. He took upon himself a mission to demonstrate the

truth of Islam and was termed *mujaddid*, the renewer of the faith in the present age. He launched a proselytization movement to bring his fellow citizens back into the Muslim fold and took his crusade to the West.

Ahmad attempted to challenge Christianity directly. He developed a number of arguments for the superiority of Islam and called a variety of Christian beliefs into question. He asserted, among other things, that Jesus had not died on the cross but had merely swooned and recovered after being placed in the tomb. Eventually, he traveled to Kashmir and died a natural death there.

The Ahmadiyyas existed for many years as an organization within the larger Pakistani Muslim community, but following the death of Ahmad in 1908, the group split into two factions over the status of Ahmad. One group, the Ahmadiyya Movement in Islam, wished to consider Ahmad as a prophet, a status equal to that of Muhammad. The other smaller group, while holding Ahmad in esteem, refused to consider him of such a lofty estate. The attempt to proclaim Ahmad a prophet met with considerable criticism from the larger Muslim community, and in 1974 the Pakistani government formally declared the idea to be heretical and declared those who believed it as existing outside of the Muslim community. In the wake of that declaration, the small group, the AHMADIYYA ANJUMAN ISHAAT ISLAM, LAHORE (headquartered in Lahore, Pakistan), has had to fight to avoid being included in the general condemnation heaped on the larger faction.

Pakistan is home to several important international Islamic organizations, including the WORLD MUSLIM CONGRESS, Tanzeem-e-Islami, the World Federation of Islamic Organizations, and the United Islamic Organization. Nationally, a variety of organizations represent the spectrum of Muslim opinion on political and economic issues, a number of which are dedicated to establishing Muslim law as the law of the land.

Christianity was introduced into the area now constituting Pakistan at several points, beginning in the eighth century, but no permanent work was begun until the conquest of India by the British in the nineteenth century was well under way. In 1834 the first permanent work was launched by Presbyterian John C. Lowrie (1808–1900). Over the next few years he was joined by John Newton (1810–1891), Charles Forman (1821–1894), and Andrew Gordon (1828–1887). Their efforts would eventually lead to the formation of the PRESBYTERIAN CHURCH OF PAKISTAN (formally established by a merger of two older Presbyterian bodies in 1993). It is now the second largest Protestant church in the country.

The CHURCH MISSIONARY SOCIETY brought Anglicanism into Karachi in 1850, and the missionaries, as representatives of the CHURCH OF ENGLAND, enjoyed the approbation of the British colonial authorities. The work spread through the region, and the Diocese of Lahore was

formed in 1877. Representatives of the American-based Methodist Episcopal Church (now an integral part of the UNITED METHODIST CHURCH) arrived in 1873. They were particularly blessed by rapid growth early in the twentieth century. Lutheranism was introduced to Pakistan in 1903 by the Danish Pathan Mission (associated with the Church of Denmark). The work grew slowly but was supplemented by Norwegian and American Lutheran missions, and in 1955 the Pakistani Lutheran Church came into being by a merger of their work. In 1970 the Anglicans, Methodists, Lutherans, and Presbyterians whose work was initiated in 1856 by the Church of Scotland merged to form the CHURCH OF PAKISTAN, currently the largest Christian body in the country.

The larger Presbyterian body (then the United Presbyterian Church) was heading toward participation in the merger that produced the Church of Pakistan, when in 1968 it was hit with a major controversy over its participation in the ecumenical movement. A group headed by the church's moderator, Kundan Lall Nasir, attacked the liberal views present in the WORLD COUNCIL OF CHURCHES (WCC), and as a result of the disagreements, almost a third of the church members withdrew and established the United Presbyterian Church of Pakistan. The new church then aligned itself with the INTERNATIONAL COUNCIL OF CHRISTIAN CHURCHES, a fundamentalist rival of the WCC.

A variety of different churches began work in Pakistan throughout the twentieth century, many before the partition of 1947. Among those receiving the most response were the NEW APOSTOLIC CHURCH and the Associate Reformed Presbyterian Church. Pentecostalism has had less success in Pakistan in recent decades compared to other countries, and there are relatively few new indigenous churches. Among the several uniquely Pakistani churches is the National Virgin Church of Pakistan (1969), formed by former Presbyterians.

The ROMAN CATHOLIC CHURCH in Pakistan started anew in 1842. Administered under the Vicariate of Hindustan for many years, Lahore became a vicariate in 1886. By the time the new nation was created, the mission work had become centered in Karachi, the capital, and the first archdiocese was established there in 1950. The church rivals that of the slightly larger Church of Pakistan.

Christian ecumenism is manifested in the National Council of Churches in Pakistan, which includes the several larger churches and is affiliated with the World Council of Churches. More conservative groups are members of the Evangelical Fellowship of Pakistan, affiliated with the WORLD EVANGELICAL ALLIANCE. Several of the most conservative churches are members of the International Council of Christian Churches.

Despite the large-scale movement of Hindus out of Pakistan over the years, a large Hindu minority remains in Pakistan. Pakistani Hindus have continued to try to live in

peace with their Muslim neighbors. Although only 1 percent of the population, the community numbers more than 1.7 million strong. There are significantly fewer members of the BAHÁ'Í FAITH and practitioners of BUDDHISM, JAINISM, and SIKHISM AND THE SANT MAT TRADITION. At the time of partition, most Sikhs left Pakistan, and most of those who remained were killed in the rioting. The Baha'is, who have been in the area for over one hundred years, are mostly people of Persian (Iranian) heritage.

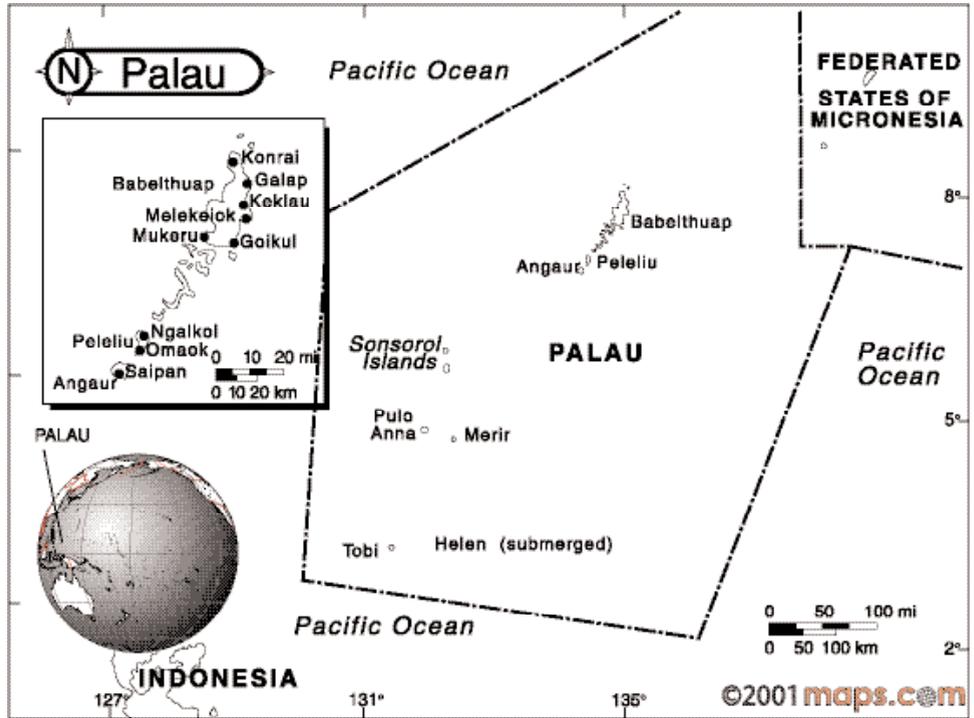
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Palau

The nation of Palau includes a chain of two hundred islands west of Micronesia and north of Papua New Guinea. They were settled as early as 1000 B.C.E. by Polynesians. The residents' first contact with Europeans occurred in 1543, when Ruy Lopez de Villalobos (d. 1546) of Spain landed. Spain claimed the islands but did not occupy them. In 1783 an Englishman, Henry Wilson, was shipwrecked off Ulong Island. The island's chief helped repair Wilson's ship and sent his son to be educated in Europe. The British put Palau in their trading network until the Spanish claimed their property in 1885. Spain turned Palau over to Germany in 1899 following its defeat in the Spanish-American War.

The Germans were overwhelmed by the Japanese as World War II began. The Palauans suffered most in the war, with more than 80 percent of their number being killed in the fighting. After the war the islands became part of the United States Trust Territory of Micronesia, but in 1978 it opted to become independent, despite U.S. protest. The people have continually fought the proliferation of any nuclear presence in their country.

Status of religions in Palau, 2000-2050

Followers	2000			2025	2050
	total	%	rate		
Christians	18,600	95.7	2.43	31,300	42,300
Roman Catholics	8,600	44.3	3.00	15,500	21,400
Protestants	5,600	28.8	2.92	10,000	14,500
Independents	4,100	21.1	1.03	6,000	7,000
Nonreligious	350	1.8	7.46	1,000	1,600
Buddhists	160	0.9	3.24	350	600
Baha'is	150	0.8	2.26	400	700
Ethnoreligionists	120	0.6	-0.80	100	100
Chinese folk-religionists	50	0.3	5.03	90	140
Total population	19,400	100.0	2.48	33,200	45,400

The ROMAN CATHOLIC CHURCH in the Caroline Islands (now part of the Federated States of Micronesia) extended its mission to Palau, but not until 1891. The original Spanish priests were replaced by German Capuchins following the transfer of the islands to German control in 1899. The work, which involved a majority of the island's residents, is a part of the Diocese of the Caroline Islands.

Protestants arrived in 1929, also from the Caroline Islands, through a couple representing the Liebenzell Mission. They were accompanied by a convert from Chuuk Island. Later, the SEVENTH-DAY ADVENTIST CHURCH and the ASSEMBLIES OF GOD would begin work in Palau. Missionaries from Baptist Mid-Missions worked there briefly in the 1980s but have subsequently withdrawn. There are only 154,000 residents in Palau.

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Palo Mayombe

Palo Mayombe, now found in Brazil, across the northern shore of South America, in Mexico, and in Cuba continues the religion of the Kongo people of southwest Africa. Its main practitioners are people of West African descent, but it has also found a following among Hispanic people, who call it Palo Monte.

The traditional beliefs of the Kongo people are similar to those of the Yoruban religion in that they recognize a High God, a set of lesser deities (among the Kongo seen as the higher deities—personifying the forces of Nature—and the spirits of Nature that inhabit various natural objects) and the spirits of the dead. It is possible to communicate with these various spirits through particularly gifted people and by possession, when the deity is believed to possess and speak through an individual.

Worship in Palo Mayombe occurs around the *nganga* or *prenda*, a consecrated cauldron that contains various objects including sacred earth, sticks (*palos*), and bones. The cauldron is believed to be inhabited by a spirit, who is believed to be active in any act of worship or magic that the worshippers might perform. Initiates go through a ceremony that links them to the this spirit. After initiation, the new member is believed to be protected by the spirit.

Palo Mayombe has received a negative public image following the discovery in 1989 of the bodies of more than a dozen murdered men in Matamoros, Mexico (across the border from Brownsville, Texas). The murders were eventually traced to a gang deeply involved in the border drug trade. In a building on the site where the bodies were found, authorities found a *nganga*, and there was much speculation that the leader, Adolfo Constanzo (1962–1989), had molded the gang into a Palo Mayombe group and was using human sacrifice both to eliminate rival gang members and build confidence among the gang members that they were magically protected. It was also revealed that members of the group had to watch a movie, *The Believers*, that portrays a group practicing a Hollywood version of Afro-Cuban faith.

As the investigation into the life of Constanzo continued, it was discovered that during the 1980s he had operated in Mexico City as a psychic and that his services had included foretelling the future and clearing people of what they believed to be curses that had been placed upon them. His work often included animal sacrifices. Eventually his services expanded to include assistance to drug dealers and their staffs. For a fee, he offered to make them invisible to

police or bulletproof against their enemies. It appears that he made Palo Mayombe part of his practice in 1985, at which time he is believed to have raided a graveyard for human remains to include in his first *nganga*.

In July 1987, Constanzo became acquainted with the Hernandez brothers, who ran drugs along the Mexico-Texas border. While continuing his activities in Mexico City, he instituted his form of Palo Mayombe at a center near the village of Rancho Santa Elena, twenty miles from Matamoros. Human sacrifices became a regular part of the activities of the group, each sacrifice tied to some benefit the group was to receive. Several months after the police uncovered the activities at Matamoros, Constanzo was killed during a shoot-out with police in Mexico City. Other members of the group received long prison sentences.

Although the events at Matamoros were horrendous, there is no record of parallel violence that would indicate that Palo Mayombe practice is similarly violent and dismissive of human life.

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Panama

Although the Republic of Panama, which is about the size of South Carolina, is now considered part of the Central American region, forming the narrowest part of the isthmus and located between Costa Rica to the west and Colombia to the east, until 1903 the territory was a province of Colombia.

Roman Catholic missionaries accompanied the early Spanish explorers and settlers, and this led to the establishment of the first Roman Catholic church in Panama in 1510, called Santa María la Antigua del Darién. This church became the seat of the first diocese to be formed on the mainland of the Western Hemisphere, when Bishop Juand Quevedo (d. 1519) arrived with Governor Pedro Pedrarias Dávila (c. 1440–1531) in 1514. Many of the colonial churches built by the Spanish were constant reminders of the wealth and power of the ROMAN CATHOLIC CHURCH in Panama and its temporal powers. One of these colonial treasures, the cathedral of Old Panama City, was ransacked and burned by Henry Morgan (1635–1688) and his pirate band in 1671, but its ruins are still the centerpiece of Panamá Viejo and a major tourist attraction.

Historically, Panama has played an important role in world commerce, starting in the Spanish colonial period when mineral treasures from the Andean region were

brought by ship to Panama and carried overland from the Pacific to the Caribbean coast for transshipment to Spain. During the California Gold Rush in the 1840s and 1850s, would-be miners arrived by ship in the Caribbean port of Aspinwall, now called Colón, and walked or rode in wagons across the narrow isthmus to Panama City, located on the Pacific Ocean, where they boarded other ships to travel to the gold fields in northern California. In 1850 U.S. businessmen financed the construction of the Panama Railroad between these two major port cities in order to provide transportation for the growing numbers of people who were headed to California. Then, beginning in 1878, a French company acquired the exclusive right to build an interoceanic canal on the Isthmus of Panama. In 1903, the U.S. government bought out the French interests and proceeded to complete the construction of the Panama Canal, which was opened to shipping in 1914. The U.S.-controlled Panama Canal Company operated the international waterway until December of 1999, when, under the provisions of the Torrijos-Carter Treaty of 1977, the canal was turned over to the government of Panama.

The Roman Catholic Church dominated the religious life of Panama until work in the Panama Canal Zone (PCZ) brought many American citizens and other foreign nationals to the country. The rapid influx of thousands of Protestant immigrants to Panama in the early 1900s led to the construction of many Protestant chapels for the largely English-speaking population of the PCZ, including many African Americans from the British West Indies. The American occupation of the PCZ also provided an open door for many Protestant mission agencies to begin work in Panama, such as THE SALVATION ARMY, the SEVENTH-DAY ADVENTIST CHURCH (1904), the SOUTHERN BAPTIST CONVENTION (1905), the Methodist Episcopal Church (now an integral part of the UNITED METHODIST CHURCH; 1906), the CHURCH OF GOD (ANDERSON, INDIANA; 1906), and the NATIONAL BAPTIST CONVENTION, U.S.A. (1909). By 1911, about ten thousand residents in the PCZ were being served by thirty-nine churches: Protestant Episcopal (13), nondenominational (8), Roman Catholic (7), Baptist (7), Methodist (3), and Adventist (1). Three ad-



Status of religions in Panama, 2000-2050

Followers	2000			2025	2050
	total	%	rate		
Christians	2,518,000	88.2	1.69	3,232,000	3,512,000
Roman Catholics	2,210,000	77.4	1.63	2,850,000	3,100,000
Protestants	340,000	11.9	1.96	490,000	600,000
Independents	73,000	2.6	3.25	142,000	205,000
Muslims	127,000	4.4	1.88	170,000	200,000
Nonreligious	72,300	2.5	3.71	150,000	250,000
Baha'is	35,300	1.2	2.17	56,000	80,000
Buddhists	21,800	0.8	1.78	30,000	40,000
Ethnoreligionists	19,900	0.7	1.58	27,500	30,000
Neoreligionists	14,800	0.5	2.11	30,000	40,000
Spiritists	13,600	0.5	2.15	20,000	23,000
Atheists	13,500	0.5	3.07	35,000	50,000
Hindus	9,100	0.3	1.34	14,000	20,000
Chinese folk-religionists	4,200	0.2	1.48	6,000	8,000
Jews	3,800	0.1	1.06	4,000	4,500
other religionists	2,600	0.1	2.85	5,000	6,000
Total population	2,856,000	100.0	1.76	3,779,000	4,263,000

ditional groups arrived in the next decade: the FREE METHODIST CHURCH OF NORTH AMERICA (1913), the Christian Mission of Barbados (1914), and the Christian Brethren (1918). Also in 1914, the Union Churches of the Canal Zone were organized as nonsectarian, interdenominational community churches. In 1935 the population of the PCZ numbered 14,816 and was served by fifty-four congregations.

However, the first Protestants to arrive in Panama were a group of twelve hundred Scottish Presbyterians, who attempted to build a commercial colony on the Caribbean coast of the Darien Peninsula in 1698. The colony was abandoned in late 1699. The next to arrive were Wesleyan (British) Methodists who were among African Caribbean immigrants to settle in the Bocas del Toro region of the

Caribbean coast, beginning in the 1820s. The United Methodist Free Church of England (1870s), the Jamaican Baptists (1880s), and the Jamaican Wesleyan Methodists (1880s) also began work among West Indian immigrants in Panama. The CHURCH OF ENGLAND (through the SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS) arrived in the 1850s during the construction of the Panama Railroad, and company officials helped to finance the construction of the first permanent Protestant church building in Panama: Christ's Church-by-the-Sea in Aspinwall, built in 1864–1865. This was the second-oldest permanent Protestant church in Central America, with the first being St. John's Anglican Cathedral in Belize City, built in 1825. However, occasional Anglican-Episcopal worship services had been held in Panama since 1849, conducted by clergymen en route to the gold fields in California, which led to the establishment of the first Episcopal congregation in 1851 in the port town of Taboga. An official "isthmian mission" of the Anglican Church was established in Panama in 1853, although missionary work was sparse until 1883.

Present among the West Indian population were the African Caribbean sects of Myalism, an Afro-Christian syncretic religion that appealed to all African ethnic groups in Jamaica; Obeah, a religion probably of Ashanti origin, characterized by the practice of sorcery and witchcraft, which had been outlawed in the British colonies during the slavery period; and the "revivalist" sects of Pocomania and Cumina, in which spirit possession was a central feature.

Prior to the 1950s, Protestant missionary activities were largely centered in the PCZ, where most of the English-speaking people were concentrated. However, over time some of the Protestant denominations began to evangelize and establish churches among the Spanish-speaking population, mainly in the canal region and in the western provinces of the country.

Prior to the 1940s, Southern Baptist work in Panama was largely limited to the PCZ and the port cities of Panama City and Colón, among North Americans and West Indians. In the 1940s increased efforts were made by the Southern Baptist Home Mission Board to launch work in Spanish-speaking communities, and in the 1950s efforts among the Kuna people on the Caribbean coast of northeastern Panama were initiated. Protestant efforts among the Kunas began in 1913, led by British and American independent missionaries under the sponsorship of the San Blas Mission. During the 1950s, the independent New Tribes Mission and several Mennonite groups began work among Native American groups in Panama, as well.

Pentecostal work in Panama began with the arrival of the Arthur Edwards family in 1928, sent out by the INTERNATIONAL CHURCH OF THE FOURSQUARE GOSPEL. Early evangelistic efforts by Edwards and his helpers proved quite successful among the Spanish-speaking population during the 1930s and 1940s, especially following revival meetings

in the PCZ town of Frijoles, where supernatural "signs and wonders" were reported for several years in the mid-1930s. The mother church of the Panamanian Foursquare movement, the Calle Q Foursquare Church, was founded in 1937 in Panama City and became a training center for missionary efforts throughout the country. The Foursquare Bible School was established there in 1938. By 1981, the Foursquare Church had grown to about 21,700 baptized members, 206 organized congregations, and 201 preaching points in all nine provinces, and about 97 percent of the membership was composed of Spanish-speaking Panamanians. At that time, the Foursquare Church was not only the largest Pentecostal denomination in Panama but also the largest Protestant denomination in the country.

Other Pentecostal denominations in Panama include the CHURCH OF GOD (CLEVELAND, TENNESSEE; 1935), the Evangelistic Doctrinal Church of Puerto Pilón (an independent group, founded in 1940), the CHURCH OF GOD OF PROPHECY (1946), the INTERNATIONAL EVANGELICAL CHURCH, SOLDIERS OF THE CROSS (1950), the APOSTOLIC ASSEMBLY OF FAITH IN JESUS CHRIST (1960), the CHURCH OF GOD IN CHRIST (1964), the New Life Evangelical Church, a split from the Foursquare Church in the Province of Chiriquí (1967), the ASSEMBLIES OF GOD (1967), the World Wide Missionary Movement and Missionary Advance (1973) from Puerto Rico, and the Pentecostal Church of Jesus Christ (1974).

Small, non-Pentecostal Protestant denominations include the following: the LUTHERAN CHURCH—MISSOURI SYNOD (1942), the Central American Mission (1944), the independent CHURCHES OF CHRIST (NON-INSTRUMENTAL; 1945), the New Tribes Mission (1952), the Gospel Missionary Union (1952), the CHURCH OF THE NAZARENE (1953), the Society of Bible Churches (1958), the Mennonite Brethren Board of Missions and Services (1958), the CHURCH OF THE BRETHREN (1958), the United Gospel Church (1961), the Evangelical Mission of Panama (1961), Baptist International Missions (1961), the Association of Lutheran Churches of Panama (1963), and the Free Will Baptist Church (1964).

In 1980 the largest Protestant denominations in Panama were the Foursquare Church, the EPISCOPAL CHURCH (which assumed responsibility for the Anglican community early in the twentieth century), the SEVENTH-DAY ADVENTIST CHURCH, and the Baptist Convention (associated with the Southern Baptist Church).

According to a 1997 study of Evangelicals in Panama, the following information was reported. The Assemblies of God had become the largest Protestant denomination in Panama as a result of twenty years of strenuous evangelistic and church-planting efforts throughout the country, with 800 congregations and about 50,000 members. The Foursquare Church was second largest, with 529 congregations and 34,500 members. Third largest was the Seventh-day Adventist Church, with 120 congregations and 15,000

members. Fourth was the Church of God (Cleveland, Tennessee), with 250 congregations and 11,000 members. Other large denominations included the Baptist Convention (174 congregations with 6,500 members), the Episcopal Church (25 churches with 6,000 members), the Evangelical Church Association (34 congregations and 5,000 members), the Methodist Church (91 congregations and 4,100 members), and the United Pentecostal Church (46 congregations and 3,000 members). All other Protestant groups had fewer than 3,000 members in 1997.

Many of the more conservative Protestant churches are associated together in the *Confraternidad Evangélica Panameña*, which is affiliated with the WORLD EVANGELICAL ALLIANCE. No church based in Panama is a member of the WORLD COUNCIL OF CHURCHES.

Non-Protestant Christian groups present in the country include the JEHOVAH'S WITNESSES (150 kingdom halls with 7,410 members), the CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS (52 temples with 10,960 members), the CHRISTADELPHIANS, and Voice of the Chief Cornerstone (followers of William Soto Santiago of Puerto Rico).

Other religious groups include traditional Amerindian religions, including those of the Kuna, who make up two linguistic groups, the Guaymí (Ngabere), Chocoes (Waukana and Embera), Teribe, and Buglere or Bokotá, along with traditional Chinese religions (Taoism, Confucianism, and BUDDHISM), HINDUISM, ISLAM, the BAHÁ'Í FAITH, the Sawan Kirpal Ruhani Mission (Science of Spirituality), the MASTER CHING HAI MEDITATION ASSOCIATION, the Superet Light Doctrinal Church (an American Spiritualist community), and the Parish of Divine Mercy and Mary the Mystical Rose (also Spiritualist). The small Jewish community (9,000 members), dating from the middle of the nineteenth century, includes synagogues of Orthodox, Conservative, and Reform traditions. There is also a small Greek Orthodox community connected with the ECUMENICAL PATRIARCHATE (two churches and 780 members).

According to a January 1996 public opinion poll conducted by the CID-Gallup company, the religious affiliation of the Panamanian population was as follows: Roman Catholic, 86.4 percent; Protestant, 7.3 percent; other religions, 2.1 percent; and none/no response, 4.2 percent. However, Evangelical sources in Panama reported the Protestant population at about 15 percent.

In 2000 the total population of Panama was estimated at 2,855,700, of which about 80 percent were Spanish-speaking, about 9 percent were Asian or Middle Eastern (Chinese, Japanese, Korean, East Indian, Jewish, and Arab), 8.3 percent were Amerindian (speakers of seven languages), and 3.7 percent were English-speaking West Indians and North Americans. The literacy rate was 90.8 percent.

Clifton L. Holland

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Pangestu

Pangestu, which means "blessing" in Javanese, is both an acronym for the organization named Paguyuban Ngesti Tunggal (association focusing on union) and its common name. The organization was founded in 1949 but its origins lie in the revelation received by Raden Soenarto Mertowardojo, or Pakde Narto, on February 14 1932. Pakde Narto was born in 1899 near Boyolali in central Java, then lived in Surakarta, where he worked as a clerk in a series of government offices and died in the mid 1960s. Soon after his initial experience two close followers transcribed the teachings he received through the True Teacher (*Sang Guru Sejati*). These became *Sasangka Jati* (a text translated into English as *True Light*), which contains the core teachings of Pangestu.

Sasangka Jati begins with clarification of the three aspects of God: *Suksma Kawekas* (the source of life, or God the Father), *Suksma Sejati* (the True Teacher, messenger of God), and *Roh Suci* (the Holy Spirit). It proceeds to clarify five qualities essential to proper worship of God: non-attachment, acceptance, truthfulness, patience, and noble aspiration. It also clarifies five commandments (*Paliwara*); a version of genesis (*Gumelaring Dumadi*); the One Teaching (*Tunggal Sabda*); the safe path (*Dalan Rahayu*); the sixth is concerned with 'whence and whither' (*Sangkan Paran*); and the seventh prayer (*Panembah*).

Pakde Narto lived in a Surakarta world in which virtually all men of his position were involved in a variety of spiritual practices, often simultaneously. He was closely associated with the Mankunegaran, the lesser court of Solo, and through it also with Dutch Protestant missionaries and the THEOSOPHICAL SOCIETY. It is emphasized that Pangestu is neither a new religion nor "mystical." Those terms are disavowed in favor of *spiritual* to stress that it involves no relations with ancestral spirits or occult powers. Even the term *meditation* is avoided as in Pangestu this is associated mainly with Hindu and Buddhist philosophies that leaders believe do not focus suffi-

ciently on God. At the same time teachings are presented as a newly received, direct transmission from God, which came without the mediation of an established religious system.

The organization became prominent in the 1950s when Dr. Sumantri Hardjoprakoso, a Dutch trained psychiatrist, became its leader. Since then Pangestu has particularly appealed to intellectuals with a modernizing agenda. Within the Javanist world of movements it could be described as the equivalent of Muhammadiyah, Indonesia's leading modernist Muslim movement. It synthesizes many elements of traditional philosophy and literature into a clear system, which appeals strongly to educated Javanists. From the 1950s on, but especially during the Suharto era, it became especially strong within both the army and the civil service. It was estimated in 1970 that membership was around 50,000, but in recent years it has claimed a following of twice that. It has a clearly structured organization throughout Indonesia and lists branches in Europe, but most members everywhere are ethnic Javanese.

Paul Stange

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Pantheism

Pantheism is a widely discussed philosophical position that has rarely led to the formation of religious communities. It is the view that the universe is identical with God, and that God is identical with the universe. A slightly similar position, called panentheism, identifies the universe as divine but also assumes that God is more than the universe and hence remains an object of veneration and worship. Panentheism is often identified with the philosophy of Alfred North Whitehead (1861–1947) and Charles Hartshorne (1897–2000).

Alasdair MacIntyre (1967) suggests that pantheism includes the belief that everything that exists constitutes an all-inclusive “unity” that is in some sense divine. The first prominent pantheist is generally identified as the Dutch philosopher Baruch Spinoza (1632–1677), and British free-thinker John Toland (1670–1722) is credited with coining the term *pantheist*, which he used synonymously with *Spinozist*. However, a number of ancient philosophers, including Plato (c. 428–348 B.C.E.) and Plotinus (205–270 C.E.), are identified as pantheists, as are literary lights such as D. H. Lawrence (1885–1930), Walt Whitman (1819–1892), and Ralph Waldo Emerson (1803–1882).

Various movements, such as Daoism, are often identified as inherently pantheistic, as is much mystical and scientific thought. One movement often accused of being pantheistic is the CHURCH OF CHRIST, SCIENTIST, though its founder, Mary Baker Eddy (1821–1910), denied the charge. On the other hand, modern neopagan groups often identify themselves, in their worship of Nature, as pantheists.

Among the few groups identifying itself as pantheist is the Universal Pantheist Society, founded in 1975, which describes its beliefs as follows: “The cosmos, taken or conceived of as a whole, is synonymous with the theological principle of God. The Cosmos is divine, and the earth sacred. Pantheists do not propose belief in a deity; rather, they hold nature itself as a creative presence. Pantheism reconciles science and religion through ecology leading to strong environmental awareness” (<http://www.pantheist.net>). Another pantheist organization is the World Pantheist Union. The union supports an earth-honoring, life-affirming, naturalistic form of pantheism, which it hopes to make available as a religious option and a rational alternative to traditional religions.

Addresses:

- Universal Pantheist Society
P.O. Box 3499
Visalia, CA 93278
<http://www.pantheist.net/>
- World Pantheist Union
P.O. Box 55629
Riverside, CA 92517
<http://www.pantheism.net/>

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Papua New Guinea

The modern nation of Papua New Guinea brings together the eastern half of the island of New Guinea, the islands of the Bismarck Archipelago, the northern Solomon Islands, and a variety of other island east of New Guinea. The modern state was constructed in steps, beginning with the merger of the former British protectorate of Papua with the German colony of New Guinea after the Germans were displaced during World War I. The land was administered by Australia until independence was proclaimed in 1975.

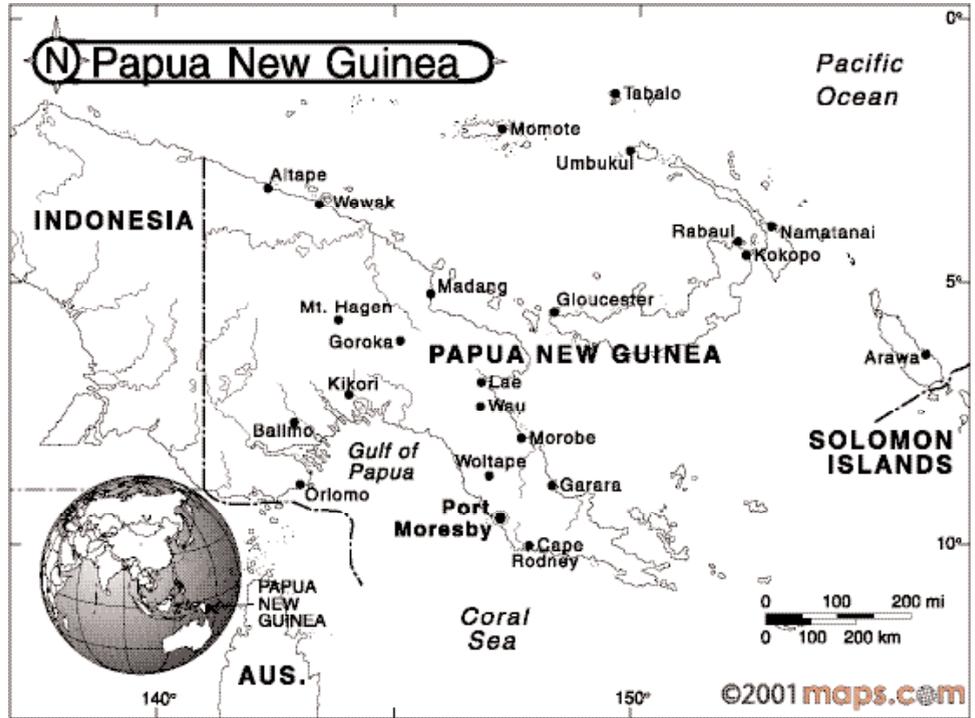
The islands covered by Papua New Guinea have been inhabited by Melanesian peoples since at least 2000 B.C.E. They traditionally tended to live in small groups separated by dense jungle, and modern scholars have identified more than seven hundred native languages and dialects. When Europeans made their initial contact with the island's inhabitants in the twentieth century, many of these groups had only limited use of tools. Some had yet to discover the wheel.

The traditional religions of the native population continue to be practiced by many of the islanders, but only a few (less than 5 percent) follow them exclusively.

Native religion came under heavy attack by the missionaries, the first of whom, Samuel McFarlane (1837–1911), arrived in 1871. McFarlane, representing the LONDON MISSIONARY SOCIETY, was joined within a few years by W. G. Lawes (1839–1907), and together they pioneered work on Murray Island and Port Moresby. Their work would grow into the present UNITED CHURCH IN PAPUA NEW GUINEA and the Solomon Islands.

Australian Methodists (now a constituent part of the UNITING CHURCH IN AUSTRALIA) chose New Guinea as their first mission field and sent George Brown (1835–1917) and a team of native church workers from Fiji and Samoa. The mission grew to include the Duke of York, New Britain, and New Ireland Islands. The work was spurred by the 1878 death of four of the Fijians, who were killed by those among whom they were working. Work expanded to Papua in 1890. This work was later incorporated into the UNITED CHURCH OF THE SOLOMON ISLANDS.

In 1886 German Lutherans working through the Neuen-dettelsau Mission Society began what would become one of the more successful missions in Papua New Guinea. Under the leadership of Johann Flierl (1858–1947), the German mission grew with a succession of mass movements early in the twentieth century. After World War I, the Australian Lutherans became the dominant force in leadership, and the American Lutheran Church (now a constituent part of the EVANGELICAL LUTHERAN CHURCH IN AMERICA) added its resources to assist in recovery from the Japanese occupation. The church became autonomous in 1956 as the Evangelical Lutheran Church



Status of religions in Papua New Guinea, 2000-2050

Followers	2000			2025	2050
	total	%	rate		
Christians	4,380,000	95.1	2.29	6,902,000	8,786,000
Protestants	2,610,000	56.6	2.69	4,133,000	5,300,000
Roman Catholics	1,380,000	30.0	2.53	2,400,000	3,200,000
Anglicans	308,000	6.7	2.74	550,000	800,000
Ethnoreligionists	167,000	3.6	2.07	150,000	128,000
Baha'is	34,900	0.8	2.61	65,000	100,000
Nonreligious	12,400	0.3	3.28	32,000	55,000
Buddhists	7,400	0.2	3.03	13,000	18,000
Chinese folk-religionists	3,300	0.1	2.55	4,800	7,000
Neoreligionists	1,300	0.0	3.50	3,000	4,000
Muslims	1,200	0.0	2.94	3,000	4,500
Jews	560	0.0	2.06	800	1,000
Total population	4,608,000	100.0	2.29	7,174,000	9,103,000

of New Guinea. The United Church of Papua New Guinea and the Solomon Islands, the United Church of the Solomon Islands, and the EVANGELICAL LUTHERAN CHURCH OF PAPUA NEW GUINEA are all members of the World Council of Churches.

The last of the major Christian groups to enter New Guinea, also from Australia, were the Anglicans. Albert Maclaren (1853–1891) launched the Anglican Mission at Dogura on the island's northeast coast, and the Diocese of Papua-New Guinea was erected in 1898. The diocese existed within the Church of England in Australia until the independent Province of the Church of Papua New Guinea was formed in 1977.

Roman Catholic missionaries actually found their way to the Bismarck Archipelago in 1847 but had little effect until 1881, when representatives of the Missionaries of the Sacred Heart came. Thereafter, the work expanded rapidly



A shaman works a spell in the western highlands of Papua New Guinea. (Eric Smith/TRIP)

and a vicariate of British New Guinea was established in 1889. The ROMAN CATHOLIC CHURCH experienced spectacular growth in Papua New Guinea in the 1960s, but it has had a continuing problem with the recruitment of indigenous priests; the first native Papuan priest was not ordained until 1937. He later became the first Papuan bishop (1970). As the new century begins, there are four archdioceses and twenty dioceses.

Through the twentieth century, a spectrum of Christian denominations launched missions in Papua New Guinea. Most of these originated in Australia, with a lesser number coming from the United States (including the BAPTIST BIBLE FELLOWSHIP INTERNATIONAL, the CHURCH OF THE NAZARENE, and THE SALVATION ARMY). Swedish and Finnish Pentecostals initiated work in the 1960s. The independent Bethel Pentecostal Temple, the first Pentecostal church in the state of Washington (U.S.A.) started a small mission in 1948, which has grown to be one of the largest Evangelical churches in Papua New Guinea, with almost three hundred congregations.

The primary indigenous religious movements grew out of World War II and the use of New Guinea as a staging area

for the U.S. armed forces. The so-called cargo cults originated from the experience among native people of seeing cargo planes landing and leaving behind large amounts of supplies. In this context, a variety of local leaders, some with messianic pretensions, arose and began new movements. As the history of contemporary Papua New Guinea has been assembled, the cargo cults have been placed in the larger context of those movements, the first arising as early as the 1890s, through which the indigenous population attempted to respond to the coming of the Europeans. These movements fall in a spectrum, from dominantly Christian to dominantly traditional in belief.

Among the first of these new movements was the movement surrounding the Tokarau Prophet in 1893. Around the beginning of World War I, three new prophets appeared at Saibai on the southwest coast of Papua. However, during and in the years after World War II, more than one hundred such groups have appeared, the large number due in part to the many different culture groups inhabiting the various islands. Each group has a rather limited following.

Other groups also operate in the islands. There is a small Buddhist community, primarily made up of Chinese

Paraguay

expatriates. The BAHÁ'Í FAITH has had a steady growth since the 1960s.

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Paraguay

Three peoples dominated the Paraguayan River valley before the arrival of Europeans. The Guaraní people were a settled agricultural people. In what is termed the Chaco region downriver, the more nomadic Guaycurús and Payaguás were hunters and fishers. Three other groups, united by language, were differentiated into more than one hundred subgroups. The Spanish entered the region by following the tributaries of the Río de la Plata, looking for silver. A fort established in 1537 would grow into the present-day capital of Paraguay, Asunción.

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The early Spanish colonists recognized relatively little value in the area, and as a result the indigenous peoples suffered somewhat less than in other countries under Spanish control, at least in the beginning. However, in the late eighteenth century many of the native people were forced to become workers on the developing cattle plantations. In 1811 the Spanish governor in Asunción was forced out when the planters demanded a free trade policy for their tea and tobacco. The new government withdrew into a relatively isolated position in an attempt to escape the chaos it saw in the surrounding regions.

The country's isolationist policy worked for two generations, but then Brazil, Uruguay, and Argentina created an alliance, backed by England, to destroy Paraguay. The five-year war (1865–1870) led to the death of 60 to 80 percent of the Guaraní people. All the males who survived were sold into slavery. Those native groups in the more remote areas suffered fewer ill effects from the war, but to this day the number of women greatly outnumber the number of men in the country. As a result, family instability has contributed to the country's instability overall. The economy was destroyed, and 160,000 square kilo-



Status of religions in Paraguay, 2000-2050

Followers	2000			2025	2050
	total	%	rate		
Christians	5,371,000	97.7	2.65	9,119,000	12,138,000
Roman Catholics	4,950,000	90.1	2.59	8,300,000	10,900,000
Protestants	200,000	3.6	3.38	500,000	900,000
Independents	70,800	1.3	3.33	140,000	240,000
Nonreligious	60,100	1.1	7.19	140,000	260,000
Ethnoreligionists	29,900	0.5	0.15	25,000	20,000
Buddhists	11,000	0.2	5.95	24,000	40,000
Atheists	9,900	0.2	3.84	13,000	20,000
Baha'is	9,000	0.2	2.86	25,000	50,000
Neoreligionists	2,900	0.1	1.94	6,000	12,000
Jews	2,700	0.1	1.30	3,200	5,000
Total population	5,496,000	100.0	2.68	9,355,000	12,565,000

meters of territory was lost. The decades of poverty and instability led the way to the emergence in 1954 of General Alfredo Stroessner (b. 1912), who led a brutal repressive regime until he himself was overthrown in a coup in 1989. That coup led to an opening for democracy, which has emerged step by step.

The traditional religions of the Paraguayan peoples have survived, though much has been mixed with the overlay of Roman Catholicism that now dominates the country. The ROMAN CATHOLIC CHURCH entered with the Spanish conquistadors, and a diocese was erected at Asunción in 1547, though the first bishop did not arrive for a decade. Most importantly for the development of the church, the Jesuits arrived in 1558 and began the work of evangelizing the Guaraní and other peoples. They developed a system of communal towns that closely paralleled the agricultural society previously developed among the

Guaraní. They also developed a written form of the Guaraní language.

The Jesuit work system came into conflict with the growing desire of wealthy Spanish landowners to control Paraguay and contributed to the expulsion of the Jesuits in 1767. The church suffered greatly through the nineteenth century. It lost half its members in the 1865–1870 war and never had enough priests. Catholicism still dominates throughout the land, but the church remains relatively poor, and the folk Catholicism that has arisen in various parts of South America, mixing Catholic faith with traditional religion, is widespread.

A representative of the American Bible Society introduced Protestantism to Paraguay in 1856, but it was an American Methodist who became the first resident missionary, in 1886. Two years later, the CHURCH OF ENGLAND arrived when the South American Missionary Society shifted its focus from the Patagonian people of southern Argentina to the Chaco region of Paraguay. Among the society's accomplishments would be the development of a written language for the Lengua people and the production of a Lengua Bible.

German immigrants began to move into Paraguay at the end of the nineteenth century, and the first German Lutheran congregation was established in 1893. Notable among the groups to establish work in Paraguay in the twentieth century were the SEVENTH-DAY ADVENTIST CHURCH, the first to arrive in the new century, the New Testament Missionary Fellowship (1902) from Great Britain, and the CHRISTIAN CHURCH (DISCIPLES OF CHRIST), which eventually took over the Methodist work. After World War II, Paraguay became a magnet for Mennonites, the first being refugees from the newly established Soviet Union. After settling in, they opened work among the people of the Chaco region and appealed for assistance from American Mennonites. As a result an extensive work was developed around a set of colonies that eventually became the Evangelical Mennonite Church in Paraguay. Mennonite brethren, also from Russia, arrived in 1930. Baptists from Argentina came to Paraguay in 1920, and once a mission was opened, they appealed to the SOUTHERN BAPTIST CONVENTION for assistance.

World War II became a further catalyst for the development of religion in Paraguay. The Society of Brothers (now THE BRUDERHOF), a German communal group modeled on the HUTTERITES, escaped Germany and settled in Paraguay in 1941. They were joined by Russians and Ukrainians who found their way to Paraguay after the war. The arrival of Russian Pentecostals occasioned the introduction of American Pentecostals, who came to assist their Russian colleagues. Pentecostalism has grown in Paraguay, and a number of indigenous churches have arisen in recent years. Ukrainian immigrants organized the Ukrainian Orthodox Church, and immigrants also came to the country from Korea and Japan.

By 1912 enough Jews had migrated to Paraguay, primarily from Germany, to justify the organization of the initial Jewish community. Today there are some nine hundred Jews in Paraguay, whose primary structure is the Consejo Representativo Israelita del Paraguay, headquartered in Asunción.

The diversity of the world's religions began to be introduced to Paraguay in the post–World War II era. Along with the Christians from Japan and Korea were a number of Buddhists, including missionaries from the SOKA GAKKAI INTERNATIONAL and members of FOGUANGSHAN Buddhist order. The BAHÁ'Í FAITH spread among the Yanaigua, Chulupí, and Maka peoples. Among the new religions that have established centers in Paraguay are the UNIFICATION MOVEMENT and the INTERNATIONAL SOCIETY FOR KRISHNA CONSCIOUSNESS.

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Paris Mission

The Paris Mission, the Société de missions évangéliques de Paris, began with a number of prayer groups that had been established among Protestants (primarily members of the REFORMED CHURCH OF FRANCE) in support of the Basel Mission and the London Missionary Society, both products of the pietism and the Evangelical Awakening that had spread through European Protestantism in the late eighteenth century. As one component, the Awakening had spurred an interest in world missions, and as it was perpetuated would turn the Protestant movement into a worldwide phenomenon in the nineteenth century. The Paris Mission was formally organized in 1822 and soon established branches in Holland, Italy, and French-speaking Switzerland. The Society originally assumed an interdenominational stance, but in fact was largely supported by members of the Reformed churches.

The first missionaries supported by the society were sent to South Africa in 1829. From that original base, work expanded into Lesotho and Zambia. Through the remainder of the century, the mission grew primarily by assuming control of older missions established in what had become French territories. Various Congregational and Presbyterian missions turned work over to the Paris Mission in order to quiet the fears and prejudices of French colonial

Pashupata Saivism

authorities directed to non-Catholic foreigners working among new French subjects. By this manner, the Paris Mission acquired work in Tahiti (and other South Pacific islands) and in Africa (Madagascar, Gabon, Togo, and Cameroon). Through the decades following World War II, the Paris Mission oversaw the maturing of most of its missions into independent churches. The end of this phase of its work contributed to its voting itself out of existence in 1971 and contributing its resources to two new organizations, the Département Français d'Action Apostolique, a common mission board serving several French Protestant denominations, and the Communauté Evangélique d'Action Apostolique, an international communion of 47 churches working in French-speaking lands. Both organizations are based in Paris.

Address:

Communauté Evangélique d'Action Apostolique
13, rue Louis-Perrier
CS49530
34961 Montpellier
France
<http://www.cevaa.org>

Pashupata Saivism

The Pashupatas (Sanskrit; adherents of Pashupati's [that is, Siva's] teaching) are a sect of saiva ascetics whose cult probably goes back to the second century C.E. They trace their origin to Pashupati, who is said to have appeared on earth as Lakulisha (b. c. 150 C.E.), the founder of the sect. According to this account, Lakulisha composed the Pashupata Sutra, the most authoritative work on this system. Together with the important commentary by Kaundinya (fifth century C.E.) and the *Ganakarika*, a text about the group's rituals and worship practices, the Pashupata Sutra seems to be the only internal source for our knowledge of this group. But although important works are lost, external sources like the Puranas, the Tantras, and epigraphical records show that it was once widespread on the Indian subcontinent.

The religious observance of the Pashupatas presupposed access to the Veda—its practice being centered on the Vedic Mantras of the five faces of Siva—and was restricted to Brahmin males. It aimed at liberation through several stages. In the first, the ascetic was to dwell near a Siva temple, with his body smeared with ashes. He would worship the deity by meditating on the five mantras but also by imitating Siva's boisterous laughter. The next phase served to purify the ascetic through a peculiar mechanism: leaving the temple without his sectarian marks, the Pashupata would pretend in public to be mentally deranged or play the lecher and thus invite the contempt of others. Through his initiation he was considered to have the power to transfer his bad karma to those who abused him. This he did

until the purification was effected and he could devote the end of his life to meditation on the five mantras.

In a sense Pashupata Saivism stands between the Vedic and the Tantric saiva religions, not only systematically but also chronologically. Using an older indigenous terminology, Alexis Sanderson (1990) has proposed to classify them as belonging to the *atimarga*, in contradistinction to the later Tantric Saivism (*mantramarga*) that built upon it. Within this *atimarga* would fall a further branch of the Pashupatas, namely the Lakulas (also called Kalamukhas or Mahavratas), whose ascetic practice includes the Observance of the Skull' (*kapalavrata*), by which practitioners imitate Siva's penance by begging with a human skull as an alms bowl and vessel and by living in the impure cremation ground.

The Pashupata tradition spread to Nepal in the eighth century. The Pashupatinath Mandira along the banks of the Bagmati River in Kathmandu remains a primary pilgrimage site to this day. Today the followers of Pashupata Saivism may be found in all parts of India, but most are concentrated in Gujarat and the foothills of the Himalayas.

Jürgen Hanneder

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Pasundan Christian Church (GKP)

The Pasundan Christian Church (Gereja Kristen Pasundan) originated in missionary activity begun by the Nederlandsche Gereformeerde Zendingsvereniging, an independent Reformed missionary agency in the Dutch East Indies, now Indonesia. The agency entered western Java in 1863 but made little progress, partially because of the missionaries' very negative attitudes toward Islam, the dominant religion in the area, and the local culture. In the meantime, a second independent effort was begun by a Dutch layman who was a member of the Supreme Court of the Dutch Indies. He had notable success using methods that were considered by many to be unorthodox. The two works merged in 1885. Work was still slow, and in 1834 there were still only four thousand Sundanese members. That year the churches joined together in a synod.

Missionaries remained in charge and chaired the synod until the Japanese arrived in 1942. The end of the war did not lessen the synod's problems, as the war for independence and a West Java Islamic revolt followed soon thereafter. It was not until the 1950s that stability returned to the area. The church was able to reorganize and settle into a quiet life that includes the sponsoring of a hospital and school system.

In the 1990s the Pasundan Christian Church reported thirty thousand members. It is a member of the WORLD COUNCIL OF CHURCHES and the WORLD ALLIANCE OF REFORMED CHURCHES.

Address:

Pasundan Christian Church
P.O. Box 1051
Jalan Pasirkaliki 121–123
Bandung 40010 Jawa Barat
Indonesia
<http://www.gkp.or.id/>

Source:

Bauswein, Jean-Jacques, and Lukas Vischer, eds. *The Reformed Family Worldwide: A Survey of Reformed Churches, Theological Schools, and International Organizations*. Grand Rapids, MI: William B. Eerdmans, 1999.

Pentecostal Assemblies of Canada

In November 1918, a meeting was convened in Mille Roche, a small town outside of Cornwall, Ontario. Its purpose was to begin to organize a cooperative fellowship and to obtain a government charter for Pentecostals in Canada. This action followed similar discussions in Montreal in 1917 and a previously failed attempt at Pentecostal union in 1909. Soon after the meeting, on May 17, 1919, the secretary of state of Canada signed the charter giving official sanction to Pentecostal leaders. They wished to organize on the basis of “fellowship, not doctrine” but agreed that “the baptism in the Holy Spirit with tongues as the initial evidence” was central to their identity. Thus Pentecostal Assemblies of Canada (PAOC) was born.

Revival had characterized a number of sectarian movements from the beginning of the twentieth century, a time of rapid urbanization and accelerated religious change. As in the United States, the Wesleyan Holiness denominations in Canada contributed significantly to the growth of Pentecostalism. So did the SALVATION ARMY, with its appeal to the uprooted urban masses, as well as the Mennonite Brethren in Christ and the CHRISTIAN AND MISSIONARY ALLIANCE. The outpouring of the Holy Spirit in 1906 at the Hebden Mission in Toronto left its mark on Canadian Pentecostalism, just as the Azusa Street Revival shaped PENTECOSTALISM in the United States. Hebden was the first of six Pentecostal missions started before 1910. As people from different religious traditions experienced spiritual phenomena in a new way, they sought common fellowship and common structures.

In 1919 a group of western Canadian Pentecostal churches formed as a district of the ASSEMBLIES OF GOD (AG). A year later the PAOC in the east voted to become the Assemblies Eastern Canada District Council. This struc-

tural arrangement continued until 1925, when the Canadian Pentecostals voted to become autonomous.

Because of doctrinal similarities, geographic proximity, and fraternal working agreements, the influence of the AG on the PAOC is unquestionable. The PAOC adopted the AG Statement of Fundamental Truths, a statement adhering to a finished work theory of sanctification. It also positioned the movement away from the Oneness tradition of Pentecostalism, reaffirming the Trinitarian view of the Godhead.

As the largest single group of Canadian Pentecostals, the PAOC grew rapidly after its formation in 1919. Two years after its inception it listed twenty-three assemblies in eastern Canada and ten in western Canada. According to census figures, the Pentecostals and Apostolic Brethren accounted for approximately 8,000 believers and adherents in Canada at this time. In 1951 the total Pentecostal constituency in Canada numbered 95,000 compared to 57,742 ten years previously. In 1988 the PAOC General Conference reported 1,058 congregations with 189,753 church members and adherents in Canada. By 1994 that figure had risen to 231,000.

Identified with classical Pentecostals in the United States, the PAOC gained greater favor after the AG were accepted into the National Association of Evangelicals in the mid-1940s. Evangelicals extended further openness toward Pentecostals in the 1960s with the rise of the CHARISMATIC MOVEMENT. Today the PAOC is an active participant in the Evangelical Fellowship of Canada, taking a leading role among its evangelical counterparts.

Address:

Pentecostal Assemblies of Canada
2450 Milltower Ct.
Mississauga, Ontario L5N 5Z6
Canada
<http://www.paoc.org/>

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Sources:

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Pentecostal Assemblies of the World

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Claiming to be the oldest of the “Apostolic” or “Jesus Only” churches, the Pentecostal Assemblies of the World was organized as a loose fellowship by several people who had experienced the Pentecostal blessing (with the accompanying phenomenon of speaking-in-tongues at the revival occurring at the Apostolic Faith Mission on Azusa Street in Los Angeles). In 1913, at a Pentecostal camp meeting in Los Angeles, a Canadian minister, R. E. McAlister (d. 1953) talked about the belief he had arrived at from his study of the Bible, namely that the commonly used trinitarian baptismal formula was unbiblical. He asserted that baptism should be in the name of Jesus. Two prominent ministers, Frank J. Ewart (1876–1947) and John C. Scheppe, immediately accepted the idea. Soon other leading ministers such as Garfield Thomas Hayward (1880–1931), E. N. Bell (1866–1923), Glenn A. Cook, and H. A. Goss, signaled their acceptance of it.

The new perspective on baptism led to the development of a new form of Pentecostalism, which denied the traditional Christian idea of the Trinity with an understanding of Jesus as identical with God the Father and the Holy Spirit as the power of God/Jesus. Baptism by immersion in the name of Jesus is considered essential for salvation.

In 1914, a number of unaffiliated Pentecostal leaders gathered in Little Rock to form the Assemblies of God. In the meantime, those who had allied themselves with the Pentecostal Assemblies had been holding their annual meetings in Indianapolis where Thomas G. Hayward, an African American, had emerged as the popular leader. Over the next year the two organizations would go their separate ways as the Assemblies of God adopted a Trinitarian position and the Pentecostal Assemblies moved into the Apostolic camp. The Pentecostal Assemblies also differed from the Assemblies of God in its interracial makeup. The Assemblies of God was, in fact, a fellowship of white Americans distinguished from the earlier predominantly African American group, the Church of God in Christ.

Through the decades of the twentieth century, in spite of significant pressure to split along racial lines, the Pentecostal Assemblies remained committed to its interracial character. A major challenge came in 1924 when many of the white members withdrew to form what became the United Pentecostal Church International. The remaining members reorganized with an episcopal polity and elected Hayward as the first presiding bishop. A second period of unrest followed Hayward’s death. However, in 1937, Samuel Grimes became the new presiding bishop. He would hold the office for the next three decades during which time the Assemblies experienced its greatest period of growth. It developed congregations across the United States and missions in Nigeria, Jamaica, the United Kingdom, Ghana and Egypt.

The current presiding bishop is Rev. Norman L. Wagner. As the twentieth century drew to a close, it reported 1.5 million

members. Over 1,000 affiliated congregations were located outside of the United States. Today work is found in Germany, the United Kingdom, India, Togo, Nigeria, Liberia, Egypt, Sierra Leone, Zimbabwe, the Cook Islands, the Fiji Islands, Australia and New Zealand, Haiti, Jamaica, the Bahamas, and a number of the Caribbean islands. The church sponsors Aeon Bible School in Indianapolis, Indiana.

Address:

Pentecostal Assemblies of the World
3939 Meadows Dr.
Indianapolis, IN 46205
http://members.tripod.com/paw_inc/

Sources:

Dugas, Paul P., comp. *The Life and Writings of Elder G. T. Haywood*. Portland, OR: Apostolic Book Publishers, 1968.
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Pentecostal Church of Chile

The Pentecostal Church of Chile (Iglesia Pentecostal de Chile) was founded in 1945 by former members of the METHODIST PENTECOSTAL CHURCH OF CHILE under the leadership of Bishop Enrique Chavez Campos. The church’s strongest early presence was in the city of Curicó, some 150 miles south of Santiago. Like its parent body, the church experienced significant growth in the last half of the twentieth century through its intensive evangelistic efforts among the poorer people of the country. By the mid-1980s it reported ninety thousand members.

The church resembles the Methodist Pentecostal Church in doctrine, but it has a commitment to Christian unity and thus has joined the WORLD COUNCIL OF CHURCHES, which is considered a very liberal body by many Pentecostal churches. The highest legislative body of the church is its general assembly. It elects the bishops and an executive committee who lead the church between assembly meetings. The bishops appoint the pastors to their posts.

The church is committed to dealing with the problems of poverty in Chile and with the educational needs of the nation’s youth. It supports the work of Evangelical Christian Aid in promoting social action programs among the poor, including agricultural education, skills training for women, and free-lunch facilities for the children of the poor.

Address:

Pentecostal Church of Chile
Calle Rodriguez 1177
Casilla 775
Curicó
Chile

Source:

Van der Bent, Ans J., ed. *Handbook/Member Churches/World Council of Churches*. Geneva: World Council of Churches, 1985.

Pentecostal Church of God

John C. Sinclair, a former Presbyterian originally from Scotland who pastored the “first Pentecostal church in Chicago,” went to the gathering of Pentecostal leaders held at Hot Springs, Arkansas, in 1914 and was appointed to the Executive Presbytery of the ASSEMBLIES OF GOD, as was George Brinkman. Five years later, on December 30, 1919, seven ministers and a few church delegates met in Chicago to organize as the Pentecostal Assemblies of the U.S.A. Sinclair emerged as general chairman, Brinkman as secretary, and J. A. Bell as treasurer.

Brinkman owned and operated the Herald Publishing Company, which beginning in 1913 published a monthly publication called the *Pentecostal Herald*. The *Pentecostal Herald* was accepted as the official publication of the Pentecostal Assemblies. In 1922 the name Pentecostal Church of God (PCG) replaced Pentecostal Assemblies of the U.S.A. In 1926 the Messenger Printing Company was established in Ottumwa, Iowa, by A. D. McClure, who now edited the *Pentecostal Messenger*, which in 1927 became the church’s official organ. Sinclair did not continue to associate with the church after its headquarters were relocated to Ottumwa.

In 1933 the PCG adopted a doctrinal statement. It had been previously thought that the 1914 meeting compromised the sovereignty of the local congregation and that the 1916 Assemblies of God Statement of Fundamental Truths was a move toward conventional ecclesiasticism. In 1950 the headquarters were moved to Joplin, Missouri. Across the street from the headquarters now sits Messenger College, which had opened in 1958 in Houston as Southern Bible College.

The PCG grants ordination to women ministers. Early on, the church adopted a view of divorce that allowed remarried people to become ministers, a position that barred the PCG from the Pentecostal Fellowship of North America (now Pentecostal/Charismatic Churches of North America) and the PENTECOSTAL WORLD FELLOWSHIP. The PCG will give the full range of licenses—from exhorters to ordained ministers—to divorced and remarried people on three grounds: (1) the divorce occurred prior to the first conversion experience, (2) fornication was the grounds for divorce, or (3) desertion was the grounds for divorce. A 1997 review of this policy on credentialing ministers who are divorced and remarried suggested that naming desertion implies that the spouse was not a Christian. The first point was also debated because many people report their first conversion in childhood. The question was, should the adult con-

version, after one “backslides,” be definitive in such cases? And if only adult conversion matters, at what age is one an adult? In 1993 the denomination started naming apostles in their official list of ministers.

J. W. May, general superintendent of the PCG from June 1942 to June 1947, had been present in the meeting held by Charles Fox Parham (1875–1929), the original Pentecostal minister, in Topeka, Kansas, in 1901. R. Dennis Heard (1953–1975) was instrumental in leading the PCG into the National Association of Evangelicals, the Pentecostal Fellowship of North America, and the Pentecostal World Fellowship. The current general superintendent is James D. Gee.

In 1997 the PCOG reported 45,000 members in the United States and some 350,000 members in 238 countries worldwide. Its strongest missionary activity is in East Africa, Europe (especially Russia), East Asia, Mexico, Argentina, and the Caribbean.

Address:

Pentecostal Church of God
4901 Pennsylvania Ave.
Joplin, MO 64801
<http://www.pcg.org/>

Harold D. Hunter

Sources:

Martin, Larry. *In the Beginning*. Duncan, OK: Christian Life Books, 1994.
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The Pentecostal Mission

The Pentecostal Mission (TPM) was founded by an Indian later known as Pastor Paul (his surname is not found in any documents), a Hindu convert from the Ezhava caste, when he was employed in Sri Lanka in 1921. It was incorporated by an act of the Parliament of Ceylon in 1970 and originally called the Ceylon Pentecostal Mission (CPM) in India and Sri Lanka. The name of the denomination in India was changed in 1984 to The Pentecostal Mission probably to avoid any charge of extraterritorial affinity in the light of Tamil-Singhalese problems in Sri Lanka.

The denomination may be the only one of Indian origin that has both spread to different countries and established churches among the native residents. (The INDIAN PENTECOSTAL CHURCH OF GOD, whose origins parallel this movement, is also worldwide, but its membership is limited to the Indian diaspora.) The Pentecostal Mission has centers/branches in Malaysia, Singapore, France, the United Kingdom, the United States, Canada, the West Indies (Puerto Rico and the Dominican Republic), Sierra

Pentecostal Mission Church

Leone, Australia, Papua New Guinea, Nepal, Fiji, Mexico, El Salvador, Costa Rica, Kenya, and Switzerland. In each of these countries, it is known by a different name (for example, in the United States it is known as the New Testament Church).

Unlike most of the classical Pentecostal denominations contemporaneous with it, the mission is very conservative and takes a literal approach to the Bible, which it interprets from a dispensational perspective. The movement strongly advocates an ascetic life for its workers that includes a very strict dress code and strict obedience and submission to the elders. All workers are subject to the authority of the chief pastor.

The international headquarters of the denomination in Chennai (Madras) is also the office of the chief pastor, who is considered to be the "supreme spiritual head of the Mission throughout the world." The chief pastor "nominates a pastor to supervise the Church work in each country who shall carry out his function in consultation with the Chief Pastor." The international annual convention held in Chennai (Madras) draws thousands from all over India and representatives from all over the world.

Paulson Pulikottil

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Pentecostal Mission Church

The Pentecostal Mission Church (Misión Iglesia Pentecostal) is one of more than one hundred independent churches that originated with the METHODIST PENTECOSTAL CHURCH OF CHILE (MPCC), the largest of the Protestant/Free Church communities in Chile. In 1933 the MPCC experienced its first schism, which led to the formation of the Evangelical Pentecostal Church. The Pentecostal Mission Church was formed in 1952 by 125 members of the Evangelical Pentecostal Church, second in Chile only to the MPCC.

The church manifested an immediate readiness to cooperate with other Christian groups in serving the needs of the poorer people of Chile, who formed its major constituency. It immediately began to work with Evangelical Christian Aid, best known for its food distribution program, but also branched out to provide a number of social services, from education to improving agriculture. The church was one of several Pentecostal churches in 1967 to cooperate with the Methodists and Anglicans to found the

Evangelical Theological Community of Chile, an ecumenical training center.

Like the PENTECOSTAL CHURCH OF CHILE, the Pentecostal Mission Church placed an emphasis on Christian unity that led it to affiliate with the WORLD COUNCIL OF CHURCHES. The church has taken the lead in exploring innovative approaches to Christian education, theological reflection, and pastoral care. In 1985 it reported twelve thousand members.

Address:

Pentecostal Mission Church
Passy 032, Casilla 238 C.3
Santiago
Chile

Source:

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Pentecostal World Fellowship

After World War II many people wished to organize in some collective way the large amount of relief work and assistance being given to the suffering Pentecostal churches of Europe and to carry out the further rehabilitation work still needed. Added to this was the continuing fight in some countries for full religious freedom for Pentecostal believers and the hope that a worldwide conference could speak and act with more authority and influence with the governments concerned.

In September 1946 a world Pentecostal conference was called in Zurich, Switzerland, from May 6 to May 9, 1947. Leonard Steiner, the pastor of the Basel Church, acted as organizing secretary. Several European countries were represented.

Judging by the enthusiasm of the participants, the conference was a great success. Starting on May 5, large public meetings were held each evening in the Zurich city hall, which seated two thousand and was packed night after night. On May 11, the closing meetings were held in the famous Congress Hall, and the crowd of about three thousand was augmented by special trainloads of additional participants.

The work of the conference involved several key issues. First, it was agreed to appoint Leonard Steiner as the chairman, and he won quick approval by his tact and unrivaled knowledge of the three official languages, English, German, and French. He was assisted by Donald Gee (1891–1966), Lewi Pethrus (1884–1974), K. Schneider, and Ernest S. Williams (1885–1981).

The conference was deeply moved by the reports from the needy European countries, but a serious division arose over the best method for helping. The large Scandinavian

Pentecostal churches have always steadily opposed any organization beyond that of the local assembly. A compromise was found in recognizing the Basel Church as an international center for coordinating relief work. Leonard Steiner undertook to superintend this work. The Basel office eventually opened on December 1, 1947.

The conference participants also decided to establish a magazine. Donald Gee was asked to do the editing and publication. The first issue of the new world magazine appeared in September 1947, *Pentecost*, and became *World Pentecost* in 1970. The magazine was discontinued in 1998.

René Fauvel served as host for the second meeting, which met in Paris in 1949. The meeting was held in a building that had an upstairs hall to accommodate the business sessions and a downstairs hall with seating for two thousand for public revival meetings. A key subject of discussion was the formation of some kind of world Pentecostal organization. The Scandinavians were there in force, and the northern European bloc emphatically opposed any organizational steps such as a mutual declaration of faith, election of officers, or anything from the tradition of the old denominations. Yet with equal vigor, those from other parts of the world desired such steps.

It was a surprise, then, that when the proposals for organizing were brought forward they were accepted unanimously. These stipulated that a World Pentecostal Conference should be held every three years in different parts of the world. For each conference, a secretary was to be elected, assisted by five advisors. It was emphasized that the committee should have no authority over individual movements or churches. South African minister David J. du Plessis (1905–1989) was unanimously elected as the first secretary.

At the London meeting of the conference in 1952, the theme “Into All The World” welcomed, for the first time, participants from Asia and Africa. At the 1955 meeting in Stockholm, under the theme “The Pentecostal Movement: A Revaluation,” Lewi Pethrus and the Swedish churches extended this welcome: “All accredited Pentecostal ministers will be members of the Conference by virtue of their personal status. The purposes of the Conference are not legislative but spiritual.”

The theme “The Purpose of God in the Pentecostal Movement for this Hour” was used in the 1958 meeting in Toronto, which was hosted by W. E. McAlister. Demos Shakarian (1913–1993), founder of the Full Gospel Business Men’s Fellowship International, was among the major speakers. The popular radio show *Revivaltime* was broadcast directly from the conference by the program’s host, C. M. Ward (1909–1996). About five thousand took part in a breaking of bread service, when Lewi Pethrus gave an address on the work of the Holy Spirit in the church.

Now called the Pentecostal World Conference, the group assembled in Jerusalem over Whitsuntide in 1961. The emphasis three years later in Helsinki was on world evangeliza-

tion. Meetings were held in a “tent-cathedral” with a seating capacity of fifteen thousand. Speakers were asked to avoid reference to political issues, as it was stressed that the purpose of the conference was to “Magnify the Lord Jesus Christ.” A delicate matter occupying the minds of the leaders of the Pentecostal churches at the time was their relationship with the WORLD COUNCIL OF CHURCHES (WCC). Two small Pentecostal groups in Chile had been received in the recent WCC meeting in New Delhi, but it was clear that the overwhelming sentiment of those present in Helsinki was against joining the WCC.

The keynote address at the Nairobi meeting in 1982 was brought by conference chair Thomas F. Zimmerman, who cited figures from David Barrett’s newly published *World Christian Encyclopedia*. Zimmerman claimed that there were 62–100 million Pentecostals in the world, making them the largest single family of churches in world Protestantism. The theme was “Alive in the Spirit in Today’s World.” Reflecting upon the approaching end of the millennium, speakers offered little hope that the world could be changed before the Second Coming of Christ.

The most controversial message of the week was delivered by James A. Forbes, Jr., professor at New York’s Union Theological Seminary, who chided the world Pentecostal movement for its “drift toward pride and institutionalism” while occasionally supporting the “status quo of oppression and exploitation.” Forbes called on attendees to be “prophets” and further challenged Pentecostals to be “ecumenical.” Forbes’s message, though warmly applauded by the crowd, received a frosty reception from the platform.

Subsequent meetings have been held in Zürich (1985), Singapore (1989), Oslo (1992), Jerusalem (1995), and Seoul (1998). Zimmerman chaired the conference until 1989, when he was succeeded by Ray H. Hughes, who in turn was succeeded by Thomas Trask in 1998. A theology program track emerged at the 1995 gathering, which was augmented by a more substantive academic track during the sessions in 1988, hosted by the Yoido Full Gospel Church in Seoul, Korea, reportedly the largest Christian congregation in the world. The 2001 conference, planned as a celebration of the Pentecostal centennial, was hosted by Frederick K. C. Price at the Crenshaw Christian Center in Los Angeles, the site of the revival that launched Pentecostalism as a world movement. Most recently the Pentecostal World Conference changed its name to the Pentecostal World Fellowship.

Address:

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<http://www.pentecostalworldfellowship.org>

Harold D. Hunter

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Pentecostalism

The Pentecostal movement developed at the beginning of the twentieth century, initially as a revitalization movement with the Holiness churches in the United States. The Holiness churches had placed a great emphasis upon the doctrine of perfection as derived from the teachings of John Wesley (1703–1791), the founder of METHODISM. This doctrine teaches that it is possible for Christian believers to be made perfect in love by an act of God, often described as the baptism of the Holy Spirit. However, within the Holiness churches the living of the holy life and perfection in love primarily is the keeping of a strict set of moral and behavioral codes. Many complained that the Holiness movement had fallen into legalism.

The first event of importance in the founding of the Pentecostal movement occurred at a Bible school in Topeka, Kansas, under the direction of former Methodist minister Charles F. Parham (1873–1929). After assigning his students to research the baptism of the Holy Spirit in the New Testament, Parham accepted their findings: that the baptism of the Holy Spirit was always accompanied by the experience of speaking in an unknown tongue. He then led his students in prayer for such an experience, and speaking in tongues began to be experienced on January 1, 1901. Agnes Ozman (1870–1937) was the first to speak in tongues, but eventually Parham and the others also received the baptism.

Parham began to preach about the baptism of the Holy Spirit through the south-central states. Then in 1906, one of his students, an African American preacher named William J. Seymour (1870–1922), took the teachings to Los Angeles, where a revival took place at an independent mission on Azusa Street. From this mission, the Pentecostal movement would spread across North America, and within a decade it was found around the world.

The original Pentecostal teachings built directly upon Holiness teachings. Pentecostalism offered to Holiness believers—who had already experienced sanctification as a second work of God's grace (their initial experience of faith in Christ being considered the first experience)—the baptism of the Holy Spirit and the accompanying experience of speaking in tongues as a third experience with God. Among Holiness Pentecostals, the experience of Holiness was considered a prerequisite for experiencing the baptism of the Holy Spirit. This understanding continues among such groups as the CHURCH OF GOD (CLEVELAND, TEN-



Ghanaian visitors dance during a Pentecostal conference in London. (D. Butcher/TRIP)

NESSEE), the CHURCH OF GOD IN CHRIST, and the INTERNATIONAL PENTECOSTAL HOLINESS CHURCH.

Soon after the Pentecostal teachings emerged, a group of ministers dissented from the Holiness teachings and declared that the baptism of the Holy Spirit was available to every believer quite apart from the experience of sanctification. This perspective occasioned a split in the movement and resulted in new groups such as the ASSEMBLIES OF GOD.

Several years later, still another dissenting opinion was developed by ministers who rejected the orthodox understanding of the Christian doctrine of the Trinity. They placed a renewed emphasis on the Oneness of God and baptism in the name of Jesus, rather than in the name of the Father, Son, and Holy Spirit, which most churches follow. The Oneness or Apostolic churches are represented by such groups as the UNITED PENTECOSTAL CHURCH INTERNATIONAL and the PENTECOSTAL ASSEMBLIES OF THE WORLD.

The Pentecostal movement would find notable response in Scandinavia, Africa, and Latin America, where numerous independent Pentecostal churches would emerge. The Danish, Finnish, Norwegian, and Swedish Pentecostals would come to form the largest segment of Christians in those countries, apart from the state churches. In Africa, the ZIONIST AND APOSTOLIC CHURCHES would take the lead in the spread of Pentecostalism from South Africa north to the Sahara. Mexican believers at the Azusa Street Mission would take the movement to Mexico and Central America. In the last half of the twentieth century, Pentecostalism would become the major movement contesting the hegemony of Roman Catholicism across South America.

Pentecostals have found some international fellowship through the PENTECOSTAL WORLD FELLOWSHIP. The largest Christian congregation in the world is the YOIDO FULL GOSPEL CHURCH, a Pentecostal church in Seoul, South Korea. New life was given to Pentecostalism in the

last decades of the twentieth century by the CHARISMATIC MOVEMENT.

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Pentecostalism in Scandinavia

Pentecostalism, a Christian movement that emerged in the United States at the beginning of the twentieth century, spread around the globe in its first decade and through the century became an important force within the larger Christian community. It was carried to Scandinavia in 1907, and its new home became an important launching point for its development not only throughout Europe, but in both Africa and Latin America.

In 1906 Thomas B. Barrett (1862–1940), a prominent minister in the Methodist Episcopal Church (now a constituent part of the UNITED METHODIST CHURCH) in Norway, visited the United States, where he came into contact with the burgeoning Pentecostal revival that had begun in Los Angeles. When he returned to Oslo, he became the voice of the revival there and of its keynote experience, the baptism of the Holy Spirit as evidenced by speaking in tongues. Barrett operated as an independent evangelist for the next decade, before formally resigning from the Methodist Church and founding the Filadelfia Church in Oslo.

In 1907 a youthful pastor from Stockholm, Sweden, Petrus Lewi Pethrus (1884–1974), traveled to Oslo to meet Barrett. He experienced the baptism of the Holy Spirit and returned home to share the experience with the Baptist Church he pastored. His church eventually accepted the new teachings, and from Stockholm the movement spread to other churches in Sweden. However, the Baptist Convention expelled Pethrus and the congregation in 1913, though the reason was ostensibly their practice of open communion rather than Pentecostalism.

Pethrus's congregation, also called the Filadelfia Church, would be the largest Pentecostal church in the world until it was overtaken by several in the Third World, such as the YOIDO FULL GOSPEL CHURCH in South Korea. Pethrus founded a number of publishing ventures and a Bible school, and he went on to become the most prominent Pentecostal leader in northern Europe. His Filadelfia church became the center of the Pentecostal Revival movement

(Pingstväckelsen), now the third largest religious group in Sweden. It commissioned missionaries who carried Pentecostalism to Africa and Latin America, where many churches developed under the name Assemblies of God (often confused with the American body of the same name). The Swedish Pentecostal assemblies have, like their American counterparts, evolved as a congregationally governed body.

Pentecostalism spread to Denmark as the result of the efforts of a prominent Danish actress, Anna Larssen (1879–1955). In 1908, she went to Oslo and under Barrett's preaching received the baptism of the Holy Spirit. Upon her return to Copenhagen, she began to hold Pentecostal meetings in her large home. She gave up her acting career in 1909 and in 1919 married Sigurd Bjorner, at the time the general secretary of the Danish YMCA. They traveled the country as evangelists, and congregations began to emerge out of their efforts. Then in 1919, while in Sweden, the couple submitted to rebaptism, which led to their exclusion from the Church of Denmark. In 1923 they brought the association of churches that they had raised up into fellowship with the APOSTOLIC CHURCH, headquartered in England. They broke relations with the Apostolic Church in the 1930s, and the fellowship continued as the Pentecostal Movement in Denmark (Pinsebevaegelsen).

Pentecostalism would spread to Finland within a few years, and the original groups, called the Pentecostal Revival of Finland (Helluntai Ystävät), were founded in 1911. The movement emerged in Iceland after World War I.

Besides bringing Pentecostalism to Scandinavia, Thomas Barrett also influenced its emergence in other European countries. Among those who came to Oslo to meet Barrett was Alexander A. Boddy (1854–1930), an British Anglican priest who had been active in the Welsh Revival of 1904. After his 1907 visit, Boddy brought the Pentecostal experience to the United Kingdom and was later active in the formation of the Pentecostal Missionary Union, the first Pentecostal organization in the country. About the same time, two Norwegian women who had become Pentecostals traveled to Kassel, Germany, where they held meetings for the Evangelical (Lutheran) congregation headed by Heinrich Dallmeyer. These meetings were widely reported in the press. Dallmeyer at first supported the revival that broke out but later renounced it. In spite of condemnation by Dallmeyer and other Evangelical leaders, the revival spread and eventually led to the formation of a spectrum of German Pentecostal groups such as the MÜLHEIM ASSOCIATION OF CHRISTIAN FELLOWSHIPS.

Barrett stands out as the fountainhead of the Pentecostal World Conference as in 1911 he wrote "An Urgent Call for Charity and Unity," in which he sought a manifestation of the unity of the spreading Pentecostal movement. This call would lead to initial attempts at international fellowship gatherings that culminated in the European Pentecostal

Conference held in Stockholm in 1939, on the eve of World War II. The effort led to the holding of the triennial gatherings of the World Pentecostal Conference, beginning in 1946. Scandinavian countries have regularly taken their turn in hosting the conference.

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People of God (Paraguay)

Leonor Paredes ("Brother José," 1898–1970) was born in Villarica, Paraguay, in 1898. He received the baptism of the Holy Spirit in 1940 and moved to Argentina, where he worked for twenty years as an independent Pentecostal preacher. Following a prophetic warning, in 1963 he returned to Paraguay, where he established the People of God (Pueblo de Dios) community in Repatriación, a village located some 150 miles from the capital city, Asunción. Initially, the community comprised twenty-two families. Brother José died in 1970; his successor as leading elder was Mariano Bobadilla ("Brother Luke," 1915–1991), who had converted following a miraculous cure attributed to Brother José's "key of prayer" in Laguna Blanca, Argentina, in 1946.

Brother Luke's administration fell during a difficult time for Paraguay, then ruled by dictator General Alfredo Stroessner (b. 1912). The regime regarded the People of God as a "cult," potentially "Communist" due to its communal structure. Persecution followed, and several leaders, including Brother Luke, were arrested. The group managed to survive, thanks particularly to Carlos Marcial Russo Cantero, a distinguished law professor at the National University in Asunción. He was a lawyer and politician who not

only successfully represented Brother Luke and other leaders in court but was eventually so impressed by their message that he too converted to the People of God. He joined its Santo Domingo Libertador congregation in Lambaré (near Asunción), the largest in the country after the Central Congregation in Repatriación. It was in this same community of Lambaré that Brother Luke died in 1991.

His successor was Severiano Estigarribia ("Brother Elias," 1931–1995), who managed to obtain legal recognition for the community in Paraguay according to Presidential Decree No. 14336 of July 28, 1992. Brother Elias died unexpectedly in 1995, and Andrés Fretes ("Brother Juan," b. 1941) was recognized as leading elder in his place. Fretes had been a successful missionary to Brazil, which, together with Argentina, Uruguay, Colombia, and Italy, was the main missionary field for the People of God. In 1996 he supervised the establishment of COPROSA (Cooperativa Multiactiva de Producción, Servicios Públicos, Consumo, Ahorros y Crédito San Andres, Ltda.), a cooperative enterprise that oversees most economic activities of the People of God.

People of God's theology is basically Pentecostal, although with some distinctive features. More than the insistence on demons and demonization (not uncommon in contemporary Pentecostalism), what is unique to the People of God is the practice of celibacy by a number of its members, although by no means all. The People of God emphasizes miracles, prophecy, the prophetic value of dreams, and the charismatic mission of Brother José and his successors. An important practice is the "key of prayer," whereby a prayer is repeated seven times while kneeling, followed by a spiritual conversation with God.

The daily life of the some five thousand church members living in Repatriación's Central Congregation includes communal singing, prayer, and work within a strict and rather austere lifestyle, often denounced by critics as "cultic." The work is mostly agricultural; the congregation grows cotton, corn, sunflowers, and soybeans. The Central Congregation includes schools, from kindergarten to high school, artistic and cultural centers, hospitals, and sports facilities. The leading elder (also called the leading apostle) oversees a hierarchy including twelve elder apostles and twelve lesser apostles; "messengers," or itinerant teachers, are also sent to the congregations in Paraguay and abroad.

Address:

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2a Linea
Irrazabal Norte
Repatriación, Caaguazú
Paraguay

Source:

Cardozo Vera, Juan Diosnel. *La Verdad sobre el Pueblo de Dios: Su historia, organización y doctrina*. Asunción: Pueblo de Dios, 1999.

Peoples Temple

Peoples Temple was a multiracial utopian group, best known for the 1978 murders and suicides of over nine hundred members living in its agricultural project in Jonestown, Guyana. Originally incorporated in 1955 as Wings of Deliverance in Indianapolis, Indiana, by its charismatic leader James “Jim” Warren Jones (1931–1978), the organization was soon called Peoples Temple and attracted an interracial congregation. A vision of nuclear holocaust prompted Jones to move his family to Brazil in the early 1960s and then to relocate the congregation to northern California in 1965. About forty members followed Jones to Redwood Valley, where they ran homes for retarded youth, convalescent centers, and senior care facilities. From there the group evangelized the urban poor in San Francisco, opening a church in the heart of the Black ghetto in 1970 and dedicating a third branch in Los Angeles in 1972. The group officially joined the Disciples of Christ (Christian Church) in 1959, and by 1978 it was the largest congregational contributor in the denomination. At its height, the temple claimed to have five thousand members. Although Jones preached a social gospel message in a dynamic Pentecostal style that attracted Black churchgoers, a small cadre of young White leaders adopted a socialistic philosophy of egalitarianism and communalism.

In 1976 Peoples Temple signed a lease with the government of Guyana, a former British colony on the north coast of South America, to develop 3,852 acres of jungle in the interior. A small group of pioneers had already begun clearing land in 1974 in Guyana’s northwest district, close to the Venezuelan border. In the summer of 1977, large numbers of Peoples Temple members emigrated from the United States and resettled in the Peoples Temple Agricultural Project, which soon became known as Jonestown. The project boasted a school, a library, a furniture-making facility, and a basketball court, as well as a large farm and quarters for livestock. Despite the intensive investment of human labor and financial capital, however, the group was unable to become self-sufficient, and by 1978 it was importing rice and other food to supplement what it produced.

As the church grew in membership and influence in the 1970s, controversies began to grow along with it. Former members described all-night sessions of confession and punishment—called catharsis—and gave accounts of phony faith healings, financial misdealings, voter fraud, and even extortion and murder. Opposition to the temple was organized by a group of former members and relatives of members called the Concerned Relatives. This group fo-

cused its efforts on a custody battle over John Victor Stoen, the son of Grace Stoen and the presumptive son of Jim Jones, who was living in Jonestown. Throughout 1976, 1977, and 1978, the Concerned Relatives contacted state and federal government agencies, the news media, lawyers, and members of Congress with their fears about what was happening to relatives in Peoples Temple and in Jonestown. The most dramatic report came from former member Deborah Layton (Blakey) in June 1978, who said that residents of Jonestown were conducting suicide drills and planned to die in a collective ritual.

Layton’s report prompted the visit of Congressman Leo J. Ryan to Jonestown in November 1978. Accompanied by news reporters and members of Concerned Relatives, the congressman left Jonestown on November 18 with a generally favorable impression of the community. As he and a group of sixteen defectors from Jonestown were preparing to depart from a nearby airstrip, however, a group of Jonestown residents opened fire, killing Ryan, three members of the media, and one defector. Back in Jonestown, Jones had assembled the community and, according to a tape made at the time, exhorted his followers to drink a mixture of cyanide, tranquilizers, and fruit punch. Although the tape reveals some opposition to the plan, there was a general consensus to go forward with the “revolutionary suicide,” which would send the message that people would rather die than live in a capitalistic system. In all, 921 people died on November 18, 1978: 5 people at the airstrip, 913 in Jonestown, and 3 in Georgetown, Guyana (a mother who killed her children and herself).

Questions remain about the deaths, including whether coercion was involved and whether U.S. officials provoked the incident. A body of conspiracy theories has arisen to explain various gaps and discrepancies in the official story. The release of currently classified government documents may answer some questions, but the ultimate mystery will remain: How could people be persuaded to kill their parents and their children?

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Perfect Liberty Kyōdan

1012

Perfect Liberty Kyōdan was founded in Japan in 1946, although its teachings reach back to 1912, when Kanada Tokumitsu (1863–1919) founded Shinto Tokumitsu-Ko (the Divine Wat), drawing elements from both Shintoism and Shingon Buddhism. He incorporated an emphasis on art and nature as well as a healing ritual called Ofurikae (the power of temporarily curing illness). Among those who received the benefits of this healing work was Miki Tokuharu (1871–1938), who joined Kanada’s movement and became a fervent disciple.

In the period immediately prior to his death in the early 1920s, Kanada urged Tokuharu to pray that the remaining precepts of the religion be revealed to him, and after receiving the revelation, to found a new organization that incorporated them. Tokuharu followed his teacher’s urging and in 1924 founded Tokumitsu Kyokai (in 1931 changing the name to Hitonomichi Kyokai).

In 1937, as World War II began, the Japanese government ordered Tokuharu to disband his religion, which conflicted with official Shinto beliefs at several points. Shortly thereafter, both Tokuharu and his son Miki Tokuchita (1900–1983) were arrested. Upon their release they refounded the religion under the name of Perfect Liberty Kyōdan, or Church of Perfect Liberty. Observers have noticed that of all the new Japanese religions to emerge after World War II, only this one chose to be known by an English name.

The basic perspective of the church is simple. It advises members to create a way of living that embodies the precept “Life is Art.” The accomplishment of this way of living is a state of “Perfect Liberty,” or total mental freedom. Such a life is characterized by creativity, balance, and aesthetic expression on both a personal and a social level. The way to freedom is summarized in the Twenty-One Precepts and Twenty-One Principles received by Kanada and Tokuharu. The artistic life finds expression in the *asamairi*, a morning service in which the pledge to the artistic life is renewed. August 1, Founder’s Day, is the church’s major annual holiday, celebrated with massive displays of art in its various forms.

Perfect Liberty headquarters are located in Osaka, Japan. Nearby in the Habikino Hills is the 590-foot Perfect Liberty Peace Tower, memorializing those who have died as a result of war. The movement reports some five hundred centers and 1 million members in Japan. Churches are also found in the United States, Canada, Brazil, Paraguay, Argentina, Peru, France, and Australia. By far the largest overseas community (350,000 members) is found in Brazil.

Address:

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<http://web.perfect-liberty.or.jp/>

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Peru

The land now demarked as the nation of Peru has been inhabited for several millennia by people who over the centuries differentiated themselves into various social and linguistic groupings. However, in the twelfth century C.E., a new empire arose out of the Peruvian highlands around Cuzco and began a process of unifying the people not only of Peru but of the neighboring regions along the Andes Mountains to the north (Quito) and the south (Argentina). Similarities still shared by the native peoples of Peru are in part accounted for by the dominance of the Incan culture until the coming of the Spanish in 1524.

When Spanish conquistador Francisco Pizarro (c. 1475–1541) found the empire, it was in the midst of a leadership dispute, a fact he utilized quickly to conquer the empire. The Spanish viceroyalty was established in 1542, but it took the next two centuries to completely pacify the land. Peru quickly became an important part of Spain’s colonial system because of the mining of precious metals. The development of large estates by wealthy Spanish settlers also contributed to its significance. The ruling elite resisted any changes that would affect their situation negatively, and only after Simón Bolívar (1783–1830) and José de San Martín (1778–1850) combined their armies and marched on the country in 1824 were the Spanish authorities driven out.

The modern state of Peru was largely the product of Ramón Castilla (1797–1867), under whose leadership slavery was abolished and a constitution adopted. The discovery of saltpeter in the desert in the extreme south of Peru and neighboring Bolivia appeared to signal the coming of an economic boom, but instead it brought war with Chile and led to the loss of the desert land, which now forms the top third of the Chilean state.

The development of a democratic government in Peru has been thwarted by the military on several occasions. A return to a civilian government in 1978 has been followed by regular elections. However, President Alberto Fujimori, a Japanese Peruvian elected president in 1990, abolished Parliament in 1992 while announcing that he would return to a more democratic mode as the country’s economic condition improved.

The traditional religions of the native Peruvians have survived, especially in the more remote areas of the country. Support for those who wish to resist efforts to convert them have received massive support from Europeans and North Americans who have discovered and placed their own overlay of belief onto ancient Peruvian sites. In particular, the ruins of Machu Picchu have become a pilgrimage spot for New Age believers who see it as a power spot of great significance. The so-called Nasca lines in the Peruvian desert have joined a variety of Peruvian archaeological artifacts as indicators of visitations to Earth by extraterrestrials, according to many

who believe in regular contact with Earth by humanoid beings from outer space. Others have come to learn of the psychoactive substances used by some practitioners of traditional religions, although many who follow traditional practices do so against a backdrop of nominal Catholicism.

Catholicism remains the dominant religion in Peru. The Spanish introduced the ROMAN CATHOLIC CHURCH to Peru when they arrived in the 1520s. The initial diocese was erected at Cuzco in 1536, and the Diocese of Lima came five years later. Lima became the controlling metropolitan chair for the Pacific coast from Nicaragua to Chile. The church spread among the people during the next century and produced two outstanding leaders—Rose of Lima (1586–1617) and Martín de Porres (1579–1639)—both later canonized as saints.

Peru became independent in 1824, but only with Ramón Castilla's rise to power did Catholicism become the official state religion. The Catholic Church continued its hegemony over religion through the century. It has been a conservative body, both religiously and politically, although amid the changes in the decades after World War II, it developed a noteworthy stance against oppressive government systems of the kind that came and went in both Peru and neighboring countries. In 1971 it issued a document suggesting that evangelism had to be accompanied by a fight against the oppression of people by governments. Soon afterwards it condemned those who would use violence to build and perpetuate "Christian civilization."

Today, Peru is considered overwhelmingly Catholic, but the church has suffered from an inability to recruit priests.



Status of religions in Peru, 2000-2050

Followers	2000			2025	2050
	total	%	rate		
Christians	24,949,000	97.2	1.72	34,228,000	40,262,000
Roman Catholics	24,550,000	95.7	1.69	33,000,000	38,000,000
Protestants	1,480,000	5.8	2.03	2,800,000	3,800,000
Independents	456,000	1.8	2.22	775,000	1,100,000
Nonreligious	312,000	1.2	5.10	700,000	1,250,000
Ethnoreligionists	156,000	0.6	0.86	180,000	200,000
Neoreligionists	81,100	0.3	3.06	130,000	180,000
Buddhists	57,700	0.2	2.52	100,000	150,000
Atheists	38,000	0.2	2.39	75,000	100,000
Baha'is	36,500	0.1	2.68	60,000	90,000
Chinese folk-religionists	16,900	0.1	1.89	22,000	28,000
Jews	9,100	0.0	1.28	12,000	15,000
Muslims	650	0.0	2.61	1,500	2,500
other religionists	4,300	0.0	2.71	10,000	15,000
Total population	25,662,000	100.0	1.75	35,518,000	42,292,000

That has led to an inability to provide pastoral services, resulting in a very low participation level from its nominal membership.

Protestants were allowed to worship in Peru throughout the nineteenth century, but they were not allowed to proselytize. Members of the CHURCH OF ENGLAND (now a part of the ANGLICAN PROVINCE OF THE SOUTHERN CONE OF AMERICA) began work in 1849 under these conditions. The first resident Protestant missionaries, American Methodists, did not arrive until 1877. In 1888, a Bible Society agent, Francisco Penzotti (1851–1925), became the first Protestant to build a significant following, for which he spent various periods in jail. In the meantime the Methodists began to create a school system. Additional Evangelical groups arrived in the 1890s, including the SEVENTH-DAY ADVENTIST CHURCH, which found success among the Aymara people.

Philadelphia Church of God

Pentecostals entered Peru very early, with representatives of the ASSEMBLIES OF GOD coming in 1911. It has become the largest non-Catholic group in the country. Its success has been extended by the arrival of a host of other Pentecostal bodies from North America, Europe (Sweden), and other South American countries, most notably Chile. As could be expected, a number of independent indigenous Pentecostal churches have also arisen. The range of non-Pentecostal Evangelical churches includes the CHRISTIAN AND MISSIONARY ALLIANCE, the WESLEYAN CHURCH, THE SALVATION ARMY, the Evangelical Lutheran Synod, and the CHURCH OF GOD (ANDERSON, INDIANA). Baptist missions were initially opened in 1921, though Baptists had participated earlier in some of the independent missions.

Evangelical elements have dominated the non-Catholic Christian community. In 1940 the National Evangelical Council of Peru was founded to include all Protestant churches and Free Church missionary efforts, but it soon became the victim of the split between Evangelicals, who were predominately focused on missionary activity, and the older Protestant churches interested in building ecumenical relationships. Today in Peru there is no ecumenical organization related to the WORLD COUNCIL OF CHURCHES (WCC) or the WORLD EVANGELICAL ALLIANCE. The Methodist Church of Peru is the only church headquartered in Peru that is a member of the WCC.

The Jewish community of Peru can be traced to Marranos who immigrated to Peru from Spain, but only in the last century did a visible Jewish community come into existence. It includes both Sephardic and Ashkanazi segments. Most of the approximately five thousand Peruvian Jews live in Lima, where there are orthodox synagogues for the Ashkanazim, the Sephardic, and for LUBAVITCH HASIDISM, and are associated together in the Chabad-Lubavitch Synagogue and Communal Center.

Peru has benefited from the immigration of Japanese from around the Pacific; the Japanese community in Peru is the second largest in South America (behind Brazil). Japanese immigrants have established centers for a variety of Buddhist and Japanese new religious groups. SOKA GAKKAI INTERNATIONAL stood out early as the first group to begin proselytizing outside of the Japanese community. There is also a JODO-SHINSHU temple in Lima.

The BAHÁ'Í FAITH found its early success in the Cuzco area and in the 1970s expanded rapidly among the Quechua people. The Western Esoteric tradition has been represented by the ANCIENT AND MYSTICAL ORDER ROSAE CRUCIS and the ANTHROPOSOPHICAL SOCIETY. There are also centers of UNIVERSAL LIFE—The Inner Religion, the Sawan Ruhani Mission, and DIAMOND WAY BUDDHISM. The small Muslim community of Peru gathers at the Asociación Islámica del Peru.

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Philadelphia Church of God

The Philadelphia Church of God was founded in 1989 by Gerald Flurry, a pastor in the WORLDWIDE CHURCH OF GOD (WCOG). Flurry was dismayed by the WCOG's movement away from the teachings of its founder, Herbert W. Armstrong (1892–1986), after Armstrong's death in 1986, and he was particularly worried by the decision of the new pastor general Joseph W. Tkach Sr. (1927–1995) to cease publication of Armstrong's last book, *Mystery of the Ages*, about which Armstrong had said, "It may be the most important book since the Bible." Tkach's son Joe Jr. (b. 1951) (himself later to be pastor general of the WCOG) told Flurry that the book was "riddled with error."

Flurry left the WCOG to found the Philadelphia Church of God, which like most of the other offshoots of the WCOG believes in seven Church eras, of which the most faithful to God is the Philadelphia Church, as described in the Bible—"... for thou hast a little strength, and hast kept my word, and hast not denied my name" (Rev. 3:8b AV). The WCOG, according to the Philadelphia Church and most other offshoots, has become the Laodicean Church—"... because thou art lukewarm ... I will spue thee out of my mouth" (Rev. 3:16 AV).

Flurry distributed copies of *Mystery of the Ages* to inquirers, and when the church ran out in 1997, he had further copies printed. The WCOG challenged this as a violation of its copyright. A landmark district court judgment in favor of the Philadelphia Church of God in 1997, which distinguished between a religion as believers and a religion as a corporation, was overturned by a court of appeals in 2000. Philadelphia's request to the U.S. Supreme Court for a further appeal was turned down in 2001, though they are still determined to gain the right to distribute the book, which they regard as fundamental to their ministry.

Like most of the offshoots of the WCOG, the Philadelphia Church, which is sabbatarian and millenarian, claims that its teachings are those of the WCOG at the time of Armstrong's death. Unlike most of the other offshoots, Philadelphia also claims new revelations that "prove" that it is the legitimate successor to the WCOG. The Philadelphia Church of God is the most hard-line of the major offshoots of the Worldwide Church of God. It believes that Herbert W. Armstrong was the End Time Elijah as foretold in the

Scriptures (Matt. 17:11), that the “apostasy” of the WCOG is also prophesied, as is the rise of the Philadelphia Church of God under Gerald Flurry, who claims that his own book about the apostasy of the WCOG, *Malachi’s Message*, is the “little book” mentioned in Revelations 10.

Although the church is happy to send its literature to any inquirers, it is not favorably disposed toward researchers and academics. It is believed to have had around 7,500 members at its height, and although this has probably been reduced by the secession of several senior ministers because of Flurry’s perceived authoritarianism, with the subsequent formation of further offshoot churches, it is still the second or third largest offshoot from the WCOG.

Flurry is heard on the *Key of David* radio show. The Philadelphia Church has an estimated six thousand members.

Address:

Philadelphia Church of God
P.O. Box 3700
Edmond, OK 73083
<http://www.keyofdavid.org>

David V. Barrett

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Philippine Independent Church

In 1898 the United States took control of the Philippines from Spain. Some Filipinos, wishing for their country’s full independence, staged a revolt under the leadership of Emilio Aguinaldo (1869–1964). Aguinaldo in turn appointed Gregorio Aglipay (1860–1940) as a vicar general to head the ROMAN CATHOLIC CHURCH in the area of the country he controlled. In 1899 the archbishop of Manila excommunicated Aglipay, and he reorganized the church under his control as the Iglesia Filipina Independente (Philippine Independent Church, or PIC). Aglipay served as a leader in the rebel army and became a hero of the people in his failed endeavor to bring freedom to the country. After the revolt, he suffered another defeat when in 1906 the courts ordered most of the property being used by those loyal to him turned over to the Roman Catholic Church.

In spite of the loss of most of its property, the PIC survived in the atmosphere of religious freedom imposed on

the islands by the Americans. In the meantime, Aglipay became influenced by Unitarian views, and the church opened itself to a rejection of its traditional Trinitarian theology. In 1939 Dr. Louis Cornish, president of the American Unitarian Association (now an integral part of the UNITARIAN UNIVERSALIST ASSOCIATION), was named the honorary president of the PIC. Aglipay died in 1940 and was succeeded by Isebelo de los Reyes (1864–1958), who was unsympathetic to the drift into Unitarianism. When the church reorganized in 1947, he led the church to adopt a new statement of faith that included a strong affirmation of the Trinity. The church also began to use the Apostles’ Creed and the Nicene Creed.

Reyes also led the church into a relationship with the EPISCOPAL CHURCH, the American representative of the ANGLICAN COMMUNION, which had established an Episcopal mission in the Philippines at the beginning of the century. In 1948 Episcopal bishops consecrated Reyes and two other PIC bishops, thus passing to them the Anglican lineage of apostolic succession. In 1959 the church followed members to the United States and, with the permission of the Episcopal bishop of Hawaii, opened their first foreign mission in Honolulu. As the church spread, its congregations met in local Episcopal parish facilities.

The church soon came into full relationship with the Episcopal Church, accepting the 1931 Bonn Agreement, which brought the Church of England into communion with the Old Catholic churches in Europe. Through that action the PIC came into communion with the EPISCOPAL CHURCH IN THE PHILIPPINES and the other churches of the worldwide Anglican Communion.

In 1985 the PIC reported 4.5 million members, most in the Philippines. More recent estimates acknowledge a far lower figure, approximately 2 million. The church is led by its supreme bishop, who is currently Thomas A. Millamena. The church ordained its first female priest in 1997.

In the 1970s, the church experienced problems growing out of the participation of its missionary bishop, Francisco Pagtakhan, and two other PIC bishops in the consecration of several individuals who had left the Episcopal Church to establish conservative Anglican churches in the United States. The first consecrations took place in 1978, and the new bishops went on to found the Anglican Catholic Church, the Diocese of Christ the King, and the United Episcopal Church of North America. The issues first raised by Pagtakhan’s actions culminated with the refusal of the church to reelect Marcario V. Ga as the supreme bishop. As a result, Ga led his followers out of the church and reorganized as the autonomous Philippine Independent Catholic Church.

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Philippines

The seven thousand islands of what is today the Philippines sprawl for approximately one thousand miles from the north to the south. Of these seven thousand islands only about one thousand are inhabited, and fewer than five hundred are larger than one square mile.

Diversity is perhaps the Philippines' most striking characteristic; the variety found in the flora, fauna, and terrain of these islands hosts a cultural and ethnic mosaic, and the Philippines are seen as an exemplar of human diversity. Scholars generally hold that the archipelago was once connected to the Asian continent by land bridges that were submerged over seven thousand years ago. It is believed that the proto-Malay people initially crossed over these bridges from Borneo. Although this is a matter of anthropological speculation, it is clear that successive migrations populated the islands as early as fifteen thousand years ago from the interior tribes of China.

Subsequent migrations from southern China and Vietnam brought stone and bronze tools and introduced rice farming and the water buffalo to the islands. These waves of early Chinese migrations settled in what is known today as Luzon, the northernmost island of the archipelago. Some two thousand years ago, Malays from both Indonesia and the west Malay Peninsula made their way to the central islands known as the Visayans. They brought a fishing culture that was structured around a small clan led by the clan chief. The *barangay*, the boat that brought them, became the name of the extended family unit that forms the basic political structure of society today in the Philippines.

By the middle of the fourteenth century C.E., Java, Sumatra, Malaya, Cambodia, Siam, and the Indochina states of Annam and Tonkin had entered into trade relations with the Philippines. The trade invariably left an imprint of Buddhist, Hindu, and Islamic religious culture on the Philippines. These traces can be seen in the Sanskrit loan words, such as *dukkha* (suffering), *bodhi* (soul), and *katha* (legend or story), that have been absorbed into the Tagalog language world. Recent archaeological evidence dated to the



Status of religions in the Philippines, 2000-2050

Followers	2000		2025	2050
	total	% rate		
Christians	68,151,000	89.7	2.23	96,611,000
Roman Catholics	62,570,000	82.4	2.15	87,400,000
Independents	14,330,000	18.9	2.52	22,000,000
Protestants	3,775,000	5.0	2.63	6,800,000
Muslims	4,729,000	6.2	2.48	7,000,000
Ethnoreligionists	2,050,000	2.7	2.51	2,600,000
Nonreligious	500,000	0.7	5.24	1,100,000
Baha'is	230,000	0.3	3.05	420,000
Atheists	140,000	0.2	2.47	300,000
Buddhists	97,700	0.1	2.02	160,000
Chinese folk-religionists	44,600	0.1	0.13	20,000
Neoreligionists	14,400	0.0	2.75	25,000
Confucianists	1,800	0.0	1.64	3,000
Hindus	1,500	0.0	2.39	3,500
Jews	1,000	0.0	1.62	1,200
other religionists	4,700	0.0	2.63	7,500
Total population	75,966,000	100.0	2.27	108,251,000

tenth century C.E. gives some credence to the arrival at that time of yet another culture—the Srivijaya Kingdom, a maritime power from Sumatra that dominated the Strait of Malacca.

Today Roman Catholicism is the dominant religion in the Philippines; it is claimed by about 80 percent of the population. The ROMAN CATHOLIC CHURCH was introduced in the islands in 1521, when Ferdinand Magellan (c. 1480–1521), a Portuguese explorer, led a Spanish expedition to the islands and planted the cross there, starting the Christianization of the native population. The systematic propagation of Roman Catholicism by missionaries from Spain eventually made the Philippines the only predominantly Catholic nation in Asia.

Well before Catholicism reached the Philippines, Arab missionaries had already introduced Islam among the inhabitants of the southern islands. It is claimed that Islam antedates Catholic Christianity by about three centuries, yet Islam remained principally confined in the Sulu Archipelago and some of the coastal areas of the island of Mindanao. After about seven centuries of existence in the Philippines, Muslims remain a numerically small portion of the religious population. Most Muslims follow the Sunni SHAFIITE SCHOOL OF ISLAM and are generally referred to as Moros (Spanish for Moors).

American Protestantism was brought to the country in 1898, when Spain ceded the Philippines to the United States in the Treaty of Paris. As the Americans began to assume dominance in the islands, they brought their new faith. The different Protestant churches divided the country among themselves to convert Catholics to Protestantism, just as the various Catholic orders had apportioned the territory during the 450 years of the Spanish regime. The difference, however, was that whereas the Catholic religious orders were converting the indigenous peoples to one church, Protestants wanted the Filipinos to choose among various denominations.

Among the more important denominations to arise from the Protestant efforts are the UNITED CHURCH OF CHRIST IN THE PHILIPPINES, the CONVENTION OF PHILIPPINE BAPTIST CHURCHES, and the EVANGELICAL METHODIST CHURCH IN THE PHILIPPINE ISLANDS. The EPISCOPAL CHURCH also began work in the country and over the years developed a relationship with a group that had left the Catholic Church to form a PHILIPPINE INDEPENDENT CHURCH (PIC). With more than 2.5 million members, the PIC is the largest non-Catholic church in the country. It claimed almost 4.5 million members before a split in the 1980s produced the Philippine Independent Catholic Church.

Despite the coming of the world's religions through colonial powers and the significant conversion of the population to a variety of forms of Christianity, some indigenous, pre-Magellan religious elements continue to thrive in the culture. Sixteenth-century Spanish missionary records provide the best clues to the religious substrata that influence the contemporary religious landscape in the Philippines. Most of these records are taken from the central islands of the archipelago, the Visayas.

When the Spanish arrived, Bisayans, native residents of the Visayan Islands, worshipped nature spirits, gods of particular localities, and their own ancestors. Religious practitioners were male or female mediums who contacted spirit patrons in a state of trance to determine the cause and cure of illness. Sacrifices included foodstuffs, beverages, and live fowl, hogs, or human beings. The ancestor spirits and deities were invoked at feasts in which these sacrifices were offered up. Ancestor spirits were also invited to partake of



Good Friday celebrations in Manila, the Philippines (P.Treanor/TRIP)

any meal, and their well-being in the next world depended on sacrifices offered by their descendants both before and after their deaths.

Bisayans considered themselves vastly outnumbered by a variety of invisible beings. Gods and goddesses were called *diwata*, a word still in use among Bisayans living in the remote mountains of Panay. *Diwata* is a Malay-Sanskrit term for gods or godhead, and in the Bisayan language a *maniwata* or *magdiwata* is a shaman or human intermediary who invokes or defies the spiritual realm. The *diwata* were generally neutral and could be approached ritually for good crops, health, and fortune, but they also caused illness or misfortune if not given due respect. They thus functioned to sanction approved social behavior. Naturally, malevolent beings, ranging from the mischievous to the demonic, had to be avoided or kept off by precautionary acts. These beings had no single name as a class—Spanish lexicographers simply called them witches—*brujas* or *hechiceros*. Today Bisayans have supplied modern Spanish terms such as *duende* (goblin) and *encanto* (enchantment).

In some cases the diwata actually constituted a pantheon, with a hierarchy arranged by the specific roles each divinity played. Some were specifically connected with basic rights of passage such as birth, naming, marriage, death, and afterlife. Others were the patrons of specific human conditions, such as the Dalikmata, a diwata with many eyes, who was invoked in the case of eye ailments, or Makabosog, who moved a person to gluttony. The Cebuanos, the natives of the island of Cebu who first encountered Magellan's expedition, referred to the image of the Holy Christ Child as "the Spaniards' diwata." The Cebuanos supposedly rendered it homage after Magellan's death.

The earliest known records of the diwata were written by Miguel de in Panay in 1582. His records identified Si Dapa as a diwata who was said to mark out one's mortal lifespan on a tree trunk on Mount Madayaas at the time of birth. He also identified other beings including Magwayen, who was said to ferry the souls of the deceased across to a kind of inferno, and Pandaki, a diwata who rescued the deserving for a more pleasant afterlife. Loarca showed the linkage between the diwata and natural phenomena by describing a fire-breathing goddess as Mayong, a diwata of the volcano in Ibalon that bears her name.

Later interpreters have classified the pre-Magellan gods into a three-tiered system. The first tier is composed of the gods of the heavens, such as Bathala, MayKapal, Kabunian, Maguayen, and Sidava. These deities were the source and creators of things in the world. Events in the world were ultimately traced to their agencies. To reach the highest of the gods one had to go through channels or intermediaries—lesser gods. Thus, petitions and sacrifices were addressed to lesser gods.

A second tier of gods concerns those of the underworld, such as Sisiburnanen, Pandague, and Sumpay. These gods were connected with death. It was believed that when a person died, the soul or elan vital was brought to the underworld by one of the gods and would be kept there unless another minor underworld god liberated it. The "liberator god" would act in response to sacrifices offered by the living for the dead. The liberated soul would then reside in the high mountains.

The third tier of gods, located between heaven and the underworld, consists of the deities and spirits of the earth. The Spanish records refer to a goddess of harvest called Lalahon. Followers of Lalahon believed that as long as they pleased her, the fields would be fruitful and they would be assured of a bountiful harvest. If displeased, she would send swarms of locusts to destroy the crops. Hence, the people offered her sacrifices and invoked her blessings for a good harvest. The most widespread of the spirits in the middle tier is the *anitos*. Among the Tagalogs, natives of central Luzon, the anitos were considered agents of the high gods such as Bathala and could be found everywhere within the environment. The resources of nature thus belonged to the

spirits, but humans might use them provided they made proper acknowledgment to the spirit owners.

Today, these Filipino indigenous religious beliefs and practices are incorporated into the world religions in a variety of regional folk practices. Once driven underground by colonial powers, these same beliefs and practices have reemerged in the last eighty years in an environment of religious tolerance and nationalism.

Indigenous beliefs and practices have also contributed to the rise of many new religious communities in the Philippines. The rapid growth of the IGLESIA NI CRISTO, established in 1914 by Felix Manalo (1886–1963), serves as the best illustration of the new indigenous communities. At the beginning of the twentieth century the various factions of Christianity in the Philippines collided in the life of Felix Manalo. Baptized a Roman Catholic in 1886, he became a Methodist in 1904 and a Presbyterian in 1905. After years of disillusionment with a variety of Protestant churches and during a time when the nation hungered for political independence, Manalo established an independent church. The Iglesia Kristo reflected his particular charismatic teachings, which identify "true religion." The Iglesia is considered a truly Filipino organization, drawing many indigenous beliefs and practices into its polity.

The rise of many new religions, coupled with the assault on the country by numerous Christian missionary agencies since World War II, has made the Philippines one of the most religiously pluralistic countries in the world.

Graham B. Walker Jr.

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Pitcairn Islands

The Pitcairn Island group consists of four volcanic islands that are now a dependency of New Zealand. The islands are located in the South Pacific, halfway between Australia and the coast of Chile. Pitcairn, the only inhabited island of the four, became world famous as the site chosen as a refuge by the mutineers of the HMS *Bounty*, made famous in the novel by Charles Nordhoff and later turned into several

Followers	2000			2025	2050
	total	%	rate		
Christians	40	89.4	-3.82	40	40
Protestants	40	89.4	-3.82	40	40
Nonreligious	10	10.6	2.26	10	10
Total population	50	100.0	-3.34	50	50

movies. Following the mutiny in 1790, the crew settled briefly in Tahiti. From there, most of them took wives from among the natives and sailed to Pitcairn before the British could catch up with them. Though it had been discovered and named by Robert Pitcairn in 1767, at the time of the mutiny the island was not on the maps of the British navy.

Until the twentieth century, the island's entire population (which peaked at two hundred in 1937) consisted entirely of descendants of the *Bounty* crew. By the mid-1990s, approximately fifty inhabitants were left, many islanders having left to seek employment in New Zealand.

One of the *Bounty* mutineers, a devout member of the CHURCH OF ENGLAND, organized an Anglican parish. However, in 1877 some literature from the SEVENTH-DAY ADVENTIST CHURCH arrived on the island. As a result, in 1887 the population converted to Adventism and the Seventh-day Adventist Pitcairn Island Mission was formally organized in 1895. It is currently the only religion practiced on the island.

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Plymouth Brethren (Exclusive)

The Exclusive Brethren were officially founded in 1848, but their roots go back to 1825, when a small group of Christians met together in Dublin, Ireland, and also in Plymouth, England, for the Lord's Supper, without a priest. In 1827 they were joined by an ordained CHURCH OF IRELAND priest, John Nelson Darby (1800–1882), who broke with his church; he was later to write a tract entitled "The Notion of a Clergyman: Dispensationally the Sin against the Holy Ghost."

Like many others, the Brethren aimed to return to the simplicity of the early church: no clergy, no ceremonies, no fixed structure to their services. Theologically they were Evangelical and, like many nineteenth-century movements, strongly emphasized the imminent return of Christ.

Darby was a successful evangelist, taking his message around much of Europe, North America, the West Indies, and Australasia. Those within the movement consider his

translation of the Bible to be his main contribution to Christian theology, whereas those outside the movement consider his main contribution to be dispensationalism, the belief that there are seven Ages of Man: the Age of Innocence, before the Fall, then the Ages of Conscience, Human Government, Promise, Law, and Grace—this last established through Christ. Still to come is the seventh age, the Millennial Age, or the reign of Christ. Dispensationalism was taken up by the great American evangelist Dwight L. Moody (1837–1899), was taught at the Moody Bible Institute, and it was incorporated in the highly influential *Scofield Reference Bible*. Dispensationalism became a standard part of Evangelical theology, particularly in North America.

In 1845–1848 the Brethren began a process that would characterize them thereafter: schism. The theological disputes involved were minor; the main issue was moral strictness and separation from the wickedness of the world. Those considered outside of full and true fellowship were to be "withdrawn from" or shunned. Darby and his minority of hard-line followers became known as the Exclusive Brethren, with each of the various offshoots usually being designated by the name of one of the leading figures. The majority group, who became known as the Open Brethren or CHRISTIAN BRETHERN, are now effectively integrated into the larger world of Evangelicalism and are similar to many other Free Church groups. Neither group (or any of the many other offshoots over the decades) likes the appellation Plymouth Brethren, which came about because many of the early Brethren tracts were published by the Plymouth Assembly.

One of the most significant, and most uncompromising, Exclusive Brethren groups today adheres to the Darby-Raven-Taylor-Symington-Hales succession. In 1881, the year before Darby's death, there was a further split in the Exclusive Brethren when his lifelong friend and colleague William Kelly (1820–1906) separated from Darby; today's "Continental" or "Kelly" Brethren stem from this split. The appointment of F. E. Raven (1837–1903) as leader and successor to Darby caused a further exodus in 1888–1890. On Raven's death in 1903, the leadership of the Exclusive Brethren was assumed by James Taylor Sr. (1870–1953), who was to remain in charge for exactly half a century. During that time there were many other splits, known by the names of their leaders, or of the towns or villages whose assemblies seceded; some of these later merged with each other. Watchman Nee's "Little Flock," now known as THE LOCAL CHURCH movement, was briefly associated with the Exclusive Brethren from 1932 to 1935.

James Taylor Sr. died in 1953. In 1959, after a bitter power struggle during which several thousand members left, the leadership passed to his son James Taylor Jr. (1899–1970). He was far stricter than his father and emphasized the separation of Brethren from those with whom

they were not in fellowship, so that even husbands and wives had to eat at separate tables. The harshness of Taylor's regime, which sometimes caused families to break up, led to an inquiry in the British Parliament in 1964.

Scandal rocked the Exclusive Brethren in 1970. Taylor Jr. had long been known as a heavy drinker, possibly an alcoholic; there are reports that he openly drank whisky during church meetings. In July 1970 he visited Britain for a three-day conference in Aberdeen, Scotland. Reports that he insisted that women sit on his lap during meetings were eclipsed when he was discovered in bed with the wife of a local member. In the ensuing furor, Taylor returned to his native New York, and the Aberdeen Brethren, along with many others around the world, withdrew from him. Taylor not only denied the stories, but forbade members from having any contact with his critics. He insisted that members pledge loyalty to him; those who even asked the reason for making this pledge were shunned. The church's position today is that "Pure persons . . . rallied to the truth. Others wanting an easier way of life . . . abandoned the path and no longer formed part of the universal fellowship in which Taylor was a respected leader." The church admits that 28 percent of the membership left as a result.

Taylor Jr. died a few months later. He was succeeded by James Symington, who taught that computers are a tool of the anti-Christ and also discouraged postsecondary education. On his death in 1987 Symington was succeeded by Australian John S. Hales (b. 1921). Schisms continued throughout these years, with both individuals and groups withdrawing from each other. Despite this, the Darby-Raven-Taylor-Symington-Hales succession continues to regard itself as the "genuine" Exclusive Brethren.

An estimated thirty-five thousand members are associated with the Hales group. They constitute 20 to 30 percent of the total number of Exclusive Brethren. They may be contacted through their publishing house, the Bible and Gospel Trust. Given former leader Symington's position on the computer, it is not surprising that the group has no Web site.

Address:

The Bible and Gospel Trust
99 Green Ln.
Hounslow, Middlesex TW4 6BW
United Kingdom

David V. Barrett

Sources:

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Poland

Christianized in the tenth century, Poland has had a long tradition of religious pluralism that existed even before the Reformation. Besides Catholics, there were a number of Orthodox, Jews, pagans (in some remote regions of the country) and, later, Protestants and Muslims. The degree of religious and ethnic pluralism gradually declined after the sixteenth century due to migrations, changes of borders, and the Holocaust, and the proportion of the population being both Roman Catholic and ethnically Polish approached 100 percent after World War II.

As the result, the role of the ROMAN CATHOLIC CHURCH, now comprising over 90 percent of the Polish population, has become greater than before. The fact that Catholicism has been viewed as an antidote to communism and as a defender of national identity against the danger of Sovietization also contributed to its growing importance. As a result, since the mid-1970s the surveys reveal a growing rate of participation in Catholic practices and a growing number of persons identifying themselves as believers and as firm believers. The election of Karol Wojtyla, a Polish national, as Pope John Paul II, the appearance of the Solidarity movement, and the role of the church during the martial law period further contributed to the Catholic revival that continued to the end of the 1980s. At the beginning of the twenty-first century, this dominant form of religiosity is still widespread, and during the last decade it has remained almost at the same level as before, which places Poland among the most religious Christian countries (together with Ireland and the United States).

Other religions, either traditional or new, comprise about 2 percent of the population. The biggest groups are the Orthodox Church of Poland, concentrated mainly in the eastern parts of the country, the JEHOVAH'S WITNESSES, and the EVANGELICAL CHURCH OF THE AUGSBURG CONFESSION, concentrated mainly in the southwest part of Poland.

The appearance of new religions in Poland provides some interesting patterns pertinent to theories of secularization. New religious movements (NRMs) seem to have emerged in Poland not on the ruins of a dominant religious tradition but parallel to it. The appearance of new religions in Poland in the 1970s may be seen as the reintroduction of religious pluralism, which had to a large extent

vanished from Poland as an effect of World War II. The scale and character of the NRMs that began to appear at that time was, however, totally new. They usually represent more exotic and less established religious traditions, being often new not only in Poland but also throughout the West. Important changes in regulations concerning the freedom of religion were issued in 1989 that made the official registration relatively easy, but some groups still prefer informal ways of activity, being too small to be registered (initially, the law required a minimum of fifteen persons for registration, and now it requires one hundred).

The largest proportion of membership in NRMs can be observed among movements growing inside the Catholic Church. Their number grew from about 20 in the early 1980s to over 180 by 1994. Movements like the Apostles of Sobriety (present in 35.8 percent of the 7,579 Catholic parishes surveyed in 1988), Light-Life or Oases (present in 31.5 percent of parishes), God's Mercy Votaries (18.3 percent), Life and Family Apostles (9.4 percent), Family of Families (9.3 percent), Charismatic Renewal in the Holy Spirit (5.3 percent), Eucharist-Marian Crusade (4.1 percent), Maitri (2.1 percent), Neo-Catechumenal Community (1.9 percent), and others stress particular aspects of religious renewal and contribute to the growing endogenous pluralism of the Catholic Church (Firlit, et al. 1990). The majority are of Polish origin but some international Catholic religious movements are also present.

The development of the intrachurch Catholic movements is one of the most significant factors of change in the Polish religious context in recent years. Some spectacular conversions of popular journalists and rock musicians have garnered much publicity in the media. Therefore, the growing number of movements and their members (now over one million) constitutes, both quantitatively and qualitatively, perhaps the most effective alternative to the secularization trend mentioned earlier. These "small churches" inside the "the big church" create possibilities for pluralism within the Catholic Church, which may be conducive to better fulfillment of individual religious needs and the higher commitment of its members. Most of these groups are not negatively stigmatized as are some sects and cults, but others are to some extent. The groups contribute to better mobilization of



Status of religions in Poland, 2000-2050

Followers	2000			2025	2050
	total	%	rate		
Christians	37,758,000	97.4	0.23	38,264,000	35,623,000
Roman Catholics	35,743,000	92.2	0.21	36,360,000	33,750,000
Orthodox	1,030,000	2.7	0.81	1,050,000	1,000,000
Independents	330,000	0.9	2.22	350,000	450,000
Nonreligious	864,000	2.2	-1.84	700,000	550,000
Atheists	115,000	0.3	-2.58	72,100	45,000
Spiritists	7,300	0.0	0.69	9,000	10,000
Jews	6,400	0.0	-3.39	6,000	6,000
Muslims	5,100	0.0	1.25	7,500	10,000
Buddhists	1,000	0.0	1.14	1,400	1,800
Baha'is	500	0.0	1.14	1,000	1,500
other religionists	7,000	0.0	0.71	8,000	9,000
Total population	38,765,000	100.0	0.17	39,069,000	36,256,000

resources within the church. According to some estimations, a large proportion (about 60 percent) of priestly vocations come from these movements. However, much of any group's success depends on the attitude of the church hierarchy toward it. As a whole, the groups have been supported by Pope John Paul II, who in a letter to the participants of the Congress of the Catholic Movements in 1994 stressed their significant role in religious renewal and compared them to the "spring in the Church." His support may have changed the reservations of some bishops toward these movements.

Some of these Catholic communities, however, become too radical to remain within the Roman Catholic Church, either due to their own decisions or due to the decisions of the local bishop. After the bonds with the institutional church have been broken, they often register as separate religious bodies and define themselves within the Protestant tradition.

The largest group of newly registered religious bodies belong to the Protestant tradition, both mainline and marginal. They constitute a variety of movements that often cluster in distinct families (Baptist, Adventist, Pentecostal, and so on). At least one of the reasons for their growth is their tendency to organize themselves on the basis of locality and to register as separate religious unions. Many of the local religious unions belong to this category of “congregational revival” and represent various evangelical groups that are not significantly differentiated in doctrinal terms.

Among the most dynamically growing Protestant families are those emphasizing Pentecostal forms of piety. Although not all of them are quite new, in the 1990s their rates of growth were the most visible and contrasted with those of the major Protestant churches (Lutheran, Reformed, and Methodist), which were experiencing a period of decline. Doctrinal differentiation among the Pentecostals is usually greater than among other groups, manifested in Trinitarian or Unitarian theologies while also emphasizing different theological formulations such as “prosperity theology” or “eternal security.” The Pentecostal movement in Poland also includes some formerly Catholic Charismatic or “Oases” groups.

One of the most spectacular cases of a marginal Protestant movement is the Jehovah’s Witnesses, which despite persecution in former decades now constitute the third largest denominational group in Poland. Although their appearance in Poland dates back to beginning of this century, the Jehovah’s Witnesses were officially registered in 1989, which has given the movement the principal impetus for growth (about 5 percent annually in the first years of the 1990s), most of the new converts having a Catholic background.

New religious movements related to other traditions are much smaller. The INTERNATIONAL SOCIETY FOR KRISHNA CONSCIOUSNESS is perhaps the biggest among Hindu groups, and KARMA-KAGYUPA is the largest among Buddhist groups. There are also a few NRMs of Polish origin. Together with movements that were born earlier and are now more respected denominations (such as the POLISH NATIONAL CATHOLIC CHURCH and two OLD CATHOLIC CHURCH OF MARIAVITE), they are examples of religious creativity, which seems in Poland somewhat less vigorous than in neighboring countries like Russia and Germany, perhaps due to the strength of the dominant Catholic religious tradition. The most numerous among these are neo-pagan groups, which have emerged as an attempt to reconstruct and revive old Slavonic religion from pre-Christian times. As part of the neo-pagan revival in the region, groups such as the CLAN OF AUSRANS (POLAND) have close relations with other neopagan movements in neighboring countries, especially the Baltic countries and Ukraine.

The number of officially registered religious communities in Poland has increased about four times in the last

decade of the twentieth century, now numbering over 150, and a few have shown dynamic growth in membership. Recently, however, this growth has significantly decreased, due in large part to the growing social perception of religious minorities as a “sect problem” and to the resulting changes in legislation. The data on membership of particular movements that are registered as religious unions are gathered by the Main Statistical Office on the basis of annual reports presented by the movements themselves.

Thadeus Doktor

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Polish National Catholic Church/ Polish Catholic Church [Kościół Polskokatolicki]

The Polish National Catholic Church (PNCC) was founded by former Roman Catholic clergyman Franciszek (Francis) Hodur (1866–1953) in Scranton, Pennsylvania, in 1897. The immediate reason for the formation of a national church among Poles in America was a conflict about non-Polish priests assigned to predominantly Polish American parishes. The Polish immigrant members of the parishes resented the fact that the priests made use of parish funds without consulting the members. The reaction to the felt discrimination against Polish Catholics was addressed mainly to the predominantly Irish/German hierarchy in the United States. However, beginning in 1919, the church started to spread in Poland as well. In the early 1950s, the former missionary diocese of the PNCC in Poland became a separate denomination called the Polish Catholic Church (PCC).

The PNCC had a somewhat conflictual beginning, and the missionary church in Poland also encountered notable obstacles. Its petitions to be recognized as a full-fledged denomination were ignored by the government. The church

was harassed by the local authorities, being charged with unauthorized use of Catholic liturgical vestments and furnishings, and refused access to burial grounds that were under control of Roman Catholic parishes. Some local offices even refused to register births, marriages, and deaths of some Polish National Catholics.

Many years prior to Vatican II, the PNCC introduced the Polish tongue, as opposed to Latin, into rituals, catechism classes, and sermons. The General Synod in 1954 finally decided that Polish would be the sole language of the liturgy. However, English is now in more frequent use in worship in the United States. In doctrine, the PNCC is closest to the various Old Catholic churches with whom it has fraternal relationships. The church's major departure from the ROMAN CATHOLIC CHURCH, aside from breaking from its jurisdiction, has been discarding the dogma of papal infallibility. The PNCC recognizes Catholic teachings on the Highest Being, the salvation of the world, the work of the Holy Spirit, the responsibility of individuals for their actions before God, divine grace, and the need for a sacramental priesthood. Since 1909, however, the church has rejected the belief that people can eternally disappear or suffer in hell forever. More recently, the doctrines of original sin and the devil have been rejected as well. The year 1909 also marked the addition of a new sacrament, the Hearing and Announcing of the Word of God. In 1921 communal confession was introduced, and baptism and confirmation were joined into one sacrament. Celibacy was abolished in 1921.

In 1904 the church was given a synodal character, the Church Council was elected to exercise authority in the periods between synods, and the position of the elected bishop was introduced. The first bishop was consecrated in 1906. Since 1914, parishes cannot sell any of their estate without the consent of their bishop. They also cannot choose their pastor, though the bishop makes pastoral appointments only after consultation with the parish. In Poland, the parish council has less power than in the United States. Polish lay members have tended to be more subordinate to the clergy, as is the custom in the Roman Catholic parishes.

The highest authority in the PNCC is given to the Universal Synod (ordinary or extraordinary). The legislative authority in the diocese, limited by the requirements of the church constitution, belongs to the provincial synod, and in the parish it belongs to the parish assembly. When the synod is not in session, the responsible authority rests with the Church Council, chosen by the synod from among the priests and laymen. The executive authority covers church responsibilities as follows: the prime bishop with the Church Council has executive authority over the whole church, the diocesan bishop with the diocesan council has authority in dioceses, and parish committees have authority in parishes.

As of 2001, there were approximately 265,000 members in the PNCC. They were divided among 123 parishes and 37 missions, served by approximately 144 priests. There are four dioceses: Central, Eastern, Buffalo-Pittsburgh, and Western. Offspring of the church are the PNCC of Canada (previously an independent diocese consisting of six parishes and three missions) and the parishes in Brazil that remain a part of the church in the United States. The priests are trained in the Savonarola Theological Seminary in Scranton, Pennsylvania.

In Poland, the highest authority of jurisdiction and supervision rests with the General Polish Synod, which gathers every four years. The main executive body is the Council of Synod together with its president, who is both a bishop and the superior of the PCC. There are three dioceses in Poland: Warsaw, Wrocław, and Kraków. They cover eleven decanates. The PCC oversees 91 parishes and 92 churches and chapels. More than 52,000 members are served by 113 priests. The largest parishes and the largest number of parishes are to be found in the province of Lublin and the area around Rzeszów. Both the PNCC and the PCC are members of the WORLD COUNCIL OF CHURCHES.

Addresses:

Polish National Catholic Church (U.S.A.)
1002 Pittston Ave.
Scranton, PA 18505
<http://www.pncc.org>

Polish Catholic Church (Poland)
Kosciol Polskokatolicki w RP
ul. Szwolezerow 4
00-464 Warszawa
Poland

Leslaw Borowski

Sources:

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Polygamy-Practicing Mormons

When Wilford Woodruff (1807–1898) announced the Manifesto of 1890 it began the end of official sanctioned polygamy within the CHURCH OF JESUS CHRIST OF LATTER-DAY



Tom Green, accused Utah polygamist, with his family of five wives and some of his 29 children in April 2000. (AFP/Corbis)

SAINTS. With that he drew a line that would be debated from that point forward about whether there was still authority to perform plural marriages. Within two decades those who continued in the principle and those who followed the Mormon church-prophet admonition to discontinue the practice of polygamy became deeply divided. These were decades of significant confusion as church-sanctioned marriages continued in some locations including in the Mexican colonies. Nevertheless, by 1904 in what was called the Second Manifesto, church policy was to excommunicate those who married additional women.

Many believed that the manifesto was an accommodation to the government, a gesture designed to pave the way for statehood, and certainly not based on a revelation from God. The ambiguous language of the document seemed to prove this belief—leaving room for continuing polygamy outside the confines of the United States in Mexico or Canada.

Fundamentalism (a popular designation of those continuing to practice polygamy) as a movement began in the 1920s when some polygamists gathered around the charismatic personalities of Loren C. Woolley (d. 1934), John Y. Barlow, and Joseph W. Musser (1872–1954), among others. Excommunicated after 1904 for their disobedience of the

Mormon prophet, fundamentalists settled in a small southern Utah town—Short Creek—and in various places around the Great Basin.

During the 1920s, Loren C. Woolley claimed that he had received the special commission to continue plural marriage in Centerville, Utah, in 1886. There he allegedly witnessed a visit of Jesus Christ and Joseph Smith to John Taylor, then prophet of the church in hiding from the federal marshals. Although many rejected this claim, the division between the official church organization and those who chose to continue in the doctrine was distinct—sealed by both official church policy and by informal social division.

Distinguished first by the practice of plural marriage, the fundamentalists followed the teachings of the nineteenth-century presidents of the church, and some groups organized themselves communally in such organizations as the United Effort Firm of Short Creek. Separated by the Mormon Church by excommunication, the fundamentalists believe they have continued priesthood to perform sacred marriage ceremonies, which they believe are binding through eternity.

It is estimated by the Utah Attorney General's office that there are as many as 50,000 fundamentalists in Utah. While many of these belong to groups and live and worship to-

gether, there are also thousands of independent polygamists who practice the principle in isolation. What unites them is their continued belief that plurality is essential to their salvation, that it is a teaching of God, and that it is the best way to organize their family lives.

In the 1940s and again in 1953, the government attempted to end polygamy in Utah and Arizona by arresting many of the men in the groups on a variety of charges other than polygamy. Typically these charges included cohabitation, violations of the Mann and Lindberg statutes (designed to prohibit slavery and kidnapping), and statutory rape. More difficult to prove, polygamy was deemed justification for a community-wide roundup in 1953 under the auspices of the governor of Arizona, Howard Pyle. Since the 1950s Utah has had an unofficial policy of leaving the polygamists alone until 2001 when independent polygamist Tom Green was tried for bigamy. Convicted because of his marriages to underage girls and problems in supporting his very large family of more than twenty children, Green became a self-designated spokesperson for the movement—appearing on numerous national television talk shows advocating his unusual lifestyle. More typically, fundamentalists practice polygamy in private, separated from the mainstream, and avoid both publicity and public knowledge of the specifics of their family life.

Popular estimates suggest that polygamists may be 20- to 30,000 in number. Among the larger groups are the Apostolic United Apostolic Brethren, led by Owen Allred. They may be reached at 3139 W. 14700 S., No. A, Bluffville, UT 84065 (U.S.A.). They report approximately 6,000 members. The United Order Effort, also known as the Fundamentalist LDS Church is led by Rulon Jeffs and may be reached c/o Dan Barlow, Colorado City, AZ 86021. It has approximately 8,000 associated members. There are a variety of smaller groups located in Utah and adjacent states. One group, the Church of the First Born of the Fullness of Times, was decimated by violence when Ervil LeBaron (d. 1981), brother of founder Joel LeBaron (d. 1972), left the church, founded a rival group, and then masterminded a spree of violence at the church and other polygamy-practicing groups.

Martha Sonntag Bradley

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Pomun Order [Pomun-Jong]

The origin of the Pomun Order of Korean Buddhist nuns is found in the establishment of the Yuji Chaedan Taehan Pulgyo Pomun-won, a Korean Buddhist foundation and support center, on August 5, 1971, by the nun Unyong. The next year, on April 20, 1972, the Pomun Order was officially organized, with Pomun Nunnery, located in Seoul, Korea, as its headquarters. The nun Kungt'an (1885–1980) was named head of the order, and Unyong became the director of general affairs. By June 16 of that same year the nuns recreated the interior of the ancient Buddhist grotto of Sokkuram at Pomun Nunnery; by July 6 they were officially registered with the government as the Pomun Order.

The chapter titled “The Gateway to Everywhere of the Bodhisattva, He Who Observes the Sounds of the World” (Pomun-p’um) of the Lotus Sutra, also known as the Avalokitesvara Sutra (Kwanum-gyong), is the most important teaching of this religious group, suggesting that the nuns’ activities are focused on developing compassion like that of Avalokitesvara, the Bodhisattva of Compassion. Other teachings and doctrines of the order are essentially the same as those of traditional mainstream East Asian Mahayana Buddhism and the Korean Chogye order: they revere the Buddha Sakyamuni and encourage meditation and the study of the Diamond Sutra and Huineng’s Platform Sutra of the Sixth Patriarch. Special attention is given to the personal development of the three wisdoms (*samhye*): the wisdom that comes from hearing the Buddha’s teaching (*munhye*), contemplating and reflecting upon it (*sahye*), and directly experiencing it in meditation (*suhye*).

In May of 1997 the order reported a membership of 54,833 lay followers (18,586 males and 36,247 females), who are served by 207 religious specialists (113 nuns and 81 female novices). The order operates one main nunnery and thirty-five branch nunneries, one nursing home, one orphanage, and three kindergartens.

Address:

Pomun Order
Songbuk-ku Pomun-dong 3-ga 168
Seoul 136-083
Republic of Korea

Richard McBride

Sources:

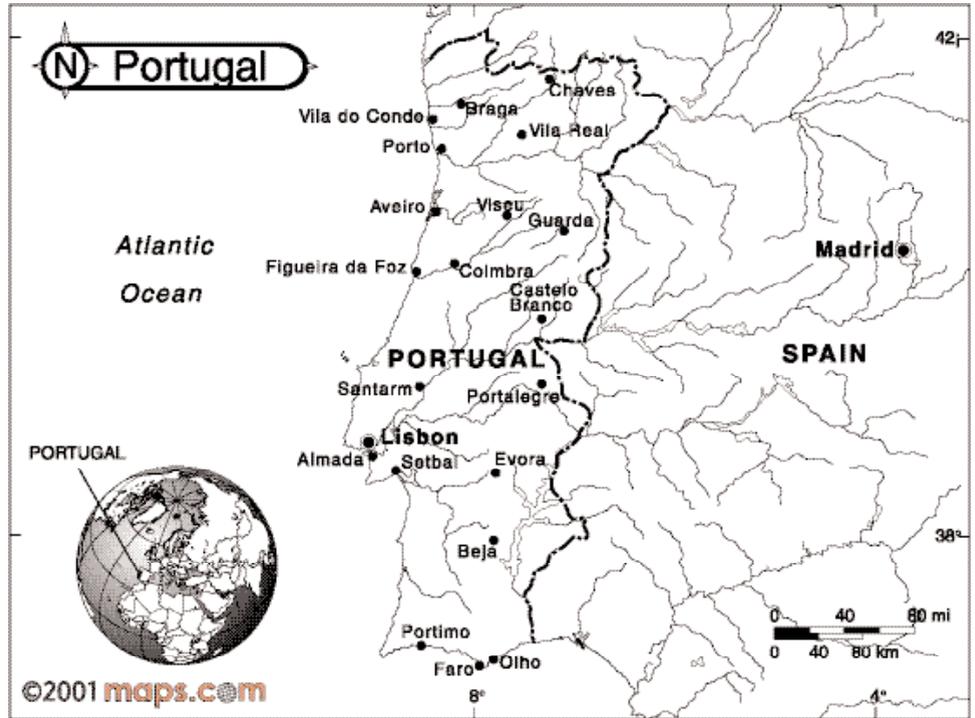
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Portugal

Portugal, the westernmost country of Europe, was imagined by the propaganda of the fascist regime (1928–1974) as a profoundly Catholic nation. However, more recently, its syncretism has been rediscovered by the scholars of the democratic period. Furthermore, the extensive 1998 ISSP survey on religious beliefs and attitudes seems to corroborate that canonical and noncanonical beliefs and practices coexist effortlessly in Portuguese society.

Prior to the foundation of the Portuguese state in 1139 C.E., the territory that corresponds to present-day mainland Portugal had already been subject to a cross-pollination of religious influences by the ways of conquest, trade, and migration. However, before the first Iron Age, which began as the Phoenician colonization of the Iberian Peninsula advanced, the history of the region is shrouded because of the absence of thorough archaeological research. The Phoenicians brought not only the technology of iron and the first form of writing known in the peninsula but also new rites, gods, and ways of worship. Contemporary scholarship emphasizes the survival of these practices in Christian garb. An infernal god named Endovellicus, the most documented indigenous deity (with seventy inscriptions extant), provides an example of the survival of this ancient religious strata; his cult not only thrived under the Roman Empire but took a later Christian spin and became a cult of Saint Michael.

The story of Priscillianism, a fourth-century Christian heresy that emerged in the northwest part of the peninsula, also demonstrates that almost anything could happen religiously in Portugal. In the second half of the fourth century, an Egyptian named Marcus arrived in the peninsula preaching Gnostic and Manichean ideas. Several well-off laymen and women paid him attention, and a religious movement began. Priscillian (c. 340–385), a landowner, took leadership of the movement and used his rhetorical gifts in proselytizing. In 380, twelve Catholic bishops met in Saragossa to write eight canons condemning Priscillianism. By 385 Priscillian and four of his followers were executed by decapitation in Treveros under accusations of *maleficium* (malevolent magic). Their remains were carried back home and revered by their followers. The move-



Status of religions in Portugal, 2000-2050

Followers	2000			2025	2050
	total	%	rate		
Christians	9,121,000	92.4	-0.07	8,460,000	7,088,000
Roman Catholics	8,970,000	90.8	-0.09	8,300,000	7,000,000
Independents	277,000	2.8	0.41	350,000	400,000
Protestants	135,000	1.4	0.77	170,000	180,000
Nonreligious	537,000	5.4	0.79	617,000	721,000
Atheists	110,000	1.1	1.48	120,000	130,000
Buddhists	55,300	0.6	1.01	70,000	90,000
Muslims	24,000	0.2	1.85	45,000	60,000
Chinese folk-religionists	20,400	0.2	1.28	26,000	36,000
Spiritists	3,500	0.0	1.43	5,000	6,500
Baha'is	1,800	0.0	0.25	2,000	2,200
Ethnoreligionists	1,600	0.0	0.52	2,200	2,800
Jews	440	0.0	-1.38	400	400
Total population	9,875,000	100.0	0.01	9,348,000	8,137,000

ment continued, stronger if anything, and dwindled only in the sixth century. Historian José Mattoso has suggested that the main characteristic of the movement was a certain doctrinal formlessness that facilitated its trickling down from the upper strata of society and its blending with popular paganism.

Arab Muslims, or Moors, invaded Portugal in the eighth century as part of their spread across the Iberian Peninsula, and Islam continued to dominate the region for the next three centuries. Beginning in the eleventh century, a decades-long effort began that led to the expulsion of the Arabs and the virtual elimination of Islam from the country. Today, there is a small Muslim community, the Comunidade Islâmica de Lisbon, that originated in the twentieth century around expatriates from former Portuguese colonies.

The Knights Templar helped the first king of Portugal, Afonso Henriques (c. 1109–1185), to conquer the south-western part of the peninsula from the Moors, who had controlled it since 711. After the demise of the order in 1311, King Dinis (1261–1325) renamed the Portuguese branch the Order of Christ and left it to go about its business as usual. Henry the Navigator (1394–1460), mastermind of the sixteenth-century discoveries, was himself a leader of this order, and the ships that sailed off from Lisbon were flagged with the cross of the Order of Christ. These facts are the cornerstones of a vast literature of mystic nationalism that speculates about the real aim of the Portuguese discoveries.

In the beginning of the fourteenth century, Joachim de Fiore's (c. 1132–1202) theory of the Three Ages began to permeate Portugal. Cistercian and Franciscan monks were the first to succumb to its charms, but the royal family itself would not be unmoved. This theory proclaimed the imminent rise of an Age of the Holy Ghost, following the Ages of the Father and the Son. In this new aeon, humanity would receive a Fifth Gospel by a ceaseless and direct dispensation of the Holy Ghost, and the ideal of universal brotherhood would finally become a reality.

The Festivities of the Holy Ghost began during the reign of King Dinis (1261–1325) and Queen Saint Isabel (1270–1336), circa 1305, and the massive popular adherence that followed quickly spread the festivities throughout the mainland and, later on, into Portugal's overseas possessions, thus constituting a phenomenon unparalleled in other Christian countries. The main features of these festivities were the coronation of a child or man of low social standing, symbolizing that the Empire of the Spirit belongs to the "simple and ingenuous ones"; a collective banquet, symbolizing fraternity among men; and the unchaining of a prisoner, symbolizing the liberation of humanity.

Counter-reformism and, later on, nineteenth-century liberalism contributed to the progressive deterioration of these festivities, which eventually almost disappeared from mainland Portugal. They are still very much alive in the Azores, in some parts of Brazil, and in some Azorean emigrant communities in the United States. The Empire of the Holy Ghost, as a concept, would reemerge throughout the history of Portuguese mystic thought, namely under the guise of the Fifth Empire proclaimed by Sebastianism.

The Inquisition was established in 1536 and remained active until 1821, when it was abolished as a result of the liberal revolution of 1820. The estimates of the number of victims, mainly Jews, vary widely, but the national archive is reported to hold register of forty thousand inquisitorial processes. Many scholars track Portugal's decadence, a recurrent theme in discussions of national identity, to this source. The persecution focusing on witchcraft happened later and was milder (twelve casualties) than in the rest of Europe.

In 1578 the disappearance of King Sebastião (1554–1578) at the catastrophic Battle of Alcácer-Quibir, in Morocco, created one of the most serious succession crises in the history of the country, resulting in the appropriation of the Portuguese throne by King Filipe II of Spain. During this national eclipse, a belief spread among the population that King Sebastião had not died in North Africa and would return to claim his throne and to reconstitute Portugal's independence and grandeur. This period constituted the so-called first stage of Sebastianism, when the still reasonable belief in the physical return of the monarch fostered the emergence of diviners, fake King Sebastãos, and prophets, many of them newly converted Jews who saw in this new form of messianism a desperate solution for their miserable condition. Before the king's disappearance, Bandarra (1500–c. 1556), a village shoemaker, had composed a set of prophetic verses that after the battle was readily spread around the country and interpreted within a Sebastianistic context. This enthusiasm was severely repressed by the Inquisition, which, in the following centuries, would continue to look at Sebastianism as an undesirable popular belief and, in its later configurations, as a dangerous Christian heterodoxy.

As time went by, dwindling hope in the king's comeback led to the second phase of Sebastianism, which was no longer the simple belief in the return of a particular savior. Instead Sebastianism was now a political philosophy, of which the most influential figure is the Jesuit priest António Vieira (1608–1697). According to Vieira's comparative analysis of biblical texts and Bandarra's prophecies, the return of D. Sebastião, the Concealed One, will coincide with the advent of the Fifth Empire, a kingdom, both spiritual and temporal, that will establish a new ecumenical order upon earth. From this point on, Sebastianism and Fifth Empirealism became, for many, a foundation of national identity, presenting Portugal with the role of future redeemer of the world, a chosen but yet unfulfilled nation.

As Sebastianistic theories were built, their antitheses inevitably arose as well. In the eighteenth and nineteenth centuries, sour disputes were fought between Sebastianistic and anti-Sebastianistic politicians and scholars. Although popular belief in Sebastianism decreased until it disappeared, philosophy and literature continued to drink from this spring. In the twentieth century, poets such as Fernando Pessoa (1888–1935) and Teixeira de Pascoaes (1877–1952) and philosophical movements such as *Renascença Portuguesa*, *Integralismo Lusitano*, and *Filosofia Portuguesa* used Sebastianism in conceptualizing philosophical and aesthetic systems that were meant to reflect an idiosyncratically Portuguese vision and sensibility.

The hegemony of the ROMAN CATHOLIC CHURCH was severely disrupted by the rise of the liberal movement in the nineteenth century. Thus, 1834 saw the extinction of all male religious orders and the nationalization and auction

of convents, monasteries, and colleges. Many holy days and religious processions were also abolished. This was not a mere action of secularization but a strong blow against the main pillar of absolutist rule, which relied on the male religious orders for the planning and development of the country's natural resources, the colonization of overseas possessions, and the management of education and culture. The masonically inspired First Republic (1910) separated state from church, no longer recognizing Catholic Christianity as the nation's official religion.

It was in this context that Theosophy and Spiritism rose and enjoyed some popularity among intellectuals, artists, and the military. The Portuguese Theosophical Society was founded in 1921, and the Portuguese Spiritist Federation in 1926. Although the Theosophical movement never showed significant adhesion or social impact, the Spiritist movement attracted important public figures and garnered rich physical resources. All this ended in 1953, when the fascist regime's Ministry of Education ordered the Spiritist Federation to cease all activities. Portuguese Spiritists were thus driven underground until the revolution in 1974. The same happened with other religious minorities, such as JEHOVAH'S WITNESSES. Although the Spiritist movement never regained its original splendor, it has developed into a very popular form of religiosity revolving around the noncorporeal figures of Sousa Martins, a famous Portuguese medical doctor, and Padre Cruz, a pious Catholic priest. What began as an elite movement (which included a society of psychical research in Oporto), is currently a phenomenon closer to popular healing traditions.

Theosophy, for its part, has played an interesting if subtle role. Fernando Pessoa, whose monumental oeuvre dwells on occult and Gnostic themes, acknowledged the influence of Helena P. Blavatsky (1831–1891) and Annie Besant (1847–1933), leaders of the THEOSOPHICAL SOCIETY (ADYAR), and was one of the first translators of their works. Much more recently, in 1988, the Centro Lusitano de Unificação Cultural, one of the most cosmopolitan of Portuguese new religious movements, was founded under Theosophical inspiration. The center's books, usually "channeled" by prominent figures of various times and cultures, explicitly utilize Theosophical terms and concepts.

Protestantism was initially established in Portugal by organizations serving expatriate communities such as the British Anglicans (1656) and German Lutherans (1763). Protestant movements seeking to evangelize Catholic Portuguese began in earnest in the nineteenth century with the arrival of Presbyterians (1838), Christian Brethren (1867), Methodists (1871), and Baptists (1888). They were joined by one important schism of the Roman Church, the LUSITANIAN CHURCH OF PORTUGAL (1871). The twentieth century saw the arrival of a spectrum of Protestant/Free Church groups, among the most successful

being the ASSEMBLIES OF GOD, an American Pentecostal body.

While social chaos wrecked Portugal in 1917, three shepherd children witnessed the first of a series of Marian apparitions near the town of Fátima, on May 13. This event not only helped the Catholic Church to regain its local power but turned into an international religious phenomena bringing hundreds of thousands of pilgrims to Fátima in search of healing or in order to fulfill promises made to the Virgin in prayer. By 2000, two of the shepherds were beatified.

By 1926 a military coup initiated a forty-eight-year dictatorship. During this period the Catholic Church would regain its hegemony. Thus, by 1929 the religious orders were allowed to return and in 1940 the Holy See celebrated the Concordat with the Portuguese State. This document, which is still in use, though many of its articles are now obsolete, gave the Catholic Church exclusive privileges, including the right to celebrate marriages (which could not be terminated by a legal action of divorce); it also returned to the church control over confiscated assets and reintroduced religious education in public schools, which had been abolished by the First Republic.

The 1974 revolution brought in the right of religious association and the freedom of religious choice, thus permitting new religious movements based outside of the country to establish themselves in Portugal. Twenty-five years later, a new law of religious freedom was discussed in Parliament. Although an eventual approval of this new law will enhance equality of rights for all religious associations, it still acknowledges a special role for the Catholic Church.

In a 1998 survey, 89.3 percent of the population claimed to be Catholic, although weekly participation in the activities of the church is less than 30 percent. After Catholics, the second largest group, numbering 7.8 percent of the total, is made up of people with no religious affiliation. The number of individuals belonging to new religions may be less than 2 percent of the population, including older movements such as Jehovah's Witnesses and the SEVENTH-DAY ADVENTIST CHURCH. To date, new religions have not had significant impact at the political or social level, with the exception of two Pentecostal movements, the Brazilian Igreja Universal do Reino de Deus and the Portuguese Igreja Maná, which has had a significant expansion to Portuguese-speaking countries in Africa.

Finally, one of the most polychromatic aspects of Portuguese religiosity lies in the seasonal religious festivities, most of them celebrated locally with particular variants. Many of these, blending religious-magical motifs, still present the remains of ancient pre-Christian traditions while manifesting a creative syncretism with Catholic ceremonies and the cult of saints.

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Presbyterian Church in Brazil

Reformed efforts to establish a presence in Brazil were initiated briefly in the 1550s and again in the mid-1600s, but it was not until the early nineteenth century and the introduction of a degree of religious liberty in the 1820s that permanent work could be established. In 1855, Robert Reid Kelly (1809–1888), a physician, settled in Rio de Janeiro. Out of his efforts the Igreja Evangelica Fluminense was founded. That congregation became the beginning of Congregationalism in Brazil. In 1859, Asbel Green Simonton (1831–1867), a missionary from the American Presbyterian Church (now the PRESBYTERIAN CHURCH [U.S.A.]) arrived in 1859 and four years later organized the first Presbyterian church in Rio. He and Kelly worked closely together, the latter supporting Green as he founded a Protestant periodical and opened a seminary to train church workers.

After the American Civil War (1860–1865), American Presbyterians from both the two large Presbyterian churches in the United States supported Green's work and contributed both finances and personnel. The Presbyterian movement in Brazil became the largest of the several Protestant missions. The work prospered through the nineteenth century, but as the new century began it was hit with a major controversy over local autonomy, which many Brazilian leaders began to demand. That controversy expanded as one group began to denounce Freemasonry. The dissenting faction left to form the Independent Presbyterian Church.

The church that continued under the guidance of the missionaries weathered the storm and continued to grow. After World War II, the process of creating the Presbyterian Church of Brazil was formally completed. The church adopted the Westminster Confession of Faith as its doctrinal standard.

The church was hit with another controversy in the 1970s when the more liberal wing of the church protested a set of doctrinal positions and the church's social stance. They joined with some ministers and congregations that had already left the Independent Presbyterian Church to form the UNITED PRESBYTERIAN CHURCH OF BRAZIL. However, with some forty thousand members, the Presbyterian Church of Brazil remains the largest of the several churches of the Reformed tradition in the country, though its place as the largest of the non-Catholic bodies has been eclipsed by a number of Free Church and Pentecostal

movements. The church is a member of the WORLD ALLIANCE OF REFORMED CHURCHES.

Address:

Presbyterian Church in Brazil
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Rua Silva Jardim 23
Centro, 20050–060
Rio de Janeiro, RJ
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Source:

- Bauswein, Jean-Jacques, and Lukas Vischer, eds. *The Reformed Family Worldwide: A Survey of Reformed Churches, Theological Schools, and International Organizations*. Grand Rapids, MI: William B. Eerdmans, 1999.

Presbyterian Church in Cameroon

The Presbyterian Church in Cameroon (Église presbytérienne camérounaise) shares its early history with several churches, such as the EVANGELICAL CHURCH OF CAMEROON, that have their roots in the original Baptist mission begun in 1845. The Baptists were forced out in 1884 when Germany gained hegemony over the region, and they were replaced with missionaries from the Basel Mission, most of whom were of the Swiss Reformed tradition. The Baptist members were upset with the very different system of church discipline introduced by the Basel missionaries and by their introduction of infant baptism. (Baptists believe in the baptism only of adults who have made a profession of the Christian faith.) Many left, but the missionaries continued to work with the remaining members and initiated their own new mission stations.

With the outbreak of World War I in 1914, the British and French moved into the region and divided the territory. The Basel missionaries turned over fifteen of its stations in French Cameroon to the PARIS MISSION. These eventually became the core from which the Evangelical Church of Cameroon would emerge. The remaining work was turned over to African leaders who headed the church for the next decade. Finally, in 1925, the missionaries from the Basel Mission were allowed to return to the British controlled part of Cameroon. They continued to work with the church that they had nurtured through World War I but soon realized that it was time for the mission to become independent.

In 1957 the Presbyterian Church in Cameroon was constituted. It is organized with a presbyterial polity, with a synod as the highest legislative body. The mission continued to support the schools and medical facilities, both with financial aid and staff. In 1968 the schools were turned over to the church. Among the schools now sponsored by the church is the Theological Seminary at Kumba.

Presbyterian Church in Canada

In the 1990s the Presbyterian Church in Cameroon reported three hundred thousand members in its 291 congregations. It is a member of the World Alliance of Reformed Churches and the WORLD COUNCIL OF CHURCHES.

Address:

Presbyterian Church in Cameroon
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Buea
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Source:

Bauswein, Jean-Jacques, and Lukas Vischer, eds. *The Reformed Family Worldwide: A Survey of Reformed Churches, Theological Schools, and International Organizations*. Grand Rapids, MI: William B. Eerdmans, 1999.

Presbyterian Church in Canada

The Presbyterian Church in Canada (PCC) has its origins in the sixteenth-century Protestant Reformation in Europe and in the teachings of reformers John Calvin (1509–1564) and John Knox (c. 1514–1572). The Presbyterian presence in Canada began with the arrival of Scottish Presbyterians in the Maritime Provinces and Ontario in the late eighteenth century. The various locations and organizations of Presbyterians in Canada followed trends in immigration from Scotland, as well as mirroring the doctrinal disputes occurring in Scotland.

The nineteenth century, however, saw a slow unification of the various diverse Presbyterian denominations. In 1875 these unions culminated in the formation of the Presbyterian Church in Canada. By the end of the nineteenth century the PCC was “neck and neck” with the Methodists in the race to be the largest Protestant denomination in Canada. In 1925 about one-third of the PCC membership refused to join with the Methodists and the Congregationalists in the formation of the UNITED CHURCH OF CANADA, instead remaining autonomous as the PCC. The PCC experienced a significant decrease in membership at the end of the twentieth century, with membership standing at around 135,000 in one thousand congregations.

Many famous Canadians have been Presbyterians, including George M. Grant (1835–1902), principal at Queens University, Prime Minister William Mackenzie King (1874–1950), and Charles W. Gordon, known as a novelist by the name Ralph Connor (1860–1937).

The word *presbyterian* comes from the Greek word *presbyteros* (meaning elder). The PCC is governed by elders elected from each congregation. These elders, along with the ordained clergy, provide leadership in the church and at the various levels of church government: the session, the presbytery, the synod, and the General Assembly, the highest court of the church, which meets once a year. The PCC teaches that the Bible is the most authoritative source for

faith and practice, and its subordinate standards are expressed in the Westminster Confession of Faith and the statement of belief entitled Living Faith. Two ordinances are practiced: (infant) baptism and the Lord’s Supper, which is celebrated weekly, monthly, or quarterly.

Recent trends in the PCC include a growing ethnic diversity in the churches. Although still retaining much of its Scottish heritage, the modern PCC includes growing Korean, Chinese, Ghanaian, and other ethnic congregations. The church’s head office is in Toronto, Ontario. The PCC actively participates with the Canadian Council of Churches, the WORLD COUNCIL OF CHURCHES, and the WORLD ALLIANCE OF REFORMED CHURCHES.

Address:

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Sources:

Congram, John. *This Presbyterian Church of Ours*. Hamilton, Ontario: N.p., 1995.
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Presbyterian Church in Rwanda

The Presbyterian Church in Rwanda grew out of the work of the Bethel Mission, a German society created especially to missionize the lands of the expanding German colonial empire. Germany was given hegemony over Rwanda by the Berlin Conference of 1885, and the Bethel Mission established its work in 1907. The mission had hardly established itself when World War I began, and following Germany’s defeat, the missionaries were forced out. Rwanda was reasigned as a Belgian protectorate, and the Bethel Mission’s work was taken over by the Belgian Protestant Missionary Society. The missionary society remained in control until 1959, when the mission became independent as the Presbyterian Church in Rwanda.

For more than a generation the church experienced equal growth among the several major groups of Rwanda, the Hutu, Tutsi, and Twa peoples. It created a system of primary and secondary schools and several professional schools and medical facilities. However, in 1994 when the tribal war began, the church faced severe disruption, as it had members among both the persecuted Tutsi and the persecutor Hutu. In the years since, the major work of the church has focused upon the necessary reconciliation, healing, and restitution for all of the killing that took place in that year.

In the years following the events of 1994, the church has reported 120,000 members. It is organized with a presbyterian polity, and the general assembly is the highest lawmaking body in the church. The church is a member of the WORLD COUNCIL OF CHURCHES and the WORLD ALLIANCE OF REFORMED CHURCHES.

Address:

Presbyterian Church in Rwanda
B.P. 56
Kigali
Rwanda

Source:

Bauswein, Jean-Jacques, and Lukas Vischer, eds. *The Reformed Family Worldwide: A Survey of Reformed Churches, Theological Schools, and International Organizations*. Grand Rapids, MI: William B. Eerdmans, 1999.

Presbyterian Church in Taiwan

The Presbyterian Church in Taiwan dates to the arrival of British Presbyterians in 1865. They were joined by their colleagues from Canada in 1872. The British started their mission work on the southern part of the island and the Canadians in the north. Both added medical work to their missionary enterprise.

In 1895 the Japanese invaded and occupied the island. After that date no new missions were allowed to enter, and thus the Presbyterian work developed without the competition that had characterized many early-twentieth-century settings. The mission continued to progress normally into the 1930s, but as war loomed and the authorities assumed a more militant stance, the missionaries withdrew and turned the church over to the Taiwanese leadership.

The missionaries returned after World War II. They picked up their work and in 1951 led in the uniting of the two missions under a single general assembly of what became the Presbyterian Church in Taiwan. The church now found itself in a radically changed environment. The population exploded, with thousands of refugees coming to Taiwan from mainland China. Not only did they bring new Christian movements with them, but a variety of missionaries from across the Protestant/Free Church spectrum also founded new missionary efforts on the island. The church doubled its membership in the decade from 1955 to 1965. It has since focused on evangelism and continued to grow through the last half of the twentieth century, though it is still very much a minority religion in a largely Buddhist country.

In the late 1990s the Church reported 222,000 members in a country of 21 million. It has a presbyterial polity with a biennial general assembly as the highest lawmaking body. It adheres to the Heidelberg Confession and the Westminster Confession as its standards of doctrine.

The church has shown a self-conscious desire to become an indigenous body and has continually expressed its concern for the Republic of China and the future of the people of Taiwan. Beginning in the 1970s it has issued a number of official statements on Taiwan, beginning with "Our National Fate" in 1971. It followed with "Our Appeal" (1975); "On Human Rights" (1977); "Recommendations Concerning the Present Situation" (1990); and "On the Sovereignty of Taiwan" (1991). It has worked on a variety of social issues concerning the working classes and the plight of prostitutes. Continuing the early medical work of the missions, it now sponsors a set of hospitals. The church is a member of the WORLD ALLIANCE OF REFORMED CHURCHES and the WORLD COUNCIL OF CHURCHES.

Address:

Presbyterian Church in Taiwan
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Source:

Bauswein, Jean-Jacques, and Lukas Vischer, eds. *The Reformed Family Worldwide: A Survey of Reformed Churches, Theological Schools, and International Organizations*. Grand Rapids, MI: William B. Eerdmans, 1999.

Presbyterian Church in the Republic of Korea

The most liberal of the various Presbyterian churches in Korea, the Presbyterian Church in the Republic of (South) Korea originated in a controversy of the Presbyterian Church in Korea in the years immediately following World War II. In 1938 the students and faculty of Chosun Seminary, then located in Pyongyang, Korea, refused to worship as ordered at the emperor's shrine. The seminary was closed down, and those associated with it scattered. A year later, they reopened the seminary in southern Korea. Its faculty adopted a liberal Protestant theological perspective.

In 1946 the reorganized Presbyterian Church of Korea recognized Chosun Seminary as its seminary. However, shortly thereafter, an intense theological debate developed over a document released by the president. Conservative members of the church accused the seminary of teaching heresy. One professor left and founded a new seminary, which the general assembly of the church also recognized.

In order to resolve its stance relative to the two seminaries, the assembly next withdrew its support from both schools and asked the leadership to resolve their differences. During the succeeding negotiations, however, it became obvious that the positions taken by the representatives of

Presbyterian Church in the Sudan

Chosun Seminary did not represent the stance of the church. In 1952 the seminary president, Dr. Kim Jae-Joon (1901–1984), was expelled from the church.

In 1953 the supporters of the seminary formed the Presbyterian Church in the Republic of Korea. Its appearance came just a few years before the Presbyterian Church of Korea would split into two factions—the PRESBYTERIAN CHURCH OF KOREA (TONGHAP) and the PRESBYTERIAN CHURCH OF KOREA (HAPDONG). The Presbyterian Church in the Republic of Korea has aligned itself with the most liberal elements in Presbyterianism worldwide. It was the first of the Korean churches to invite females into the ordained ministry. In 1987 it adopted a new confession, similar in tone to the Confession of 1967 of the PRESBYTERIAN CHURCH (U.S.A.). It has backed efforts toward the reunification of North and South Korea.

At the end of the 1990s the church reported more than 325,000 members. The general assembly is the highest legislative body in the church. It supports Theological Seminary, Seoul and HanShin University, Suwon. It is a member of the WORLD ALLIANCE OF REFORMED CHURCHES and the WORLD COUNCIL OF CHURCHES.

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Source:

Bauswein, Jean-Jacques, and Lukas Vischer, eds. *The Reformed Family Worldwide: A Survey of Reformed Churches, Theological Schools, and International Organizations*. Grand Rapids, MI: William B. Eerdmans, 1999.

Presbyterian Church in the Sudan

American Presbyterians entered the Sudan in 1901 and established their initial station at Omdurman in the southern part of the country. The north was not open to them at the time, and evangelization was directed toward people living in the province of the upper Nile. There was a small educational effort in the north based in a community of expatriate Egyptians. It was connected with the EVANGELICAL CHURCH–SYNOD OF THE NILE, but it now exists as the independent Sudan Presbyterian Evangelical Church.

The work in the south spread among various peoples: the Shilluk, Nuer, Dinka, Anuak, and Murle. The work progressed slowly, but the first Sudanese pastor was ordained in 1942. Plans to unite the Presbyterian work with both the work in the north and the Anglican work were pursued but produced no positive results.

Since the time of national independence in 1956, the work of what became the Presbyterian Church in the

Sudan has proceeded only under the most difficult of conditions. The country's constitution failed to give the non-Muslim area in the south, consisting primarily of Africans, any guarantees against encroachment from the Arab north. A civil war began that lasted until 1972. Peace lasted eleven years, and then the government declared its intention of making Muslim law the law of the land. In 1983 war was renewed, and a state of hostility has continued to the present.

The Presbyterian Church is headed by a general assembly that meets quadrennially. The congregations are divided into two presbyteries, one serving the area controlled by the government and the other, the area controlled by the rebel forces. All growth is in the latter area. The church has experienced one major schism, in 1986, when the members among the Dinka people left to found the independent Trinity Presbyterian Church of Sudan.

The Presbyterian Church of the Sudan reports approximately 450,000 members in 250 congregations. It is a member of the WORLD COUNCIL OF CHURCHES and the WORLD ALLIANCE OF REFORMED CHURCHES, and it operates the Nile Theological College in Khartoum.

Address:

Presbyterian Church in the Sudan
P.O. Box 3421
Khartoum
Sudan

Source:

Bauswein, Jean-Jacques, and Lukas Vischer, eds. *The Reformed Family Worldwide: A Survey of Reformed Churches, Theological Schools, and International Organizations*. Grand Rapids, MI: William B. Eerdmans, 1999.

Presbyterian Church in Trinidad

The contemporary presence of the Presbyterian Church in Trinidad has its origins in the intertwined histories of the nineteenth-century British colonial economy and the evangelism of two Canadian missionaries: John and Sarah Morton. Presbyterian churches in Trinidad are also called East Indian churches because of the close association between Canadian mission work and migrants from South Asia who were imported by the British to work on sugar cane plantations. Despite the fact that less than half of all Christian Indians are Presbyterian, Christian Indians and Presbyterianism have a strong association in Trinidad. Certainly this is the impression given by the preponderance of literature on Presbyterian (East) Indians and by the fact that 95 percent of the Presbyterian population is ethnically Indian. According to the 1990 census 38,740 people identified themselves as Presbyterian. Since the vast majority of Presbyterians are Indian, this would represent about 8.5 percent of the Indian population and 3.3 percent of the total 1990 population.

The Canadian Mission began in the small village of Iere in south central Trinidad. At the time, the village of Iere was surrounded by cane fields, and southern Trinidad had the highest concentration of South Asian Indians on the island. Most laborers were Hindu, and a smaller proportion were Muslim. Early in the 1860s, Canadians John and Sarah Morton visited Trinidad when the ship they were on, which was headed to Barbados, was blown off course. They were distraught over the lack of mission work among the Indian laborers and decided to make this their life's work. After several failed attempts to gain support in Canada for their mission, they arrived in Iere, Trinidad, in 1868 in order to serve a small African population left by a failed American Presbyterian mission. As the Mortons did not have their own resources, the abandonment of the Presbyterian Church in the southern sugar district proved to be serendipitous. The Reverend Morton would make excursions into the village and to surrounding estate barracks, but he had little success at first. The Indians did not trust him, and they also were hesitant to mix with Africans, mainly for ritual and linguistic reasons.

Since Morton's goal was to evangelize among Indians and they were resisting his invitations to visit the church, he established a school on the church's doorstep within three months of arriving in Trinidad. The lessons were especially designed for the Indians and given in what was still broken Hindi. During his visits to Indians in their homes, shops, and estate barracks, Morton employed a number of techniques. These included learning Hindi, observing Indian religious life in order to converse freely with Indians, providing simple medical and legal assistance, denying caste, making a Hindi hymnal, and going anywhere to help Indians—the latter a practice that earned him both trust and respect. Sarah Morton gained the confidence of women and opened an orphanage for girls. They trained new converts as native evangelists and teachers, and they took advantage of the East Indians' great pride in their ethnic cohesiveness by providing them with their own East Indian Church.

Finally, the Mortons provided the single most important means for Indians to gain an education. The Mortons' Hindi would improve, and the number of schools would increase, eventually becoming the trademarks of the mission. Thus, the Iere village doorstep school was only the beginning of a process that would last for over a century under Canadian leadership. By 1915 there were 97 preaching stations, of which 89 had a separate church structure. Over the years the number of preaching stations/schools varied, with a peak of 129 by 1967 when the Canadian missionaries began the process of creating the Presbyterian Church in Trinidad. During this period Trinidad and Tobago had achieved independence (1962), and all schools were subsumed under the central government, although they retained their sectarian identities. The Mortons returned to Canada in 1875.

To this day, small Indian communities who wish to hold Presbyterian services, yet are not formally recognized as a

congregation, will meet in someone's home with a minister, just as John Morton visited barracks on estates to hold the first services. As the community is able to build a structure, the congregation becomes formalized. Despite the active promotion of incipient congregations throughout Trinidad, there are now only 91 active congregations, some of them very small. The church is a member of the Caribbean Conference of Churches, the WORLD ALLIANCE OF REFORMED CHURCHES, and the WORLD COUNCIL OF CHURCHES. It supports St. Andrew's Theological College, also located in San Fernando.

The dual function of the Presbyterian Church as school and the Presbyterian School as church is as much a part of the contemporary identity of the East Indian Church in Trinidad as is its ethnic association and sectarian philosophy. Yet despite the success of the mission, as evidenced by the very existence of so many Presbyterian churches in Trinidad's landscape, it is also important to note that the missionaries converted only a small proportion of the Indian population, and the number of congregations has declined. Most native ministers are responsible for several congregations each, and new missionaries (mainly American Pentecostals) have targeted Indian Christians, so the number of congregations continues to decline. Presbyterian schools continue to be highly regarded by Indians, but today few choose to convert to the faith. Thus, one must conclude that the mission was of limited success.

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Sources:

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Presbyterian Church of Africa

The Free Church of Scotland began missionary work in South Africa soon after its formation in the 1840s. In 1898, on the eve of its merger with the United Presbyterian Church (now a constituent part of the Church of Scotland),

Presbyterian Church of Aotearoa New Zealand

six Free Church African ministers under the leadership of Panibani Mzimba left the South African mission in a dispute that revolved around the use of the mission's financial resources. With a number of lay supporters they organized congregations and continued their ministries. A century later the church had become one of the largest in South Africa, with a reported 927,000 members.

The Presbyterian Church of Africa is a member of the WORLD ALLIANCE OF REFORMED CHURCHES and the WORLD COUNCIL OF CHURCHES, and it led in the founding of the African Independent Churches Association. Membership is concentrated among the African native peoples of the eastern cape and Natal, with a significant following also in Malawi. The church has accepted the Westminster Confession as its doctrinal statement. It began admitting females to the ordained ministry in the 1980s.

Address:

Presbyterian Church of Africa
21 St. Andrews St.
Durham 4001
South Africa

Source:

Bauswein, Jean-Jacques, and Lukas Vischer, eds. *The Reformed Family Worldwide: A Survey of Reformed Churches, Theological Schools, and International Organizations*. Grand Rapids, MI: William B. Eerdmans, 1999.

Presbyterian Church of Aotearoa New Zealand

Settlers who had been members of the CHURCH OF SCOTLAND in their homeland arrived in New Zealand in the 1830s. Their first church was founded in 1840 in Wellington. Meanwhile, back in Scotland, the church underwent a disruption that led many ministers and congregations to leave and found the Free Church of Scotland, and it was from the Free Church that ministers arrived to provide leadership for the New Zealand Presbyterians. The Free Church prospered in New Zealand, with two separate churches developing, one on the north island and one on the south island. The two churches merged in 1901 to form the present Presbyterian Church of Aotearoa New Zealand.

The church continues the doctrines and practices of the Church of Scotland. It affirms the Westminster Catechism and the Westminster Confession of Faith, but it has more recently composed its own contemporary statement, the "Faith We Affirm Together." The church is headed by a general assembly, which meets annually. Within the church, there is a Maori Synod (Te Aka Puaho) that oversees ministry to the Maori people, and a Pacific Islanders' Synod. The church also admits women fully to every level of ministry and service.

The church reports some forty thousand members, though in the 1996 Census, 458,289 people (some 12.7 percent of population) indicated they were Presbyterians. The church sponsors Knox Theological Hall (founded in 1876) and the Center for Advanced Ministry Studies. It is a member of the WORLD ALLIANCE OF REFORMED CHURCHES and the WORLD COUNCIL OF CHURCHES.

Address:

Presbyterian Church of Aotearoa New Zealand, General Assembly
P.O. Box 9049
Wellington
Aotearoa New Zealand
<http://www.presbyterian.org.nz/>

Sources:

Elder, John Rawson. *The History of the Presbyterian Church of New Zealand, 1840–1940*. Christchurch, NZ: Presbyterian Bookroom, 1940.
McEldowney, Dennis, ed. *Presbyterians in Aotearoa New Zealand, 1840–1990*. Wellington, NZ: The Presbyterian Church of New Zealand, 1990.

Presbyterian Church of Australia (Continuing)

In 1977, the majority of the Presbyterian Church of Australia merged into the Uniting Church in Australia. Approximately 30 percent of the church, the more conservative wing, refused to join in the merger and reorganized to continue as a strictly Presbyterian church. The Westminster Confession was reaffirmed as the church's doctrinal standard and congregations were regrouped in new presbyteries and nationally a general assembly was organized to meet every three years.

The church has taken a number of steps to reaffirm its role as a traditional Presbyterian body, not the least being its withdrawal from the WORLD ALLIANCE OF REFORMED CHURCHES and its joining the REFORMED ECUMENICAL COUNCIL in 1982. A renewed interest in Reformed theology has been noticed and an emphasis on world missions has led to the sponsoring of missionaries in more than 20 countries in the South Pacific and around the Indian Ocean.

The church has its headquarters at P. O. Box 100, 420 Elizabeth St., Surry Hills, Sydney, NSW 2001, Australia. It supports an Internet site at <http://www.presbyterian.org.au/>. As the new century begins it has some 70,000 members in more than 400 congregations. In 1991, the General Assembly rescinded its approval of the ordination of women, though some parts of the church still recognize them. It supports eleven colleges including three theological schools.

Sources:

Breward, I. *A History of the Australian Churches*. St. Leonards, Australia: Allen & Unwin, 1993.

Humphries, R. A., and R. S. Ward, eds. *Religious Bodies in Australia: A Comprehensive Guide*. Wantirna, Australia: New Melbourne Press, 1995.

Presbyterian Church of Cameroon

The Presbyterian Church of Cameroon grew out of the mission of the U.S. Presbyterians in Gabon. In 1875 a new missionary station was opened in Batanga, in southern Cameroon. A decade later Cameroon came under German hegemony. Subsequently, an agreement was reached to extend the Presbyterian work, including the formation of primary schools for the residents, further into Cameroon. The government demanded that Gennan be used as a primary language.

In 1892 work was launched among the Bulu people that prospered through the rest of the decade. The first works in the Bulu language, the Bible and some hymns, were published in 1894. However, in 1898 a revolt developed among the Bulu directed at the German authorities who were interfering with the trade between Yaoundé and the port city of Kribi. In their effort to quell the uprising, the Germans seized the mission station that had been opened at Lolodorf in 1897. The Presbyterians demanded compensation, at which point the U.S. government became involved. The Presbyterians received compensation, but their relations with the German authorities was ruined. Although the church-sponsored schools employed German teachers, the students were denied the privilege of sitting for the German examination that was necessary for admittance to European universities.

German control in Cameroon ended during World War I. The PARIS MISSION came into Cameroon and took over the work of the BASEL MISSION. In 1902 it released that work, consisting of some ninety-four congregations, to the Presbyterian Mission. It subsequently grew into one of the largest missionary enterprises in the country. In the 1950s the mission began the translation of the Bible (published in 1960) into the Bassa language used by many who had come to it from the Paris Mission.

In 1956 the mission was granted autonomy as the Presbyterian Church of Cameroon (Église presbytérienne camérounaise). It is organized with a presbyterial order, with congregations associated in five synods. Doctrinally, the church recognizes the Heidelberg Catechism and the Westminster Confession as doctrinal standards.

In the 1990s the church reported six hundred thousand members in five hundred congregations. It sponsors Dager Theological School in Bibia and the Faculty of Protestant Theology at Yaoundé. It is a member of the WORLD COUNCIL OF CHURCHES and the WORLD ALLIANCE OF REFORMED CHURCHES.

Address:

Presbyterian Church of Cameroon
B.P. 519

Yaoundé
Cameroon

Source:

Bauswein, Jean-Jacques, and Lukas Vischer, eds. *The Reformed Family Worldwide: A Survey of Reformed Churches, Theological Schools, and International Organizations*. Grand Rapids, MI: William B. Eerdmans, 1999.

Presbyterian Church of Colombia

Henry Barrington Post, a missionary with the Presbyterian Church in the United States (now a constituent part of the PRESBYTERIAN CHURCH [U.S.A.]), arrived in Colombia in 1856 and settled in Santa Fe de Bogotá. Five years later he was able to open a church and begin a Protestant mission, which included a program of public education. He was assisted in this educational enterprise by Kate McFarren, who joined him in 1868. She founded a girls' school that later became known as the Colegio Americano. Additional schools were opened in Barranquilla, Bucaramanga, Ibagué, and Girardot. The mission grew slowly, the dominant ROMAN CATHOLIC CHURCH viewing it as an unwanted intrusion into its territory. Conditions changed only after the Second Vatican Council and the general improvement of Protestant-Catholic relations in general in the 1960s.

In the 1980s the mission, which had now become the independent Presbyterian Church of Colombia, experienced some internal turmoil over leadership. The issues were finally resolved by dividing the church and its properties between two jurisdictions. One, called the Presbyterian Synod, retained approximately one-third of the members in three presbyteries. The other, called the Reformed Synod, has four presbyteries. Apart from leadership personnel, the two synods are largely the same. Both have the Westminster Confession as their standard of faith. Both retain a presbyterial organization with a synod as the highest legislative body. Both recognize each other as parts of the same church. Both are members of the WORLD COUNCIL OF CHURCHES.

In the mid-1990s, the Presbyterian Synod reported some forty-five hundred members in thirty-five congregations. It supports the Presbyterian Theological Seminary in Barranquilla, originally set up to train ministers in Colombia, Venezuela, and Ecuador. It is a member of the WORLD ALLIANCE OF REFORMED CHURCHES.

In the mid-1990s the Reformed Synod reported fifty-seven hundred members in fifteen congregations. It supports three schools: the Biblical Institute at Monteria, the Presbyterian Theological Faculty at Ibagué, and the Corporate Theological Faculty at Bogotá. In addition, the synod supports an extensive primary and secondary school system.

Addresses:

The Presbyterian Synod
AA 562 Carrera 46
No. 48–50
Barranquilla, Atlco
Colombia

The Reformed Synod
Carrera 4a #4–11
Ibangué, Tolima
Colombia

Source:

Bauswein, Jean-Jacques, and Lukas Vischer, eds. *The Reformed Family Worldwide: A Survey of Reformed Churches, Theological Schools, and International Organizations*. Grand Rapids, MI: William B. Eerdmans, 1999.

Presbyterian Church of East Africa

The Presbyterian Church of East Africa began in 1891 when a small group of independent Presbyterian missionaries initiated work at Kibwezi. Later in the decade they opened a second station at Kikuyu, the Kikuyu being the largest single group among Kenya's indigenous peoples. Through the Scottish Missionary Society, the Church of Scotland took responsibility for the mission in 1901. The Kikuyu proved a challenge, and only in 1907 was an initial baptism recorded. Only a few hundred became Christians in the first decades of the new century. In 1920 a presbytery was finally established, combining the mission with the church serving Scottish expatriates residing in what was then a British colony. Some progress was noted in 1926, when the first class of Kenyan pastors were ordained.

The upward trajectory recorded through the 1920s came to an abrupt end in 1929, when a controversy broke out in Kikuyu country over the practice of female circumcision. The presbytery issued a statement declaring the practice incompatible with Christian faith. The Kikuyu leaders declared that the church was against their culture and tradition. Only slowly, as the church passed to African leadership and the controversy died, did the church regain its initiative.

A new growth phase began in 1945, when the work of the Gospel Missionary Society, an independent U.S.-based missionary organization, merged into the presbytery. The Presbyterian Church of East Africa, as the mission had become known, became independent in 1956. At that time, the Overseas Presbytery of Kenya, a predominantly White body including one congregation each in Tanzania and Uganda that had been constituted separately in 1936, merged into the new church. The first Kenyan general secretary, John Gatu, took office. The church admitted women to ordination in 1976.

In the 1990s the Presbyterian Church of East Africa had 3 million members. It supports the Reformed College of East

Africa and, with the Methodist, Anglican, and Reformed churches, St. Paul's United Theological College. It is a member of the WORLD ALLIANCE OF REFORMED CHURCHES and the WORLD COUNCIL OF CHURCHES.

Address:

Presbyterian Church of East Africa
P.O. Box 99
Kisumu Rd.
Eldoret
Kenya

Source:

Bauswein, Jean-Jacques, and Lukas Vischer, eds. *The Reformed Family Worldwide: A Survey of Reformed Churches, Theological Schools, and International Organizations*. Grand Rapids, MI: William B. Eerdmans, 1999.

Presbyterian Church of Ghana

In the 1820s, the Basel Mission, supported by Reformed and Lutheran churches in Germany and Switzerland, began one of its first Christian missionary efforts in what was then the Gold Coast among the Ga- and Twi-speaking peoples in the eastern part of the region. Stations were subsequently opened in other parts of the country. Some of the converts who showed promise were sent to Europe for training. One of these students, David Asante, who was trained at Basel, was in 1864 the first African ordained by the missionaries.

During World War I, German and Swiss missionaries had to leave the Gold Coast. In 1920 the Basel Mission turned its work over to the Scottish Mission. The mission matured into the Presbyterian Church of the Gold Coast in 1926. The Gold Coast became the independent nation of Ghana in 1957, and subsequently the Presbyterian Church changed its name.

The church has subsequently spread to all parts of the nation and has become one of the larger religious bodies in the country. Its 450,000 members are divided into thirteen presbyteries. A synod serves as the church's highest legislative body. The church has also developed an extensive educational and medical program. Worship is now conducted in a variety of languages. Most recently, the church has experienced both the new life and the disturbances that have come as the Charismatic movement has spread through its ranks. The church is a member of the WORLD ALLIANCE OF REFORMED CHURCHES and the WORLD COUNCIL OF CHURCHES.

Address:

Presbyterian Church of Ghana
P.O. Box 1800
Thorpe Rd.
Accra
Ghana

Source:

Bauswein, Jean-Jacques, and Lukas Vischer, eds. *The Reformed Family Worldwide: A Survey of Reformed Churches, Theological Schools, and International Organizations*. Grand Rapids, MI: William B. Eerdmans, 1999.

Presbyterian Church of India

The Presbyterian Church of India has its roots in the original Baptist mission that in 1813 had opened work in the area of the Kasai Hills, in the easternmost part of Bengal. Although there was some response to this work over the next two decades, in 1938 the mission was abandoned. In 1841 Thomas Jones (d. 1849) and his wife Anne (d. 1846), Presbyterians from Wales, arrived and started evangelistic work in the same area. They worked alone for nine years until they were joined by William Pryse. Their work had success over the next two decades, and in 1967 the first presbytery was formed. As the work continued to grow through the last half of the century, it was divided in 1895 into five presbyteries, and the following year a synod called the Assembly was created.

At the same time, work began in Sylhet and Cachar in what is now Bangladesh, where in the early twentieth century a second assembly developed. In 1894 missionary activity was extended to Mizoram in northeast India, growing rapidly through several mass movements of people into the church. Today the region is largely Christian. Early in the twentieth century, the work extended into the area around the North Cachar Hills, leading in 1930 to the creation of another assembly.

In 1926 the various segments of the work that had been developed for almost a century were brought together as the Presbyterian Church of North India, and an assembly for the entire church was created. The various geographic regions were reorganized as synods. The church had been extended to a number of Indian peoples speaking a variety of languages, and as the church continued to grow more than twenty languages were in regular use.

The post-World War II era brought a number of changes. A significant part of the church operated in what became Pakistan in 1947, and the partition separated this group from the main body of the church. In 1959 a number of Christians in Manipur of different denominational and linguistic backgrounds were organized as Presbyterians and in 1959 were included in the church. The Manipur Synod was created in 1978.

In the late 1990s the Presbyterian Church of India reported 797,700 members. The church has been part of the larger Protestant community of northern India, but it stayed out of the several mergers that led to the formation of the CHURCH OF NORTH INDIA in 1970. It is not a member of the WORLD COUNCIL OF CHURCHES, but it is a member of the WORLD ALLIANCE OF REFORMED

CHURCHES and a partner with the Council on World Mission.

Address:

Presbyterian Assembly House
Central Ward, OPP
State Library
Shillong Meghalaya, 793 001
India

Source:

Bauswein, Jean-Jacques, and Lukas Vischer, eds. *The Reformed Family Worldwide: A Survey of Reformed Churches, Theological Schools, and International Organizations*. Grand Rapids, MI: William B. Eerdmans, 1999.

Presbyterian Church of Korea (HapDong)

The Presbyterian Church in Korea was a united body until 1959, when a major split created the Presbyterian Church in Korea (HapDong) and the PRESBYTERIAN CHURCH OF KOREA (TONGHAP). Disrupted by the Japanese occupation and World War II, the Presbyterian movement was reconstituted as the Presbyterian Church of Korea (PCK) in 1949. During the 1950s the Korean War overshadowed a theological war that raged within the church, as some leaders associated with the newly founded INTERNATIONAL COUNCIL OF CHRISTIAN CHURCHES, a fundamentalist body founded by associates of U.S. minister Carl McIntire (b. 1906), wooed the conservative leadership of the PCK. At issue were ecumenism, membership in the WORLD COUNCIL OF CHURCHES, and the theological perspective of the church's seminaries.

Unable to arrive at an amicable solution, the church split into two bodies in 1959. The more conservative group aligned with the International Council of Christian Churches as the Presbyterian Church of Korea (HapDong). In subsequent years, it has had spectacular growth and is now the largest Presbyterian church in the country, with more than 2.1 million members.

Although the church has experienced growth, its history has had a tumultuous course. In 1961 a group withdrew to found the Bible Presbyterian Church (now the Presbyterian Church of Korea (Dae Shin)). In 1979 another fracture began when Kim Hee-Bo, the president of ChongShin Seminary, became an advocate of the historical-critical approach to the Pentateuch, the first five books of the Bible. As the controversy raged, some attempted to find a way to heal the breach. Eventually both the group supporting the seminary and the group that had attempted to make peace broke with the larger body of the church.

The Presbyterian Church of Korea (HapDong) is organized presbyterially. The Assembly is its highest legislative body. It adheres to the Westminster Confession of Faith.

Presbyterian Church of Korea

Though it retains its conservative theological stance, it is no longer associated with the International Council of Christian Churches.

Address:

Presbyterian Church of Korea (HapDong)
1007-3 DaeChi-Dong
KangNam-GU
Seoul
Republic of Korea

Source:

Bauswein, Jean-Jacques, and Lukas Vischer, eds. *The Reformed Family Worldwide: A Survey of Reformed Churches, Theological Schools, and International Organizations*. Grand Rapids, MI: William B. Eerdmans, 1999.

Presbyterian Church of Korea (TongHap)

The more liberal of the two large Presbyterian churches in the Republic of Korea, the Presbyterian Church of Korea (TongHap) is generally seen as carrying on the missionary tradition. The story of Presbyterianism in Korea begins in Manchuria, where a Korean, Suh Sang-Yoon, was converted in 1876 by missionaries of the Scottish Missionary Society (related to the CHURCH OF SCOTLAND) and in turn assisted in the translation of the New Testament into Korean. Upon his return to his homeland in 1883, he gathered the first Protestant community. American Presbyterian missionaries of the United Presbyterian Church in North America (now an integral part of the PRESBYTERIAN CHURCH [U.S.A.]) arrived in 1884, and Horace N. Allen (1858-1932) opened the first church-supported medical facility. The Americans were soon joined by colleagues from Australia and Canada. In 1893 the several Presbyterian groups organized a mission council for Presbyterian churches, the first product of their cooperation being the theological seminary located at Pyongyang.

The progress of the church was interrupted by the Japanese invasion of the country in 1910 and the subsequent invasion that lasted through World War II. Initially, the Presbyterian movement continued to grow, and in 1912 the missionaries and the Korean pastors established the General Assembly of the Presbyterian Church in Chosun. In the 1930s, however, the church was continually faced with the issue of shrine worship. The occupation authorities demanded that everyone, especially the Christians, acknowledge the Shinto shrine. In 1938, under extreme pressure, the general assembly approved worship of the shrine. Some Korean pastors and lay people started a resistance movement, which led to their arrests and imprisonment. In 1941, as the war began, most of the missionaries were expelled. The general assembly was dissolved and its membership trans-

ferred to the newly founded Chosun Presbyterian Church of Christ in Japan.

After the war, momentous change ensued. The Japanese were expelled, but the country was divided. The Peoples Republic of Korea closed the Presbyterian Church and established an antireligious regime. In southern Korea, the Presbyterian Church was reconstituted at assemblies in 1946 and 1947, taking the name Presbyterian Church of Korea in 1949. A period of rapid growth followed. That growth has been attributed to the fact that people did not identify Christianity with the colonial government and to the lay-oriented evangelism that characterized the church.

During the period of reconstituting the church, many called for a cleansing from the church of those who had worshipped at the Shinto shrine. Resistance leaders organized a presbytery in 1945 and called for full repentance by those who did not resist. They founded a seminary in Pusan, but the new Presbyterian Church refused to recognize it. The core of the resistance movement refused to join with the larger body and now exists as the Presbyterian Church in Korea (KoShin).

Through the 1950s, the church faced the issue of participation in the ecumenical movement. One group favored membership in the WORLD COUNCIL OF CHURCHES. The other leaned toward the fundamentalist INTERNATIONAL COUNCIL OF CHRISTIAN CHURCHES. The issue came to culmination in 1959, when the church divided into two somewhat equal factions, both carrying the name Presbyterian Church of Korea (PCK). The PCK (TongHap) affiliated with the World Council of Churches and the World Alliance of Presbyterian Churches.

Today, the PCK (TongHap) represents the more liberal wing of Korean Presbyterianism. In the late 1990s it reported 2.1 million members in 5,890 congregations. In 1984, in celebration of the hundredth anniversary of Korean Presbyterianism, the church open a new headquarters building in Seoul. Two year later it adopted a new confession of faith as a modern restatement of the Reformed theological position. It accepted the ordination of women in 1995. The church is led by its general assembly. It is one of the partner churches of the Council for World Mission (United Reformed Church in the United Kingdom). The church supports a number of institutions of higher learning, and it now has a worldwide ministry among Koreans who left the country during and after the Korean War.

Address:

Presbyterian Church of Korea (TongHap)
P.O. Box 1125
135 YunChi-Dong
ChongRo-ku, Seoul 100-611
Republic of Korea

Source:

Bauswein, Jean-Jacques, and Lukas Vischer, eds. *The Reformed Family Worldwide: A Survey of Reformed Churches, Theological Schools, and International Organizations*. Grand Rapids, MI: William B. Eerdmans, 1999.

Presbyterian Church of Mozambique

Reformed Christianity entered Mozambique through the preaching of Josefa Mhalamkala, who had discovered Christianity while visiting South Africa. In 1887 his work was picked up by Swiss Reformed missionary Paul Bertoud (1847–1930). The work concentrated in the southern provinces of Mozambique through the first half of the twentieth century. In subsequent decades, the church started the process of becoming an independent body, and it also began to spread to other parts of the country.

In 1961 Eduardo Mondlane (d. 1969), an official with the United Nations and a member of the Presbyterian Church of Mozambique, came back to his native land and organized FRELIMO (Frente de Liberta Vão de Mozambique), the united front against colonialism. He led the group until his assassination in 1969. In 1972 the Portuguese colonial authorities moved against the church and arrested a number of its leaders. Synod president Zedekias Manganhela was tortured and killed in prison. Pressure on the church was relieved only by the end of colonial rule in 1975.

In the 1990s the church reported one hundred thousand members. It is a member of the WORLD COUNCIL OF CHURCHES and the WORLD ALLIANCE OF REFORMED CHURCHES. It supports two theological schools, the Theological Institute of Ricatla and the Theological School of Khovo. The highest legislative body in the church is the General Assembly. Doctrinally it adheres to the teachings in the Heidelberg Catechism. It has a continuing close relationship with the FEDERATION OF SWISS PROTESTANT CHURCHES.

Address:

Presbyterian Church of Mozambique
C.P. 21
Av. Ahmed Sekou Touré 1822
Maputo
Mozambique

Source:

Bauswein, Jean-Jacques, and Lukas Vischer, eds. *The Reformed Family Worldwide: A Survey of Reformed Churches, Theological Schools, and International Organizations*. Grand Rapids, MI: William B. Eerdmans, 1999.

Presbyterian Church of Nigeria

The Presbyterian Church of Nigeria has its origins in the Scottish Missionary Society's work in Jamaica. The church

worked among the Africans living in Jamaica and participated in the movement for the abolition of slavery during the 1830s. After abolition, the Presbyterians experienced an influx of members, and in the 1840s the first ministers graduated from the presbytery's school. The church developed a missionary perspective and in 1846 commissioned the first of its ministers as missionaries to Calabar on the Gulf of Guinea in present-day Nigeria. The first stations were established at Duke Town and Creek Town. A third station began at Old Town Calabar in 1847. The mission work gradually moved inland.

The CHURCH OF SCOTLAND assumed responsibility for the work even before the British established their hegemony over the area. Work has concentrated among the Efik, Ibo, and Tiv peoples.

The church gained autonomy in 1954. It has a presbyterian polity and admits women to ordination. It is a member of both the WORLD ALLIANCE OF REFORMED CHURCHES and the REFORMED ECUMENICAL COUNCIL. Numerous Presbyterian and Reformed churches, primarily in the early twentieth century, began missions among one or more of Nigeria's five hundred peoples/language groups. No less than eleven different Reformed/Presbyterian churches are now operating there; the Presbyterian Church of Nigeria is the oldest but by no means the largest. It is a member of the Reformed Ecumenical Council of Nigeria, which provides fellowship and coordination among the different churches.

The Presbyterian Church of Nigeria reported 124,000 members in the 1990s. It is a member of the WORLD COUNCIL OF CHURCHES.

Address:

The Presbyterian Church of Nigeria
P.O. Box 2635
26–29 Ehere Rd.
Ogbor Hill, ABA Abia
Nigeria

Source:

Bauswein, Jean-Jacques, and Lukas Vischer, eds. *The Reformed Family Worldwide: A Survey of Reformed Churches, Theological Schools, and International Organizations*. Grand Rapids, MI: William B. Eerdmans, 1999.

Presbyterian Church of Pakistan

The Presbyterian Church of Pakistan grew out of the original Protestant Christian work in what is now Pakistan. Missionaries initially arrived in the 1830s from the Punjab. The first missionary appears to have been John C. Lowrie (1808–1900), who settled in Lahore in 1834, though he soon had to retire. Then in 1849 Charles W. Forman (1821–1894) opened the first permanent missionary station and went on to develop the impressive educational program that led to the founding of a string of elementary and secondary

Presbyterian Church of Southern Africa

schools, several colleges, and a seminary. Forman led in the founding of the Lahore Church Council. In 1904 the Lahore Church Council joined the United Church of Northern India (a union of Congregational and Presbyterian missions that would later become part of the CHURCH OF NORTH INDIA).

A second missionary thrust began in 1855 under Andrew Gordon (1828–1887) of the United Presbyterian Church in the U.S.A. (now a part of the PRESBYTERIAN CHURCH [U.S.A.]). He began in Lahore and then expanded to Sialkot. Four years later the Presbytery of Sialkot was organized. In 1893 the Sialkot work was incorporated as one presbytery in the Synod of the Punjab of the United Presbyterian Church in the U.S.A. In 1961 the synod became independent as the United Presbyterian Church of Pakistan. Seven years later the church experienced a severe split when representatives of the International Council of Christian Churches attempted to woo support to its fundamentalist position. Over the subsequent decades, the schism was largely healed.

In 1993 the Lahore Church Council and the United Presbyterian Church of Pakistan merged to become the Presbyterian Church of Pakistan. In the later 1990s it reported four hundred thousand members in two hundred congregations. It sponsors the Gujranwala Theological Seminary. Though it stayed out of the merger that created the Church of Pakistan, it remains in close relationship with the latter and is also a member of both the WORLD ALLIANCE OF REFORMED CHURCHES and the WORLD COUNCIL OF CHURCHES.

Address:

Presbyterian Church of Pakistan
P.O. Box 13
2 Empress Rd.
Lahore 54000
Pakistan

Source:

Bauswein, Jean-Jacques, and Lukas Vischer, eds. *The Reformed Family Worldwide: A Survey of Reformed Churches, Theological Schools, and International Organizations*. Grand Rapids, MI: William B. Eerdmans, 1999.

Presbyterian Church of Southern Africa

Early in the nineteenth century, the United Presbyterian Church (now an integral part of the CHURCH OF SCOTLAND) began work among the settlers in the Cape Town area. The missionaries showed special concern for the Scottish soldiers of regiments stationed there by the government of Great Britain, which was beginning to exert its influence in South Africa. An initial congregation was formed in 1829, and the work spread as English-speaking settlements emerged. The various congregations of the Scottish Mission were organized into a church in 1897. Subsequently, congre-

gations were established across South Africa, Zimbabwe, and Zambia.

In the 1990s, the Presbyterian Church of Southern Africa reported ninety thousand members. Some two-thirds of the membership is White, but there is a growing work among non-Whites, most recently in the Indian community. The White membership tends to be urban, but the church has reached out to numerous groups in the three countries, and a variety of different languages are now spoken within it. In Zambia, congregations have developed among the Tumbuka and Chibemba peoples and in Zimbabwe among the Sindebele and Shona peoples.

The church is ecumenically involved and has joined the WORLD COUNCIL OF CHURCHES. During the 1990s it began negotiations looking toward possible merger with the Reformed Presbyterian Church in South Africa, a former mission church that grew out of the Scottish efforts to evangelize the Bantu people of the region.

Address:

Presbyterian Church of Southern Africa
P.O. Box 96188
150 Caroline St., 1st Floor
Joseph Wing Centre
Brixton 2019
South Africa

Source:

Bauswein, Jean-Jacques, and Lukas Vischer, eds. *The Reformed Family Worldwide: A Survey of Reformed Churches, Theological Schools, and International Organizations*. Grand Rapids, MI: William B. Eerdmans, 1999.

Presbyterian Church of Vanuatu

The Presbyterian Church of Vanuatu continues the missionary efforts established by the London Missionary Society (LMS) in 1938 on the South Sea islands of the New Hebrides, now the independent nation of Vanuatu. In 1838 the pioneer South Sea missionary John Williams (1796–1839) decided to expand the work of the LMS into the New Hebrides from his base on Samoa. Accompanied by three Samoan teachers and fellow LMS missionary James Harris (d. 1839), he arrived on Tanna Island, where he left the three Samoans while he and Harris moved on to Erromanga. Unfortunately, they were both killed.

On two occasions, in 1840 and 1845, missionaries had to leave Tanna when the locals blamed them for outbreaks of disease. This targeting of missionaries would continue as British and French slavers operated the islands—the residents blaming the missionaries, whom they identified with European authorities, for the loss of neighbors and loved ones. A significant number of missionaries were murdered.

At the end of the 1840s, the LMS work was superseded by the arrival of Presbyterians, most notably John Geddie

(1815–1872) from Canada and John G. Paton (1824–1907) and a team of missionaries affiliated with the Reformed Presbyterian Church of Scotland. Their work was supplemented by William Witt and Peter Milne (1834–1908), who arrived in 1869–1870 from the Presbyterian Church of New Zealand. Finally, after the British and French decided to stop fighting over the islands and began to work out their unique cooperative administration, the Reformed Church of France began a small work.

All of the Presbyterian missionary activity was eventually united and reorganized as the Presbyterian Church of Vanuatu. At this time the church was transferred to local leadership from the foreign missionaries, who by this time were primarily from Australia and New Zealand. The church has had a significant role in the development of Bislama, a neo-Melanesian language that has subsequently become the official language of the new nation of Vanuatu. It promoted it as a common language through the development of a Bible translation that is used in worship throughout the islands. (Earlier, the church had supported the work of translating the Bible into more than twenty-one other languages that are still spoken throughout the islands.)

At the end of the 1990s, the church reported fifty-seven thousand members. The largest religious group in Vanuatu, it is a member of the WORLD COUNCIL OF CHURCHES and the Vanuatu Christian Council.

Address:

Presbyterian Church of Vanuatu
Presbyterian Jyos Blong Venuatu
P.O. Box 150
Port Vila
Vanuatu

Sources:

- Bauswein, Jean-Jacques, and Lukas Vischer, eds. *The Reformed Family Worldwide: A Survey of Reformed Churches, Theological Schools, and International Organizations*. Grand Rapids, MI: William B. Eerdmans, 1999.
- Forman, Charles H. *The Island Churches of the South Pacific: Emergence in the Twentieth Century*. Maryknoll, NY: Orbis, 1982.

Presbyterian Church of Wales

The Presbyterian Church of Wales (or Egiwys Brebyteraidd Cynirn) grew out of the Evangelical Awakening of the seventeenth century in Great Britain. The primary organizational expression of the Awakening was the METHODIST CHURCH, which developed under the leadership of John Wesley (1703–1791). Closely associated with Wesley was George Whitefield (1714–1770), a classmate at Oxford, who had encouraged Wesley to expand his work beyond London and had introduced the High Church–ori-

ented Wesley to outdoor preaching. Although they were friends, Wesley and Whitefield had deep doctrinal differences, the latter leaning toward Calvinism and its emphasis on predestination while Wesley adhered to the theology of Jacobus Arminius (1560–1609) and an emphasis on free grace and human response.

Around 1835 Whitefield became acquainted with Howel Harris (1714–1773), a Welshman who had begun an independent teaching mission following a deep conversion experience. Harris began to preach throughout Wales, and at times Wesley traveled through the country with him. In the 1740s Wesley and Whitefield parted over their doctrinal differences. About this same time, Harris introduced Whitefield to Selina Hastings, Countess of Huntington (1707–1791), who tried unsuccessfully to bring about a reconciliation. When that proved impossible, she sided with Whitefield, having already contributed generously to his orphanage project in the American colonies.

As a member of the royalty, the Countess of Huntington also had the ability to appoint “chaplains,” ministers who had no Church of England parish but who could function as ministers of the established church. Selina encouraged the erection of chapels in various locations where her chaplains could preach. She also endowed a training college for young preachers at Trevecca in Wales. This informal network of preachers and chapels became known informally as the Countess of Huntington Connection. In 1779 a parish minister brought suit against the countess, and the authorities ruled against the growing work. It had to be reorganized as a dissenting movement, the Calvinist Methodist Connexion.

The Presbyterian Church of Wales continues the Welch branch of the Calvinist Methodist Connexion. As an independent body, it held its first general assembly in 1864. In the twentieth century it became known as the Calvinist/Methodist Church of Wales and then assumed its present name. In 1933 it adopted its present constitution and received the assent of Parliament for its promulgation.

In the 1990s, the Presbyterian Church of Wales reported fifty-four thousand members. Its Confession of Faith places it in the Reformed theological tradition. The general assembly is the highest legislative body. The church is a member of both the WORLD COUNCIL OF CHURCHES and the WORLD ALLIANCE OF REFORMED CHURCHES.

Address:

The Presbyterian Church of Wales
53 Richmond Rd.
Cardiff, Wales CF2 3UP
United Kingdom
<http://www.ebcpcw.org.uk/>

Source:

- Bauswein, Jean-Jacques, and Lukas Vischer, eds. *The Reformed Family Worldwide: A Survey of Reformed Churches, Theological*

Schools, and International Organizations. Grand Rapids, MI: William B. Eerdmans, 1999.

Presbyterian Church (U.S.A.)

The Presbyterian Church (U.S.A.), formed in 1983 by a merger of the United Presbyterian Church in the U.S.A. and the Presbyterian Church in the United States, is the primary body continuing the British and Scottish Presbyterian traditions in the United States. The United Presbyterian Church was itself the product of a variety of mergers, and its constituent parts include the very first Presbyterian synods founded during the American colonial era.

Presbyterians, who constituted one segment of the larger Puritan movement in Great Britain, began to move to the American colonies in the seventeenth century, especially after the end of the Commonwealth (1648–1660). Congregations were formed, especially in Connecticut, New York, Pennsylvania, and New Jersey. The first synod was formed in 1706. In the middle of the eighteenth century, the movement was split between those who supported the new revivalism, as proposed by the likes of independent Anglican George Whitefield (1714–1770) and Congregationalist Jonathan Edwards (1703–1758), and those who rejected it. Revivalism would be a continuing issue dividing Presbyterians through the nineteenth century. The main body of American Presbyterians held together until the end of the American Civil War, but then it split into two factions. The northern faction emerged as the Presbyterian Church in the United States of America; the southern group emerged as the Presbyterian Church in the United States.

After the American Revolution, the church had spread westward. During the early part of the nineteenth century, it made common cause with the Congregationalists, and the two groups developed a plan of union to cut down on competition as the two churches developed on the frontier. However, on the frontier, revivalism again divided Presbyterians as a new issue arose: the camp meeting. Those who supported camp meetings and revivalism on the frontier departed to form the Cumberland Presbyterian Church.

In the decades prior to the American Revolution, Scottish Covenanters found their way to the colonies. Covenanters in Scotland had formed their own church in 1733 in protest against the authority of the established Church of Scotland. By 1773, several Covenanter ministers had arrived in the colonies and formed the Reformed Presbyterian Church. A second succession occurred in the 1700s among people who protested the patronage system of the Church of Scotland and its lack of spiritual fervor. Still a third schism occurred in protest of the burghers who took the oath of loyalty that allowed them to hold public office in Scotland. The antiburgher faction opposed the oath and charged that taking it supported the episcopacy. People associated with the Covenanter and antiburgher factions

came to the colonies in the middle of the eighteenth century and in 1753 formed the Associate Presbyterian Church. In 1782, the Reformed Presbyterian Church and the Associate Presbyterian Church united to form the Associate Reformed Presbyterian Church.

But some members of the Associate Presbyterian Church declined to join the merger and continued to exist under that name. In 1822, the Associate Reformed Presbyterian Church split into two factions, one in the north and one in the southern part of the country. In 1858, the continuing Associate Presbyterian Church and the northern faction of the Associate Reformed Church merged to constitute the United Presbyterian Church of North America.

In 1906, the Presbyterian Church in the United States of America and the Cumberland Presbyterian Church merged and continued under the name of the former body. Then, in 1958, that body merged with the United Presbyterian Church in North America to become the United Presbyterian Church in the U.S.A. That merger brought most American Presbyterians into two organizations. These two groups, the United Presbyterian Church in the U.S.A. and the Presbyterian Church in the United States, merged in 1983 to constitute the Presbyterian Church (U.S.A.).

In 2000 the Presbyterian Church (U.S.A.) reported 2.56 million members. The church is organized on a presbyterial model. Its highest legislative body is the general assembly. Congregations are grouped into presbyteries and synods across the country. The church supports a number of colleges and theological seminaries. The constituent bodies forming the Presbyterian Church (U.S.A.) began ordaining women to the ministry in 1956.

In 1967 the United Presbyterian Church caused considerable controversy when it adopted a new Confession of Faith, which the church saw as a contemporary restatement of the Presbyterian tradition but which many conservatives saw as a marked departure from traditional standards. The church subsequently published a book containing the Apostles' Creed, the Nicene Creed, several Reformed confessions, the Westminster documents, and the new 1967 confessions. It is generally understood that these statements of the Christian and Reformed traditions are to be understood both in the light of history and contemporary theology. Some church members and leaders, primarily from the Presbyterian Church in the United States, who rejected what they saw as the liberal theological tendencies in the church implied by the new confession, stayed out of the proposed merger and in the 1970s formed the conservative Presbyterian Church in America.

The Presbyterian Church (U.S.A.) is ecumenically oriented, and its constituent bodies produced some of the outstanding ecumenical leaders of the twentieth century. The church is a leading member of the WORLD ALLIANCE OF REFORMED CHURCHES and the WORLD COUNCIL OF CHURCHES.



Refreshments follow a service at a Presbyterian Church in London. (Helene Rogers/TRIP)

Address:

The Presbyterian Church (U.S.A.)
100 Witherspoon St.
Louisville, KY 40202
<http://www.pcusa.org>

Sources:

- Hart, D. G., and Mark A. Noll, eds. *Dictionary of the Presbyterian and Reformed Tradition in America*. Des Plaines, IL: InterVarsity Press, 1999.
- Jamison, Wallace N. *The United Presbyterian Story*. Pittsburgh, PA: Geneva Press, 1958.
- Miller, Park Hays. *Why I Am a Presbyterian*. New York: Thomas Nelson & Sons, 1956.
- Weeks, Louis B. *To Be a Presbyterian*. Philadelphia: Westminster John Knox Press, 1987.
- Weston, William J. *Presbyterian Pluralism: Competition in a Protestant House*. Knoxville: University of Tennessee Press, 1997.

Presbyterian Reformed Church in Cuba

During the last decades of the nineteenth century, many Cubans found their way to Florida where they encountered

Protestant churches for the first time. In 1890 Evaristo Collazo, who in the 1880s had resided in Tampa, Florida, returned to Cuba and began to gather small groups in Havana, Santa Clara, and Placetas. He also came to Cuba to support the revolutionary struggle to free Cuba from Spain. Collazo later was ordained as a Presbyterian missionary and became a lieutenant in the revolutionary army in the Spanish-American War.

After the war, in 1902, Collazo reopened the church and was assisted by American Presbyterian missionaries. The communities they founded eventually constituted themselves as a presbytery of the Synod of New Jersey of the Presbyterian Church in the U.S.A. (now a constituent part of the Presbyterian Church [U.S.A.]). The church experienced steady growth through World War II, and in 1945 it joined with the Methodists and Episcopalians in forming the Seminary of Matanzas.

In 1967 the Presbyterian mission became an autonomous body as the Presbyterian Reformed Church in Cuba (Iglesia Presbiteriana-Reformada en Cuba). In 1969 Fidel Castro overthrew the government and established the regime he still heads. The government adopted an antireligious policy, but the church survived through the next quarter of a century

Presbytery of Liberia

and then experienced a spurt of growth, as regulations on religion were loosened in the 1990s.

The church is organized presbyterially. Its highest legislative body is the national synod. It published its own confession of faith in 1968. It is a member of both the WORLD ALLIANCE OF REFORMED CHURCHES and the WORLD COUNCIL OF CHURCHES. In the late 1990s it reported fifteen thousand members in fifty-nine congregations.

Address:

Presbyterian Reformed Church in Cuba
Salud 222 E/Lealtad y Campanario
La Habana 10200
Cuba

Source:

Bauswein, Jean-Jacques, and Lukas Vischer, eds. *The Reformed Family Worldwide: A Survey of Reformed Churches, Theological Schools, and International Organizations*. Grand Rapids, MI: William B. Eerdmans, 1999.

Presbytery of Liberia

Missionaries from the Presbyterian Church in the U.S.A. (now an integral part of the PRESBYTERIAN CHURCH [U.S.A.]) arrived in Liberia in 1833. As mission work proceeded, they discovered that personnel, one by one, were falling victim to malaria. They instituted a policy of sending only African American personnel but soon discovered that these workers were just as susceptible to the disease. In spite of their problems, the missionaries were able to play an important role in the developing country, and one of their number signed the country's Declaration of Independence in 1847. Support in the form of missionary personnel continued through the 1880s.

The Liberian Presbytery was among the earliest of the Christian missions in Africa to move entirely under local control and then attain status as an independent church. It was also unusual in the African context in that it had been originally constituted by repatriated Africans who had been returned to Africa after their sojourn in the United States. The presbytery became independent in 1928. It also became one of the first churches to ordain women—as deacons in the 1940s and as elders in the 1950s.

In the late 1990s the presbytery reported three thousand members in twelve congregations. It is a member of both the WORLD COUNCIL OF CHURCHES and the WORLD ALLIANCE OF REFORMED CHURCHES. In the 1970s it developed a new relationship with the CUMBERLAND PRESBYTERIAN CHURCH, and in the 1980s it became a provisional presbytery in that church.

Address:

Presbytery of Liberia
P.O. Box 3350

Broad and Johnson St.
Monrovia
Liberia

Source:

Bauswein, Jean-Jacques, and Lukas Vischer, eds. *The Reformed Family Worldwide: A Survey of Reformed Churches, Theological Schools, and International Organizations*. Grand Rapids, MI: William B. Eerdmans, 1999.

Priory of Sion

The Priory of Sion is a secret society legally established in France in 1972 by Pierre Plantard (1920–2000), although it claimed great antiquity. Legends connected with the Priory of Sion have generated great interest through the years, particularly as a result of the publication in 1982 of *The Holy Blood and the Holy Grail* by British journalists Michael Baigent, Richard Leigh, and Henry Lincoln. The story starts with Father Berenger Saunière (1852–1917), who in 1885 became the parish priest of Rennes-le-Château, a small village in the French region of Aude, near the Pyrenees Mountains. Saunière, it seems, was a rather strange character, deeply interested in symbolism; he also had a penchant for building a number of constructions around his parish church, including a bizarre neogothic “Tower of Magdala.” These construction projects obviously cost a good deal of money, yet Saunière was known to come from a poor family, and one did not normally become rich in nineteenth century France by being a parish priest in a mountain hamlet.

Rennes-le-Château lies at the heart of the area once inhabited by the Cathars, and rumors spread that Saunière had found a treasure buried in the Middle Ages by the persecuted heretics. The fact that Saunière was also an archaeology buff and had found some old artifacts whilst digging in the vicinity of the parish church added fuel to the fire of rumors. The priest did his excavations at night, in order to remain the sole owner of his findings (which, according to French law, he should have given to the state). This obviously did not endear Saunière to the municipality, and some villagers also suspected him of having an affair with his servant, Marie Denarnaud (1868–1953), who was undoubtedly fiercely loyal to the controversial priest.

These rumors could not have failed to attract the attention of the local Catholic bishop, and having investigated the matter he concluded that, rather than having found a Cathar treasure, Saunière had made his money from “trafficking in masses,” a not uncommon wrongdoing among nineteenth- and early-twentieth-century priests. In the Catholic Church, masses can be celebrated for the benefit of a specific soul, in the hope of helping a deceased loved one to ascend from Purgatory into Heaven. Masses can also be said for a specific aim for the benefit of living persons (for

instance, for healing purposes). Prior to Vatican II, for each mass, priests received a stipend, that is, a fixed amount of money for each mass they said. “Trafficking in masses” meant, in practice, that priests advertised their willingness to celebrate a great number of masses for both the dead and the living. Advertising in this way was regarded as a kind of unfair competition toward other priests and was condemned by the church as illicit. The matter became even worse, of course, when priests failed to celebrate the masses requested, despite having received the appropriate stipend. The bishop traced advertisements placed by Saunière in Catholic magazines throughout France, and even abroad, and quickly determined that he could not possibly have celebrated all the masses he had received payments for, thus in fact defrauding his “clients.” In 1909, the bishop asked Saunière to leave Rennes-le-Château; the priest refused and was suspended from his priestly duties and privileges (a lesser sanction than excommunication, but a painful sanction nonetheless, which ended Saunière’s ecclesiastical career). He decided to remain in Rennes-le-Château, however, and the ownership of his buildings (Tower of Magdala included) did not pass to the diocese because Saunière had taken the precaution of transferring their ownership to Marie Denarnaud.

Although the bishop had concluded that trafficking in masses was enough to explain Saunière’s suspicious wealth, rumors about buried treasures (and alleged contacts with the Paris esoteric milieu) continued until Saunière’s death in 1917 and even in the years that followed. The rumors resurfaced again in the early 1950s when Marie Denarnaud, who in her old age was still the owner of all the properties, was trying to sell them. She probably thought that rumors of buried treasures would raise the value of the properties. One buyer was Noel Corbu (1912–1968), who in 1956 started spreading the Saunière treasure legend through the local press, in the hope of attracting clients to the restaurant he had opened in one of the buildings. The rumors did spread largely, thanks to friendly contacts between Corbu, some local reporters, and members of the Paris esoteric milieu.

Pierre Plantard, who had been the leader of a minor occult-political organization known as Alpha Galates, told an even taller story about Rennes-le-Château, firstly to selected friends from the late 1950s, then to the esoteric author Gérard De Sède, who in 1967 published a book entitled *L’Or de Rennes* (“Rennes’ Gold”). It was De Sède who in turn interested the three British journalists, Baigent, Leigh, and Lincoln, in the story, and they jointly saw to it that Rennes-le-Château became a household name throughout the English-speaking world, thanks to a BBC TV series based on their reports, as well as several popular books. In short, the story told by Plantard to De Sède, and later popularized by the British journalists, was that Saunière did indeed discover a buried treasure, and that it included much

more than valuable antiquities. Buried in Rennes-le-Château were documents confirming the old southern French legends that Jesus Christ, rather than ascending into Heaven, had come to live in France with his wife, Mary Magdalene. Plantard added that the divine couple did indeed have children in France and that they initiated a dynasty, which eventually became known as the Merovingian Kings of France. This, Plantard suggested, was the true meaning of the Grail legends: the Holy Grail, in French *Saint Graal*, was in fact the *Sang Réal*, which in Medieval French means “Holy Blood,” that is, the blood of Jesus Christ himself flowing in the veins of the Merovingians. When the Merovingian dynasty fell from power, Plantard continued, their descendants went underground and a secret organization, the Priory of Sion, has preserved their holy blood even since. Cathars and Knights Templar, as well as early Freemasons and various literary and artistic figures (prominent among them being the painter Nicholas Poussin, 1594–1655), were all said to be connected to the secretive priory. Plantard gradually started to imply that he was himself not only the current Grand Master of the elusive priory but also the last descendant of the Merovingians and the current vessel of Christ’s holy blood.

Plantard’s tale, if true, would of course have turned Christianity on its head and inspired a whole new interpretation of world history. Historians remained understandably skeptical, regarding the Priory of Sion as nothing more than a figment of Plantard’s imagination (although a Catholic order known as “Priory of Sion” did exist in the Middle Ages, they note, it had nothing to do with the Merovingians, the blood of Jesus Christ, or Rennes-le-Château). Millions of readers of popular books about Rennes-le-Château took the story quite seriously, however, and many in the esoteric milieu were happy to join the Priory of Sion after Plantard legally established it in 1972. It is also not impossible (as reported by several journalists) that some people in the political, financial, and intelligence worlds also took a genuine interest in the Priory’s activities, seeing it almost as a more secretive and elite brand of Freemasonry, and some may even have joined it. Be that as it may, the Rennes-le-Château saga became an integral part of international popular culture through novels and movies; *Preacher* and *The Magdalena* (recently joined by *Rex Mundi*) were among the popular comic book series that also focused interest on the subject. The priory remains an interesting organization, combining themes from several preexisting occult orders, which may tempt even those who doubt that the Rennes-le-Château legends are factually true to join. As a secret society, the priory’s address (in the Paris region) remains confidential, and the organization does not maintain a Web site.

Sources:

- Baigent, Michael, Richard Leigh, and Henry Lincoln. *The Holy Blood and the Holy Grail*. London: Jonathan Cape, 1982.
- Cardini, Franco, Massimo Introvigne, and Marina Montesano. *Il Santo Graal*. Florence: Giunti, 1998.
- De Sède, Gérard. *L'Or de Rennes, ou la vie insolite de Bérenger Saunière, curé de Rennes-le-Château*, 2d ed. Paris: Julliard, 1967.
- Saul, John M., and Janice A. Glaholm. *Rennes-le-Château: A Bibliography*. London: Mercurius Press, 1985.

Progressive National Baptist Convention of America

Among the least known of the organizational remnants of the 1960s Civil Rights movement in the United States, the Progressive National Baptist Convention of America was formed in 1961 by Baptist pastors who supported Martin Luther King Jr.'s nonviolent protests against laws and social patterns that allowed racial discrimination to persist in American life. The convention grew out of the NATIONAL BAPTIST CONVENTION, U.S.A., which at the time was the largest institution in the United States led and supported by African Americans.

Formed late in the nineteenth century, the National Baptist Convention represented a new attempt by African Americans to control their own religious organizations. Prior to its founding, most Black Baptists were affiliated with the American Baptists (now the AMERICAN BAPTIST CHURCHES OF THE U.S.A.), many serving in its employ as writers, missionaries, and denominational agency workers. However, African Americans were largely excluded from the higher levels of control and decision making within the denomination. Soon after the formation of the National Baptist Convention, however, the African American community was confronted with a series of new laws that mandated a segregated society in the American South (where most African Americans resided).

Through the early twentieth century, a long struggle for social equality took place, and many Black leaders were prepared to continue that struggle long into the future. Observing the repressive responses to the occasional race riots that broke out in some U.S. cities, they concluded that attempts to change the situation by taking to the streets was counterproductive. Among those who believed it was futile to try to suddenly change racial patterns was Joseph H. Jackson (d. 1990), the pastor of a large Baptist congregation in the heart of Chicago's African American community and the powerful president of the National Baptist Convention.

Into this setting came Martin Luther King Jr., the pastor of a relatively small congregation in Montgomery, Alabama. King had been inspired by the example of Mahatma Gandhi and his successful efforts to free India from colonial rule.

Utilizing the opportunity presented initially by the rude treatment of a Black woman on a public bus in December 1955, he organized the African American community across the South in a protest against segregation laws. He impressed the example of Gandhi upon the protesters, giving a uniquely Christian twist to the idea of nonviolent moral challenge to the authorities. The idea caught the imagination of the younger generation, and a mass movement ensued.

In 1961 King's supporters in the National Baptist Convention demanded that the convention, the most prestigious African American religious organization in the country, declare its support of King and the movement. They immediately faced opposition from President Jackson and others who feared that repercussions would be dire if King took to the streets. They refused to support King's movement. The demand for support of the Civil Rights movement was also tied to a challenge of Jackson's leadership of the convention. He had been president for nine years in 1961. However, Jackson's commitment to the gradual elimination of racial discrimination still had the majority support of the convention, and the challenge to his continued presidency by Gardner C. Taylor in 1961 was defeated.

Following their defeat, Taylor and his supporters in the convention decided that the best way to lead African American Baptists in a new direction was to issue a call to form a new association. In November 1961, twenty-three pastors answered and with the messengers (representatives) from their churches formed the Progressive National Baptist Convention. The news of the formation of the convention was largely lost outside of the African American community, as the nation's attention was on King and the Southern Christian Leadership Conference, which provided the direct guidance to the Civil Rights movement at the time. Among the bylaws accepted by the new convention the following year was a provision limiting the length of the term of the president. The convention grew quickly over the next years, as the movement culminated in the passing of the comprehensive Civil Rights Act in 1964.

In 1995 the Progressive National Baptist Convention reported a membership of 2.5 million in some two thousand congregations. It cooperates with the other national Baptist conventions in the support of two theological schools. Cooperative action with other Baptist bodies has been a keynote of its national program. Among its earliest efforts was the Fund for Renewal, a program jointly sponsored with the American Baptists and designed to give new life to Black Baptist schools. King and Ralph Abernathy (1926–1990), the American Baptist who succeeded King as leader of the Southern Christian Leadership Conference following King's assassination, lent their support to the fund. The progressive National Baptist Convention is also a member of the BAPTIST WORLD ALLIANCE and the WORLD COUNCIL OF CHURCHES.

Address:

Progressive National Baptist Convention
601 50th St., N.E.
Washington, DC 20019
<http://www.pnbc.org>

Sources:

Fitts, Leroy. *A History of Black Baptists*. Nashville, TN: Broadman Press, 1985.
Payne, Wardell J. *Directory of African-American Religious Bodies*. 2d ed. Washington, DC: Howard University Press, 1996.

Protestant Christian Batak Church (HKBP)

The Protestant Christian Batak Church dates to the arrival on Sumatra of Ludwig Ingwer Nommensen (1834–1918) as a representative of the German RHENISH MISSION, a missionary agency associated with the German Lutheran Church. Nommensen initiated work among the Batak people who had settled on Sumatra in the ancient past. The Batak prospered, and over the centuries various Batak subdivisions appeared. Nommensen moved into the heart of Batak country and established a mission, and colleagues soon followed. The mission's work spread across the island.

In the 1920s the Sumatran Lutherans began to manifest signs of desiring independence. For example, they asked the German missionaries to relinquish control of the church. Formal independence was granted in 1930, though the German missionaries remained in place with a slightly altered status. The new church took the name Huria Kristen Batak Protestan, or Protestant Christian Batak Church, and is generally known by the initials of its Indonesian name (HKBP).

Then in 1940 Germany invaded the Netherlands. In response, the Dutch government on Sumatra interned all the German missionaries and did not allow anyone to use their homes or offices. The church was suddenly cut off from its financial resources. While the church was still trying to cope with this crisis, the Japanese invaded and tried to force some Shinto practices on the Christian community.

In the face of the wartime problems, the HKBP elected its first Indonesian *endorus* (bishop). In 1951 it issued a confession of faith that acknowledged the authority of the ancient ecumenical creeds, the Reformation confessions, and the Barmen Declaration (a statement against some of the religious claims of Nazism), but it also went on to create its own restatement of the Christianity that spoke against a number of views that it opposed such as PENTECOSTALISM and nationalistic Christianity. The new confession did not choose between Lutheran and Reformed doctrine, but the newly autonomous church de-

cidated to continue its Lutheran associations and applied for membership in the LUTHERAN WORLD FEDERATION. It has subsequently become a member of the WORLD COUNCIL OF CHURCHES and the Community of Churches in Indonesia.

In 1954 the church opened Nommensen University, currently with two campuses. The university's former theological school now exists as a separate institution. The church also maintains an extensive school system of elementary and secondary schools. Other ministries include a farming project, a youth center, an orphanage, and a center to assist the blind and crippled. The church also works with many of its poorer members to improve their skills as farmers and tradespeople. Deaconesses from Germany were introduced very early into the Sumatran mission, and the church has since developed its own deaconess program. Deaconesses work in the church-sponsored hospital and as community workers.

The HKBP has developed a modern denominational organization to facilitate its mission. It is led by its bishop and a general secretary. The major legislative body is the biennial synodical convention. Parishes are organized into resorts, and resorts into districts. Each district is led by a superintendent. Women have been admitted to the ordained ministry since 1982.

The church uses Toba Batak as its official language, but it has faced a severe problem concerning language because several other languages, including Bahasa Indonesia, compete as the primary language of its members. Many congregations, especially those located in urban areas, now conduct services in Indonesian.

The HKBP is the oldest and largest of the several bodies that have grown from the original Rhenish Mission. These several churches, which separated over the years either from the older Batak mission or from the HKBP after World War II, include the Batak Christian Community Church (GPKB), the Christian Protestant Church in Indonesia (GKPI), the Indonesian Christian Church (HKI), and the Simalungun Protestant Christian Church (GKPS).

In the mid-1990s, the HKBP reported 1.25 million members. It carries on missionary programs among modern Indonesia's three thousand islands and its many distinct ethnic and language groups.

Address:

Protestant Christian Batak Church
Pearja Tarutung
Sumatra
Indonesia

Source:

Bachmann, E. Theodore, and Mercia Brenne Bachmann. *Lutheran Churches in the World: A Handbook*. Minneapolis, MN: Augsburg Press, 1989.

Protestant Christian Church— Angkola (GKPA)

The Protestant Christian Church—Angkola (Gereja Kristen Protestan Angkola, or GKPA) developed as the work of the PROTESTANT CHRISTIAN BATAK CHURCH (HKBP) spread among the Angkola people of Indonesia, one of the Batak subgroups. The HKBP began in 1861 at Sipirok, Sumatra, where the RHENISH MISSION originally established a mission station. However, the Angkola language was distinctive enough that Angkola church leaders requested separation so they could pursue the development of an Angkola church. The HKBP acted favorably on that request in 1974, and the new church was set up. The formation of the GKPA motivated the completion of the translation of the Bible into Angkola.

Except for one parish in Jakarta, the parishes of the church are all in northern Sumatra. They are grouped into districts that operate under the synod, the highest legislative body in the church. The church opened a training center to facilitate the self-help and independence of people in the rural villages, where most of the church's congregations are located. The church is also ecumenically oriented and is a member of both the LUTHERAN WORLD FELLOWSHIP and the WORLD COUNCIL OF CHURCHES. It also carries on a program of Christian-Muslim dialogue. At the end of the 1990s the church reported twenty-eight thousand members.

Address:

Protestant Church, Angkola
Jalan Teuku Umar 102
22722 Padangsidimouan
South Tapanuli, North Sumatra
Indonesia

Source:

Bachmann, E. Theodore, and Mercia Brenne Bachmann. *Lutheran Churches in the World: A Handbook*. Minneapolis, MN: Augsburg Press, 1989.

Protestant Christian Church of Bali (GKPB)

The Protestant Christian Church of Bali (Gereja Kristen Protestan di Bali, or GKPB) began in 1929 with the arrival on Bali of Tsang To Hang, a Chinese missionary with the CHRISTIAN AND MISSIONARY ALLIANCE. Bali was unusual among the Indonesian islands in that it had resisted the earlier incursion of Islam and had remained predominantly Hindu. In 1864 a representative of the NETHERLANDS REFORMED CHURCH had established a mission. He had baptized only one convert as a result of his work. He was murdered in 1881 and as a result of his death, the Dutch authorities did not allow other missionaries to work on the island.

Tsang To Hang had better results. By 1931 he had baptized a group of Balinese and had established a church. However, he was banished in 1933. After a time, the Christian Church in East Java was permitted to assume the care of the small Christian community on Bali. Growth was slow and by 1949 when the church became independent, there were still fewer than two thousand Balinese Christians. During the period since its independence, the church has been assisted by the movement of many Balinese throughout Indonesia, where they have encountered other Christian churches before returning to Bali to join the Christian church there.

The church has presbyterian polity and has adopted the ancient Christian creeds as its doctrinal standards. It operates a school system, a hospital, and several clinics. In the 1990s it reported sixty-nine hundred members in thirty-eight congregations. It is an associate member of the WORLD COUNCIL OF CHURCHES.

Address:

Protestant Church of Bali
P.O. Box 72
Jalan Dr. Sutomo 101A
Denpasar 80118
Bali
Indonesia

Source:

Bauswein, Jean-Jacques, and Lukas Vischer, eds. *The Reformed Family Worldwide: A Survey of Reformed Churches, Theological Schools, and International Organizations*. Grand Rapids, MI: William B. Eerdmans, 1999.

Protestant Christian Church of Nias (BNKP)

The Protestant Christian Church of Nias (Banua Niha Keriso Protestan, or BNKP) dates to the arrival of missionaries from the RHENISH MISSION, a German missionary society with roots in both Lutheran and Reformed traditions. The missionaries came to Nias, an island east of Sumatra that is now a part of Indonesia, because they had been expelled from Kalimantan (Borneo), another Indonesian island. They began to work among the various peoples of the island, each of whom spoke their own local languages. It was not until 1874 that a process of communication was established and the first convert was received and baptized. Some twenty thousand Niassans had become Christians by the beginning of World War I.

In the years immediately after the war, the mission entered an unexpected growth phase, tripling in size within a few years. In 1936 the first synod of what became the Protestant Christian Church of Nias was convened. The present presbyterial church order was adopted in 1938, which is considered the church's official beginning. One of

the German missionaries chaired the church meetings until 1940. The church continued to grow through the decades after World War II but has also experienced a set of schisms related to traditional Niassan power structures. The church would eventually become the religion of the majority of the island's residents and would be credited with bringing a sense of unity to the island as it was thrust into the modern world. Nias language spoken in the northern half of the island was chosen for a translation of the Bible, which was printed in 1913. Nias subsequently became the common language of the island.

In the late 1990s, the church reported 326,000 members, approximately 60 percent of the population. It is a member of the WORLD COUNCIL OF CHURCHES.

Address:

Protestant Christian Church of Nias
Jalan Soekarno 22
Gunungsitoli 22813
Nias Sumatera Utara
Indonesia

Source:

Bauswein, Jean-Jacques, and Lukas Vischer, eds. *The Reformed Family Worldwide: A Survey of Reformed Churches, Theological Schools, and International Organizations*. Grand Rapids, MI: William B. Eerdmans, 1999.

Protestant Church in Sabah (Malaysia)

Soon after World War II, the SEVENTH-DAY ADVENTIST CHURCH began a mission on the Kudat peninsula in the state of Sabah in the Malaysian part of Borneo. Many who were ready to become Christian were not ready to accept some of the prohibitions demanded by the Adventists, including refraining from pork and alcohol. In 1951 the Run-gus people approached the BASEL MISSION (now the Evangelical Missionary Society), requesting it to send missionaries to them. Heinrich Honegger arrived two years later. Along with his evangelistic work, he led in the foundation of an agricultural school. Growth was relatively quick and the church became independent in 1965, although it still utilized Basel Mission personnel. Four years later it faced a crisis when the country's Islamic government expelled all of the foreign missionaries and began a campaign to convert the Christians of Sabah to Islam.

Once the Islamization campaign ended in 1976, the church entered a new growth phase. It adopted a congregational form of church government, but it has a synod that is headed by a bishop or head pastor. The church ordains women.

In the 1990s the Protestant Church in Sabah reported approximately thirty thousand members. It has grown among the various groups indigenous to Sabah, extending also to mainland Malaysia as people from Sabah have moved around the country. The church now works among various

Bornean people and in the Chinese community, and it is a member of the WORLD COUNCIL OF CHURCHES. It has emphasized the Lutheran tradition of the Basel Mission (which represents both Lutheran and Reformed congregations in Germany and Switzerland) and has joined the LUTHERAN WORLD FEDERATION.

Address:

Protestant Church in Sabah
P.O. Box 69
Kudat, Sabah
Malaysia

Source:

Bachmann, E. Theodore, and Mercia Brenne Bachmann. *Lutheran Churches in the World: A Handbook*. Minneapolis, MN: Augsburg Press, 1989.

Protestant Church in Southeast Sulawesi (GEPSULTRA)

The Protestant Church in Southeast Sulawesi (Gereja Protestan di Sulawesi Tenggara, or GEPSULTRA) originated when a Protestant church was established for government and military officials residing on the island of Sulawesi, now a part of Indonesia. In 1916 a missionary began to expand this work into the countryside, where Islam was dominant. The first native baptism occurred in 1918. Congregations of Sulawesians were formed over the next two decades, but no ministers were ordained and the church property was not registered. This neglect caused the church severe problems when the Japanese invaded and the missionaries were no longer available. Attempts to reorganize after the war were slowed by unrest among Muslims, who were unhappy with the new Indonesian central government. In 1950 Muslim guerrillas killed a missionary and several church workers who had been traveling around the country to survey the church's situation.

Only in 1957 did the situation in the region stabilize enough for the church to meet and constitute itself as an independent body. It adopted a presbyterial government, with a synod as the highest legislative body. In the late 1960s the government began to move workers into southeast Sulawesi, a sparsely populated region, and the church began to grow among the new residents. Its membership currently includes more than 25 ethnic/language groups. Church membership has grown to more than twenty-five thousand, though it still constitutes a small minority in the predominantly Muslim culture.

The immigrants to Sulawesi brought with them a form of agriculture that threatened the local ecosystem. In the 1970s the church responded with a program in agricultural education that attempted to build a progressive view of farming combined with a spiritual worldview. This small church

Protestant Church in the Moluccas

supports a limited set of social programs, including two orphanages, an elementary school, and four secondary schools. The church is a member of the WORLD ALLIANCE OF REFORMED CHURCHES and the WORLD COUNCIL OF CHURCHES.

Address:

Protestant Church in Southeast Sulawesi
P.O. Box 3
Jalan Dr. Ratulangi 121
Kendari 93121
Sulawesi Tenggara
Indonesia

Source:

Bauswein, Jean-Jacques, and Lukas Vischer, eds. *The Reformed Family Worldwide: A Survey of Reformed Churches, Theological Schools, and International Organizations*. Grand Rapids, MI: William B. Eerdmans, 1999.

Protestant Church in the Moluccas (GPM)

The history of the Protestant Church in the Moluccas (Gereja Protestan Moluccas, or GPM) goes back to the arrival of the Portuguese into the East Indies in the sixteenth century. A Catholic mission established in the Moluccas, or Spice Islands, baptized its first convert in 1538. Francis Xavier (1506–1552) visited the Christian community there in 1546. After more than sixty years of work, the Portuguese were driven out by the Dutch, who installed Reformed church ministers in place of the priests. The community went through a process of Protestantization. The first Protestant church service in Asia was held in the Moluccas on February 27, 1605.

A vital church was built throughout the islands from its center in Ambon. The Heidelberg Catechism was translated into Malay and published in 1625. The New Testament followed in 1668. The complete Bible (1733) was followed by a Psalm book (1735). Sermons in Dutch were translated and given to lay ministers for presentation in Malay worship services. Over the next century an indigenous Christianity was created in the Moluccas.

A wave of pietistic fervor that had come to the church in Holland was imported to the Moluccas by a new missionary society, the Nederlandsche Gereformeerde Zendingsvereniging (NZG). Missionaries from this society arrived in Indonesia in 1815, among them Joseph Kam (1769–1833), who settled in Ambon where he had a vital ministry for the next eighteen years. He recruited numerous lay teachers, who were then deployed in missions throughout the Dutch East Indies.

After World War I the church was readied for autonomy, which occurred in 1935 when the GPM was established as a branch of what was called the Protestant Church in Indone-

sia, headquartered in Jakarta. Though the church was locally autonomous, important decisions were referred to Jakarta for final approval. This arrangement became increasingly dysfunctional, and after World War II the attempt to keep the churches in the different island groups united faded. The Protestant Church in Indonesia was transformed into an ecumenical council and then faded into obscurity.

The Protestant Church in the Moluccas suffered greatly during the Japanese occupation. No fewer than fifty-four church leaders were killed. In 1944 the church's archives, located in Ambon, were destroyed during Allied bombing of the city. In 1950 Ambon was also the sight of heavy fighting when the government put down an insurrection by some who opposed the new government of Indonesia.

In the immediate aftermath of the founding of Indonesia in 1948, the church went through a period of self-reflection. It adopted a new church order with a presbyterian polity. It reflected on its relationship with Islam, an increasing factor in the religious life of the Moluccas and the dominant religion in Indonesia. A new emphasis was placed on ministerial education, and the church now supports a theological faculty at the Maluku Christian University in Ambon. The church is a member of both the WORLD COUNCIL OF CHURCHES and the WORLD ALLIANCE OF REFORMED CHURCHES.

In the 1990s the Protestant Church in the Moluccas reported 454,000 members. Once the majority religion on the island, it has been challenged by the movement of so many Indonesians to the Moluccas. A branch of the church was established in the Netherlands by some four thousand Moluccans who moved to Holland after World War II at the expense of the Dutch government.

Address:

Protestant Church in the Moluccas
Jalan Mayjend
D.I. Panjaitan 2
Ambon 97124
Maluku
Indonesia

Sources:

Bauswein, Jean-Jacques, and Lukas Vischer, eds. *The Reformed Family Worldwide: A Survey of Reformed Churches, Theological Schools, and International Organizations*. Grand Rapids, MI: William B. Eerdmans, 1999.
Enklaar, I. H., and Joseph Kam. "Apostel der." In *Molukken*. Gravenhage, 1963.

Protestant Church of Algeria

The Protestant Church of Algeria has inherited the traditions of nineteenth-century Protestant/Free Church missionary activity in Algeria. After the call for French set-

blers to come to Algeria in 1873, Protestantism was offered an opening. The REFORMED CHURCH OF FRANCE came to Algeria and established work there, primarily among French Protestants because the government frowned upon proselytizing within the Muslim community. Through the early twentieth century, as the French expatriate community grew, the Reformed Church became the largest of the many non-Catholic church bodies in the country.

In 1908 two women who had been conducting an independent mission in Algiers since 1893 affiliated themselves with the Methodist Episcopal Church (now a constituent part of the UNITED METHODIST CHURCH), and in 1909 the Methodist Episcopal Church's Woman's Foreign Missionary Society assumed their support. Other women were accepted to extend the work, though the first U.S. worker did not arrive until 1922. Work spread among the coastal cities and was based in medical and social services. In 1966 the Methodists opened a hospital in the northeastern city of Il Maten.

The independence of Algeria in 1962 deeply affected the Protestant community. The exodus of five hundred thousand people with French passports depleted many Christian groups of their support, especially the Reformed Church. Then the Methodist Church was hit in 1969 by charges that their missionaries were agents of the Central Intelligence Agency, and ten (a significant percentage) were expelled from the country. The church's missionaries in Oran had withdrawn the year before for other reasons, and the church was left with 215 members.

In 1970 the French Reformed Church, the Methodists, and several other groups that had also lost significant resources since 1962 merged to become the Protestant Church of Algeria. The church is a member of the WORLD COUNCIL OF CHURCHES and the WORLD ALLIANCE OF REFORMED CHURCHES. The church acknowledges both Methodist and Reformed doctrinal positions. It also cooperates with the ROMAN CATHOLIC CHURCH in various social programs.

As the 1990s ended, the church had only five hundred members and eight parishes, but it is still considered an important body, keeping alive a Christian presence in a predominantly Muslim country.

Address:

Protestant Church of Algeria
31 rue Reda Houhou
16000 Algiers
Algeria

Source:

Bauswein, Jean-Jacques, and Lukas Vischer, eds. *The Reformed Family Worldwide: A Survey of Reformed Churches, Theological Schools, and International Organizations*. Grand Rapids, MI: William B. Eerdmans, 1999.

Protestant Church of Senegal

One of the smaller churches in the WORLD COUNCIL OF CHURCHES, the Protestant Church of Senegal began in the nineteenth-century attempts of the PARIS MISSION (affiliated with the REFORMED CHURCH OF FRANCE) to build a mission among the native people of Senegal. They had little success from their beginning in 1862 until after François Villegier translated a portion of the Bible into Wolof, one of the local languages, and Walter Taylor, a former slave who resided in Sierra Leone, joined the effort. Taylor concentrated his evangelistic activity among freed slaves residing in Khor, a small community near St. Louis.

A second church was opened in Dakar after it became the capital in 1904. However, the missionaries found the largely Muslim population unresponsive to their attempts to convert them. The church became independent in 1972 and is now completely in Senegalese hands, but the membership largely consists of expatriates. In the mid-1990s, the church reported 250 members in two congregations. It is a member of the WORLD ALLIANCE OF REFORMED CHURCHES.

Address:

Protestant Church of Senegal
B.P. 22390
Dakar Ponty
Senegal

Source:

Bauswein, Jean-Jacques, and Lukas Vischer, eds. *The Reformed Family Worldwide: A Survey of Reformed Churches, Theological Schools, and International Organizations*. Grand Rapids, MI: William B. Eerdmans, 1999.

Protestant Methodist Church in Côte d'Ivoire

The Protestant Methodist Church in Côte d'Ivoire dates to the arrival in 1924 of a Wesleyan Methodist missionary, Jon Platt, from Dahomey (Ghana) and Togo, where the Wesleyans (now the Methodist Church in Great Britain) had established work as early as 1842. It is the case that prior to that time, beginning in the first decade of the century, African prophet William Wade Harris (1865–1929), a former Methodist, had established his church in Cote d'Ivoire and neighboring countries. He had predicted the arrival of White missionaries, and many saw in the Methodists the fulfillment of his prophecy.

As the Wesleyans' work in Côte d'Ivoire developed, it was an integral part of the work in Dahomey and Togo. In 1947 it had grown to the point that it was detached from work in the neighboring countries and organized as a district directly attached to the British Methodist Conference. The work in Côte d'Ivoire was given independent status in 1963, and the reorganization was completed the following year.

Protestant Methodist Church of Benin

At that time, the first indigenous leader, Samson Nandjui, was selected as the mission's chairman.

Although Methodism has become a national movement, with a membership and constituency of approximately one million, the major centers are in the capital, Abidjan, and in Dabou, where the church opened a hospital in 1968. Ministerial education is supported through the School of Protestant Theology of Porto-Novo in Benin. The church is a member of the WORLD COUNCIL OF CHURCHES and the WORLD METHODIST COUNCIL. It has formed a structure to handle issues of Christian-Muslim relations.

Address:

Protestant Methodist Church in Côte d'Ivoire
41 Boulevard de la République
B.P. 12
Abidjan, 1
Côte d'Ivoire

Sources:

Harmon, Nolan B. *Encyclopedia of World Methodism*. 2 vols. Nashville, TN: United Methodist Publishing House, 1974.
World Methodist Council. *Handbook of Information*. Lake Junaluska, NC: World Methodist Council, 1997.

Protestant Methodist Church of Benin

The largest non-Catholic church in the African nation of Benin, the Protestant Methodist Church was founded by Thomas Birch Freeman (1809–1890), the son of an English mother and an African father. In 1838 Freeman returned to Africa from England as a representative of the Wesleyan Methodist Connection (now an integral part of the METHODIST CHURCH) in Great Britain. He began work in Ghana, then known as the Gold Coast, before moving on to Benin, then known as Dahomey, in 1843. Freeman and his wife settled in Quidab on the Benin Coast and shortly thereafter traveled inland to Abomey to interview the king of the region, but they were unable to obtain his cooperation for the missionary work. The king was still involved in the slave trade, and Freeman had begun a program of employing freed slaves from the Americas to assist in the mission's leadership.

The work did not begin to grow until after the French protectorate was declared in 1851 and effect pacification occurred over the next decades. Noteworthy leadership was supplied later in the century by the Methodist African superintendent, Thomas Joseph Marshall. Along with the work in neighboring Togo, the mission remained a district in the British Methodist Conference until after Benin became independent in 1974 as a Marxist state. The Methodist mission subsequently became an independent body as the Protestant Methodist Church of Benin.

The church has continued to grow and by the end of the 1990s reported approximately one hundred thousand

members. At the same time it has been an ecumenical church, supporting cooperative educational endeavors with several other churches. In 1965 it initiated a cooperative evangelistic endeavor that targeted the Fon people and included the production of a Bible in the Fon language. The church is a member of the WORLD COUNCIL OF CHURCHES. Following the British lead, the church is led by a president rather than a bishop.

Address:

Protestant Methodist Church of Benin
01 B.P. 34
Cotonou
Benin

Sources:

Harmon, Nolan B. *Encyclopedia of World Methodism*. 2 vols. Nashville, TN: United Methodist Publishing House, 1974.
World Methodist Council. *Handbook of Information*. Lake Junaluska, NC: World Methodist Council, 1997.

Puerto Rico

When Columbus first discovered the island of Borinquen, now known as Puerto Rico, it was inhabited by the Taino people, who would later be killed off by the combination of disease, war, and the attempt to adapt to the harshness of the Spanish colonial system. In the early sixteenth century, as an economy built on sugar cane developed, Africans were brought to Puerto Rico to work the plantations. During the nineteenth century, slave revolts attempted unsuccessfully to overthrow Spanish rule.

Contemporary Puerto Ricans date their independence from the unsuccessful revolt in 1868 led by Ramón Emeterio Betances (1827–1893), who proclaimed the island's independence prior to his defeat. Slavery was finally abolished in 1873. As a result of the Spanish-American War, control of Puerto Rico passed to the United States in 1898. English was imposed as the official language, and in 1917 Puerto Ricans became U.S. citizens. However, their participation in local affairs was limited. They became U.S. citizens with limited control over local government; the governor and other key officials were not elected, but appointed by the U.S. president, and the governor could veto any legislation.

After World War II, local rule was turned over to the island's residents. The new government, elected in 1948, moved to transform Puerto Rico into a commonwealth. The United States retained power in foreign relations, defense, and some financial affairs; Puerto Ricans retained their American citizenship. An ongoing debate over the island's status has been held in Puerto Rico, with some favoring statehood and others independence, but the commonwealth status has continued to be favored by the majority of the population.

Catholicism was established in Puerto Rico in 1511, when the first diocese in the Western Hemisphere was established on the island. The church grew, but its leadership was wiped out late in the seventeenth century by a smallpox epidemic. Only four priests survived, and they were given little additional assistance during the next century. The church was greatly strengthened in the early nineteenth century, when a number of priests came to Puerto Rico from other regions in Latin America where wars of independence had put their lives in danger. Their loyalty to Spain did not go unnoticed when the various slave revolts began to occur.

Since the United States took control of the island, the church has struggled to retain its traditional role and its self-image as a Latin American institution while trying to make itself relevant in the new American-oriented world. The church entered the twentieth century with but a single bishop, but new dioceses were named in 1924, 1960, and 1964. San Juan was elevated to archepiscopal status in 1960. The Catholic Charismatic movement found strong support in Puerto Rico in the 1970s and has continued to attract a large number of the island's Catholics. The majority of Puerto Ricans are still Roman Catholics.

The first non-Catholic church in Puerto Rico dates to the activity of an English Presbyterian trader who started a small church in 1860. Religious tolerance was proclaimed in 1868, and in 1872 the first continuous Protestant work was initiated by the Church of England's bishop in Antigua, who erected the first Anglican church at Ponce. That work was turned over to the EPISCOPAL CHURCH, which had sent missionary representatives very soon after the change of governments in 1898. Responsibility for the work was initially turned over to the bishop of Chicago but was later moved to the jurisdiction of the bishop of Sacramento, California. Puerto Rico is currently organized as an extraprovincial diocese of the Episcopal Church.

The movement of the Episcopal Church to Puerto Rico heralded the arrival of missionaries from a number of other U.S. churches, beginning with the Baptists, the Disciples of Christ, the United Brethren in Christ (now a constituent part of the United Church of Puerto Rico), the Lutherans and the Presbyterians in 1899, the Methodists in 1900, and



Status of religions in Puerto Rico, 2000-2050

Followers	2000			2025	2050
	total	%	rate		
Christians	3,754,000	97.0	0.90	4,304,000	4,476,000
Roman Catholics	2,900,000	75.0	0.72	3,250,000	3,300,000
Protestants	505,000	13.1	1.16	650,000	720,000
Independents	249,000	6.4	1.11	350,000	440,000
Nonreligious	61,700	1.6	2.12	100,000	140,000
Spiritists	27,300	0.7	1.63	36,000	42,000
Atheists	14,200	0.4	1.66	18,000	22,000
Hindus	3,400	0.1	1.79	6,000	10,000
Baha'is	2,800	0.1	2.40	6,000	10,000
Jews	2,700	0.1	0.71	2,800	3,000
Muslims	930	0.0	1.24	2,000	3,000
Buddhists	500	0.0	1.12	1,000	1,500
Chinese folk-religionists	460	0.0	1.50	800	1,300
other religionists	1,100	0.0	0.70	1,300	1,500
Total population	3,869,000	100.0	0.93	4,478,000	4,710,000

the SEVENTH-DAY ADVENTIST CHURCH in 1909. William Sloan, a minister in the Northern Baptist Church (now the AMERICAN BAPTIST CHURCHES IN THE U.S.A.), made an initial tour of the island and made recommendations that led to the founding of Baptist work there. Following an agreement among the several denominations, the Baptists focused their work in the north, between Ponce and San Juan. The first congregation was opened in Rio Piedras. The Convention of Baptist Churches of Puerto Rico was formed in 1902.

Lutheran work was initiated by the Augustana Synod (now a constituent part of the EVANGELICAL LUTHERAN CHURCH IN AMERICA) in San Juan. Five churches were founded during the first decade, and, eventually, responsibility for the work passed to the United Lutheran Church in America. The Methodist Episcopal Church (now a constituent part of the

UNITED METHODIST CHURCH) responded to the new situation in Puerto Rico by sending Charles W. Drees (1851–1926) to the island. Drees, who had previously been working in Uruguay, initiated both Spanish and English services in San Juan. The work remained attached to the United Methodist Church until 1992, when it was set apart as the semiautonomous Methodist Church of Puerto Rico. It became fully autonomous in 2000. Adventist work was organized in 1909 into the still existing East Puerto Rico Conference and the West Puerto Rico Conference, both of which are included in the Antillian Union Conference, which also includes work in the Dominican Republic.

Through the twentieth century, a spectrum of traditional Protestant and Free churches initiated work in Puerto Rico. Among the more successful were the ASSEMBLIES OF GOD (1957) and the CHURCH OF GOD (CLEVELAND, TENNESSEE; 1944). PENTECOSTALISM, especially, had a significant role in the development of a variety of new Puerto Rican initiated churches, several of which have also spread through the Spanish-speaking communities in the United States. Prominent among these are the Iglesia de Dios Pentecostal (Pentecostal Church of God, 1916), Iglesia Defensores de la Fe (Defenders of the Faith, 1931), Iglesia de Cristo Misionera (Missionary Church of Christ, 1934), Asamblea de Iglesias Cristianas (Assemblies of Christian Churches, 1939), Samaria Iglesia Evangélica (Samaritan Evangelical Church, 1941), and the Iglesia Mita (MITA CONGREGATION, 1942). The Pentecostal Church of God was founded by Puerto Ricans, but it affiliated with and worked with the Assemblies of God until 1956, when the two churches went their separate ways.

Gardner H. Russell began meetings affiliated with the CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS (LDS) in 1947 among U.S. service personnel stationed at Guajataca. He later opened a mission in San Juan. In 1996, the number of LDS congregations had grown to the point that the Puerto Rico San Juan Mission, headquartered in Rio Piedras, was formally recognized. The JEHOVAH'S WITNESSES entered the country in the early 1930s.

There is a small Jewish community (some fifteen hundred residents) in Puerto Rico. It supports both a Reform and a Conservative synagogue in the city of Santruce.

Puerto Rico is one of several Caribbean islands where the African Caribbean religions have been very successful. The dominant form in Puerto Rico is SANTERIA, which takes Yoruban religion with an overlay of Spanish Catholicism. From Puerto Rico, Santeria has spread across North America. Because of its identification of Nigerian deities with Roman Catholic saints, initially a means of retaining the African faith while outwardly practicing Roman Catholicism, many Puerto Ricans identify with both religious communities.

A host of new religions established centers in San Juan and other Puerto Rican cities, beginning in the 1970s. These

include the Sri Chinmoy centers, the INTERNATIONAL SOCIETY FOR KRISHNA CONSCIOUSNESS, and the CHURCH OF SCIENTOLOGY. There are also both Tibetan and Zen Buddhist centers and one Burmese Theravada center.

Sources:

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- Mendoza, A. *La Iglesia en Puerto Rico*. Brussels, Belgium: Pro Mundi Vita, 1985.
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- Ziegler, M. O. *The Origins and Growth of the Methodist Church in Puerto Rico, 1900–1970*. Immaculate, PA: Immaculata College, 1988.

Pure Land Buddhism (China)

The Pure Land mythos, which eventually came to center upon the popular practice of invoking Buddha Amida's name with the intention of being born in his Pure Land of Bliss, the Western Paradise, was carried into China as early as the second or third century C.E., as indicated by sutra translations. Subsequently, beginning at least with the monk Lu-shan Hui-yüan (344–416), its practices were adopted and spread widely in Chinese monasteries. Pure Land ideas never really formed an independent teaching lineage, however, instead coexisting with normal monastic lineages, especially the T'ien-t'ai founded by Chih-i (538–597). A key Chinese addition to the canon in the early period was the Kuan-ching (Visualization Sutra), which describes nine detailed statuses of potential rebirth in the Pure Land realm.

Pure Land doctrine and practice have remained a standard aspect of the repertoire of Chinese Buddhism, whether in monastic practice or in monastically influenced lay practice. A decline in relative status occurred in the T'ang period (618–907), when Pure Land (and T'ien-t'ai) became to some extent subordinated to the authority claims of Ch'an lineages. Nevertheless, almost all later monastic Buddhism was normally characterized by the "dual practice" of both Ch'an and Pure Land, as represented by the teaching of Chu-hung (1535–1615), and apparently more practitioners hoped for rebirth in the Western paradise than for success in pursuing the official bodhisattva path.

Crucially, much of Pure Land tradition in China went outside of official monasticism. The Kuan-ching text in particular opened the way to popularization because it appeared to promote the efficacy of religious routines as simple as the recitation of the Buddha's name, which alone might lead to the Pure Land at its lowest level. A key teacher who was regarded as having emphasized this as-

pect of the teaching was Shan-tao (613–681). His presentation of the Pure Land perspective would later influence H_nen (1133–1212), who would launch the tradition in Japan in 1175. Throughout the later imperial period (c. 1200–1900), influential lay Pure Land movements flourished, sometimes supervised by the official monastic system and sometimes separate from it. Of course, more so than monastic Buddhism (which was carefully controlled by Chinese imperial regimes), independent Pure Land had a tendency to diverge into popular movements, which violated normative Buddhism religiously or even challenged it politically.

Chinese traditions were severely damaged by twentieth-century political disorder and by post–World War II Maoism. However, vigorous revival has been under way for decades, stimulated significantly by late-twentieth-century developments in Taiwan. In the case of Pure Land, the revival has recreated the old relationships of complementarity and tension between Pure Land and Ch’an authority claims on the one hand and between monastic and lay forms of organization on the other. Nonetheless, the Pure Land ‘language’ of Buddhism continues to be preferred to the Ch’an by more Chinese practitioners, as it was in the imperial periods.

In comparative context it is noteworthy that no version of Chinese Pure Land ever took root (despite decades of possible inspiration in the twentieth century due to Japanese colonialism), which was both austere orthodox (philosophically) and also fundamentally nonmonastic (as is the Japanese JODO-SHINSHU school). Whether monastic or lay, Chinese followers have remained oriented to an approach that strongly valorizes ritual asceticism and precept-keeping.

Among the important representatives of Chinese Pure Land Buddhism in the contemporary world is the international association of Amitabha Buddhist Societies associated with Taiwanese Master Chin Kung (b. 1927), who founded the Hwa Dzan Dharma Giving Association and the associated Corporate Body of the Buddha Educational Foundation. Related temples and centers may be found among the Chinese in diaspora in Hong Kong, the Philippines, India, Nepal, Bangladesh, Malaysia, Australia, Singapore, Canada, the United States, the United Kingdom, Poland, Spain, and South Africa. The Corporate Body of the Buddha Educational Foundation publishes and distributes Pure Land books internationally.

Address:

Amitabha Buddhist Societies
<http://www.amtbweb.org/> (in Chinese and English)

Galen Amstutz

Sources:

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Qadiriyya Rifaiyya Sufi Order

The original Sufi teacher who established the Rifa'i Sufi order was Ahmad al-Rifa'i (1118–1181), who was born in Basra, Iraq. Sheikh al-Rifa'i was a contemporary of Sheikh 'Abd al-Qadir Jilani in Baghdad, from whose teaching the QADIRIYYA SUFI ORDER developed. Much of their theosophy focused upon the different stages (*maqamat*) and states (*awhal*) one needs to experience to touch God's beauty (*jamal*). "Love is fire" is a common phrase among the Rifa'i Sufis, who assert that love piety is essential for the mystical experience.

Egyptian Rifa'i Sufis have an intense veneration of the Prophet and his family; Central Asian Rifa'is are distinguished by the practice of piercing their skin with swords and eating glass during *dhikr* ("remembrance of Allah" devotional sessions). The *dhikr* sessions include *verd* (spiritual readings) and practicing *tesbih* (repeating the names of God with the aid of a rosary). Today, the Rifa'i Sufis are located in Iraq, Turkey, Egypt, Syria, Palestine, Lebanon, Central Asia, and southeastern Europe.

A new lineage of the Rifaiyya began early in the twentieth century. It grew from the ruins of a prayer house (*tekke*) located in Kasimpasha, now a suburb of Istanbul, and the work of Sheikh Muhammed Ansari, an Iraqi who moved to Erzincan in northeastern Turkey in the early 1900s. A descendent of both Abd al-Qadir Jilani and Ahmad al-Rifa'i, he had become sheikh of the Rifa'i order. In Turkey he met Sheikh Abdullah Hashimi, a Qadiri, and they worked together for many years. Eventually Sheikh Hashimi sent Ansari to Istanbul to establish the Qadiri Rifa'i Tariqa order and revive the prayer house.

Sheikh Ansari headed the Qadiriyya Rifa'i Tariqa in Istanbul from 1915 until his death. His son, Sheikh Muhyiddin Ansari, succeeded him and spread the order throughout Turkey, Germany, and the former Yugoslavia. He was succeeded in 1978 by Sheikh Nureddin Ozal. In May 1993, Sheikh Ozal passed away and Sheikh Taner Ansari became the new leader. Soon afterward, Sheikh Taner moved to the United States, where the center of the order is now located.

Address:

Qadiriyya Rifa'i Order
P.O. Box 2511
Napa, CA 94558
<http://www.qadiri-rifai.org>

Qamar-ul Huda

Sources:

Blakney, Richard, trans. *The Eye of the Heart*. Istanbul, 1988.
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Qadiriyya Sufi Order

The Qadiriyya Sufi Order, named after 'Abd al-Qadir al-Jilani (d. 1166), was founded in Mesopotamia approximately eight hundred years ago. It is one of the oldest Sufi orders in existence. Al-Jilani is considered to be one of the greatest Sufi teachers of his time, referred to as "sheikh of sheikhs." The development of the order and of its teachings is credited to his sons, 'Abd al-'Aziz and 'Abd al-Razzaq.

The Qadiri tradition includes philanthropic activities, meditative prayers to God called *dhikr*, specialized prayers, invocations, the use of music and poetry for spirituality, and special attention on studies in the Qur'an, law, and philosophy. The Sufi order adheres to hierarchies of a Sufi society, where the elder Qadiri sheikh stands as the primary teacher and supervisor of all the disciples. Although al-Jilani originally came from the Persian province of Gilan and settled in Baghdad, the Qadiriyya order eventually spread to most major centers in the Islamic regions: Iran, Syria, Egypt, Spain, Lebanon, North and West Africa, South Asia, China, Turkey, Central Asia, eastern Africa, Bosnia and Macedonia, and Indonesia. Recently, the order has established centers in many major cities in the Western world as well.

There is no central headquarters for the order, but it may be contacted through Al-Baz Publishing, Incorporated.

Address:

Al-Baz Publishing, Inc.
3680 N. 56th Ave., Ste. 836
Hollywood, FL 33021
<http://www.ummah.org.uk/al-baz/> (Al-Baz Publishing Web site)
<http://www.al-baz.com/shaikhabdalqadir/> (Information about al-Jilani)

Qamar-ul Huda

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Qatar

Dawlat Qatar (the State of Qatar) is a small country located on a peninsula that juts out into the Persian Gulf. To the west is the island nation of Bahrain. Further to the west is Saudi Arabia, and to the south at the base of the peninsula is the United Arab Emirates. The original Arab population of the region received Islam in the seventh century C.E. Over the centuries it has also received immigrants from Yemen, Palestine, Egypt, Pakistan, India, and Iran. Only 40 percent of the present population of 420,000 are native Qataris.

Qatar was conquered in 1076 by Bahrain and remained under Bahrain's hegemony until the nineteenth century, when the ath-Thani family rose to power and led the fight for independence, which was finally obtained in 1868. The wealth of the country was traditionally built on the very fine pearls that came from the coastal waters, but demand for Qatari pearls collapsed in the 1930s because of Japanese competition. Qatar switched to oil, which has made it a wealthy nation. It is currently headed by Sheikh Hamadi bni Khalifa th-Thani (b. 1950), to whom power passed in 1995.

Islam is the official religion of the country and any form of proselytization of Muslims is prohibited by law. Also, other religions are not allowed to construct and use church buildings. The majority of Qataris are Muslims and follow the strict WAHHABI ISLAM school, which also dominates neighboring Saudi Arabia. However, the many immigrant groups that have moved into the country have brought other forms of Islam with them. For example, Muslims from Pakistan, India, and Iran, who make up 40 percent of the population, tend to be followers of SHI'A ISLAM.

Christianity had spread across the Arabian Peninsula in the second and third centuries C.E., but it was completely obliterated after the rise of Islam. The ROMAN CATHOLIC CHURCH attempted to rebuild a Christian presence in the area, beginning in 1841 in Aden. A vicariate was created in 1889, but it is now headquartered in Abu Dhabi, United Arab Emirates. There has been little response to the church in Qatar. A single priest resides in Doha.



Status of religions in Qatar, 2000-2050

Followers	2000			2025	2050
	total	%	rate		
Muslims	496,000	82.7	2.00	621,000	655,000
Christians	62,300	10.4	2.85	94,000	106,000
Roman Catholics	36,100	6.0	3.74	55,000	60,000
Independents	10,200	1.7	2.49	15,000	20,000
Anglicans	8,000	1.3	1.06	11,000	12,000
Hindus	15,100	2.5	2.76	20,000	25,000
Nonreligious	13,500	2.3	3.06	22,000	25,000
Buddhists	11,400	1.9	2.38	20,000	30,000
Baha'is	980	0.2	0.91	1,400	1,700
Atheists	260	0.0	2.82	500	1,000
Total population	599,000	100.0	2.13	779,000	844,000

Protestant and Orthodox Christians are represented among the expatriates working in the oil field. The Arab American Oil Company employs chaplains who hold services. The CHRISTIAN BRETHERN, one branch of the PLYMOUTH BRETHERN movement, has organized several congregations. An Anglican chaplain from the EPISCOPAL CHURCH IN JERUSALEM AND THE MIDDLE EAST resides in Abu Dhabi and also visits Qatar to conduct services.

Since World War II, the BAHÁ'Í FAITH has emerged in Qatar. It originated in nearby Iran, just across the Persian Gulf.

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Quanzhen Daoism

1058

Quanzhen, which translates as “Complete Realization,” or “Complete Perfection,” is one of two schools that today represent the Daoist alchemical tradition, in contrast to the liturgical tradition of ZHENGYI DAOISM. Quanzhen is also sometimes erroneously known as Northern Daoism, and Zhengyi is called Southern Daoism. About 80 percent of organized Daoism in mainland China belongs to this sect, which also prevails in Hong Kong.

For all its importance, Quanzhen is almost completely unknown in the West, where there has been little academic study of it. Many of the newer Western Daoist groups (TAOIST TAI CHI SOCIETY, HEALING TAO centers) have some relation to Quanzhen, though the exact nature of these ties remains unclear.

Emerging out of the ashes of war-torn twelfth-century China, Quanzhen became the most important religious movement in China during the Yuan dynasty. Quanzhen was founded by Wang Zhe, who was also known by his religious name as Wang Chongyang (1113–1170). After living in seclusion on Mount Zhongnan in Shaanxi Province, he received seven disciples, who spread the new teaching. The most famous of these disciples was Qiu Chuji (1148–1227), who in a celebrated account in Chinese history, accepted an invitation in 1219 to teach the Mongol emperor Genghis Khan (c. 1162–1227) about longevity. Because of this, many early khans showered patronage on Quanzhen Daoism. Indeed, Quanzhen Daoists were tax exempt and became semi-official government representatives.

In the Qing dynasty, Qiu Chuji was retroactively given credit for founding the Longmen Pai (Dragon Gate Branch) of Quanzhen Daoism, the dominant sect today. Actually, Longmen can only be definitively traced to the founding of the famous Baiyunguan (White Cloud Temple) in Beijing in 1656. In the Qing dynasty, Baiyunguan became the center for all Daoist schools, overseeing ordination, and many schools officially subsumed themselves into Longmen Pai. Today, Baiyunguan is the headquarters for both Quanzhen Daoism and the CHINESE DAOIST ASSOCIATION.

Quanzhen is a monastic and celibate tradition. Monks and nuns wear blue robes and topknots. The main altars of Quanzhen temples traditionally enshrine the Three Pure Ones, the high gods of Daoism, emanations of Dao. They are seated in meditation, rather like Buddhas. Indeed, Quanzhen

owes not only its iconography but its architecture and philosophy to Buddhism. It ascetically rejects daily comforts, and it believes in rebirth and karma. Its emphasis on quiet sitting (*jingzuo*) was influenced by Chan Buddhism. Quanzhen is based on spiritual and moral cultivation, rather than on philosophical, scriptural, or ritual traditions.

That cultivation also incorporates much of “Inner Alchemy,” a tradition concerning personal transformation which has been preserved largely due to the efforts of Quanzhen. The patron saint of Quanzhen Inner Alchemy is Lu Dongbin, a Tang dynasty sage whom Wang Chongyang had visualized. Lu Dongbin is head of the eight immortals. Depicted as a scholar with a fly whisk and a demon-slaying sword, he is a common subject in Yuan-dynasty drama and popular art.

One of Wang Chongyang’s aims was to bring the Three Teachings of China, Daoism, Confucianism, and Buddhism, into a single great system once more. Quanzhen borrowed not only from Buddhism but also from neo-Confucianism. In the nineteenth century, Quanzhen movements were popularized, particularly those involving the new divinatory craze of spirit writing, in which a sharp stick attached to a frame moved automatically over a planchette of sand. Many of these sects make up the current Hong Kong Daoist scene. Many temples there have a truly combinatory pantheon: Lu Dongbin, representing Daoism; the Jade Emperor, representing the celestial bureaucracy, hence Confucianism; and Guanyin, the sinicized, feminized form of Avalokiteshvara, the bodhisattva of compassion, representing Buddhism.

Elijah Siegler

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6 Baiyunguan Jie
Xibianmenwai, Xuanwu District
Beijing
China

Sources:

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Rada Religion

The Rada religion (variously referred to as Alladah, Arara, or Arada) is a Caribbean religion derived from the name of an African city located along the Mina coast on the Bight of Benin. The city of Arada served as an important religious and political center during the seventeenth and eighteenth centuries, and Rada spirits (*lwa*) occupy a central place in African-derived religions throughout the Caribbean. Rada spirits are especially prominent in Haiti, where all African spirits are grouped into families, pantheons, and/or *nachons*, and every *lwa* (whether a member of the Petro, Ibo, or Kongo *nachon*) is believed to have a Rada counterpart (Desmangles 1992, 94). Rada spirits are also present in the African-derived religions of Cuba, the Dominican Republic, Jamaica, Barbados, St. Kitts, Grenada, Carriacou (the Grenadines), and St. Vincent.

The major Rada spirits include Dada Segbo (the creator), Daugbwe (the serpent), Elegba (spirit of the crossroads), Sakpata (an Earth spirit), and Ogou (the spirit of iron). Some observers associate Rada *lwa* with benevolent forces and contrast them with Petro *lwa*, who are seen as bitter and aggressive. This is an oversimplification. As Desmangles (1992, 95) points out, the distinction is not one between good and evil. Rada *lwa* are often conceived as gentle guardians of the universe, but they too can be unpredictable and vindictive. For example, Elegba, who directs the course of human destiny, can also cause accidents altering that destiny. All *lwa* have complex personalities.

The purest form of Rada ritual was on the Caribbean island of Trinidad during the late nineteenth century (Carr 1953). In the 1860s a free Rada population from Dahomey (now Benin) settled in the Belmont section of Port of Spain, and Abojevi Zalwenu, an African-trained diviner and herbalist, came to Trinidad to meet the religious needs of this immigrant community. Zalwenu (also known by his Creole name Robert Antoine and more popularly as “Papa Nanee”) purchased acreage in Belmont where he established a residential compound that remained a center of Rada ceremonial life until his death in 1899.

Under Zalwenu, Rada ceremonies were carried out in strict accordance with African calendrical cycles, and new *vodunsi* (priests) were initiated on a regular basis. Unlike other Rada ceremonies in the Caribbean, Zalwenu’s Trinidad rituals closely followed nineteenth-century African practice. Elsewhere, however, Rada rituals contained a mixture of practices from a variety of African traditions (Petro, Kongo, and so on). These “mixed” ceremonies

have preserved elements of seventeenth- and eighteenth-century Rada ritual that were lost in Africa and unknown to Zalwenu.

The Belmont place of worship, called a *vodunkwe* (house of the gods), survives, but Rada rituals have been greatly modified and the number of services, especially those involving animal sacrifices, have declined in recent years. (The author visited the compound with the late Andrew Carr in 1976, and again visited in 1985 and 1999.) In 1999 the site was used primarily as a panyard (musical shrine) and a center for Orisha devotees, but a number of *vodunsi* were in residence. In the nineteenth century, Zalwenu established different shrines (and stools) to the *lwa* at various locations around the *vodunkwe*. Devotees continue to make offerings at these stools.

Many Trinidadians no longer distinguish the Rada *lwa* from other African-derived deities. All spirits are grouped into a general category called Orisha. Thus, Tracey Hucks (2001) has suggested that Trinidadian Rada may be fully absorbed into the more active Orisha religion. However, interest in “pure” Rada continues, and Andrew Carr’s 1989 study is still widely consulted, suggestive of a possible resurgence of the Rada tradition in Trinidad. At the International Orisha Conference that was held in Port of Spain in 1999, for example, there was serious talk of bringing a senior *vodunsi* from Africa to reestablish the Belmont center.

Address:

The Belmont Vodunkwe
127–129 Belmont Circular Rd.
Port of Spain
Trinidad

Stephen D. Glazier

Sources:

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Radhasoami

The Radhasoami tradition was formally founded in 1861 in Agra, India, by Shiv Dayal Singh (1818–1878), who was associated with two Sant Mat gurus, Tulsi Sahib (1764–1848) in Hathras and Girdhari Das (d. 1861) in Agra. Shiv Dayal Singh, more popularly known as Soamiji Maharaj, advocated the practice of *surat shabd* yoga (union of the soul with the divine sound), a strict lacto-vegetarian diet, and devotion to a living guru who would guide initiates to higher regions of consciousness. The name Radhasoami (usually spelled as one word, with the variation *Radhaswami*) was apparently coined by one of Shiv Dayal Singh's chief disciples, Rai Salig Ram (d. 1898), who elevated his guru to the highest divine status. In Salig Ram's theology, *Radha* stands for soul and *Soami* for lord, and thus *Radhasoami* means Lord of the Soul. This interpretation has been shared by almost all practitioners of the faith. The phrase is also used as a greeting between members.

After Shiv Dayal Singh's death in 1878, several disciples worked as his spiritual successors. This eventually led to a number of schisms, and it is now estimated that there are well over one hundred different branches of the Radhasoami tradition worldwide. The most popular Radhasoami group in the world is the Radhasoami Satsang, Beas (Punjab), which has well over 2 million followers and centers in Europe, Africa, Asia, and North America. Founded by Jaimal Singh (1838–1903) in 1891, the Beas Satsang (spiritual gathering) lineage of gurus have all been born Sikh. Since Radhasoami advocates devotion to a living human guru, this has naturally led to political and religious tension among orthodox Sikh groups in the Punjab. The Radhasoamis are not a subset of Sikhism, but they do share much of the Sant philosophy in common. The current leader of the Beas Satsang is Gurinder Singh Dhillon (b. 1954), who has been instrumental in expanding the property holdings of the group worldwide, including large estates in California, North Carolina, Hawaii, England, and South Africa.

Other important Radhasoami branches, each with their own unique guru lineages, include three founded in the city of Agra, India: Soami Bagh, Dayal Bagh, and Peepal Mandi. Each of these branches trace their lineages back to Shiv Dayal Singh through Rai Salig Ram (otherwise known as Huzur Maharaj). Unlike the Beas-related satsangs that advocate repeating the spiritual mantra of five holy names (*panch nam*), the Agra-related groups teach repetition of one holy name, Radhasoami. Unlike the Beas satsangs, which argue that Radhasoami is simply a modern manifestation of Sant Mat, the "doctrine of the saints," the Agra groups also believe that their founder, Shiv Dayal Singh, was a unique and supreme incarnation of the highest lord, Anami Purush, and presented a new and higher path to God. There are at least one hundred thousand followers in each of the Agra schools, though most of the disciples are Indian born.

Arguably the most controversial guru in Radhasoami history was the Faqir Chand (1886–1981), founder of the Manvta Mandir branch in Hoshiarpur, Punjab, and disciple of Shiv Brat Lal (d. 1939), who taught that all gurus are "unknowing" and that whatever miracles or visions occur in a devotee's life are directly due to his or her faith and devotion. The guru, in sum, has no paranormal powers whatsoever. Faqir's views are generally viewed in Radhasoami circles as heretical and heterodox. However, Faqir's writings have become increasingly more popular since his death.

The Radhasoami tradition has also influenced other new religious movements, including RUHANI SATSANG (founded by Kirpal Singh [1894–1974], disciple of the Beas guru, Sawan Singh), ECKANKAR (founded by Paul Twitchell [b. c. 1908–1971], former disciple of Kirpal Singh), MASTER CHING HAI MEDITATION ASSOCIATION (founded by Ching Hai [b. 1929], one-time disciple of Thakar Singh), the eclectic MOVEMENT OF SPIRITUAL INNER AWARENESS, ELAN VITAL (formerly the Divine Light Mission), and MasterPath (founded by Gary Olsen, who claims spiritual allegiance with Sawan Singh and was a former follower of ECKANKAR).

Since there are so many different gurus and branches in the Radhasoami tradition, there have been a significant number of succession disputes within the movement's history. The most contentious fight was between Soami Bagh and Dayal Bagh and resulted in a decades-long legal battle over the worship and property rights at Shiv Dayal Singh's *samadh* (burial site). Despite these squabbles, Radhasoami is one of the fastest growing of the newer religious traditions in the world. The total number of followers worldwide (among all branches) is estimated to be well over 4 million.

David Christopher Lane

Sources:

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Lane, David Christopher. *The Radhasoami Tradition*. New York: Garland Publishers, 1994.

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Raelian Movement International

The Raelian Movement International is the largest UFO religion in the world, currently claiming fifty thousand members, or those who have undergone the "baptism," called the "transmission of the cellular plan," in which initiates acknowledge the extraterrestrials, the Elohim, as their Creator. The movement was founded in 1976 by Claude Vorilhon (called Rael), born in Vichy, France, in 1946. He was and is still a race car driver.

Having chosen Vorilhon to be a prophet, the Elohim abducted him to their planet, where an encounter with his father, Yahweh, led to the escalation of his claims back on Earth. His alleged encounter with the Elohim took place on December 13, 1973 (the day of Saint Lucie, whose name means “light”), in the mountains near Clermont-Ferrand. A green, childlike being emerged from their ship and invited Rael aboard for Bible instruction, in the course of which Genesis was revealed to be a starship’s log account of the Earth colonization project of the Elohim scientists. Vorilhon learned that these scientists created the first humans in laboratories out of their own DNA. The Fall of Humanity was the consequence of forbidden science lessons taught to the little “Adams and Eves” born out of test tubes, and the casting out of Eden was the “grounding” of the original team of extraterrestrials as a punitive action, the result of a struggle between rival political factions on the home planet over the issue of whether or not earthlings should be given scientific knowledge.

The Elohim gave Vorilhon the title Rael (from Is-Rael, meaning “bearer of light”) and told him that he had been chosen to found a movement that would spread globally and would demystify the world’s religions with the literal truth: the message of humankind’s true origins and destiny. His mission is to arrange the construction of an embassy on neutral territory in Jerusalem, where the extraterrestrials could land and meet the representatives of all the nations and be filmed by television crews.

Rael founded MADECH (Mouvement pour l’Accueilles Elohim Createurs de l’Humanité), the forerunner of the Raelian Movement, in 1974. MADECH published Rael’s account of his extraterrestrial encounter: *Le Livre qui dit la vérité: J’ai rencontré un extraterrestre* (1974). The founding of the Raelian Movement International in 1976 made the transition from ufologist club to a distinct new religious movement.

Rael encountered the extraterrestrials again on October 7, 1975, a meeting described in *They Took Me to Their Planet [Les Extra-terrestres m’ont emmené sur leur planète]*, 1997. While on their planet, he received the hospitality of six female biological robots, with whom he spent a night of love-making and who taught him the sensual awareness technique to activate his psychic potential and grow new neural pathways. Sensual meditation, described in his third book, *Sensual Meditation*, involves a relaxation exercise called *harmonization avec l’infini*, a mental-anatomical tour of the body that arrives eventually at the brain, a visualization of the planet of the Elohim, and an exercise in telepathic rapport.

On this same trip, he was introduced to the mysteries of cloning and watched his own double being formed in a vat. For Raelians, the hope of immortality will be fulfilled by regeneration through science. Hence, Rael established an initiation called “the transmission of the cellular plan,” which formalizes members’ recognition of the Elohim as their cre-

ators. They are also encouraged to sign a contract giving a local mortuary permission, upon their decease, to remove one square centimeter of the “frontal bone” to be stored in a bank in Switzerland, awaiting collection by the Elohim and future cloning.

In the twenty-first century, the movement has received considerable publicity due to Rael’s belief in cloning. On March 9, 1997, Rael announced the creation of Valian Venture, Ltd., a company that offers CLONAIID to parents who wish to clone a child, for the fee of two hundred thousand dollars. Another service offered by the company is INSUR-ACLONE; for fifty thousand dollars, the cell of a child can be stored to be cloned in the event of an untimely death. Most recently, Raelians have announced that they are attempting to clone a dead baby in a secret laboratory.

Raelian membership is divided into two levels: the committed core group of “Guides,” who make up the group’s hierarchy, called the Structure, and the most recently joined members or loosely affiliated “Raelians,” who after baptism received the bulletin *Apocalypse*. The six levels in the pyramidal Structure are, from low to high, assistant animator, animator, assistant guide, priest guide, bishop guide, and finally, the planetary guide or Guide of Guides (Rael). The priest and bishop guides are empowered to transmit the cellular codes, or “baptize” new members. The guide of guides is reelected by the bishops every seven years. There is also a Council of Discipline with the power to excommunicate errant members, as well as an administrative body, the Council of the Wise.

Rael, called the “Last of Forty Prophets,” was born soon after the first atomic explosion in Hiroshima in 1945, when humanity entered the “Age of Apocalypse.” Raelians believe that during this age of scientific revelation, humanity will come to understand its true origins. “With the Elohim’s guidance and humanity’s right choices, this age holds marvelous potentialities: liberation, power, quasi-immortality, once the Elohim arrive and bequeath to their creations scientific knowledge that will enable humans to travel through space and colonize virgin planets in our own image.”

The group is known as the Raelian Religion in the United States, where it has won tax-exempt status, and it is known as the Raelian Church in Canada, where it is seeking recognition as a religion. The Raelian Movement was established in Quebec in 1976. The Canadian movement was the second of the international movements after France. By March 1995, the movement had acquired religious corporation status from the Quebec government. This meant that the new Raelian Church could apply for tax-exempt status.

The central headquarters of the international movement is in Quebec, at UFOland in Valcourt, where Rael resides in between his lecture tours and car races, though the address of the international headquarters is formally listed Geneva, Switzerland. There is also a retreat, called Eden, in Alby, France. There are over five thousand Raelians in Canada,

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nearly all of them in Quebec. The movement has branches in eighty-four countries, though most members are found in French-speaking Europe, Quebec, and Japan.

The Raelians have four large gatherings each year on dates that commemorate Rael's encounters with the Elohim. Members also participate in an annual one-week *staged'evening* in a rural setting, featuring daily lectures, sensual meditation, fasting, nonmandatory nudity, sensory awareness exercises, and sexual experimentation—the ultimate goal being to experience the “cosmic orgasm.”

Address:

Raelian Movement, International Headquarters
P.O. Box 225
1211 Geneva 8
Switzerland
<http://www.rael.org/> (multilingual)

Susan Palmer

Sources:

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Ramtha's School of Enlightenment

Ramtha's School of Enlightenment was founded in the late 1980s in Yelm, Washington, by JZ Knight (b. 1946), who had emerged as the most popular of a new wave of channelers that arose in the West along with the NEW AGE MOVEMENT. In 1977 the spiritual entity Ramtha appeared to Knight, then a housewife in Tacoma, Washington, and introduced himself as the Enlightened One. The next year, Knight began to channel Ramtha publicly. She initially held weekend sessions called Dialogues, where she would channel Ramtha. The Dialogues were held around the United States and increasingly in several foreign countries, and many of these sessions were later transcribed and published as books or made available on videotape. However, in 1988 the decision was made to discontinue the Dialogues and to concentrate on developing a body of students who wished to go more deeply into the process of actualizing the enlightenment about which Ramtha had spoken.

According to the channeled messages, Ramtha is a thirty-five-thousand-year-old warrior who at the height of his power was almost killed. He found enlightenment during his time of recovery and eventually ascended to a spiritual realm. Once Ramtha's School of Enlightenment was formed, Ramtha began to teach a set of practices that would allow students to access and become directly aware of the spiritual realms. The basic practice, termed “energy and consciousness,” involves controlled breathing and kundalini yoga, in which latent energy believed to be located at the base of the spine is allowed to rise up the spine and bring its energy and enlightenment to the self.

Ramtha describes the universe as divided into seven levels, at the center of which is the Void (Pure Potentiality) out of which the other levels are derived. The seventh level is the visible world, into which individuals as spiritual entities have come. The spiritual entities created this world, but then they became trapped in it and forgetful of their spiritual origin. Enlightenment comes as one is able to remember and experience one's spiritual origin and can freely navigate the several levels.

The school is organized as an Esoteric mystery school. Students initially pass through a graded curriculum before being admitted to the larger student body of those who continually work on their self-awareness as spiritual beings. The larger student body gathers at the headquarters twice each year for advanced retreats, at which time new teachings and perspectives are released by Ramtha.

Some three thousand students are active in the school. During the 1990s, all events were held at Yelm, but at the close of the decade Knight began to travel again and introductory sessions concerning Ramtha are now being held annually by senior students at locations in Europe, South Africa, and Australia. Literature is published in Spanish, German, Italian, French, Japanese, and Norwegian.

During the early 1990s, Knight and the school passed through a period of intense controversy, much of which was related to the secretive esoteric nature of the school's work. In the mid-1970s she opened up the school to a group of scholars, including several psychologists who ran a set of tests on Knight and some of her leading students. Their positive reports concerning her psychological health and the extraordinary nature of her channeling activity largely ended the attacks she had previously experienced.

Address:

Ramtha School of Enlightenment
P.O. Box 579
Yelm, WA 98597
<http://www.ramtha.com/>

Sources:

- Knight, JZ. *A State of Mind*. New York: Warner Books, 1997.
- Melton, J. Gordon. *Finding Enlightenment: Ramtha's School of Ancient Wisdom*. Hillsboro, OR: Beyond Worlds Publishing, 1998.

Ramtha (through JZ Knight). *A Beginner's Guide to Creating Reality*. Yelm, WA: JZK Publishing, 2000.

———. *Ramtha*. Edited by Steven Weinberg. Eastsound, WA: Sovereignty, 1986.

Rastafarians

Rastafarianism is a social, political, and religious movement that began on the Caribbean island of Jamaica in the late 1920s. Followers of the movement, sometimes called Rastas or Dreads, are best known as the originators of the popular musical style reggae, for their extensive ritual use of ganja (marijuana), and for wearing their hair in long, rope-like braids called dreadlocks.

The name Rastafarianism is borrowed from Ras Tafari, a name for former Emperor Haile Selassie I of Ethiopia (1892–1975), who reigned from 1916 to 1974. Although a number of the founders of Rastafarianism (notably Leonard Howell and Archibald Dunckley) preached that Haile Selassie was a Living God, Emperor Selassie himself remained a devout leader within the ETHIOPIAN ORTHODOX TEWAHEDO CHURCH. When Selassie visited Jamaica

in 1966, he was greatly puzzled by Rastafarians who seemed to be worshipping him.

Although there are many variants within Rastafarianism, the 1983 Rastafari Theocratic Assembly passed a resolution declaring a single variant—that associated with the House of Nyahbinghi—as the orthodox faith. The House of Nyahbinghi creed proclaims Haile Selassie a Living God and states that all African peoples are one and that the descendants of those who were taken from Africa to be slaves in Babylon will be repatriated. It is contended that all African people are descendants of the ancient Hebrews and that the reason Africans now live outside Africa is because their descendants disobeyed Ja (short for Jehovah, the God of the Hebrews), who then punished them by making them slaves to Whites. Haile Selassie I was expected to arrange for the return of all people of African descent to Africa, but following his death in 1975, there has been less emphasis on a physical return to Africa and greater emphasis on a spiritual return.

Rastafarianism today is a worldwide movement with membership in Jamaica, other Caribbean islands, the United States, Canada, Australia, New Zealand, South Africa, Ghana,



Rastas reasoning during a prayer service in the Rasta House of Yeoville, Johannesburg, South Africa.

Ethiopia, the islands of the South Pacific, and parts of Western Europe (especially England, Holland, and Germany). Although contemporary Rastas represent many races and nationalities, the religion began as a Black nationalist movement. Contemporary adherents stress that it is much more than a nationalist movement—it is a way of life. They prefer to describe their involvement with Rasta as *livity*, the adoption of a lifestyle informed by strict theocratic principles.

One central Rasta ritual, called “reasoning,” is a group discussion and debate about the interpretation of biblical texts, local politics, predictions about the future, and commentary on world events. During these ceremonies Rastas also smoke ganja, which, they believe, brings them closer to Ja. The smoking of ganja is thought to have medicinal as well as spiritual benefits.

Rastafarianism is a highly successful religious movement that has persisted for over seventy years. It continues to play a major part in the struggles of people of African descent for freedom and equality throughout the world. It is a very decentralized movement with a variety of organizations (mostly local), publications, and self-initiated activity. It has a lively presence on the Internet.

Stephen D. Glazier

Sources:

- Barrett, Leonard E., Sr. *The Rastafarians*. Boston, MA: Beacon Press, 1997.
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- Mulvaney, Rebekah Michele. *Rastafari and Reggae: A Dictionary and Sourcebook*. Westport, CT: Greenwood, 1990.
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- “Ras Adam’s Links Page.” An Internet page with numerous links into the international Rastafarian world. Posted at <http://web.syr.edu/~affellem/raslinx.html>. Accessed December 1, 2001.

Reconstructionist Judaism

Reconstructionist Judaism developed in the United States, largely the product of the fertile mind of Mordacai M. Kaplan (1881–1983). Born in Lithuania, Kaplan came to the United States with his parents, attended the Jewish Theological Seminary, and subsequently became the rabbi of an Orthodox synagogue in New York. While there he became one of the founders of the youth movement that later matured as YOUNG ISRAEL.

Through the 1920s, Kaplan moved from ORTHODOX JUDAISM to an alignment with CONSERVATIVE JUDAISM, out of which he developed his very different approach, based upon a reconstruction of Jewish civilization. His specula-

tions led to his classic text, *Judaism as a Civilization* (1934), in which he argues that Jews must make radical changes to their own social and organizational life in order to accommodate to each culture in which they reside. He saw the religious nature of Judaism through his understanding of civilization. For Kaplan, Jewish civilization focuses upon the clarification of the values of human existence, the struggle with God, and the ritualizing of life in the home, the synagogue, and the community.

Kaplan developed a pragmatic approach to Jewish life, centered on the community, rather than a theological approach to Judaism that centered in issues of tradition, revelation, and philosophy. His rejection of the divine origin of the Torah (the Jewish Bible) was but one issue that helped sever relations between Kaplan and his Conservative colleagues and that led to the development of Reconstructionism as a separate branch of Jewish spirituality. He was formally excommunicated in 1945.

The Reconstructionist movement was organized in steps. In 1935 Kaplan founded a periodical called the *Reconstructionist*. In 1940 the Jewish Reconstructionist Foundation was founded, and soon thereafter the first Reconstructionist synagogues opened their doors. The foundation was superseded in 1955 by a synagogue association, which went through several name changes before emerging in 1996 as the Jewish Reconstructionist Federation. Along the way it had absorbed many Jews who had participated in the *harvurot* movement, a communal movement that developed in the 1960s. Rabbi Ira Eisenstein (1907–2001), the second prominent leader of the movement, took the lead in founding the Reconstructionist Rabbinical College in 1968. The Rabbinical Association was founded in 1974.

Reconstructionism is largely limited to the United States. It has steadily moved toward alliances with Liberal and REFORM JUDAISM, with which it has now identified through its affiliation with the World Union for Progressive Judaism. As the twenty-first century begins, there are approximately one hundred Reconstructionist congregations, including three in Canada, and some fifty thousand members in North America. There is a single congregation in Curaçao.

Address:

Jewish Reconstructionist Federation
7804 Montgomery Ave., Ste. 9
Elkins Park, PA 19027
<http://www.jrf.org/>

Sources:

- Alpert, Rebecca T., and Jacob J. Straub. *Exploring Judaism: A Reconstructionist Approach*. Elkins Park, PA: Reconstructionist Press, 2000.
- Eisenstein, Ira. *Reconstructing Judaism: An Autobiography*. Elkins Park, PA: Reconstructionist Press, 1986.

Kaplan, Mordecai M. *Basic Values in Jewish Religion*. New York: Reconstructionist Press, 1948.

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Sculd, Mel. *Judaism Faces the Twentieth Century: A Biography of Mordecai Kaplan*. Elkins Park, PA : Reconstructionist Press, 1993.

Reform Baptists (Russia)

The Reform Baptists emerged in 1961 as a major schism in the UNION OF EVANGELICAL CHRISTIANS–BAPTISTS OF RUSSIA in what was then the Soviet Union. In 1960 the union, which represented Baptists and Pentecostals in the Soviet Union, had been forced by the Khrushchev government to issue a letter of instruction to its member congregations. The letter ordered the congregations to hold back on their evangelistic efforts. Some leaders in the union rejected the letter and saw it as indicative of an unacceptable intimacy between the union and the state.

In 1961 a group left the union and formed an Organizing Committee, officially organizing in 1965 as the Council of Churches of Evangelical Christians–Baptists, commonly referred to as Reform Baptists. They chose as their first president Gennadii K. Kryuchkov. He was soon arrested and served a time in prison. He then disappeared into the underground. The secretary, Georgi P. Vins (1928–1998), served two prison terms before being allowed to come to the United States, which became his base of operation for the continued advocacy for Russian Christians.

The schism between the union and the Reform Baptists continues. Only in 1988 with the beginning of reforms under Soviet president Mikhail Gorbachev (b. 1931) did the Reform Baptists get some relief. By the end of the year, all the Reform Baptists in prison were released and the church launched a new evangelism campaign. In 1989 the Reform Baptists held their first congress unmolested by the authorities, with delegates representing its forty-two thousand members. By 1993 they had some fifty thousand members.

Source:

Wardin, Albert W., ed. *Baptists around the World*. Nashville: Broadman and Holman Publishers, 1995.

Reform Judaism

In the eighteenth century, Jewish scholars, most notably Moses Mendelssohn (1729–1786), began to advocate an acculturation of traditional Jewish life to modern European life. This advocacy also coincided with the integration of many Jews, especially in Germany, into the emerging post-Enlightenment secular culture. That integration was encouraged by the changes brought to Europe by the Napoleonic conquests.

In the nineteenth century, the dialogue with non-Jewish culture would contribute to the development of a new movement within the Jewish community to develop a liberal and even rationalistic form of Jewish existence. Taking the lead would be German-speaking Jews in Central Europe and North America. The reforms began with the introduction of organ music, sermons delivered in German, and prayers in German rather than Hebrew. What began as simply an attempt to make the synagogue more appealing to “modern” Jews led to a new way of viewing Judaism. In Germany, the lead was taken by Abraham Geiger (1810–1874), who in 1870 became the chief rabbi in Berlin. Geiger argued that Judaism was always in a state of change and that God might demand at one time what at another time was inappropriate. Given the changes of the past, the rabbis of the present have leave to make changes as demanded by the times.

Reforms were asked for in the early 1920s by the younger members of the synagogue at Charleston, South Carolina, one of the early Jewish worship centers in the United States. When the congregation (largely consisting of Sephardic Jews) refused, some members left to found the Reform Society of Israelites. However, Reform Judaism really developed in the United States in the last half of the century with the significant immigration of German Jews into the Midwest. Isaac M. Wise (1819–1900) emerged as Geiger’s American counterpart, and in America the program of reform led to the creation of a set of structures to embody the movement’s ideals—the Union of American Hebrew Congregations (1875), Hebrew Union College (1877), and the Central Conference of American Rabbis (1889). Cincinnati, Ohio, became the center of Reform Jewish life. (A Reform synagogue was opened in Canada, but until the last half of the twentieth century the movement did not take hold there.)

The Reform movement’s challenge to traditional Judaism was qualitatively different from Jewish movements during the previous millennium. It questioned the necessity of a host of practices that had been considered normative for Jewish religious life. Kosher food practices were discarded, as was peculiar dress. All laws from the Jewish Bible and the Talmud (later writings of the rabbis that developed Jewish law) were examined in the light of modern needs and discarded if judged nonessential. Reform Jews were distinct from nonpracticing traditional Jews in that they did not simply ignore the law but argued that in following the reform path, one could be a complete religious Jew. This idea directly challenged traditional Judaism and the authority of traditional rabbis.

As the movement developed, Reform Jews came to oppose Zionism, although this opposition was thoroughly reversed after World War II. Reform Judaism has broken down the barriers between men and women in the synagogue, recognized Jewish lineage through both the father



A young woman practices for her Batmitzvah with a female rabbi in a West London Synagogue. (Helene Rogers/TRIP)

and the mother (whereas traditional Judaism is matrilineal), expressed a willingness to accept converts to the faith, and most recently accepted gay and lesbian Jews into the rabbinate.

The Reform movement spread to Jewish communities worldwide through the twentieth century, moving in the 1930s to the Jewish community in Palestine. After several unsuccessful starts, liberal Judaism in Israel experienced a new beginning in 1958, when the Harel Synagogue opened in Jerusalem. As other synagogues opened, they associated together as the Israel Movement for Progressive Judaism (incorporated in 1971), and their leadership formed the Council of Progressive Rabbis. The Israeli movement has differed from American Reform Jews in its retention of various Orthodox practices in recognition of their important role in Israeli life.

In Israel, Orthodox Jews challenged the status of Reform (and Conservative) Jews, and moves were made to prevent their spread and the construction of Reform synagogues. Many Orthodox Jewish rabbis consider Reform Judaism as a separate religion. As a result, marriages performed in Israel by Reform rabbis are still not recognized by the civil author-

ities, and Reform couples must undergo a second wedding service to meet legal demands. The lack of official recognition has had an impact on the movement's perceived lack of authenticity, has altered its relationship to the Israeli government, and has led many to treat it much like one of the various non-Jewish religious communities in Israel.

The Reform movement globally is represented by the World Union for Progressive Judaism (WUPJ). Approximately two-thirds of the world's 1.5 million Reform and Progressive Jews reside in the United States. Other important Reform organizations would include the Union of American Hebrew Congregations and the Israel Movement for Progressive Judaism, which shares headquarters with the WUPJ.

Addresses:

World Union for Progressive Judaism, International Headquarters
13 King David St.
Jerusalem, 94101
Israel

World Union for Progressive Judaism, North American
Headquarters
633 Third Ave.

New York, NY 10017-6778
<http://rj.org/wupj/index.html>

Union of American Hebrew Congregations
 633 Third Ave.
 New York, NY 10017-6778
<http://rj.org/>

Sources:

- An Intimate Portrait of the Union of American Hebrew Congregations—A Centennial Documentary.* Cincinnati, OH: American Jewish Archives, 1973.
- Plaut, W. Gunther. *The Rise of Reform Judaism.* New York: World Union for Progressive Judaism, 1963.
- Tabory, Ephraim. *Progressive Judaism in Israel: Progress and Prospects.* New York: American Jewish Committee, 1998.

Reformed Christian Church in Slovakia

The Reformed phase of the Protestant Reformation reached Slovakia in the sixteenth century and found some immediate support from people already affected by the reforms attempted by Jan Hus (c. 1373–1415) a century earlier. By 1564 enough congregations had been formed to designate four presbyteries. After the Hungarian takeover of the region, the presbyteries were incorporated into the Reformed Church of Hungary.

Although Hungary was primarily a Roman Catholic country, there were powerful Protestant royalty, especially among the Transylvanian princes, who used their influence to protect the Reformed faith. Repression in the mid-seventeenth century led to what became known as the “Bloody Tribunal” at Bratislava in 1673. Pastors who refused to realign with the ROMAN CATHOLIC CHURCH were forced into exile, and a few were even sold into slavery. The repression was not relaxed until the Edict of Toleration in 1781, and Protestants were finally granted basic civil rights in 1791.

The church tended to be Hungarian in leadership, and especially after the country’s constitutional changes enacted in 1881, Slovak cultural peculiarities were largely eliminated from church life. Following World War I and the separation of Czechoslovakia from the Austro-Hungarian Empire, the Reformed Church of Slovakia was set apart as an independent body. It originally included some 235,000 members, approximately 20,000 of whom lived in nearby Ukraine. The next decades were filled with tensions, as the Hungarian minority objected to the changes in church life introduced by the new Slovak leaders.

World War II brought additional changes. During the Nazi regime, the church was once again merged into the Reformed Church of Hungary, though its independence was reestablished soon after the war ended. The Ukrainian members were lost as the Ukraine was integrated into the Soviet Union. Then in 1951, the church adopted a new constitution.

The synod was named the highest legislative body in the church, and a synodal council was organized as the synod’s executive arm. Further changes came in 1993 when Slovakia was separated from what is now the Czech Republic.

The Reformed Christian Church in Slovakia has approximately 120,000 members in more than 325 congregations. It supports the Theological Seminary located at Komárno. A Hungarian-speaking minority remains an important component of the church’s life. It is a member of the WORLD COUNCIL OF CHURCHES, the WORLD ALLIANCE OF REFORMED CHURCHES, and the INTERNATIONAL CONFERENCE OF REFORMED CHURCHES.

Address:

Reformed Christian Church in Slovakia
 Jókaiho 34
 94 501 Komárno
 Slovakia

Sources:

- Bauswein, Jean-Jacques, and Lukas Vischer, eds. *The Reformed Family Worldwide: A Survey of Reformed Churches, Theological Schools, and International Organizations.* Grand Rapids, MI: William B. Eerdmans, 1999.
- Capek, D., ed. *Fellowship of Service: Life and Work of Protestant Churches in Czechoslovakia.* Prague: Ecumenical Council of Churches, 1961.

Reformed Christian Church in Yugoslavia

In the sixteenth century, the Reformed Church spread throughout Hungary and Hungarian-speaking converts formed the Reformed Church of Hungary. In 1920, as a result of settlements following World War I and the breakup of the Austro-Hungarian Empire, a section in the southern portion of the empire adjacent to Serbia was transferred to Serbian control. In 1933, those members of the Reformed Church who found themselves in a new country formed the Reformed Christian Church in Yugoslavia.

The new church also included several German-speaking Reformed congregations that had originated in the eighteenth century among people who had moved into the area from Germany. The Germans were forced out of the area following World War II. Atrocities committed by occupying German troops had made people of German background unwelcome in the new nation of Yugoslavia that was being formed.

The surviving church suffered suppression under the Marxist regime during the generation after World War II, and many members immigrated to Hungary. However, the church continued into the post-Marxist era. It experienced a major loss when Croatia separated from Yugoslavia as an independent country and the members residing there organized separately in 1993 as the Reformed Christian Church in Croatia.

The church has a Reformed theological stance, having adopted the Heidelberg Catechism and the Helvetic Confession as doctrinal standards. It has a presbyterial organization, with a synod as its highest legislative body. Worship is primarily in Hungarian and Czech. In 2002, the church reported approximately seventeen thousand members in 19 congregations, but it has been losing Hungarian-speaking members, as many have left the country seeking a more hospitable environment. The church is a member of the WORLD COUNCIL OF CHURCHES, the WORLD ALLIANCE OF REFORMED CHURCHES, and the Yugoslav Ecumenical Council.

Address:

Reformed Christian Church in Yugoslavia
Ul. Bratstva 26
24, 323 Feketic
Yugoslavia
<http://www.netministries.org/see/churches.exe/ch01797>

Source:

Bauswein, Jean-Jacques, and Lukas Vischer, eds. *The Reformed Family Worldwide: A Survey of Reformed Churches, Theological Schools, and International Organizations*. Grand Rapids, MI: William B. Eerdmans, 1999.

Reformed Church in America

The Reformed Church in America is the primary bearer of the Dutch Reformed Christian tradition in the United States. The church traces its origin to the establishment of a colony on the eastern coast of North America at the beginning of the seventeenth century on Manhattan Island, today the heart of New York City. The first congregation was established in 1628 by Rev. Jonas Michaelius (1577–c. 1633). Through the next century, the church spread through the Hudson River valley and then into the colony of New Jersey. Its growth was somewhat blunted by the British takeover of New Amsterdam (New York) in 1664, but Dutch migration to the colonies continued. As church members moved westward, the church established congregations in different parts of the country, though the strength remained in the east. Queens College (now Rutgers University) was established to provide college and theological training.

As the colonies' break with England became a possibility, in 1770 John Livingston (1746–1825), who had been in Holland completing his education, arrived back in New York with a plan of union for the scattered Reformed congregations. It was not until 1792 that a constitution was adopted. In 1819 the church incorporated under the name Reformed Protestant Dutch Church. It followed the beliefs and practices of the Reformed Churches in the Netherlands (GKN).

The church had a spurt of growth in the middle of the nineteenth century, when a new wave of immigration from Holland brought many Dutch settlers to Michigan, Iowa,

and neighboring states as far west as South Dakota. A few congregations were founded in Canada. As it Americanized, the church adopted its present name in 1867. Through the late nineteenth century and early twentieth century, the church developed an extensive missionary program. It continues to sponsor work in Japan, Taiwan, Hong Kong, the Philippines, Venezuela, Ecuador, Honduras, Nicaragua, and India. The church sponsored the Arabic Mission, founded in the 1880s by Samuel Zwemer (1867–1952), which was dedicated to spreading Christianity in the Muslim lands of the Middle East. The church continues to support the small congregations and social institutions the mission initiated in Bahrain, Saudi Arabia, Kuwait, and Oman.

The church's headquarters are located in New York, in a building that also houses the offices of the National Council of Churches in the U.S.A. and a variety of organizations representing the various concerns of the more ecumenically minded churches in the United States. It is organized presbyterially. In 1999 it reported 299,000 members in the United States and 6,500 members in Canada. The highest legislative body is the annual general assembly. Its decisions are implemented by a sixty-two-member executive committee. The church is divided into eight regional synods and further divided into two classes, or presbyteries. The church supports three college and two seminaries. The first women were admitted to the ordained ministry in the church in 1981. It is a member of the WORLD COUNCIL OF CHURCHES.

Address:

Reformed Churches in America
247 Riverside Dr.
New York, NY 10015
<http://www.rca.org/>

Sources:

- Hart, D. G., and Mark Noll. *Dictionary of the Presbyterian and Reformed Tradition in America*. Downer's Grove, IL: InterVarsity Press, 1999.
- Hood, F. J. *Reformed America*. Tuscaloosa: University of Alabama Press, 1980.
- Van Hoeven, J. W., ed. *Piety and Patriotism: Bicentennial Studies of the Reformed Church in America*. Grand Rapids, MI: William B. Eerdmans, 1976.

Reformed Church in Romania

In the middle of the sixteenth century the ideas of John Calvin (1509–1564) were introduced into Transylvania (then connected with Hungary) and found their greatest acceptance among the Hungarian-speaking population, most of whom were formerly adherents of the ROMAN CATHOLIC CHURCH. Within a short time, as Calvin's perspective spread, a large number of Catholic monasteries would disappear.

Around 1530 Protestant preachers (both Calvinist and Lutheran) were active in the area of Satmar, Transylvania, where they operated under the protection of a powerful Romanian nobleman, Gaspar Dragfl. Later, Calvinism spread in the neighboring districts. By 1566 it had spread to Oradea and throughout the northern half of Transylvania. The Synods of Abrud (1545), Debrecen (1567), Oradea (1567), and Satu Mare (1646) were held in order to determine the organization of mission and of religious life. Catholicism was a shadow of its former self in the region, with many deserted churches and a shortage of priests; indeed, no Catholic priests remained in the district by 1598. By 1609 the Catholic cathedral in Oradea, though not yet destroyed, no longer held the altar with the relics of St. Ladislav (1040–1095). The cathedral was finally pulled down in 1618, and the stones were used to rebuild the city. At the same time, the statues of the canonized kings were melted, and the bronze was used for casting cannons.

The Calvinists separated completely from the Lutherans in 1564, and two subsequent synods in 1564 and 1567 set the organizational foundations for the Reformed Church in Transylvania. The church accepted the Second Helvetic Confession as its doctrinal standard at the synod in 1567. Somewhat of an anomaly in the Reformed tradition, the leaders retained the title of bishop, and the church's primary organizational units are termed dioceses. The Diet of Turda (1564) recognized the Calvinist Church, and the Catholic monks and priests were banished from the areas inhabited by the Magyars. Protestantism became dominant in the region, and the conflict between Protestants and Catholics continued as the Protestant princes supported the conversion of the remaining Catholic element of the population to the new faith, sometimes even with the help of the military.

The diet of 1572 slowed down the spread of the Reformed movement by granting freedom of expression to the Catholic Church. Under these circumstances, Catholicism survived and regained momentum in areas like Ciuc, Sfântu Gheorghe, Odorheiu, and Trei Scaune. During Michael the Brave's (Michael II Apafi, r. 1690–1697) short dominion over Transylvania attempts were made to consolidate the traditional churches. He restored the Orthodox bishop to his former rights, but this measure was ephemeral. Then, as soon as Transylvania became an archduchy under Austrian domination, Catholicism resumed its missionary activity. In 1691 the Leopoldine Diploma officially recognized and strengthened the rights of the Catholic Church. The Calvinists were obliged to return several places of worship to the Catholics, Catholic schools were reestablished, and some landed properties of the former monasteries were restored. In 1697 the king of Austria, Leopold I (1640–1705, r. 1658–1705), appointed a Catholic bishop for Transylvania, but due to Calvinist opposition, he would not be installed until 1716.

As Transylvania was under foreign dominion, churches in this territory were subject to the general regulations concerning denominations. The Geley Canons, instituted in 1646, included the main rules of the Reformed Church and was in effect until 1949, when the new statutes of the Calvinist church were approved. The unification of Transylvania with Romania after World War I brought about several changes in the organization of the Reformed Church—most importantly, the separation of the work in Romania from the REFORMED CHURCH OF HUNGARY. Those parishes not in the Diocese of Cluj, though disproportionate with respect to each other (as the diocese of Cluj has almost twice as many members as the diocese of Oradea), are organized in a similar manner and are autonomous. Also, both are under the jurisdiction of the synod in religious matters. Each diocese is led by a general assembly (made up of 50 percent priests and 50 percent laypeople) and a consistory that includes the bishop, the primcurator, the church notary, the mission advisor, and the councilors.

The present organization retains the tradition of parish autonomy instituted by the Diet of Turda in 1564, in which the priest must be appointed by the believers of the parish. The Calvinist believers are organized in parishes, which are linked in districts under an archpriest for administrative reasons. The districts are included in the two dioceses (Oradea and Cluj).

The Reformed Church is geographically one of Romania's most widely spread denominations. In 1930, 3.9 percent of the population declared themselves to be Calvinists (710,706 believers). At the end of the 1990s, the church reported 802,454 members. The church is a member of the WORLD COUNCIL OF CHURCHES and the WORLD ALLIANCE OF REFORMED CHURCHES.

Addresses:

Reformed Church in Romania
Diocese of Cluj
Str. C. Bratianu Nr. 51
Transylvanian District
3400 Cluj
Romania

Reformed Church in Romania
Diocese of Oradea
Str. Craiovei I Nagyvarad
3700 Oradea
Romania

Constantin Cuciuc

Sources:

- Branzea, Nicolae I., and Stefan Lonita. *Religious Life in Romania*. Bucharest: Editura Paideia, 1999.
- Cuciuc, Constantin. *Atlasul Religiiilor si al Monumentelor Istorice Religioase din Romania*. Bucharest: Editura Gnosis, 1996.

Reformed Church in Zambia

1070

The Reformed Church in Zambia originated in the preaching of a nineteenth-century native evangelist among the Ngoni people who lived in what is now eastern Zambia near the present-day city of Chipata. Chief Mpezeni of the Ngoni (c. 1830–1900) was impressed and invited missionaries into his territory. Thus, in 1899 representatives from the DUTCH REFORMED CHURCH (NKG) arrived and founded their first mission. After a generation of activity, in 1929 the first Zambian national, Justo Mwale, was ordained.

In 1943 the mission was reorganized as the African Reformed Church, but White missionaries from South Africa continued to control the work. It was not until 1961 that a Zambian was elected as moderator. Zambia became an independent country in 1964, and two years later the African Reformed Church became independent. The church assumed its present name in 1968.

In the 1980s, as the policy of apartheid became an international issue and the Dutch Reformed Church identified itself with that policy, the Zambian church called the relationship to its parent body into question. In 1989 it threatened to sever ties to South Africa unless the church rejected apartheid. That did not occur, and in 1991 the Reformed Church in Zambia suspended all relationships with the Dutch Reformed Church.

In the mid-1990s the Reformed Church in Zambia reported 250,000 members in 131 congregations. The church is headed by an general synod that meets quadrennially and two regional synods, each of which meet biennially. The seminary at Lusaka is named for Justo Mwale. The church is a member of the WORLD COUNCIL OF CHURCHES and both the REFORMED ECUMENICAL COUNCIL and the WORLD ALLIANCE OF REFORMED CHURCHES.

Address:

Reformed Church in Zambia
Synod Office
Box 550100
Katete
Zambia

Source:

Bauswein, Jean-Jacques, and Lukas Vischer, eds. *The Reformed Family Worldwide: A Survey of Reformed Churches, Theological Schools, and International Organizations*. Grand Rapids, MI: William B. Eerdmans, 1999.

Reformed Church in Zimbabwe

The Reformed Church in Zimbabwe began in 1891 when Andrew A. Louw (1862–1956), a missionary with the Dutch Reformed Church in South Africa, assisted by several African workers, established an initial missionary station in the land traditionally inhabited by the Shona people. In the

next century, work was extended to the Nyanja people and most recently among the Tonga.

Today, as an independent body, the eighty-thousand-member church is organized with a mixed congregational and presbyterian polity. The synod is the highest legislative structure. The church recognizes the traditional Reformed doctrinal statements in the Heidelberg Catechism and the Canons of the Synod of Dort. It is a member of the WORLD ALLIANCE OF REFORMED CHURCHES and the WORLD COUNCIL OF CHURCHES, and it supports Murray Theological College.

Address:

Reformed Church in Zimbabwe
P.O. Box 670
62 Hughe St.
Masvingo
Zimbabwe

Source:

Bauswein, Jean-Jacques, and Lukas Vischer, eds. *The Reformed Family Worldwide: A Survey of Reformed Churches, Theological Schools, and International Organizations*. Grand Rapids, MI: William B. Eerdmans, 1999.

Reformed Church of Alsace and Lorraine

The Reformed Church of Alsace and Lorraine (a section of France bordering Germany) shares much of the history of the REFORMED CHURCH OF FRANCE. As in the rest of France, the Protestant Reformed movement spread through Alsace and Lorraine in the sixteenth century, endured persecution in the decades prior to the Edict of Nantes (1598), and enjoyed toleration until Louis XIV (r. 1643–1715) revoked the edict in 1685. The church was almost destroyed by the migration of its members or their conversion to the ROMAN CATHOLIC CHURCH during the eighteenth century. After the French Revolution and Napoleon's rise to power, the Reformed Church was again allowed to operate openly, though Napoleonic restrictions limited church life, including the development of a representative national organization.

The Napoleonic structure regulating church life in France stayed in place until separation of church and state was adopted in 1906. However, by that time Alsace and Lorraine had been lost to France as a result of the Franco-Prussian War. They were returned to France at the end of World War II. Once back in relation to the French government, the churches of the region chose to retain the relationship they had had under the Napoleonic regulations. The church also decided to stay out of the merger that created the REFORMED CHURCH OF FRANCE in 1938.

Although it maintains a close working relationship with the French Reformed Church, the Reformed Church in Alsace and Lorraine is administratively separate. It is repre-

sented in the National Assembly of the Reformed Church of France and has a close working relationship with the (Lutheran) CHURCH OF THE AUGSBURG CONFESSION OF ALSACE AND LORRAINE, the two churches sharing the same headquarters building in Strasbourg.

The Reformed Church of Alsace and Lorraine has a membership of approximately thirty-three thousand. It is a member of the WORLD COUNCIL OF CHURCHES and the Protestant Federation of France.

Address:

Reformed Church of Alsace and Lorraine
1 quai St. Thomas
67081 Strassbourg Cédex
France

Sources:

Annuaire de la France Protestante. Paris: Fédération Protestante de France, issued annually.
Bauswein, Jean-Jacques, and Lukas Vischer, eds. *The Reformed Family Worldwide: A Survey of Reformed Churches, Theological Schools, and International Organizations*. Grand Rapids, MI: William B. Eerdmans, 1999.

Reformed Church of Christ in Nigeria

The Reformed Church of Christ in Nigeria was formed in 1973 as the Church of Christ in Nigeria by former members of the Christian Reformed Church in Nigeria ("Reformed" was added to the name in 1993). The majority of people originally constituting the new church were Kuteb people, but in succeeding years people from several other neighboring groups have affiliated.

There being little of a doctrinal element in the church's split with the Christian Reformed Church, the new church continued the parent body's commitments to the basic Reformed statements of faith, including the Heidelberg Catechism and the Canon of Dort. It also continued a Reformed polity in its organization. Congregations are organized into classes, and the ten classes constitute the synod.

The church has experienced several decades of rapid growth and now reports 277,000 members in its forty-one churches. It is a member of the REFORMED ECUMENICAL COUNCIL, the WORLD ALLIANCE OF REFORMED CHURCHES, and the WORLD COUNCIL OF CHURCHES.

Address:

Reformed Church of Christ in Nigeria
P.O. Box 42
Lupwe Road n 2 ussa, Takum
Taraba
Nigeria

Source:

Bauswein, Jean-Jacques, and Lukas Vischer, eds. *The Reformed Family Worldwide: A Survey of Reformed Churches, Theological*

Schools, and International Organizations. Grand Rapids, MI: William B. Eerdmans, 1999.

Reformed Church of France

The Reformed Church of France traces its origin to the spread of the Calvinist phase of the Protestant Reformation in France in the 1540s. Best estimates set the adherents of reform at approximately 10 percent of the population by the time of the church's first national assembly in 1559. Representatives at that assembly established the Gallican Confession as the doctrinal standard. Through the rest of the century, the Reformers experienced periods of persecution, highlighted by the St. Bartholomew's Day Massacre in 1572. Finally, in 1598, via the Edict of Nantes, the French government granted religious toleration. Then in 1685, Louis XIV (1638–1715) revoked the Edict of Nantes and asserted his right as ruler to name the religion of the people and demand uniformity. As a result, many Protestants (known as Huguenots) fled the country, and many others joined the ROMAN CATHOLIC CHURCH.

However, Reformation survived in France as an underground movement. In 1789 King Louis XVI (r. 1774–1792) recognized its existence by allowing Protestants to register their births, marriages, and deaths apart from the Roman Catholic Church. The church was finally able to come out of hiding following the French Revolution. Napoléon Bonaparte (1769–1821) established a system that recognized both Lutheran and Reformed Churches and governed their existence in France. Although not fully free, they were able to operate openly. In 1820, the Reformed Church manifested its openness to the growing world missionary movement by sponsoring a new missionary organization, the Paris Mission, which gradually established work in most French colonies (now overseas departments) around the world.

In 1906 the French government adopted a system of separation of church and state. Although churches no longer received government financial support, they were now free to operate as corporate entities and grow. Two new Reformed churches emerged, one more liberal and one more conservative. The more liberal church became intimately involved with the various ecumenical efforts that were leading to the formation of the WORLD COUNCIL OF CHURCHES. In 1938 these two branches of Reformed life, along with the French Methodists and some Free Churches, merged to create the present-day Reformed Church of France. A new Declaration of Faith was promulgated at this time.

The Reformed Church has congregations across France, though it is weakest in one part of eastern France where Lutheranism has dominated. Also, following World War I, when France recovered Alsace and Lorraine, the REFORMED CHURCH OF ALSACE AND LORRAINE chose to

remain corporately separate though in close communion with the Reformed Church of France.

The Reformed Church of France reports approximately 182,000 members in a population of 58 million. It is a member of the WORLD COUNCIL OF CHURCHES and the Protestant Federation of France.

Address:

Reformed Church of France
47, rue de Clichy
75311 Paris
France

Sources:

Annuaire de la France Protestante. Paris: Fédération Protestante de France, issued annually.

Bauswein, Jean-Jacques, and Lukas Vischer, eds. *The Reformed Family Worldwide: A Survey of Reformed Churches, Theological Schools, and International Organizations*. Grand Rapids, MI: William B. Eerdmans, 1999.

Leonard, E. G. *A History of Protestantism* [in France]. Translated by M. H. Joyce. London: Nelson, 1965.

Reformed Church of Hungary

It did not take long for the Reformation to spread from Germany and Switzerland to Hungary in the sixteenth century. The first wave was Lutheran, but a second wave of Reformed teachings also took hold, especially in Transylvania. During the seventeenth century authorities of the ROMAN CATHOLIC CHURCH throughout the Hapsburg Empire attempted various measures to repress Reformed congregations. These efforts culminated in what became known as the Bloody Tribunal, held at Bratislava in 1673. Pastors who refused to return to the Roman Catholic Church were banished, imprisoned, or in some cases sold as galley slaves. Protestants in the region did not receive toleration until 1791, although the church survived in spite of the persecution. A presbyterian system of church order was developed, and the office of bishop was retained as an administrative position.

Through the nineteenth century, Hungary was much larger than it is today. After World War I and again after World War II, significant segments of Hungary were separated and incorporated into neighboring states. Transylvania, for example, was transferred to Romania. As these lands were separated, Reformed churches in those lands were also separated from the parent body.

Following World War II, Hungary came under a Marxist regime that had an antireligious bias. Although officially proclaiming religious freedom, the government imposed tight controls on religious organizations and confiscated much church property. The church survived until the end of Communist rule in 1989. Since that time, religious freedom has returned. The church has experienced a new burst

of growth and has received back some of the property it had lost.

In the midst of its rebuilding, the Reformed Church of Hungary attempted in the 1990s to reestablish contact with Hungarian-speaking Reformed churches in other countries. In 1995 it hosted a consultative synod of Hungarian-speaking churches. Such churches can now be found in the Czech Republic, Slovakia, the Ukraine, Romania, Serbia, and Croatia. There are also Reformed churches of Hungarian heritage in the United States and several South American countries, although for the most part these abandoned the Hungarian language in the twentieth century.

In the late 1990s the church reported 1.6 million members in eleven hundred churches. It is a member of the WORLD ALLIANCE OF REFORMED CHURCHES and the WORLD COUNCIL OF CHURCHES. It oversees three theological schools.

Address:

Reformed Church of Hungary
P.O. Box 5
Abonyi-u 21
Budapest 1146
Hungary
<http://www.reformatus.hu/> (in Hungarian)
<http://www.reformatus.hu/english/english.htm> (in English)

Source:

Bauswein, Jean-Jacques, and Lukas Vischer, eds. *The Reformed Family Worldwide: A Survey of Reformed Churches, Theological Schools, and International Organizations*. Grand Rapids, MI: William B. Eerdmans, 1999.

Reformed Churches in the Netherlands (GKN)

The Reformed Churches in the Netherlands (called the GKN for its Dutch name, De Gereformeerde Kerken in Nederland), not to be confused with the GKN (Liberated), founded in 1892, is the second largest Protestant church in the Netherlands. At the beginning of the twenty-first century, it had approximately 650,000 believers in 840 parishes served by 320 ministers. Though officially founded in 1892, its origins can be traced to the Separation movement in 1832 and the Dutch Nonconformism movement in 1886, both of which were separation movements from the NETHERLANDS REFORMED CHURCH. The primary issue leading to the separations was the growing adherence to liberal theological thinking within the Netherlands Reformed Church, which had assumed an increasingly important role. The father of the unity of the two separations was Abraham Kuyper (1837–1920), also the founder of the Free University (Vrije Universiteit) in Amsterdam (1880) and of the former Anti Revolutionaire Partij, an important Protestant party (now a constituent part of the Christian

Party, the CDA). This kind of political activism remains significant in the GKN, and for many years, it has had an influence in the Netherlands beyond its direct religious influence upon its members. Doctrinally, however, the GKN is much like other Reformed church bodies in accepting the Heidelberg Catechism, the Canons of the Synod of Dort, and the Dutch Confession as its standards of faith and practice.

Through the mid-1920s, the GKN developed its organized life, with many active believers founding Reformed schools, newspapers, political parties, clubs, and other groups. At the same time, it experienced a variety of theological disagreements, especially over the role of the government in answering questions of belief. Then an initial rupture came in 1926. Dr. Johannes G. Geelkerken (1879–1960) was condemned for his belief that the Holy Scriptures are not inspired by God. A second very important rupture occurred during the German occupation of World War II, with criticism of the teachings of Kuyper, the church's revered founder. Dr. Klass Schilder (1890–1952), a professor at Kampen, one of the church's ministerial training centers, criticized Kuyper's views on common grace, the nature of the soul, the covenant of grace, and rebirth. Schilder was condemned in 1944, and he left with many followers to found the REFORMED CHURCHES IN THE NETHERLANDS (LIBERATED).

In more recent decades, the GKN has experienced a new set of theological tensions. Important theologians such as Drs. Herman Wiersinga, H. M. Kuitert, and C. J. Den Heijer have offered variant perspectives on the traditional Reformed teachings. Among other ideas, they have directly questioned belief in the divine inspiration of the Bible, the divine character of Jesus, and the nature of human reconciliation. Although the majority of the GKN has aligned itself with these theologians, an important part rejects them. The last named group is united in the Society of Worried (Vereniging van Verontrusten) and in Reformed Churches in the Netherlands (affliction communities).

The GKN has a synodal-presbyterian organization with an emphasis on local parishes. The local churches are grouped in seventy-seven classes, which in turn constitute thirteen provincial synods. These are governed by the general synod, which is assisted by several councils for special problems and tasks. The classes, provincial synods, and the general synod are named “greater councils” to emphasize the independence of the local parish. The ministers (both men and women) are educated in Amsterdam at the Free University and in Kampen at the Theological University, though the decision has been made to abandon theological education in Amsterdam.

The GKN is a member of the WORLD COUNCIL OF CHURCHES, the Council of Churches in the Netherlands, the WORLD ALLIANCE OF REFORMED CHURCHES, and the Conference of European Churches. The church is also ac-

tive in Together on the Way (“Samen op Weg”), the process seeking a unity between the NETHERLANDS REFORMED CHURCH, the GKN, and the EVANGELICAL LUTHERAN CHURCH IN THE KINGDOM OF THE NETHERLANDS. This process persists, although it has encountered numerous obstacles.

Address:

Reformed Churches in the Netherlands
Joseph Haydnlaan 2A
3533 AE Utrecht
The Netherlands

E. G. Hoekstra

Sources:

- Crom, A. P., ed. *Anderhalve eeuw gereformeerden in stad en land*. 12 vols. 1984–1985.
 Endedijk, H. C. *De Gereformeerde Kerken in Nederland*. 2 vols. 1990–1992.
 Hoekstra, E. G., and M. H. Ipenburg. *Wegwijs in religieus en levensbeschouwelijk Nederland. Handboek religies, kerken, stromingen en organisaties*. Kampen: Uitgeverij Kok, 2000.
Jaarboek van de Gereformeerde Kerken in Nederland. Issued annually.
 Post, J. E. *Gereformeerd zijn en blijven, een wankel evenwicht*. 1998.

Reformed Churches in the Netherlands (Liberated)

The Reformed Churches in the Netherlands (Liberated) (Gereformeerde Kerken in Nederland [Vrijgemaakt]) has its origins in the separation of a number of ministers and members from the REFORMED CHURCHES IN THE NETHERLANDS (GKN). Several professors, most notably Drs. Klass Schilder (1890–1952) and S. Greydanus, both of the Theological University of Kampen, expressed misgivings about the views associated with Abraham Kuyper (1837–1920), the founding father of the Reformed Churches in the Netherlands. They rejected his teachings on common grace, the nature of the soul, the covenant of grace, the rebirth, and baptism, among others. The 1944 General Synod condemned Schilder and his associates. Some seventy-seven thousand Reformed believers left the mother church and founded a new one, with the same name, adding the word “liberated” for postal reasons.

The Liberated Churches, as they are also known, consider themselves to be the real continuation of the churches grounded in earlier movements of 1832 (the Separation movement) and 1886 (Dutch Nonconformism). As the twenty-first century begins, the denomination includes some 124,000 believers, with 260 parishes and 290 ministers. It has its own university in Kampen (Broederweg) and is active in foreign missions. It is a member of the INTERNATIONAL CONFERENCE OF REFORMED CHURCHES and also

has particular affiliations with the Free Reformed Churches of Australia, the Presbyterian Church of Eastern Australia, the Canadian and American Reformed Churches, the Free Reformed Churches of the Philippines, Eglise Réformée Evangélique, the Evangelical Presbyterian Church of Ireland, Gereja Gereja Reformasi di Indonesia N.T.T., the Korean Presbyterian Church, the Free Church of Scotland, the Reformed Church in the United States, Eglise Reformée Confessante au Zaïre, and Die vrije Gereformeerde Kerk in Suid-Afrika.

In the 1960s, the Liberated Churches experienced a serious problem. Some ministers wanted to establish formal communications with the Reformed Churches in the Netherlands (GKN), for which they were condemned by the synod. Around 20 percent of the members and 30 percent of the ministers subsequently left the church. First they gathered in what were termed Home-Communities, and then in 1979 they became the NETHERLANDS REFORMED CHURCH.

Address:

Reformed Churches in the Netherlands (Liberated)
Broederweg 15
8261 GS Kampen
The Netherlands
<http://www.gkv.nl/> (in Dutch)

E. G. Hoekstra

Sources:

- de Roon, L. H., ed. *Waar zijn wij en waar gaan wij heen? Kroniek van een verandering in de Gereformeerde Kerken (vrijgemaakt)*. 1993.
- Deddens, D., and M. te Velde. *Vrijmaking-wederkeer. Vijftig jaar vrijmaking in beeld gebracht 1944–1994*. 1994.
- Hoekstra, E. G., and M. H. Ipenburg. *Wegwijs in religieus en levensbeschouwelijk Nederland. Handboek religies, kerken, stromingen en organisaties*. Kampen: Uitgeverij Kok, 2000.

Reformed Denomination

The Reformed Denomination is a collective of small networks of congregations and many individual local congregations that make up the most conservative wing of Reformed Protestantism in the Netherlands. They are found in the so-called Bible Belt of the Netherlands—Zeeland, the isles of South Holland, along the great Dutch rivers and the Veluwe hills—and as the twenty-first century begins they count some 250,000 believers. The approximately fifty local congregations are the result of various schisms due to differences in belief, problems with ministers, and other organizational concerns.

The perspective of the Reformed Denomination is also found in the right wing of the NETHERLANDS REFORMED CHURCH (the Reformed Unity/de Gereformeerde Bond),

in the Reformed Congregations (Gereformeerde Gemeenten), the Reformed Congregations in the Netherlands (Gereformeerde Gemeenten in Nederland), the Old Reformed Churches (Oud Gereformeerde Gemeenten), the Old Reformed Churches in the Netherlands (Oud Gereformeerde Gemeenten in Nederland), and a small part of the CHRISTIAN REFORMED CHURCHES IN THE NETHERLANDS (de Christelijk Gereformeerde Kerken in Nederland). The local churches, most originating in the late nineteenth century, have different names. Believers support their own political party, the Political Reformed Party (Staatkundig Gereformeerde Partij, SGP), which has three of the 150 seats in the Dutch Parliament.

The beliefs of the Reformed Denomination include (1) the doctrine of election, which states that before one's birth, God destined one's eternal salvation or damnation, (2) an emphasis on the need for personal conversion as a token of God's election, (3) a distinction between persons who are converted and those who are not, (4) a pietistic experience of God, with a strictly personal experience being the result of the personal conversion, (5) the popularity of the theologians of the seventeenth and eighteenth century, who emphasized the analysis of the soul and the essentials of truth belief, (6) the recognition that humans are unable to do anything to be saved, (7) resignation to the power of God's providence in the life of the believer, (8) the assertion that the Holy Scriptures are inspired by God, (9) the singing of the Psalms in the rhymed version of Datheen and those of 1773, and (10) confidence that the Holy Ghost uses the Word of God in one's heart. Generally, the Bible is read in the Dutch translation of 1637.

The Reformed Denomination is served by several periodicals, including *Reformatorsch Dagblad* (newspaper), *Standvastig*, and *Terdege*.

E. G. Hoekstra

Sources:

- Brienen, T., et al. *De Nadere Reformatie. Beschrijving van haar voornaamste vertegenwoordigers*. 1986.
- Hoekstra, E. G., and M. H. Ipenburg. *Wegwijs in religieus en levensbeschouwelijk Nederland. Handboek religies, kerken, stromingen en organisaties*. Kampen: Uitgeverij, 2000.
- Jonkers, J. B. G. *De gereformeerden*. 1997.
- Meiden, A. van der. *De zwarte kousen kerken. Bevindelijk herooverwogen portret*. 1993.
- Zwemer, J. P. *De bevindelijk gereformeerden*. 2001.

Reformed Ecumenical Council

The Reformed Ecumenical Council (REC) was founded in 1946 as the Reformed Ecumenical Synod. It adopted its present name in 1988. It includes in its membership a number of more conservative Reformed bodies, the most prominent being the CHRISTIAN REFORMED CHURCH IN

NORTH AMERICA. Many of the member churches were formed as missions of the Christian Reformed Church or in relation to the REFORMED CHURCHES IN THE NETHERLANDS, the Dutch counterpart of the Christian Reformed Church.

Membership in the REC is based on doctrinal agreement, a shared confession of faith being a basis of the union. The member churches seek to present a unified witness to the world of the historic Christian faith. Member churches may adopt any one of the several historical statements of the Reformed faith as a basis of their doctrinal confession.

The churches of the REC meet in an assembly quadrennially. A permanent secretariat and an interim committee carry on the affairs of the REC between assemblies. The program is focused in theology, mission services, and youth activities.

The REC has twenty-nine member churches from twenty-one countries. It provides a conservative alternative to the WORLD ALLIANCE OF REFORMED CHURCHES. Only one of its member churches, the GREEK EVANGELICAL CHURCH, is also a member of the World Alliance and the WORLD COUNCIL OF CHURCHES.

Address:

Reformed Ecumenical Council
2050 Breton Rd., SE, Ste. 102
Grand Rapids, MI 49546–5547
<http://www.recweb.org>

Sources:

Bauswein, Jean-Jacques, and Lukas Vischer, eds. *The Reformed Family Worldwide: A Survey of Reformed Churches, Theological Schools, and International Organizations*. Grand Rapids, MI: William B. Eerdmans, 1999.
Handbook. Grand Rapids, MI: Reformed Ecumenical Synod, 1997.

Reformed Presbyterian Church of Equatorial Guinea

The Reformed Presbyterian Church of Equatorial Guinea (Iglesia Reformada de Guinea Equatorial) can be traced to the work initiated by American Presbyterian missionaries on Corisco, an island off the coast of Guinea, in 1840. In 1865 the work moved to the mainland, which was then under the control of the French. It moved quickly to develop indigenous leadership, ordaining the first native minister in 1870. In 1901 Spain took control of the mainland territory and periodically generally acted so as to suppress Protestant work.

In the period immediately after the founding of the Spanish Republic (1932–1936), the government's activity became less suppressive. In 1933 the World Evangelical Crusade (WEC), an independent Evangelical missionary agency, opened work among the Okak people. In 1952 all

Protestant churches in the region were closed and pastors were stopped from any religious activity. In spite of the suppression, both the WEC and the Presbyterian work continued to grow. In 1969, the year after the country became an independent nation, the two churches merged to become the Evangelical Church.

Independence did little to relieve the Protestants' situation. Spanish rule was followed by dictatorial regimes, first under the leadership of Macias Nguema (r. 1968–1979) and then his nephew Obiang Nguema (r. 1979–present). Meanwhile, beginning in 1970, the Primitive Methodist CHURCH IN GREAT BRITAIN (now a constituent part of the METHODIST CHURCH of Great Britain) had built the largest Protestant following of the several churches active in Equatorial Guinea. Much of its strength was on the island of Fernando Póo (now called Bioko). In 1973 the Evangelical Church and the Methodist Church united to form the Reformed Church of Equatorial Guinea.

The merger turned out to be an ill-advised enterprise, as there was no clear understanding as to how the new church would function and what authority it would have over its respective member bodies. Through the 1990s, it came to be seen as a federation of churches that functioned loosely while the two churches worked on the issues that blocked their merger. In the meantime, the former Evangelical Church has assumed a new existence as the Reformed Presbyterian Church of Equatorial Guinea.

In the 1990s the Reformed Presbyterian Church of Equatorial Guinea reported eight thousand members in a country that is predominantly Roman Catholic. Its membership is drawn primarily from the Fang, Ntumu, and Okak peoples. The church is a member of the WORLD ALLIANCE OF REFORMED CHURCHES and the WORLD COUNCIL OF CHURCHES.

Address:

Reformed Presbyterian Church of Equatorial Guinea
Apdo Postal 22y
Bata
Equatorial Guinea

Source:

Bauswein, Jean-Jacques, and Lukas Vischer, eds. *The Reformed Family Worldwide: A Survey of Reformed Churches, Theological Schools, and International Organizations*. Grand Rapids, MI: William B. Eerdmans, 1999.

Reformed/Presbyterian Tradition

The Reformed and Presbyterian churches trace their common history to the thought and ministry of John Calvin (1509–1564) and the Protestant Reformation of the sixteenth century. Calvin assumed a leadership position among French-speaking Protestants following the publication of his systematic theology, *Institutes of the Christian*

Religion (1536), and then took control of the Protestant cause in the Canton of Geneva in Switzerland, first for two years (1536–1538) and then more permanently in 1541.

In the *Institutes*, Calvin proposed the Reformed theology and a presbyterian organization. Theologically, Calvin was close to Martin Luther (1483–1546), their primary disagreement being about the nature of Christ's presence in the eucharistic sacrament. Luther's view, termed *consubstantiation*, held that Christ is truly present in the substance of the elements. Calvin's view was that Christ is present in the sacrament both symbolically and by the spiritual power that is imparted to the faithful by their faith. This basic theological difference also gave the Reformed church a distinctive stance toward reform. Lutherans tended to discard only those parts of the traditional Western Christian practice that were found to be in opposition to the Bible. The Reformed churches tended to discard anything that was not actually biblical. This more radical approach had concrete implications, making most Reformed church buildings more austere than their Lutheran counterparts, for example.

As the Reformed movement spread to the British Isles, first to Scotland and then to England, the issue of church organization came to the fore. Those who followed Calvin's lead tended to emphasize the presbyterian polity, which called for leadership by elders (presbyters) rather than bishops. Thus they became designated as Presbyterian churches rather than as Reformed churches, as those in continental Europe were generally called. In the British (and American) context, arguments over questions of polity in the seventeenth century tended to split the churches of the Reformed theological tradition, and both the Congregationalists and Baptists, who accepted a congregational form of church governance, dissented from the Presbyterian consensus.

In the nineteenth century, Congregationalists and Presbyterians cooperated to a significant extent in their world mission enterprise, especially through the work of the AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS and the LONDON MISSIONARY SOCIETY, though in each case the Congregationalists emerged as the dominant force. In the twentieth century, the Presbyterians and Congregationalists have formed several international cooperative agencies, especially the WORLD ALLIANCE OF REFORMED CHURCHES, which includes Reformed, Presbyterian, and Congregational church bodies and has its headquarters in the same building that houses the WORLD COUNCIL OF CHURCHES.

The Reformed/Presbyterian tradition found definitional expression in a set of confessions issued through the sixteenth and seventeenth centuries, most importantly the Gallican (1559), Belgic (1561), Second Helvetic (1566), and Westminster (1647–1648) Confessions and the Heidelberg (1563) and Westminster (1647–1648) Catechisms. These documents affirmed the Reformed emphasis on God's sovereignty, an important element of which is his work of

electing his people to salvation. Implicit in this emphasis is a belief in predestination. This element of Reformed theology was challenged by Dutch theologian Jacobus Arminius (1560–1609), whose critique led to the writing of the other widely accepted Reformed doctrinal text, the Canon of the Synod of Dort (1619), which affirmed the traditional doctrines related to predestination.

In the twentieth century, the Reformed tradition was challenged by the new historical critical approach to the Bible and the scientific critique of biblical literalism. The Presbyterians were among the major bodies split by the fundamentalist-modernist debates in the 1920s and 1930s, with the modernists taking control of the larger Presbyterian churches, especially what is now known as the PRESBYTERIAN CHURCH (U.S.A.). That church accepts the Confession of 1967, promulgated by one of its constituent bodies, and has tended to see the other confessions as relativized by their historical context. More conservative Reformed and Presbyterian churches accept the authority of the older creeds as a valid contemporary interpretation of biblical teachings.

Sources:

- Bauswein, Jean-Jacques, and Lukas Vischer, eds. *The Reformed Family Worldwide: A Survey of Reformed Churches, Theological Schools, and International Organizations*. Grand Rapids, MI: William B. Eerdmans, 1999.
- Calvin, John. *Institutes of the Christian Religion*. 2 vols. Philadelphia: Westminster Press, 1960.
- Cochrane, Arthur C., ed. *The Reformed Confessions of the Sixteenth Century*. Philadelphia: Westminster Press, 1966.
- Leith, John H. *An Introduction to the Reformed Tradition*. Atlanta, GA: John Knox Press, 1977.
- Nichols, James Hastings. *Corporate Worship in the Reformed Tradition*. Philadelphia: Westminster Press, 1968.

Reiha-no-Hikari

Reiha-no-Hikari, a Japanese new religion, was founded by Hase Yoshio (1914–1984) in 1954 under the name Reiha-no-Hikari Sangyō Kai. Suffering from illness, Hase undertook a religious pilgrimage at the age of twenty-four. At Mount Goken in Kagawa Prefecture he heard the voice of Kami (the divine) and miraculously recovered. He continued the religious pilgrimage. In 1954 he received a revelation from Kami, telling him to become the messenger of Kami at the top of Mount Goken. It is believed that Hase is a messiah, born to save human beings through the divine power of *reiha* (spirit waves) sent from Kami through Hase's body.

Over the next few years Hase surrounded himself with a small group, some forty people, who had been saved by his spirit waves. He founded the Hase Sensei Sankōkai (Master Hase Adoration Association). Three years later the group was incorporated, and in 1969 the headquarters was moved

to its present location in Noda. March 7, the day the founder realized his relationship as a child of the great cosmic god, is commemorated annually with a festival. After his death in 1984, its members came to believe that Hase became an eternal wave of spiritual energy.

In response to their beliefs about their founder, Reiha-no-Hikari's members recite the prayer "Goshugojin-sam [Guardian God of Humanity: the founder], Nidai-sama [the second and current leader], please help us follow the path to the salvation of humankind" to receive reiha. That text is printed on the Gosintai Ofuda (Divine Emblem Plaque) that is installed in the altar in each member's home. Reiha-no-Hikari's main scriptures are the Goshō (Writings) and the Seikun (Oath Instructions), written by the founder.

The current leader of Reiha-no-Hikari is Hase Keiji, the founder's son. As the twenty-first century began, the group claimed approximately 825,636 members.

Address:

Reiha-no-Hikari
2683-1, Yamasaki
Noda-shi, Chiba Prefecture 278-0022
Japan
<http://www.rhk.or.jp/> (in Japanese)

Keishin Inaba

Sources:

- Inoue, Nobutaka, et al., eds. *Shinshūkyō Kyōdan Jinbutsu Jiten*. Tokyo: Kobundo, 1996.
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Reiyūkai

Reiyūkai (Society of the Friends of the Spirit), a Japanese lay organization, derived from the tradition of Nichiren Buddhism and was founded between 1919 and 1925 in Tokyo by Kakutaro Kubo (1890-1944) and his sister-in-law Kimi Kotani (1901-1971). It arose out of Kubo's sense of apocalypse, which originated from the social and intellectual transformation of Japan during the Taisho period (1912-1926), combined with his understanding of Nichiren Buddhism and finally accentuated by the Great Tokyo Earthquake of 1923.

Kubo had received instruction in the nationalistic ideas of Nichiren Buddhism, but he was more interested in formulating a religious way for the laity to respond to the crisis of modern society. Kubo saw the sociopolitical upheavals of his time as evidence of ancestral distress caused by the neglect of ancestor worship by the laity, who had en-

trusted it to the Buddhist clergy. Therefore, he formulated lay rites of ancestral worship. In Reiyūkai, the rite for ancestral worship is the twice daily recital of Aokyokan, or the Blue Sutra, which is an abridged version of the Lotus Sutra, the doctrine of Nichiren Buddhism. The rite also involves the practice of venerating the *sokaimyo*, a tablet in which the posthumous name of all the ancestors of the husband and the wife are inscribed and enshrined in the domestic altar.

Although Kubo provided the doctrinal foundation for this lay movement, it was the organizational skill and charismatic healing powers of Kimi Kotani that drew the initial followers into Reiyūkai. She proselytized by combining faith healing with teachings that claimed to improve living conditions as well as instill self-esteem in her converts, who were initially the urban proletariat but later small business owners and the self-employed.

The proselytization activity in Reiyūkai is called *michibiki*. The proselytizer is called the "guide parent" (*michibiki no oya*) and the convert is the "guide child" (*michibiki no ko*). This "parent-child" link of proselytization is the organizational principle of Reiyūkai. Another notable feature of Reiyūkai is the *hoza*, a kind of group counseling circle, which is also the smallest unit of organization, formed by these links of proselytization.

In 1945 Reiyūkai was one of the fastest growing new religions in Japan, but it suffered several setbacks, including financial scandals involving Kimi Kotani and the secessions of several groups, such as RISSHO KOSEI-KAI, now the second largest new religion in Japan, Myochikai, and others. These problems have led to a decline in its membership. In 1999, Reiyūkai had a membership of about 2 million in Japan and centers in seventeen foreign countries. Since Kotani's death in 1971, faith-healing related practices have declined considerably. The emphasis has shifted to social welfare programs, youth activities, and overseas missions in North and South America and Asia.

Reiyūkai has three major religious centers: Shakaden, the Tokyo headquarters of Reiyūkai, enshrining the statue of Shakyamuni Buddha; Mirokusan, the youth training center dedicated to the Future Buddha Maitreya; and Shichimenzan, where pilgrimages are undertaken during equinox days. Reiyūkai advocates traditional ethics in familial relationships and in politics, and it supports conservative political parties and causes.

Address:

Reiyūkai
1-7-8 Azabudai, Minato-ku
Tokyo 106-8644
Japan
<http://www.reiyukai.org>

Ranjana Mukhopadhyaya

Sources:

Hardacre, Helen. *Lay Buddhism in Contemporary Japan: Reiyukai Kyodan*. Princeton, NJ: Princeton University Press, 1984.

Kotani, Kimi. *A Guide to Reiyukai*. Tokyo: Reiyukai, 1958. Reprint, 1972.

Reiyukai: Awareness, Action and Development. Tokyo: Reiyukai, 1997.

Religious Science

Religious Science is the youngest major tradition in the New Thought movement. It is also the second largest, with its two major groups, the United Church of Religious Science (UCRS) and Religious Science International (RSI), ranking second and third in size, respectively, behind the UNITY SCHOOL OF CHRISTIANITY/ASSOCIATION OF UNITY CHURCHES. Both groups trace their origin to Ernest Shurtleff Holmes (1887–1960), one of the last students to study with the founder of New Thought, Emma Curtis Hopkins (1849–1925). Holmes's classic New Thought text, *The Science of Mind* (1926), supplies the basis for the tradition's primary beliefs and healing practices. It is also widely studied in other New Thought communities and serves as the primary religious text for many independent groups, most notably the non-affiliated Science of Mind churches. Holmes began his work in Los Angeles, California, and although Religious Science is an international movement today, the largest concentration of its churches is still in that state.

Holmes, together with his brother Fenwicke, was active in the mental healing movement even before his studies with Hopkins. His early influences were diverse, including Ralph Waldo Emerson (1803–1882), Mary Baker Eddy (1821–1910), Henry Drummond (1851–1897), and especially Thomas Troward (1847–1916). The system he eventually developed is a synthesis of Christian Science and Troward's theories. He was ordained in Divine Science by Agnes J. Galer in 1917, when he was already attracting large crowds to his lectures on mental healing and a growing number of clients for his services as a practitioner. In 1925, the year after Ernest's studies with Hopkins, he parted from Fenwicke on friendly terms; Fenwicke went east, where he enjoyed considerable success as a New Thought author and lecturer, and Ernest settled in Los Angeles, where he began the work that grew into Religious Science.

The relationship of Hopkins to the formation of Religious Science is significant. It is notable that *The Science of Mind* was published two years after Holmes had studied with her. The following year (1927) he established the Institute of Religious Science and Philosophy, Inc., and began publishing *Religious Science Monthly* (by 1929 retitled *Science of Mind*). Holmes had previously written a book, established a religious institute, and published a magazine, none of which had been particularly successful. After his

studies with Hopkins, however, the same component elements came together to form the foundation of a religious movement. Holmes credited Hopkins with supplying what had been missing from his earlier endeavors—mysticism. Although Hopkins's mysticism is certainly a celebrated part of New Thought lore, her capacity to inspire persons to develop fully functional religious movements is probably more significant. She seems to have had provided a sort of inspiration to Holmes.

The emergence of Religious Science from Holmes's work in the late 1920s was gradual and can be measured in terms of several decisive turning points. In 1932 Robert H. Bitzer (1896–1994), who would later have a long tenure as president of INTERNATIONAL NEW THOUGHT ALLIANCE, started the institute's second congregation. Others followed. In 1939 the institute began to ordain ministers, and in the mid-1940s one of them, Carmelita Trowbridge, formed the first Religious Science church in Alhambra, California. She successfully resisted the institute's efforts to prevent her from referring to her group as a "church." The church movement in Religious Science quickly gained momentum, and by 1949 the International Association of Religious Science Churches was formed.

Tensions between the institute and the association led the institute to establish an ecclesiastical organization in 1953—the Church of Religious Science. In 1954 Holmes proposed eliminating the association and replacing it with the newly formed Church of Religious Science. Forty-six churches joined the church, but nineteen refused. Churches that affiliated with the church went on to become the United Church of Religious Science (UCRS), adopting that name in 1967; those staying with the association became Religious Science International (RSI), adopting that name in 1972.

Both groups accept Holmes's teachings as normative, follow *Science of Mind* as their primary religious text, and recognize two classes of religious professionals: ministers and practitioners. Practitioners in Religious Science have a similar function to Christian Science practitioners; they facilitate mental healing and administer "spiritual mind treatment" to individuals on a one-to-one basis. Of all New Thought groups, Religious Science has most faithfully maintained the tradition of mental healing and the role of professional mental healer. This is further revealed in the recognition of practitioner status as a prerequisite for ministerial training in UCRS and RSI.

The chief differences between the groups lie in their organizational structures and in their educational systems. Organizationally, both groups are governed by elected boards and presided over by presidents, who are elected by the boards. UCRS is more centralized and hierarchical, but both groups allow churches significant autonomy, and members of the governing boards are elected by representatives selected by the churches. Educational curricula is

largely the same in both groups, although UCRS requires education of its ministers at regional schools, of which there are four, and RSI allows for training at local churches.

Each group publishes a representative periodical. *Science of Mind* (UCRS) has forty-four thousand subscribers and *Creative Thought* (RSI) has eleven thousand. In recent years the groups have had a good relationship, establishing policies for accepting each other's ministers and practitioners and working to develop stronger ties through a Committee of Cooperation, established in the late 1980s. As of 2001, UCRS had 160 churches and 56 study groups, and RSI had 107 churches and 27 societies. The vast majority of centers for both groups are in the United States, with highest concentrations in California. UCRS has representative groups in twenty-four countries, and RSI in five. UCRS reports 272 active ministers and 2,332 practitioners; RSI reports 246 ministers and 424 practitioners. UCRS operates a Ministry of Prayer that averages about one hundred thousand contacts annually. Total membership in both groups is fifty-five thousand (UCRS forty thousand and RSI fifteen thousand). In the early 1990s a small number of RSI ministers left the organization and formed Global Religious Science Ministries (incorporated in 1993). The Global group has twenty member churches and is headquartered in Virginia Beach, Virginia.

As a branch of New Thought, Religious Science is an expression of popular religious idealism; as such it affirms that the basis of reality is mental, not material, and that mental states determine material conditions. As is characteristic of New Thought as a whole, Religious Science recognizes Mind as the Ultimate Reality, but unlike other New Thought groups its concept of God is far less anthropomorphic, with terms like Principle, Law, and Mind being more commonly used. It is also the least Christian of the groups, neither identifying itself with Christianity nor making any particular effort to retain elements of Christian doctrine. It accepts the perfection and omnipresence of the one Divine Mind and recognizes humanity's link with Mind through the "subjective" minds of individuals. "Spiritual mind treatment" consists of realizing the reality of the perfection of Divine Mind rather than an undesired condition. A typical treatment would include an affirmation, such as: "There is One Life, that Life is God, that Life is Perfect, that Life is my Life now."

Addresses:

United Church of Religious Science
3251 West 6th St.
Los Angeles, CA 90020
<http://www.religiousscience.org>

Religious Science International
P.O. Box 2152
Spokane, WA 99210
<http://www.rsintl.org/>

Sources:

- Braden, Charles S. *Spirits in Rebellion*. Dallas: Southern Methodist University Press, 1963.
Holmes, Ernest. *The Science of Mind*. New York: Dodd, Mead and Company, 1944.
Holmes, Fenwicke L. *Ernest Holmes: His Life and Times*. New York: Dodd, Mead and Company, 1970.

Remonstrant Brotherhood

The Remonstrant Brotherhood (Remonstrantse Broederschap), a liberal Protestant denomination, has its origins in the condemnation of the Remonstrants at the Synod of Dordrecht (1618–1619). This turn of events had been brought on by a theological struggle about the doctrine of predestination between Jacobus Arminius (1560–1609) and Franciscus Gomarus (1563–1641), both professors in the University of Leiden. About two hundred ministers supportive of Arminius were dismissed and removed from the NETHERLANDS REFORMED CHURCH (Nederlandse Gereformeerde Kerk), at that time the privileged church. The Synod of Dordrecht issued the so-called Vijf Artikelen tegen de Remonstranten (the Five Articles against the Remonstrants, also known as the Confession of Dort), which today is still an element in Drie Formulieren van Enigheid (the Three Orders of Unity), the confession of faith in most of the orthodox Protestant REFORMED CHURCHES IN THE NETHERLANDS.

The dismissed ministers fled to Antwerp and hoped that their condemnation would be repealed. The Remonstrant Brotherhood was founded in 1619, when their hope proved vain. A short time later, they returned to the Dutch Republic and created their first conventicle in 1631 in Amsterdam. Three years later, they founded a ministerial training college in Leiden, known since 1873 as the Remonstrant Seminary.

In the second part of the nineteenth century, the Remonstrant Brotherhood had its Golden Age. Its membership tripled because of the rise of modernism and the movement of more liberal church members into its ranks. In more recent decades, however, the Brotherhood has experienced a period of decline. Between 1966 and 1988, the number of believers sunk by approximately 50 percent. As the twenty-first century begins, the number of believers is about seven thousand, in forty-six communities served by forty ministers. An additional community of about three thousand is also served by the church. Individuals join the church on the basis of a personal confession. Local congregations identify themselves as Remonstrant Church or as Remonstrant-Reformed.

The Remonstrants' first confession was formulated by Arminius's student Simon Episcopius (1583–1643), and a more contemporary statement appeared in 1940. The Brotherhood believes that the phrasing of confessions is not perpetually valid, and their authority is not to be compared

with that of the Bible and the Gospels. The confession is only “a token of time” and can be changed if the modern time makes it necessary; every time has its own needs and therefore its own answers.

The Brotherhood intends to be a community of faith, “rooted in the gospel of Christ and faithful to her principle of freedom and forbearance, and willing to adore God and to serve Him.” It is not a confessional church, but an affirming church. The Brotherhood rejects the idea that its members are a “chosen” group, as is believed in most Reformed churches. Hence, everyone can take the Holy Communion as long as they live in community with Christ.

Since 1989, every congregation in the Brotherhood has been independent, free to arrange its own spiritual and material affairs. Each congregation calls its own minister and has the right to represent itself at the Algemene Vergadering van de Remonstrantse Broederschap, the coordinating organization. Ongoing executive decisions are left to the Commissie tot de Zaken der Remonstrantse Broederschap (the Committee on the Affairs of the Remonstrant Brotherhood).

Laypeople play an important role in the direction of the Brotherhood. All offices are open to men as well as women. The Remonstrant Brotherhood was also the first church (1989) in the Netherlands to allow the blessing of nonmarital communities and also homosexual and lesbian relationships.

The Remonstrant Brotherhood is active ecumenically and a member of the WORLD COUNCIL OF CHURCHES, although it is critical of the council’s basic statement: “The World Council of Churches is a fellowship of churches that accept our Lord Jesus Christ as God and Saviour.” It is also a member of the Council of Churches (in the Netherlands); the Conference of European Churches (since 1959); the International Congregational Council (beginning in 1949); and since 1970, the WORLD ALLIANCE OF REFORMED CHURCHES, because of its acceptance of the same spirit of freedom and tolerance, and the same aversion to church discipline in matters of faith. In 1973 the Brotherhood signed the Declaration of Leuenberg, an agreement between Reformed and Lutheran churches. The Brotherhood is also active in several international liberal councils.

The Brotherhood welcomes ministers from the NETHERLANDS REFORMED CHURCH (Nederlandse Hervormde Kerk), the Fellowship of Liberal Reformed Protestants (Verenging van Vrijzinnig Hervormden), the Liberal Communion of Faith NPB (Vrijzinnige Geloofsgemeenschap NPB), and the MENNONITE CHURCH IN THE NETHERLANDS (Algemene Doopsgezinde Sociëteit) to lead worship in Brotherhood congregations.

Address:

Remonstrant Brotherhood
Nieuwegracht 27a

3512 LC Utrecht
The Netherlands
<http://www.remonstranten.org/> (in Dutch)

E. G. Hoekstra

Sources:

- Cossee, E. H., Th. M. van Leeuwen, and M.A. Bosman-Huizinga. *De remonstranten*. 2d ed. Published in the series Wegwijs. Kerken en groeperingen. Kampen, the Netherlands: Kok, 2001.
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- Kuiper, J., and Th. M. van Leeuwen, eds. *Als een vuurbaken: Teksten over de functie van belijdenissen naar remonstranten inzicht*. Zoetermeer, the Netherlands: Meinema, 1994.
- van Leeuwen, Th. M. *Van horen zeggen: Geschiedenis en uitleg van de bijbel*. 2d ed. Amsterdam: Balans, 1999.

Reorganized Church of Jesus Christ of Latter-day Saints

The Community of Christ, formerly the Reorganized Church of Jesus Christ of Latter-day Saints, shares its origins with the CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS. The foundational church was founded on April 6, 1830, by Joseph Smith Jr. (1805–1844). Smith and a handful of followers united with a Baptist preacher by the name of Sidney Rigdon (1793–1876) early in 1831, and together they relocated to Rigdon’s settlement in Kirtland, Ohio, where the church began to grow rapidly. Smith promoted a new book of scripture, called the Book of Mormon, which he said he had translated from ancient metal plates inscribed in an unknown language. The Book of Mormon addressed numerous religious issues of the time in the United States, and it attracted considerable attention, both positive and negative. After the destruction of the church settlements at Independence, Missouri, and at Kirtland, Ohio, members and leaders ultimately settled in Illinois, where they established a thriving community at Nauvoo in 1839. Mounting distrust from long-time settlers, coupled with the church’s growing political and economic influence, led to the death of Smith at the hands of an angry mob in 1844.

After Smith’s death, numerous leaders lay claim to the prophetic mantle, which caused the church to split into numerous factions. The best known of these factions, the Church of Jesus Christ of Latter-day Saints, emerged under the leadership of Brigham Young (1801–1877), who had been an influential church leader under Smith during the Nauvoo period. Claiming Smith’s authority, Young introduced the public practice of polygamy and formalized several esoteric doctrines regarding the nature

of God and the means of salvation. Young led his followers to Utah.

Most of Smith's other followers remained in the midwestern United States, where they began coalescing into several organized groups. Joseph Smith's son, Joseph Smith III (1832–1914), and many of his family members united with a group of these followers, where Smith was acknowledged as the legitimate successor to his father on April 6, 1860. The church has remained based in the Midwest since that time, finally reestablishing international headquarters at Independence, Missouri (from whence it had been driven in 1833), in 1920.

The theology of the Community of Christ can be typified as mainstream Protestant Christian, leaning toward the liberal side of biblical interpretation. Although the church has no formal creed, its understanding of God, humanity, and salvation are Protestant in nature and practice. The Book of Mormon is used in addition to the Bible, but the Bible is seen as foundational. There are within the church a variety of opinions about the historicity of the Book of Mormon, and the church requires no formal confession regarding that book.

An additional book of scripture, called the Doctrine and Covenants, contains what the church considers to be inspired guidance from the presidents of the church since the time of Joseph Smith Jr. These writings consist mostly of counsel to the church on how its members should interact with the larger community, as well as major policy statements regarding the practice of the denomination. For example, in 1984 then president Wallace B. Smith, great-grandson of the founder, introduced what is now known as Section 156 of the Doctrine and Covenants. This document called the church to build a temple at the headquarters complex for the purpose of housing offices of the church and providing for the education of the membership, along with providing space for various worship functions. This document also called for a reformation of the church's priesthood, which for the first time included the ordination of women. This issue erupted into a major controversy, which split the denomination and witnessed the emergence of a small, but vocal fundamentalist movement, some of whom have selected new leaders, and others who are simply functioning independently of the denomination as local, congregationally governed churches.

The denomination is operated mostly by lay leaders, many of whom are ordained as ministers but receive no financial support from the church. Less than 1 percent of the total membership are supported full-time by the church, and these are mostly headquarters staff and administrative ministerial leaders who function at international or regional levels. The denomination is headed by a president, who with two counselors are known as the First Presidency. There is a Council of Twelve Apostles, which functions as the chief missionary and administrative body of the de-

nomination, and whose members serve as the administrative officers of regional areas of the world. The Presiding Bishopric, composed of the presiding bishop and two counselors, supervises the denominational finances and assets. Seven Quorums of Seventy, almost all of whom are bivocational ministers, serve in local areas as leaders of missionary and evangelistic activities.

The largest membership base of the denomination is in the United States and Canada, where more than 50 percent of total members are located, but the church has made significant overseas missionary efforts in English-speaking countries (Britain and Australia), as well as Africa, the Caribbean, and Asia. The church has large memberships in Tahiti and Haiti, for example. As of December 1999, formal congregations were organized in approximately forty countries, with a total membership of 251,499 persons.

The international headquarters at Independence, Missouri (near Kansas City), is the focus of church administration, leadership education, and publishing. The church operates Herald Publishing House, which produces monthly magazines, church literature, and curriculum. The headquarters complex consists of the Auditorium, where regular legislative assemblies are held, and the Temple, which was dedicated in 1994. Both buildings house church offices and contain libraries, museums, theaters, sanctuaries for worship and meditation, and classrooms.

Address:

Community of Christ
1001 W. Walnut
Independence, MO 64050–3562
<http://www.cofchrist.org/seek/>

Steven L. Shields

Sources:

Edwards, Paul M. *History: Our Legacy of Faith*. Independence, MO: Herald Publishing House, 1991.
Judd, Peter A., and A. Bruce Lindgren. *Introduction to the Saints Church*. Independence, MO: Herald Publishing House, 1976.
Shields, Steven L. *A Comparison between the RLDS Church and the LDS Church*. Independence, MO: Herald Publishing House, 1986.

Reunion

Reunion, an island and a French overseas department in the Indian Ocean west of Madagascar, remained uninhabited until Arab merchants found it in the seventeenth century. The Portuguese visited the island at a later date, and finally, in the eighteenth century, the French established a settlement there and were able to assert their hegemony in the face of other European claims upon it. The French imported slaves to work the sugarcane and coffee plantations

that the settlers created, and their descendants now form some 80 percent of the current population of approximately six hundred thousand. The descendants of Chinese, Malaysian, and Indian laborers also reside on the island. Reunion's colonial status was altered into that of a department in 1946. There has been continual unrest since 1978, when the United Nations pronounced its favor of the island's independence.

The great majority of Reunion's residents are members of the ROMAN CATHOLIC CHURCH, which arrived with settlers in 1653. The first resident priest arrived in 1712. A new era began in 1817 with the arrival of the sisters of the congregation of St. Joseph of Cluny, who used Reunion as the headquarters for efforts to evangelize East Africa. The HOLY GHOST FATHERS assumed control of the island in 1917. The Diocese of Saint Denis was established in 1966. It includes a Chinese mission that had been founded in 1951.

The Roman Catholic Church enjoyed a religious monopoly on Reunion until 1936, when the SEVENTH-DAY ADVENTIST CHURCH established work. The church's Reunion Conference, formally organized in 1947, is part of the Indian Ocean Union Mission. There is also some work by the ASSEMBLIES OF GOD, the JEHOVAH'S WITNESSES, and the Evangelical Church of Reunion, which grew out of the missionary efforts of the African Evangelical Fellowship.

Of religions other than Christianity, the Muslim community is the largest, though it is divided ethnically among Pakistani and Indian Muslims (mostly Shi'as) and East Africans (mostly Sunnis). There is a growing community of the BAHÁ'Í FAITH, and a small Rosicrucian presence is supplied by the ANCIENT AND MYSTICAL ORDER ROSAE CRUCIS. Officially, Reunion guarantees freedom of religion.

Sources:

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 Foulon, A. *Les religions à la Réunion*. Livry-Gargan, France: Editions Orphie, 1989.



Status of religions in Reunion, 2000-2050

Followers	2000			2025	2050
	total	%	rate		
Christians	614,000	87.8	1.38	752,000	796,000
Roman Catholics	611,000	87.4	1.39	750,000	800,000
Protestants	31,500	4.5	1.94	49,000	60,000
Marginal Christians	6,000	0.9	2.58	12,300	18,000
Hindus	31,500	4.5	1.95	50,000	60,000
Muslims	29,100	4.2	1.38	41,000	50,000
Nonreligious	12,100	1.7	5.65	15,000	24,000
Baha'is	5,900	0.9	1.72	10,000	14,000
Ethnoreligionists	2,900	0.4	2.04	4,000	4,000
Buddhists	1,300	0.2	2.64	2,400	3,600
Atheists	980	0.1	3.38	2,400	3,500
Jains	870	0.1	1.54	1,600	2,200
Sikhs	560	0.1	1.55	900	1,200
other religionists	230	0.0	2.35	400	700
Total population	699,000	100.0	1.48	880,000	959,000

Rhenish Mission

The United Rhenish Missionary Society, now the United Evangelical Mission, headquartered in Barmen, Germany and popularly known as simply the Rhenish Mission, was one of the most important Protestant Christian missionary sending agencies of the nineteenth century. Most of its missions matured into independent Lutheran churches. The society began with the effort of twelve German laymen who in 1799 met at Elberfeld, Germany, where they founded the Bergische Bible Society and the Wupperthal Tract Society. These two organizations merged with the Barmen Missionary Society (founded in 1815) to form the Rhenish Mission.

By the time of its creation, a new generation of leadership had recognized the opportunity for Protestantism on the world scene and had joined in what would become the

movement's global expansion through the next century. The first commissioned missionary of the Rhenish Mission was sent to South Africa, though the center of the work became Namibia, where eventually more than fifty missionaries were supported. This work later matured into the EVANGELICAL LUTHERAN CHURCH IN SOUTHERN AFRICA.

While building the African work, the Rhenish Mission developed a second focus in Southeast Asia, and it opened work in the 1830s in Borneo. In 1846 its concentration shifted to China, where a large mission developed, though much of it was lost in 1951. The Chinese Rhenish Church–Hong Kong Synod (with congregations in Taiwan) is the primary surviving remnant of the Chinese mission, though some of the work survives through the congregations of the China Christian Council. One of the most successful missions was launched in 1861 in Sumatra, where the church continues today as the Batak Protestant Christian Church. The Rhenish Mission expanded further with the entrance of Germany into the world colonial enterprise in the 1880s and suffered exceedingly from the destruction of that enterprise at the end of World War I, and its work in Asia was changed completely by the events of World War II.

Through the twentieth century, the Rhenish Mission began the process of developing indigenous leadership and overseeing the transfer of power to local ministers and lay personnel. At the same time it watched the development of the EVANGELICAL CHURCH IN GERMANY, whose members supplied most of its financial resources. In 1971 it merged with the Bethel Society, another German missionary organization, to form the United Evangelical Mission–Community of Churches on Three Continents. The new society became more closely affiliated with the Evangelical Church, and a new emphasis on social service ministries has developed.

Address:

United Evangelical Mission
Rudolfstr. 137
42285 Wuppertal
Germany
<http://www.ve-mission.org/> (in German and English)

Source:

Bachmann, E. Theodore, and Mercia Brenne Bachmann. *Lutheran Churches in the World: A Handbook*. Minneapolis, MN: Augsburg Press, 1989.

Rigpa Fellowship

Among the most popular books on Buddhism to be published in the West in recent years is Sogyal Rinpoche's work *The Tibetan Book of Living and Dying*. When it was published in 1992, it introduced the author and his rela-

tively new Tibetan Buddhist organization, Rigpa, to many people.

The Rigpa Fellowship was established in the United Kingdom in 1979 under the spiritual direction of Sogyal Rinpoche (b. c. 1949). Born in Tibet in the late 1940s, Sogyal Rinpoche was brought up from an early age by his master, Jamyang Khyentse Chökyi Lodrö, who recognized him as the incarnation of Tertön Sogyal (1856–1926), a teacher to the thirteenth Dalai Lama. In 1971 Sogyal Rinpoche moved to the UK in order to study comparative religion at Trinity College, Cambridge. Soon after, he moved to London, where he built up a small following of students and began to give teachings. In 1991 the present Rigpa Centre in north London was opened.

Eight international Rigpa retreats are held annually in various countries, drawing up to three thousand participants overall. There are now eleven national centers around the world, in addition to retreat centers at Lerab Ling in the south of France and Dzogchen Beara in the southwest of Ireland. Buddhist teachers from a variety of traditions are invited to teach, as from the outset Rigpa has not relied exclusively on the teachings of Sogyal Rinpoche but has followed an ecumenical approach. International coordination takes place within three departments: finance and administration, teaching services, and executive directors. Though in each country there is a team responsible for running activities, the international staff offer support and are responsible for key strategic decisions in consultation with Sogyal Rinpoche and other lamas.

Rigpa has developed a graduated “study and practice” program that is delivered internationally, and which can take seven years to complete. It begins by introducing basic meditation practice, using *samatha* methods such as resting the mind on an object (usually a picture of Padmasambhava), mantra recitation, and watching the breath. Then the Mahayana compassion teachings of Lojong (Tibetan) are presented, together with the *tonglen* practice (giving and receiving). Next, students are introduced to the Vajrayana preliminaries, including “Going for Refuge” and *bodhicitta* (Sanskrit; mind of awakening). The main practice followed by committed students is the Longchen Nyingtik, which is based on the Dzogchen tradition of Tibetan Buddhism. In common with many other Buddhist groups, Rigpa does not rely on one sacred text but rather refers to a variety of Indian and Tibetan Buddhist texts.

In 1994 Sogyal Rinpoche was accused of fraud and assault. However, these allegations were never proved. In response, senior students of Sogyal Rinpoche have said that they fear the lawsuit was part of a deliberate campaign to undermine the lama and his organization (see Brown 1995). Sogyal Rinpoche, being from the Yogic tradition of the Nyingma School of Tibetan Buddhism, is not a monk and is therefore not bound by the monk's rules. He is not a celibate; indeed, he has a partner and a son.

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Rinzai (Japan), Lin-Chi (China), Imje (Korea), Lam-Te (Vietnam)

Rinzai, one of the five sects of Chinese Ch'an/Zen flourishing during the Sung period (960–1279), has survived until our times. It claims Lin-chi I-hsüan (in Japanese, Rinzai Gigen, d. 866) for its founder, although it appeared as a distinct school a few generations after him. The pedagogical use of shouting that Lin-chi is credited for imprinted the sect with its roughness. After it split into two sub-sects, called Yang-chi (Jap., Yōgi) and Huang-lung (Jap., Ōryō), it became predominant when Ch'an/Zen was institutionalized during the Sung period.

Two figures stand out: Yuan-wu K'o-ch'in (Jap., Engo Kokugon, 1063–1135) and his disciple Ta-hui Tsung-kao (Jap., Daie Sōkō, 1089–1163). Yuan-wu, a fine representative of a learned Ch'an, compiled the "Blue Cliff Record" (in Chinese, Pi-yen lu; Japanese, Hekiganroku), still an essential textbook for the sect. The Blue Cliff Record is composed of one hundred "cases" or koan (Ch., *kung-an*; Jap., *kōan*)—dialogues or blunt quotes—with commentary in prose and in verse.

With Ta-hui, the Lin-chi sect identifies with the method of "meditation which contemplates words" (Ch., *k'an-hua ch'an*; Jap., *kannazen*), in which the meditator concentrates on a key-word (Ch., *hua-t'ou*; Jap., *watō*) taken from a kung-an (or koan), in order to induce enlightenment (Jap., *satori*). With the introduction of the koan, a new literature developed. Wu-men Hui-k'ai (Jap., Mumon Ekai, 1183–1260) wrote a short compilation of forty-eight such kung-an called The Gateless Door (Ch., Wu-men kuan; Jap., Mumonkan), which had tremendous success in Japan.

The sect was introduced to Japan in the thirteenth century by a few Japanese and Chinese monks. Myōan Eisai (1141–1215), a Japanese monk who was made a Ch'an Master when visiting China, foreshadowed the interest in this tradition in Japan. He wrote a "Treaty on the Spreading of Zen for the Defense of the Country" (Jap., Kōzen Gokokuron), although he never tried to found a separate sect from Tendai Buddhism, to which he belonged. However, soon after it ap-

peared in Japan, Rinzai experienced some success and quickly was institutionalized on the Chinese model. Its monasteries of Kyoto and Kamakura, known collectively as the Five-Mountains (Jap., *gozan*), became important cultural, literary, and political centers in the fourteenth century, though lineages more intent on Buddhist practice remained somewhat independent of these more scholarly centers. Ikkyū Sōjun (1394–1481) remains a popular figure of the sect. This uncompromising monk, close to the humble, embodied the saintly figure that mingles with the crowd of ordinary people. Like so many Japanese sects, Rinzai Zen knew a period of decline in the sixteenth and seventeenth centuries. It found its great reformer with Hakuin Ekaku (1685–1768), a sturdy and unconventional character.

In Japan, Rinzai now exists through some fifteen branches, which together include a few thousand monks and some 2.5 million followers. The majority of these developed from the primary lineage of Zen masters centered at the Myōshin-ji monastery established in the fourteenth century.

The Lin-chi sect has survived in China, where it crossed with elements of PURE LAND BUDDHISM. In Japan, the Obaku sect, strictly separate from Rinzai, is a representative of this later form. Lin-chi Ch'an has also survived in Vietnam and Korea, although in syncretic forms. The Korean Chogye sect is thus a synthesis of the Lin-chi and Huayen sects. The work of Daisetsu T. Suzuki (1870–1966) introduced the Japanese sect to the West at the beginning of the twentieth century. It has now settled in most continents, but compared to other Buddhist traditions, its impact remains relatively meager.

Eric Rommeluère

(English translation by Michel Proulx)

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Rishō Kōsei-Kai

Rishō Kōsei-kai (meaning Society for the Establishment of Righteousness and Friendly Intercourse) is a lay Buddhist



The Zen Garden and Tea House of the Nanzen-ji Temple in Kyoto, Japan (Christopher Rennie/TRIP)

new religion of Japan. It was founded on March 5, 1938, in Tokyo by Nikkyō Niwano (1906–1999) and Myōko Naganuma (1889–1957)—the result of a secession from another new religion called REIYUKAI, a group in the tradition of NICHIRENSHU.

Risshō Kōsei-kai, claiming a membership of about 6 million in 1999, is the second largest new religion in Japan. Its phenomenal growth, especially during the 1950s and early 1960s, is credited to its emphasis on traditional social values like filial piety and ancestor worship combined with faith in

the Lotus Sutra. However, this movement faced a major crisis in 1956, when a Japanese newspaper called *Yomiuri Shinbun* carried out a prolonged attack on its proselytization activities and financial deals.

In its initial phase, the movement greatly relied on shamanistic practices such as “bodily reading” (*shikidoku*) of the Lotus Sutra by Naganuma, and its interpretation by Niwano. After Naganuma’s death in 1957, the shamanistic practices ceased and the emphasis shifted to a more doctrinal approach. Although the doctrinal basis of Risshō Kōsei-kai is

the Lotus Sutra, what is original about its teachings is that it combines the emphasis on helping others achieve salvation, which is characteristic of the Lotus Sutra and Mahayana Buddhism, with the principle of the Four Noble Truths (*shittai*) of early Buddhism that emphasize one's own salvation. Risshō Kōsei-kai preaches the practice of the Bodhisattva Way—that is, perfecting one's personality through the realization and cultivation of the Buddha nature and saving others by leading them to the faith. One of the prominent features of Risshō Kōsei-kai is its group counseling session, called the *hoza*. In *hoza*, members try to find solutions to their personal problems by applying the teachings of the organization. Since 1964, the Eternal Buddha Shakyamuni, whose image is enshrined in the Great Sacred Hall, has been declared as its focus of worship.

The proselytization activity of Risshō Kōsei-kai is called the *o-michibiki*, which means “to guide.” In Risshō Kōsei-kai, the leader-follower relationship is modeled after the parent-child (*oya-ko*) relationship; the senior member is referred as *michibiki no oya* (guide parent) and the new member is referred as *michibiki no ko* (guide child). Earlier this *oya-ko* relationship formed the basis of the branch organization, but since 1959 the parent-child branch system has been changed to a locality or diocese (*kyoku*) based branch system. At present there are 239 branches in Japan and 6 branches overseas, mainly in the United States, Brazil, and Taiwan. In recent years Risshō Kōsei-kai has distinguished itself in sponsoring inter-religious dialogue and international peace movements. Its social activities include sending blankets to the refugees in Africa, sponsoring the Donate One Meal Campaign, and so on. In 1969 it launched the Brighter Society Movement for fostering community-based voluntary activities. It is also active in politics by supporting the candidates of conservative political parties.

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Rodzima Wiara (Poland)

Rodzima Wiara (the Indigenous Faith Association, formerly *Zrzeszenie Rodzimej*) is a continuation of a Neo-Pagan association called *Zadruga*, which was active in Poland before World War II and emphasized political more than religious goals. Rodzima Wiara was founded by Stanisław Potrzebowski and Maciej Czarnowski, a member of the original *Zadruga*, at the beginning of the 1990s and registered as a religious union in 1996. In contrast to its predecessor, the Rodzima Wiara offers not only right-wing politics, nationalism, and anti-Catholicism, but also a theology and some religious practices that are based on scarce remnants of Slavonic neopaganism.

The theology is polytheistic and related to the pantheon of Slavonic gods, with the Sun, Mother Earth, and the Universal Power of Nature mentioned as gods in the theological credo of the movement. The Sun is the principal god and the main object of religious ceremonies such as the Welcoming the Sun rite at dawn. The liturgical calendar is based on a solar rhythm, and collective rituals that take the form of a Greeting of the Sun are performed at the beginning of the astronomical spring, summer, and autumn. The most important of them is the *Noc Kupaly* ceremony, celebrated at the beginning of the astronomical summer, during the shortest night of the year.

The membership of the movement has grown from 68 in 1996 to 143 in 1999 and is the most numerous in the western part of Poland. The five regional branches of the movement are relatively independent, and there are also informal groupings across the regional branches. One of them, perhaps the most nationalistic, is associated with the “skinhead” movement, and another, more individualistic, is associated with the Pagan Folk Music movement.

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Source:

Simpson, S. *Native Faith: Polish Neo-Paganism at the Brink of the Twenty-first Century*. Kraków: Nomos, 2000.

Roman Catholic Church

The name “catholic,” from the Greek words meaning universal (*katholikos*), or according to the whole (*kath'holou*), was used in early Christianity to describe the nature of the Church. The word *church* is also derived from Greek roots (*ek kaleo; ekklesia*), meaning those who are called. “Catholic” implied being “orthodox”—that is, of possess-



Taking communion at St. Paul's Church in Papua, New Guinea (Eric Smith/TRIP)

ing the fullness of truth and holding correct doctrines, and the term was used in opposition to those movements that were considered heretical or schismatic. Catholicity also includes an openness or appropriation of all truth in all cultures, languages, theological traditions, and expressions of spirituality.

In early statements of the faith, especially in the Nicene-Constantinopolitan Creed (c. 381), a creed recited during the liturgy today, catholicity was noted as one of the marks of the Church, along with unity, holiness, and apostolicity. After the

growing divisions between the Eastern and Western churches, the term *catholic* began to be increasingly used as a title of the Western Church, while the Eastern churches appropriated the name Orthodox Church. During the period of the Protestant Reformation, the addition of the title "Roman" to Catholic was used to demarcate those in communion with Rome. Today the Catholic Church numbers approximately one billion faithful, with churches spread throughout the world, and it encompasses a number of distinct ecclesial traditions, which include the largest, the

Roman, in addition to the Byzantine, Armenian, Maronite, East and West Syrian, Coptic, and Ethiopian rites. The name Roman Catholic specifically describes those in the Catholic Church who belong to the Roman tradition, while the other churches in this communion (including the ARMENIAN CATHOLIC CHURCH, BULGARIAN CATHOLIC CHURCH, CHALDEAN CATHOLIC CHURCH, COPTIC CATHOLIC CHURCH, ETHIOPIAN CATHOLIC CHURCH, GREEK CATHOLIC CHURCH, ITALO-ALBANIAN CATHOLIC CHURCH, MARONITE CATHOLIC CHURCH, MELKITE CATHOLIC CHURCH, ROMANIAN GREEK CATHOLIC CHURCH, RUTHENIAN CATHOLIC CHURCH, SYRIAN CATHOLIC CHURCH, SYRO-MALABAR CATHOLIC CHURCH, and UKRAINIAN CATHOLIC CHURCH) have their own respective nomenclature and distinct liturgical and theological traditions.

The Roman Catholic Church traces its origins to the time of the apostles, to those who were commissioned by Jesus Christ to preach his message of salvation (or eternal life). This church believes that it is a faithful and authoritative transmitter of the message of Christ. Of special importance in defining its apostolic character is the preeminence of its major see of Rome, the city in which the apostles Peter and Paul preached and were martyred. From the early beginnings of the Church, Rome has affirmed its special importance in being an ancient and authentic guarantor of the faith, a claim that developed over time into a theology that saw the pope (also called the Roman pontiff or the bishop of Rome) as primate of the universal Church. Rome's formulation of a universal primacy, however, has never been fully accepted by the other early Christian tradition of the Church—namely, the Orthodox Church.

The Second Vatican Council (1962–1965) has been the major defining moment for modern Catholicism, an event that moved the Church beyond some of the more intransigent theological categories of the Council of Trent (1545–1563) and the First Vatican Council (1869–1870). This recent council had a significant influence on the modern theology of the Church, the laity, evangelization, and relations with other Christians and other faiths, as well as on issues of social, political, and economic justice, secular society and the sciences, and the role of the human conscience in moral decision making, to name a few.

Theological Emphases. Catholic theology, and Christian theology for that matter, is rooted in the revelation of God in the Hebrew Scriptures (the Old Testament), in the New Testament, and in the tradition of the Church. Scripture and tradition form a unified common source for Roman Catholic theology. Continuity with tradition in worship and theology is an important characteristic of Catholicism.

Faith in God is based on the self-disclosure of God in history, through various events and persons, preeminently as transmitted in the Church's canon of Holy Scripture. The

Scriptures are considered to be inspired by God, and thus are a normative and authoritative expression of the faith. In this schema, the New Testament, conveying the life and words of Christ and his apostles, is seen as the fulfillment of the Old Testament prophecies. A fuller knowledge of God was given through the revelation of the Son of God, or Jesus Christ, while the Spirit of God completes this transmission by making this revelation a continually living reality in the Church throughout time. The public revelation of God is fulfilled in Christ and is concluded with the death of the last apostles.

One may approach the knowledge of God through the use of reason, but only through revelation, and the corresponding response in faith, may one more fully apprehend the divine mystery. "Reason informed by faith" or "faith seeking understanding" imply the dialogue that occurs between faith (theology) and reason (the latter of which includes the modern sciences). All of humanity is called to respond to this revelation through the act of faith. The Second Vatican Council's dogmatic constitution on divine revelation (*Dei verbum*) reflects such a conception of revelation.

One should also note that three other texts of Vatican II—namely, the Dogmatic Constitution on the Church (*Lumen gentium*), the Declaration on the Relationship of the Church to Non-Christian Religions (*Nostra aetate*), and the Decree on the Church's Missionary Activity (*Ad gentes divinitus*)—also provide additional themes on the notion of revelation. These texts address more explicitly the Catholic conception of the nature of revelation in the world religions, and they speak of Christ as the one who ultimately enlightens all nations. The mission of the Church also includes mediating revelation to the present time and cultures, where the official teaching body of the Church, the magisterium, along with bishops and theologians, have a specific role in teaching and transmitting the faith. Doctrines are formal teachings of the Church, and among them are included dogmas, which are teachings regarded as solemnly proclaimed and irreformable.

The Catholic Church holds a faith in one God, and so is monotheistic, but this monotheism is expressed in terms of a Trinitarian God, who is Father, Son, and Holy Spirit. Traditional trinitarian theology has expressed such a God as three divine persons united by a common nature or essence. These divine persons are conceived of as analogically akin to human persons, with the qualification that human persons exist as individual centers of consciousness, while divine persons are defined in terms of persons-in-relation. This doctrine of the Trinity, although not explicitly contained in the Scriptures, was developed in the early tradition in its reaction to various heresies, and it affirms that the three persons are distinct by saying that the Father is unbegotten, the Son is begotten, and the Holy Spirit proceeds from the Father (and/or through the Son). However,

by virtue of their eternal communion or relationships, the three are simultaneously one. Perichoresis, or mutual indwelling, is the term used to express this inner-trinitarian relationship. Sometimes their activity in the history of salvation is described as being Creator, Redeemer, and Sanctifier, for Father, Son, and Holy Spirit, respectively. A number of theologians have used psychological analogies, which are not without their limits, to describe the unity and diversity of the three, and they speak of God as being the Mind, Word, and Will, or they use the analogy of love, speaking of God as Lover, Beloved, and Mutual Love. Language about the trinitarian God is always qualified with the notion that created persons may not attain a full knowledge of the divine mystery by virtue of their created and finite natures, and so they rely on divine revelation in communicating how God is one, yet three. In trinitarian theology, a methodological distinction is made between the immanent Trinity (God as mysteriously existing in the godhead) and the economic Trinity (God as active in the history of salvation), with the understanding that both ways of speaking about God refer to the same Triune God.

Very early in the tradition of the Church, the notion emerged that God created the universe out of nothing (*creatio ex nihilo*) and that creation was good. These beliefs counteracted ideas which held that God created out of some preexistent matter, a position that threatened the transcendence of God over created matter, or that creation was somehow accidental, which threatened the notion that God willed creation and had the absolute freedom to create. Creation in the book of Genesis is seen as good, willed by God, and a gift of God's love. There is linked to this protology (theology of first things) a rejection of any sort of dualism between good and evil in the material and spiritual realms. Such a God is Creator through the Son, who with the Spirit continually sustains and sanctifies creation. Of particular importance in such a cosmology is Jesus Christ, the Savior, through whom all of creation and humanity is renewed. Today's Church seeks to correlate its fundamental theology of creation in the light of modern scientific discoveries, and it has become more sensitive to the crises existing in ecology.

Jesus Christ, as the second person of the Trinity, is seen as God who became incarnate in order for a fallen (sinful) humanity to attain salvation and in order for creation to be renewed. The incarnation is described by St. Paul as a kenosis, which is literally a self-emptying or condescension of God's becoming human without thereby ceasing to be God. The name Christ means the anointed one—hence the related names of Messiah or Savior.

The classical doctrine in christology (theology of Christ) is that Jesus Christ has two natures, both divine and human, which are united, without change, confusion, separation, or admixture, into one person. This doctrine, formulated very early on in the ecumenical councils, accounts

for how Christ is Savior or Redeemer. As being fully God he is able to save, yet as also being fully human (of body and soul), he is able to freely accept the offer of salvation on behalf of humanity. Christ was like human persons in all things, except sin.

The Christ event, his incarnation, death, resurrection, and ascension to heaven, are the components that form the basis of the theology of salvation (soteriology) wrought by Christ. The universal significance of this event is that Christ is the sole mediator between God and humanity. He is seen as both the head, as mediator to God, and body of the Church. In the latter aspect, the participation and life of the person and community occur in and along with Christ. This ongoing presence in the community comes through the Spirit of Christ, who forms the link between the Jesus of history and the Christ of faith. In this latter aspect, Christ becomes existentially relevant to each person's, and the Church's, life—that is, in their personal and communal worship, prayer, and experience.

The theology of Christ is related to the theology of the Spirit (pneumatology), and one cannot be understood without the other. The Spirit is the one who not only descends upon Christ (at his baptism), anointing him for his mission to spread the Gospel, but Christ also sends the Spirit to be the ongoing life-giver and sustainer for the Church (at Pentecost). This Spirit endows the Church and persons with many charisms, or gifts of grace, allowing them to continue to spread the good news of salvation and to participate sacramentally in the life of Christ. This same Spirit is the one who inspires the prophets, ensures that the Church will not falter in its faith, and is the principle of communion (unity) among persons and churches.

The Church, Ministry, and Magisterium. Much of the modern conception of the theology of the Church (ecclesiology) is contained in the previously mentioned Second Vatican Council's statements on the Church, on ecumenism, the Church in the modern world, and the Church's missionary activity. Vatican II variously described the Church as the Body of Christ, the People of God, and the Temple of the Spirit. In its earliest beginnings, Christians saw themselves as being in continuity with the temple worship of Judaism. Only later, as the two religious traditions grew apart, did separate churches, in homes and designated buildings, begin to emerge.

The Church is described as both an invisible and a visible reality. The visible Church is the institutional and hierarchically structured community that exists in the created realm, while the invisible aspect accounts for the fact that the Church is also a heavenly reality, in that it is a community that is the body of Christ that exists in communion with God. Both of these aspects refer to the sacramentality of the Church—that is, its being a means of a life of grace or holiness. The term "communion of saints" expresses the holiness of the earthly and heavenly Church. The Church is also

described as being both a universal and a local reality. The local church is the community of faithful in a given place (a parish, city, or region), while the universal Church is the unity or communion of these local churches. There has been a tendency in Catholic theology sometimes to see each local church as a part of the universal Church. Theologians such as Jean-Marie Tillard, building upon the insights of Vatican II's description of communion ecclesiology, have emphasized that each local church has to be seen as fully a Church in order to affirm the fullness of life in Christ in each community, and that each local church simultaneously forms part of the universal communion of churches.

The Church has from earliest times been characterized as having four marks: unity, holiness, catholicity, and apostolicity. Unity is the unity of life and doctrine in Christ and the Spirit. In modern times, there has been a concern for ecumenism, which is the dialogue that seeks unity between churches not in communion (or union) with each other. Major statements of agreement have come from dialogues with, for example, the Eastern Orthodox, Anglican, and Lutheran churches. Today's churches realize that disunity is contrary to the will of God and threatens the effective witness of the Church. As for the Church's holiness, it is primarily predicated on the notion that the Church is essentially holy and lives a life of grace, despite its members at times being sinful. The previously mentioned etymology of the word *catholic* implies both a universality, but more important, a wholeness—the fullness of salvation is given in the Church. Vatican II extended the notion of catholicity in its recognition that there are churches and ecclesial communities outside the Catholic Church that possess degrees of catholicity. The notion of apostolicity implies a continuity in the faith and ministry of the apostles, and the authentic transmission of such faith in all times.

This mark of apostolicity is in part related to the institutional ministry, the latter of which is often described as safeguarding and transmitting Catholic doctrine, and as existing as servants to the faithful. The institutional Church consists of a threefold ministerial structure of bishop, priest/presbyter, and deacon. The bishop is one who oversees each local community (diocese) but who is also entrusted with responsibility for the whole Church. Each bishop is part of an episcopal college, whose head is the pope. This episcopal college formally meets either in conferences (of regions, countries) or in international bodies, such as in a council or synod. Priests and deacons are united to the bishop and pastorally minister to their respective local churches. Priests generally preside at the eucharistic celebration, and when present, so do the bishops.

The notion of the Petrine ministry, the special commissioning of Peter to be the “rock” (foundation) upon which the Church was to be built (Mat. 16:17–19), forms the basis of the claim of a universal primacy of the bishop of Rome, though each bishop in the Church also shares this same

Petrine vocation. Recently, Pope John Paul II in his encyclical *Ut unum sint* (1995) called for a re-envisioning of the role of the papacy in order for it to be more ecumenically acceptable to other Christian churches.

Each pastor of the Church and each member of the Church is called to spread the Gospel; however, a special responsibility to teach is entrusted to the bishops. Formal teaching authority in matters of the faith and morals was entrusted to the successors of the apostles—namely, the bishops, who are to guard and explain the faith fully. The word *magisterium* (*magister*: master) refers to the teaching authority of the Church, and it is generally used to describe two types of teaching: extraordinary and ordinary. One type of the exercise of extraordinary magisterium is a universal (ecumenical) council when it proclaims a doctrine to be definitively held—hence, to be infallible. Vatican I (1869–1870) also decreed that the pope, as the one speaking from the chair of the bishop of Rome (*ex cathedra*), when he teaches on matters of faith and morals a doctrine to be universally held by the entire Church, can teach infallibly. There is only one such exercise of papal infallibility in the history of Catholicism (Mary's Assumption, 1950). Ecumenical councils and infallible definitions of the pope as such are regarded as teachings of the extraordinary magisterium. Another distinction to the teaching authority in the Church is that exercised by each bishop, the entire episcopal college, or the pope in teaching on faith and morals in their “ordinary” teaching. Papal encyclicals, letters, statements of the various curial offices of the Church (for example, the Congregation for the Doctrine of the Faith), or the bishops when teaching as individuals or as a collegial body are examples of this aspect. Such a teaching function does not enjoy the charism of infallibility, but it is seen as authoritative and it does call for respect for the teaching (although infallible teachings may be contained in such an exercise of magisterium). According to canon law, dissent from ordinary magisterial teachings is theoretically possible, provided a number of strict conditions are met; however, dissent from infallible teachings is not permissible. The term “creeping infallibility” is used to describe the misconceived belief that all papal teachings are infallible. Another question in contemporary ecclesiology is to what extent the various curial offices can exercise magisterium outside of the college of bishops.

The distinction between extraordinary and ordinary magisterium is based on the theology of the development of doctrine. This notion of development essentially means that the Church may explicitly teach a truth not explicitly contained in the apostolic deposit of faith, or that the Church may grow in its understanding of a doctrine, or that the expression of a doctrine may change in order to adapt to different languages and times, without the content of the doctrine changing. A further distinction is that the content of an infallible doctrine may not change, but doctrines not

considered infallible may change. Changes in formal teaching in Catholicism have included the prohibition of slavery, religious liberty for all persons, and that there is the possibility of salvation outside the Church. Another important doctrine is the *sensus fidelium* (sense of the faithful), which affirms that the Spirit of God has been bestowed upon the entire Church, and not simply on the institutional ministries. The supernatural sense of the faithful can manifest an unerring quality when they reflect a universal consensus on faith and morals. The theological notion of reception is related to sense of the faithful when doctrines of faith and morals are received by the Church as correct and authoritative, while nonreception would imply an ecclesial rejection of a teaching.

The College of Cardinals has a duty in assisting the papacy as a consultative body in governance of the universal Church or in electing a new pope. The Roman Curia is the formal bureaucracy that assists in papal government through various congregations, councils, and commissions.

The ministry of the Church is extended through various religious orders, special societies in the Church whose members commit themselves to public vows of poverty, chastity, and obedience, and life in community with fellow members. Such societies are generally dedicated to specialized service in the Church; whether education (Marist Brothers), evangelism (Dominicans), publishing (Society of St. Paul), service to the poor or ill (such as the MISSIONARIES OF CHARITY), or a life of prayer and contemplation (Carmelites). A number of these orders have assumed a particular role in foreign missions and the spread of the Church internationally (they are discussed in separate entries in this encyclopedia), including the BENEDICTINES, DOMINICANS, FRANCISCANS, HOLY GHOST FATHERS, JESUITS, SALESIANS, URSULINES, and WHITE FATHERS.

Theological Anthropology, Nature, and Grace.

Theological anthropology deals with issues of human nature, creation, the relationship with God, free will, sin, and redemption. Catholic theology sees the person as created in the image and likeness of God, and thus possessing freedom of determination. All persons are called to live in a relationship with God, through Christ and in the Spirit, and the ultimate destiny to which each person is called is eternal life in the trinitarian God.

The relationship between God and humans is expressed in the classic Catholic formulation of nature and grace. Nature in the nature-grace categories refers to our human condition and innate capacity to desire and receive grace, grace being the gratuitous divine self-communication or divine presence. This formulation is meant to bring to light two important points. The first is that grace is a free gift of God to human beings, and the person is called to freely accept this gift. This doctrinal area implies a relationship with God and a transformation, or sanctification, of the person

that results from that relationship. The other part of the equation is that grace cannot be attained by our own actions, or, in other words, one cannot attain salvation through one's own efforts. The scriptural formulation of this relationship is best expressed by contrasting a life lived in grace, versus a life lived in sin. The Western Christian tradition has tended to see grace as healing one from sin, while the Eastern Christian tradition has generally seen grace as leading to a process of sanctification or divinization, and despite the different emphases, both aspects exist in each tradition. The sanctifying and transformative power of grace is also now being incorporated into a theology of grace that includes all of creation, and not just humanity.

A distinction is drawn between uncreated grace and created grace. Uncreated grace refers to the inner trinitarian life of God, while created grace refers to the gift and effects of being sanctified and brought into communion with God. This grace is also a universal gift that allows for the possibility of those who do not explicitly know Christ or God to authentically respond to God's offer of grace. Theologian Karl Rahner (1904–1984) has characterized this as "anonymous Christianity." This position still affirms that Christ is the unique or sole mediator of that divine grace. Vatican II's Declaration on Non-Christian Religions (*Nostra aetate*) addresses the Church's relationship to Judaism, Islam, and other world religions. The text acknowledges the unity of humanity because of the creative work of God, and does not reject things that are true and holy in these religions. Dialogue and collaboration, as in the realm of ecumenism, is encouraged. Vatican II's constitution on the Church recognized that non-Christians may achieve salvation, despite not being members of the visible Church.

Man and woman are also seen as being affected by original sin and the sins of humankind. Modern theology of sin has moved beyond some of the problems associated with holding a doctrine of biological transmission of sin or the sins of the first humans, and has viewed original sin in terms of a primordial (first) sin and personal responsibility. In a literal interpretation of the Genesis creation account, sin could be envisioned in categories of biological transmission. However, in the light of modern anthropology, psychology, and biblical criticism, Adam and Eve can be seen as symbols of the whole human race, which would emphasize each person's individual responsibility for sin. Catholicism has spoken of the corporate nature of sin, and that such sin can be manifested in a distortion of certain relationships (whether these be ecclesial or social, for example).

The theology of sin also addresses two basic types of sin: venial and mortal. Venial sins are spoken of as immoral because of their matter or because of a defect in the knowledge and freedom of the one sinning. Mortal sins are more severe in their subject matter and because there is the added notion that those committing them manifested sufficient thought and consent. Mortal sins destroy communion with

God, while venial sins mar, but do not completely destroy, this communion.

Saints and Mary. The term *saint*, in common usage, refers to one who has been canonized by the Church—that is, one who has been formally recognized to have lived a life of holiness or a life of grace. The numerous recognized saints witness to the diversity of lives and approaches to spirituality. An important part of ecclesiology and the theology of grace, though, is that all those who have attained salvation have become holy, or saints (both those canonized and those not). The communion of saints means that after death there still exist relationships between all Christians, both dead and alive. In Roman Catholicism, there is a formal process of recognition of sainthood that involves a number of criteria. A person is recognized by the Church as blessed, then is beatified, and finally, is canonized. This process involves formal investigation of the person's life, and attribution of miracles to a particular saint. Beatification allows a public veneration of the person, while canonization is a definitive belief that the person in question has indeed attained eternal life. Saints are not prayed to as if they are God, but rather, they are prayed to for their intercessory prayers—the grace and blessings always come from God. A distinction is made between the veneration of a saint and the worship (adoration) that is due to God alone. Veneration of saints, their images, stature, relics, or icons always leads to a worship of God.

Mary holds a special place of veneration among the saints, followed by the apostles and early martyrs. Mary's particular importance within the cult of the saints stems from her sanctity of life and her accepting to be the mother of Jesus Christ. Mary is sometimes spoken of as the mother of God (Greek: *Theotokos*)—not of the divine nature of God, but of the incarnate Son of God. The theological understanding of Mary emerged alongside the early Church's formal declarations on the nature of Christ. Mary is seen as being a virgin who conceived by the Holy Spirit, not by human procreation. Two other doctrines about Mary are important in Catholic theology—namely, the Immaculate Conception and the Assumption. The Immaculate Conception, a doctrine formalized in 1854, teaches that Mary, from the moment of her conception, by the grace of God and the merits of Christ's saving work, was free from original sin. The Assumption holds that Mary was taken up to heaven in body and soul. The Assumption witnesses to the fact that Christ's saving work will ultimately triumph over sin and death, and that all may hope for eternal life. The Church does not require assent to apparitions of Mary (such as at FATIMA and Lourdes).

Sacraments. Sacraments, or mysteries, are means of the mediation of divine grace, signs of faith and acts of worship that are rooted in the ultimate mystery of the Church being a sacrament. Participants experience the grace and power of God, which is bestowed upon them gra-

tuitously by virtue of Christ's suffering, death, and resurrection. The Christ event is thus the foundation for sacramental theology. The term in Greek, *mysterion*, connotes a broader understanding of God's grace to humanity, which is not limited to the number of sacraments. A trait of Catholicism is that it envisions itself as being sacramental—that is, as mediating communion with God. Modern theology after Vatican II has also emphasized the importance of the Christ event, as Christ being the first or primordial sacrament, and as the Church also being a sacrament. The number of formal sacraments, though, is seven: baptism, confirmation, Eucharist, reconciliation (Penance), anointing of the sick, matrimony (marriage), and holy orders (ordination).

There are three sacraments of Christian initiation: baptism, confirmation, and Eucharist. Baptism is the incorporation of a person into the Church, the body of Christ, and leads to the restoration of the imago in Christ of the one being baptized. The forgiveness of sins also forms part of the theology of baptism. Christian churches generally recognize the unrepeatable character of baptism, provided that the act is done with a trinitarian formula—that is, in the name of the Father, Son, and Holy Spirit—and the use of blessed water. As an incorporation into the Church, each person thus also enters into the "priesthood of all believers." Baptism is thus seen as an ordination into the community, where the one baptized now forms part of the eucharistic celebration.

Confirmation (chrismation) is an anointing with the holy oil of chrism whereby the initiate is sealed with the gift of the Spirit. Confirmation was initially practiced within the context of baptism, but it has become separated from this rite of initiation. Confirmation is celebrated as a second sacrament for baptized children who have reached the age of reason, and have thus undergone further catechesis, or it forms part of the rite of Christian initiation of adults. The Catholic Church, though, has in ecumenical dialogue with the Orthodox churches recognized the unity of the ancient rite of baptism, confirmation, and Eucharist, which professed all three upon the one being initiated.

The Eucharist is seen as the culminating point of the initiation process, preceded by baptism and confirmation. Eucharist is literally a sacramental "thanksgiving" and praise of God, and a remembrance of the past and recollection of what God shall do in the future. In the Eucharist, through participation in the mystical Body and Blood of Christ, sacramentally represented by the bread and wine, the faithful are brought into communion (union) in the Body of Christ through the descent of the Spirit.

The sacrament of reconciliation is a ritual in which sins of the baptized are forgiven, thus leading to a reconciliation between the person and God. In reconciliation, the Church recognizes that sin has a social dimension that affects the community. This sacrament, echoing the New Testament's

universal call to reconciliation, also includes a penitential act, either of prayer or good works. Prayer, as a reconciliation with God, forms an important part of this ritual. A number of rituals exist with regard to reconciliation, whether it be a communal act or private act, or a combination of the two, with reconciliation before immanent death another ritual.

Anointing of the sick is also part of the Church's prayer services, and has since medieval times been largely administered to those who are gravely ill or dying. Extreme unction is a synonym for this sacrament. In recent times there has been a renewal of this sacrament also to include all who are ill or those in old age.

Marriage is seen as an indissoluble covenant between a man and a woman that is geared to the expression of love between the two, and is also naturally ordered to the procreation of children. This marriage covenant echoes the fidelity of the covenant of God to the people. The Church does not dissolve marriages that are sacramentally valid and consummated. Marriages, though, are dissolvable under very specific conditions set out by Church canon law and that are adjudicated by local diocesan marriage tribunals.

Holy orders are basically a sacrament of ordination into the institutional priesthood, diaconate, or episcopate. The Church teaches that through ordination, one becomes united in the ministry of Christ and the apostles. Ordained ministers serve the Church in various ways and in various degrees, from safeguarding the deposit of faith, governing, administering the sacraments, to sanctifying. Generally, ordained ministers are celibate men. The primary justification for this is based upon the prototype of the high priesthood of Christ. There has since the last century been a movement in the Church to extend ordination to women, especially in view of the increase in their roles in areas traditionally exercised by men, such as chaplaincy, spiritual direction, and pastoral associateship.

The Kingdom of God and Eschatology. Eschatology (theology of last things) addresses questions such as death (or the end of the world), judgment, heaven, purgatory, hell, the resurrection of the body, and the coming of the Kingdom of God. As mentioned, the goal of human existence is eternal life in God, which is expressed in Catholic theology as the beatific vision, and through the notion of the coming of the Kingdom of God, or the end times (the *eschaton* or *parousia*). The Kingdom of God theologically means the rule or reign of God. The end of the world does not necessarily imply the end of matter, however, for the cosmos could be mysteriously transfigured. In the Church's vision, the Kingdom of God is already mysteriously upon us, yet, this eternal kingdom is still awaiting its final consummation. This is antinomically described as the "already but not yet." Eternal life is a vision of God, and living in an eternal relationship of love and knowledge of God.

The Church has never formally taught that anyone is in hell, or that it is a place of punishment by God; rather, hell is the place of total absence from God for those who would reject the gift of eternal life. Purgatory is seen as an intermediary place of purification from one's sins in preparation for the beatific vision. Purgatory has been spoken of in terms of a penal process, but some modern theologians have tended to focus on this intermediate state as a place of preparation and sanctification for eternal life. The Church's magisterium has generally held that the resurrection of the dead takes place at the end of time, but some have left open the possibility of an individual resurrection immediately after death. The destiny of each Christian thus includes purgatory, the resurrection of the body and soul, and the beatific vision (eternal life).

The Roman Catholic Church has its headquarters in Vatican City, a five-acre sovereign nation (the smallest of all the world's countries). In stark contrast, the Roman Catholic Church is the world's largest religious organization, with slightly more than one billion members (as of 2000), or approximately 16 percent of the world's population. The Roman Catholic presence on the Internet is massive. The church has an official website at <http://www.vatican.va/>. In addition, many dioceses and religious orders also have web pages, and numerous sites of both a supportive and critical nature. <http://www.catholic.net/> is particularly helpful, with links to a variety of Catholic periodicals, papal encyclicals, and other Church documents.

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Romania

The Romanian people can be traced to the ancient Dacians, who appear in history in the fourth century B.C.E. when several were sold as slaves in Athens. Their homeland was the Carpathian Mountains, which cut through what is now modern Romania. Rome conquered the region in 109 C.E. The land north of the mountains, Transylvania, and south, Wallachia, became Dacia Superior and Dacia Inferior, respectively. The Roman occupation, which lasted until 270, left a significant imprint on the region and gives the country its contemporary name. The withdrawal of

Rome left the region open to successive waves of invading troops, though a somewhat stable period began in the seventh century with the incorporation of the area into the Bulgarian Empire.

Romania's history is marked by the invasion of the Mongols in 1241, when most of the records of its past were destroyed, and history essentially began anew in 1290 with the founding of the principdom of Wallachia with headquarters at Curtea de Arges. At the same time, Hungary consolidated its control of Transylvania. Wallachia struggled to remain independent from the more powerful Hungarians to the north and, increasingly in the fifteenth century, from the growing Ottoman Empire.

Wallachia became a Turkish province in 1417, but for the next century various attempts were made both to keep the Turks from occupying the land and to maintain the culture and religion of the people intact. Among the figures who came to the fore in the middle of the century was one Prince Vlad (c. 1431–1476), who became known for his efforts both to unite the Wallachians and his battles against the Turkish armies. Considered a national hero by modern Romanians, he has become infamous in the West after his other name, Dracula (or son of Dracul, which in Romanian means son of the dragon), was given to the title character in Bram Stoker's vampire novel.

Although the Turkish advance was checked in 1529 at Vienna, Turkish dominance of Hungary and Wallachia remained through the rest of the century. There was a brief respite from Turkish rule beginning in the 1590s, but the Turks came into power again in the seventeenth century.



Status of religions in Romania, 2000-2050

Followers	2000			2025	2050
	total	%	rate		
Christians	19,639,000	88.0	-0.16	18,126,000	14,984,000
Orthodox	19,000,000	85.1	0.00	17,000,000	13,900,000
Roman Catholics	3,237,000	14.5	-0.28	3,000,000	2,500,000
Protestants	2,380,000	10.7	0.13	2,150,000	1,800,000
Nonreligious	1,653,000	7.4	-1.89	1,200,000	910,000
Atheists	738,000	3.3	-2.59	300,000	200,000
Muslims	282,000	1.3	0.06	300,000	300,000
Jews	9,900	0.0	-4.11	10,000	10,000
Baha'is	1,800	0.0	0.81	4,000	8,000
other religionists	3,700	0.0	0.81	5,000	7,000
Total population	22,327,000	100.0	-0.39	19,945,000	16,419,000

Wallachia remained under Turkish control until Russia became involved. In 1812, Russia took control of the southeastern part of Moldavia and continued to put pressure on the Ottomans in the region. Step by step, greater levels of autonomy were introduced. In 1859, Alexandru Ion Ciza emerged as the ruler of a united Wallachia and Moldavia, which was recognized as the independent country of Romania in 1878 following the Russian-Turkish War of 1877. Then in 1816, Romania aligned itself against Hungary and Austria in World War I, and it was awarded Transylvania when the Austro-Hungarian Empire was dismantled in 1918.

Romania was occupied by Germany during World War II. After the war, the country came under Russian influence, and in 1946 the Communists took control of the government. In 1965, Nicolae Ceausescu (1918–1989) became head of the Communist Party and in 1967 president of the country. He began to pursue a policy somewhat independent of Russia, and emerged as a most brutal dictator. A



Easter Services at Sirena Monastery in Romania (F.Andreescu/TRIP)

combination of economic problems and government corruption led to massive discontent that culminated in the revolution of 1989 that drove Ceausescu from power and led to the establishment of a democratic government in the country.

Christianity was introduced into the Danube region, according to legend, by the Apostle Andrew in the first century C.E. Documents are scarce, but a bishop resided at Tomis by the fourth century, and a bishop from Banat-Marisena attended the Ecumenical Council of 787. In subsequent centuries, Romania was on the battle line between the Byzantine Greek and the Roman Latin churches. The swing of Wallachia and Moldavia into the Greek camp was solidified during the two centuries of Bulgarian control. The work of Cyril and Methodius in introducing the Slavonic liturgy also influenced the developing church.

When Wallachia was founded as a separate state, Orthodoxy dominated. In 1359 an Orthodox bishop sent from Constantinople settled at Curtea de Arges. A second diocese was erected at Severin in 1370. Although Orthodoxy was the dominant force in Transylvania, the ROMAN CATHOLIC CHURCH was on the ascendancy. BENEDICTINES had established themselves in Cluj and Saniob in the eleventh century, and FRAN-

CISCANS and DOMINICANS arrived in the thirteenth century. From the fourteenth century, Orthodoxy became increasingly established in Wallachia and Catholicism in Transylvania. A bishopric was established in Moldavia in 1401.

As Hungary became the dominant force in Transylvania, the Orthodox Church was suppressed. In 1279 the Orthodox were stopped from building new churches and Orthodox worship prohibited. The dominance of Roman Catholicism was bolstered by the arrival of many Germans into Transylvania. The Orthodox Church survived through the seventeenth century, but once Austria gained dominance of the region in 1687, systematic efforts to convert the Orthodox began. As part of its missionary thrust, Catholics founded the ROMANIAN GREEK CATHOLIC CHURCH, an Eastern Rite church. Under threat of the loss of civil rights, the head of the Orthodox Church agreed to unite with Rome in 1698.

Early in the sixteenth century, an additional factor was introduced into Romanian religious life with the arrival of Protestants, both Lutherans and Reformed, from German-speaking areas to the west. Although they initially had their greatest success in the German-speaking communities, both a Hungarian- and a Romanian-speaking Protestant

movement emerged. Transylvania also became home to an important (and the surviving) wing of Unitarianism (non-Trinitarian Christianity), which had also emerged in the sixteenth century and established itself briefly in Poland.

The progress of Christianity was checked somewhat by the conquest of the Ottomans, dedicated Muslims. Muslims from the area north of the Black Sea had entered what is now Romania as early as the thirteenth century, but others moved into the region following the spread of Ottoman control across Romania and into Hungary. Muslim strength was concentrated in the Danube River valley, west of the Black Sea.

Independence in 1878 set the stage for a set of changes in Romanian religious life. Most important, in 1885, Orthodox believers established the ROMANIAN ORTHODOX CHURCH as an autocephalous body no longer under the administrative jurisdiction of the ecumenical patriarchate in Constantinople. Secondly, various Protestant/Free Churches, most prominently the Baptists, saw an opportunity to plant their brand of Christianity in Romania. The original Baptist community was founded in 1856, but after 1877, Baptist churches began to appear across the country. Initial growth was in the German-speaking and Hungarian-speaking communities, but by the turn of the century a significant Romanian Baptist church had been formed. In 1917 there were twenty-three thousand Baptists, of whom eleven thousand were Hungarian, ten thousand Romanian, and only one thousand German. Other new groups entering at this time were the CHURCH OF THE NAZARENE, the CHRISTIAN BRETHERN, and the SEVENTH-DAY ADVENTIST CHURCH.

Pentecostalism began in Romania through a Romanian magazine published in the United States. The first prayer house opened in 1922, and in 1925 what became the Apostolic Church of God of Romania was organized. The JEHOVAH'S WITNESSES first appeared in 1912.

Religious life in Romania did not fare well through most of the twentieth century, especially in the decades following World War II. The addition of Transylvania brought a score of new religions into Romania, where the Orthodox Church had a preferred role. Orthodoxy was hit with a schism in 1924, following its adoption of the Gregorian calendar, the OLD RITE ROMANIAN ORTHODOX CHURCH being set up by those who continued to adhere to the Julian calendar. A law on religious organizations passed in 1928 that both favored some groups—those Christian churches that had a long history in the region—and prohibited the activity of the Jehovah's Witnesses, the Pentecostals, the Nazarenes, and a number of other smaller groups. Following the change in government after World War II, authorities moved to merge the Romanian Catholic Church into the Romanian Orthodox Church. This unhappy union led to the arrest of many who refused to discontinue Catholic rites.

The primary losers in Romania through the twentieth century, however, were the Jews. Following their expulsion from Iberia (1492–1493), many Sephardic Jews moved to Romania. They were not allowed to organize until 1730. In the nineteenth century, especially in Transylvania, the Jewish community divided along Reformed and Orthodox lines. Jews were officially recognized in 1894 in Transylvania and in 1923 and 1928 in Romania. The federation of the Jewish Communities of Romania accommodated units for its two branches.

There were an estimated half-million Jews in Romania at the beginning of World War II. The majority were killed during the Holocaust, but more than a hundred thousand survived. During the Ceausescu era the government adopted a liberal immigration policy, and the majority of the community moved to Israel. As the new century begins, only some ten thousand Jews remain in Romania.

Islam survived in southeastern Romania, and in 1928 the community was divided into four muftiates. The mufti from Tulcea was recognized as the chief mufti, the leader of the Romanian Muslim community. There were some 185,000 Muslims at the time, although the community has decreased to around 55,000 today. There is a single muftiate headquartered in Constanta.

Surviving the Ceausescu era, Romania began a new period of religious freedom in 1989. Romania became a major target for evangelizing groups from both East and West, and it quickly jumped into a new level of religious pluralism. Among the groups that opened centers were the BAHAI FAITH, THE FAMILY, the CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS, the UNIFICATION MOVEMENT, the INTERNATIONAL ZEN ASSOCIATION, the INTERNATIONAL SOCIETY FOR KRISHNA CONSCIOUSNESS, and the MOVEMENT OF SPIRITUAL INNER AWARENESS.

Since the revolution, fifteen religious bodies have been recognized by the government. They are the Romanian Orthodox Church, the Romanian Catholic Church, the Roman Catholic Church (Latin Rite), the REFORMED CHURCH IN ROMANIA, the EVANGELICAL CHURCH OF THE AUGSBURG CONFESSION IN ROMANIA (Lutheran), the EVANGELICAL SYNODAL PRESBYTERIAL CHURCH OF THE AUGSBURG CONFESSION IN ROMANIA, the Unitarian Church, the ARMENIAN APOSTOLIC CHURCH, the Old Rite Romanian Orthodox Church, the Muslim community, the Jewish community, the Baptist Christian Church, the Seventh-day Adventist Church, the Pentecostal church, and the Romanian Evangelical Church. Numerous newer groups operate as religious associations, thereby receiving a form of government recognition but no public funds to assist their activities.

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Romania, Islam in

The Romanian Muslim community has a variety of ethnic backgrounds, though most of Romanian Muslims are Turks and Tatars who came into what is now the easternmost part of Romania from the territory north of the Black Sea and later from the south as the Ottoman Empire expanded into Central Europe. Some of them came with the Petcheneg and the Cuman people, who settled in the area between the ninth and twelfth centuries. A small number of Muslims are ethnic Albanians. Even Gypsies, known as *kaapti*, were converted to Islam. During several wars, Muslims from Crimea known as Circassians temporarily settled in the area and then moved to the south of the Danube.

Islam spread among the Petchenegs, Udis, Cumans, Tatars, and the Seljuk and the Osmanli Ottomans who originally resided in Central Asia. By the tenth century they were present north of the Black Sea and in Dobrogea. Islam gradually replaced the old religious practices, and the Uzbeks were the first to embrace the faith in Allah. During the reign of Khan Berke (1257–1267), the Turks from the north of the Black Sea and Dobrogea adhered to Islam. The subsequent waves of Turks coming from Central Asia and Anatolia formed large communities in what is now Romania, and Turkish geographical names have survived to this day (Babadag, Sarighiol, Medgidia, Techirghiol, Adamclisi, etc.). Gradually, the Muslim population increased in Dobrogea and in the towns along the Danube, which were exposed to the influence of the Muslim cultural centers from the south. Islam united the Tatar and Turkish populations and laid the foundations of several political and administrative institutions and an impressive culture. Islam brought about a spiritual revival for these populations and played an essential role in the preservation of the Turks' national identity.

As Islam pushed north into Hungary, the rulers of the Romanian countries, in an effort to preserve the independence of their principalities, attempted to limit the influence of Islam north of the Danube. For example, they were able to negotiate treaties with the sultans that allowed the Muslims who came to the area for trade to convert to Christianity. Thus, it was hoped that this would prevent the foundation of Muslim communities and the building of Islamic places of worship. In the fifteenth century, Dobrogea came under Ottoman administration and allowed the consolidation of Islam in the area. Mosques and *meshids* (smaller places of worship) were built during that time, and religious schools and courts were founded. The Sari Saltuk Mausoleum from Babadag, the Mischin Baba Mausoleum in Ada Kale (now moved to the Simian island), and several *cheshemels* (traditional wells) that have survived to this day date from the end of the fifteenth century.

Dobrogea was reintegrated into the Romanian state in 1878, and its particular cultural features as well as the political and administrative elements of the past were retained. The newspaper *Ikdam* reported in 1909 that the Turks from Dobrogea had 2 muftis paid by the government, 2 religious courts, more than 300 mosques, 107 mullahs, 100 imams, 81 muezzins, and 30 khaims. A law passed in 1880 to regulate Dobrogea's organization stated that the Muslim community was allowed to have two muftiates (Constanța and Tulcea), as well as several Islamic religious courts; these would remain in operation until around 1930. The Muslim judge (the *cadi*) had a special competence in matters regarding the family, such as marriage, divorce, parental authority, guardianship, succession, and wills. The law of cults passed in 1928 recognized the organization of the Islamic community in four muftiates (Caliacra, Constanța, Durostor, Tulcea). In Resolution 39818 issued by the Council of Ministers in 1937, the mufti from Tulcea was recognized as *basmufti* (chief mufti), the leader of all Muslims from Romania. In 1930 there were reported to be 185,486 Muslims in the country, many of them living in Durostor and Caliacra.

With funds from a donation by General Gazi Ali Pasa, a seminary for training Muslim clergy was founded in Babadag. In 1889 the Ministry of Cults and Public Instruction recognized and reorganized the Muslim seminary, which included also a Romanian language chair. Because of the drought and the consequent migration of people, the seminary was moved to Medgidia in 1901.

Through the early twentieth century, many ethnic Turks residing in Romania returned to Turkey. Between the two world wars, entire villages from Dobrogea were deserted. The number of places of Muslim worship also decreased. Of the three hundred places of Islamic religious and cultural significance in existence by the turn of the twentieth century, only about eighty have survived to this day. The Islamic community now has only one muftiate (in Constanța), led by the chief mufti and an ecumenical council (the *surai islam*, made up of twenty-three members). The 1992 census recorded 55,988 Muslims in Romania, 0.2 percent of the country's population. The majority live in Dobrogea, but there are smaller communities in the port towns along the Danube. The Muslim community in Bucharest (about four to five hundred believers) provides personnel for some embassies.

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Sources:

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Romanian Greek Catholic Church

An Eastern Rite church in communion with the ROMAN CATHOLIC CHURCH emerged in the late seventeenth century in Romania following the retreat of the Turks from Transylvania in 1687. The new Hapsburg rulers of the Austro-Hungarian Empire encouraged the Orthodox faithful, the majority of Transylvanians, to change their allegiance to Rome and supported Jesuit missionaries to work toward that end. A combination of pressures, including the denial of full civil rights to Orthodox believers, led the head of the Orthodox church in Transylvania to agree to a union of his church with Rome in 1698. That agreement was approved at a synod two years later, and the Romanian Greek Catholic Church came into being.

The union held together until 1744, when a devout Orthodox monk began a revival of Orthodoxy and the government finally gave up its attempt to suppress it. In 1759 a new Orthodox bishop was consecrated for Transylvania. Two communities of about equal strength (the Romanian Orthodox and the Romanian Catholic) emerged, however, and some bitter feeling between the two groups remained. At the end of World War I, Transylvania was removed from Catholic Hungary and became a part of Orthodox Romania. By the end of the 1930s, there were five dioceses serving 1.5 million believers.

After World War II, the new Marxist government forced the Greek Catholics to break their ties to Rome and unite with the ROMANIAN ORTHODOX CHURCH. In 1948 the church was officially dissolved and its property turned over to the Orthodox officials. Shortly thereafter, all of the Catholic bishops were arrested. Five died in jail, and the sixth died in 1970 under house arrest.

The Romanian Greek Catholic Church was not able to revive until 1990, when the 1948 dissolution decree was rescinded after the fall of the Ceaușescu government. Suddenly, three bishops who had been operating underground emerged. Pope John Paul II (1920–) immediately appointed bishops for all the vacant dioceses. The reemergence of the church set off a continuing confrontation with the Romanian Orthodox Church. Greek Catholics demanded the immediate return of all the property seized in 1948. However, the Orthodox patriarch has been slow to turn over the property, as he insists that it is now serving members who have become Orthodox in faith. The church has been able to recover most of its former property, but a fight continues over disputed parishes. Some progress was noted following the visit of Pope John Paul II to Romania and his meeting with the Romanian Orthodox patriarch in 1999.

The Romanian Greek Catholic Church, united with Rome, is led by Metropolitan Lucian Muresan, who also

serves as archbishop of Fagaras and Alba Julia. According to the latest government statistics (1992), there are 223,327 adherents; the church claimed more than three times that number, 767,000.

Address:

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3 175
Blaj AB
Romania

Constantin Cuciuc

Sources:

Branzea, Nicolae I., and Stefan Lonita. *Religious Life in Romania*. Bucharest: Editura Paideia, 1999.
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Romanian Orthodox Church

Christianity reached the area west of the Black Sea along the Danube River as early as the second century C.E. Christian communities to the north of the Danube (present-day Romania) had close relations, including administrative relations, with the churches to the south (present-day Bulgaria), which were better organized and received pastoral guidance from the patriarch of Byzantium. In 535, Emperor Justinian (483–565) established the See of Tauresium in his native town (now the town of Taor, in the former Yugoslavia), and the see had jurisdiction over some Romanian Christian communities. Although documents are rare, an episcopal office is mentioned as existing in Tomis (fourth–sixth centuries), and in 787, a bishop from Banat-Marisena (today Cedad in Timis County) attended the seventh ecumenical council at Nicaea. The conversion to Christianity of people in Romania's neighboring countries had a great influence on the spread and consolidation of Christianity in Romania.

In 973 the new Hungarian state concluded an alliance with the powerful Catholic, Emperor Otto I (912–973), after which missionaries from the ROMAN CATHOLIC CHURCH were sent to this country to replace those from Byzantium. As a result of the influx of Roman Catholics into the region, the Balkans became one of the places where the line was drawn between Eastern Orthodoxy and Roman Catholicism in 1054, when the two churches formally separated.

In the meantime, the conquest of Bulgaria (1018) by the Byzantine King Basil II Bulgaroctonus (c. 958–1025) allowed Byzantium to gain religious and political power over Romania. In succeeding years, the Orthodox Church was supported by the political authorities. The first centralized Romanian state, with its capital in Curtea de Argeș, was established in 1324 by Prince Basarab (d. 1352), the founder

of Wallachia. His son adopted the Orthodox Church as a spiritual support for political life and asked that a bishop be sent from Constantinople. In 1359, Bishop Lachint from Vicina was accepted at Curtea de Argeş, and his jurisdiction also included Transylvania. A second episcopal see was established in Severn in 1370.

Romanian princes coming from Maramureş in 1350 organized the religious life of Moldavian locals, and during the reign of Prince Alexandru cel Bun (1400–1432), the patriarchate from Constantinople recognized Bishop Losif of Suceava (1401). In 1632 the capital of Moldavia (and the bishopric) was moved from Suceava to Lasi. While the Orthodox Church was spreading through Wallachia and Moldavia, its development in Transylvania was hindered when Hungary conquered the region and, with German backing, forced people to accept Catholicism. A Roman Catholic council in Hungary (1279) forbade Orthodox believers to build churches or to perform worship services according to Orthodox principles.

Pressure on both Roman Catholic and Orthodox believers followed the arrival of Calvinist Protestantism. Calvinist princes from Transylvania asked Orthodox believers to accept the Reformed faith, and some Orthodox bishops left as the REFORMED CHURCH IN ROMANIA grew in strength. Catholic authority was reestablished after 1687, and again Catholic missionaries organized the conversion of Orthodox believers. The heightened pressure to convert was backed by the political authorities, leading to the acceptance of unity with Rome (1698–1701) and the foundation of the ROMANIAN GREEK CATHOLIC CHURCH. Orthodox converts were allowed to keep their Greek liturgy, but they acknowledged the authority of Rome. Forced conversions continued through the eighteenth century.

When Romania fell under Turkish rule in 1417, some semblance of local control remained and Christianity was left undisturbed. The Turkish hegemony was thrown off in the 1590s, but it returned in the next century. At about the same time, Russia began to meddle in the region as part of its drive for an ice-free port. The struggle to emerge as a nation free from the control of both Russia and the Ottoman Empire led to Romania's full independence in 1877.

After independence, the Romanian Orthodox Church proclaimed itself autocephalous, and in 1885 its independence was recognized by the ECUMENICAL PATRIARCHATE. Following World War I, Transylvania was again united with Romania (1918), and the Orthodox Church was presented with a new opportunity. It considered Orthodox believers who had previously united with Rome to be still part of the Orthodox Church, and efforts were expended to reintegrate them back into Orthodoxy. The Romanian Constitution adopted in 1923 did not distinguish between the Romanian Greek Catholic Church and the Romanian Orthodox Church. The conflict between these two church bodies continues to the present.

Also following the war, steps were taken to unify the administration of the Romanian Orthodox Church. In 1920, a board was established to draw up the regulations of the church. The new "law and regulations of the organization of the Romanian Orthodox Church" appeared in 1925. The leading bishop was for the first time given the title of patriarch. The first Romanian patriarch, Miron Cristea (1868–1939), held the post from 1925 until his death in 1939. The church has survived the upheavels of the twentieth century, including the very repressive Marxist regime that exercised power from the end of World War II until 1989.

Today the Romanian Orthodox Church is organized according to its own regulations, drawn up by the synod and modified according to sociopolitical circumstances. Though independent administratively, it is one in faith and belief with the rest of the Orthodox world. The head of the Romanian Orthodox Church is the patriarch, and the Romanian Orthodox Patriarchate includes metropolitan bishoprics, archiepiscopates, bishoprics.

In 1998 the church was divided into ten archdioceses and thirteen diocesan bishoprics with 10,069 parishes and over 10,000 priests. The church also has canonical oversight of the Vicariate of the Serbian Orthodox Church in Romania, with twenty-six thousand believers, and the Vicariate of the Ukrainian Orthodox Church, with fifty-two thousand believers. Outside of Romania, there are bishops in Germany, France, and the United States who lead Romanian Orthodox believers who remain in communion with the Romanian patriarchate residing in Western Europe and North America. The Orthodox Church oversees fourteen theological institutes, most of them founded after 1989, with hundreds of students. It is a member of the WORLD COUNCIL OF CHURCHES.

Address:

Romanian Orthodox Church
Aleea Patriahiei 2
70526 Bucharest, 4
Romania
http://www.patriarhia.ro/bor_eng/index_eng.htm

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Sources:

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Romuva

Romuva (Lithuanian; sacred place, shrine) is a Lithuanian Neo-Pagan movement that builds its faith and practice on Lithuanian folklore and other sources of pre-Christian belief.

Early attempts to reconstruct the religion of pre-Christian Lithuania were evident in Lithuania's national awakening movement of the nineteenth century. The most prominent promoters of the pre-Christian tradition were poet Andrius Vištelis (1837–1912) and Domas Šidlauskas (1878–1944); the latter also established a pagan shrine called Romuva and propagated a reconstruction of pre-Christian faith that he called Visuomybė (Lith., universal faith). After the 1940 Soviet occupation, the movement was persecuted and disbanded.

In 1967 Romuva was organized as a cultural society by Jonas Trinkūnas (b. 1939), who is also a prominent leader in the Romuva movement today. The new Romuva movement had no institutional ties with the pre-Soviet Visuomybė, and its main activities were the celebrations of folk holidays with the Christian elements removed, relying heavily on the Lithuanian ethnic heritage and folklore in a belief that the pagan content is easily uncovered by removing the Roman Catholic veneer.

The Neo-Pagan movement, persecuted in the Soviet period, was revived in 1988, and Romuva congregations were established in 1991–1992 in Vilnius (the capital city of Lithuania) and Kaunas, as well as among Lithuanians living in Chicago, Boston, and Toronto. Currently there are about one to two hundred members and many more sympathizers, since Romuva's focus on the ethnic origins of Lithuania and on the propagation of ethnic culture makes the religion attractive and easily acceptable in the Lithuanian context. Romuva titles itself an "ethnic religion of Lithuania," is not conversionist, and has not spread beyond Lithuania except among the communities of ethnic Lithuanians in North America.

The beliefs of Romuva are not clearly and dogmatically defined within the different communities in the Romuva movement. Romuva claims to be a continuation of the pre-Christian (Pagan) religion of Lithuania and attempts to avoid inventions, which makes it difficult to define the doctrine or practice of the movement since no written scriptures or sources of the pre-Christian religion have survived. The movement largely depends on the ethnic culture, songs, ethnological myths, and anthropological reconstruction as the sources for its practices, and this leads to a plurality of perspectives within the movement. Generally, the concept of Darna (Harmony) is emphasized as the basis of morality and values, and ancient holidays are celebrated and ethnic particularities are observed in the belief that they facilitate the experience of the ancient religion. Different gods and goddesses of the pre-Christian pantheon (such as Dievas, Perkunas, and Laima) are invoked. They are often conceived as dependent realities, subordinate to the symbols they embody, as well as the expressions of the sacredness that permeates all living and nonliving things. Celebrations of ancient holidays are the main activities within Romuva, usually held at ancient castle-hills or other sacred pre-Christian sites, like stones, hills, trees, groves,

and rivers. None of the ancient shrines have survived and no shrines have been built by the movement, though building projects do exist.

Currently Romuva is trying to get state recognition as one of the traditional religions in Lithuania, along with the larger ones that have existed in the country for the last three centuries. The extent of Romuva's continuity with the pre-Christian faith of Lithuania is debated by scholars, who point to the existing differences with the pre-Christian religion as well as the impossibility of reviving a religion without any written sources or continuing priestly practice, which in Lithuania was discontinued a few centuries ago.

In 2001, the Romuva movement had five officially registered and informally related communities in Lithuania. In 1997 Romuva initiated the World Congress of Ethnic Religions to facilitate ties with ethnic religions (surviving or re-born) of other countries around the world. The movement publishes a magazine, *Romuva*.

Address:

Romuva (informal address)
A. Vivulskio St. 27–4
Vilnius 2009
Lithuania
<http://www.romuva.lt/> (in Lithuanian and English)

Donatas Glodenis

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Ruhani Satsang

Ruhani Satsang: Science of Spirituality was formally founded by Kirpal Singh (1894–1974) in 1950 in Delhi, India. According to Kirpal's own published accounts, he was chosen to be the spiritual successor of his guru, Sawan Singh (1858–1948) of Radha Soami Satsang, Beas. As Kirpal explains: "My Master, Hazur Baba Sawan Singh Ji Maharaj, a perfect Saint, had a great desire to form a common forum or platform, Ruhani Satsang [spiritual gathering], at which all persons, even though professing different faiths and religious beliefs, could be imparted the principles of Spirituality."

Kirpal's claims, however, were met by sharp resistance from the majority of Sawan Singh's following and blood relatives, who supported Jagat Singh (1884–1951) as the rightful successor at Radha Soami Satsang, Beas. This led to a distinct break between the two groups, and today they have no formal connection with each other beyond sharing a similar

philosophy. This philosophy includes: (1) belief in a living human guru, (2) a strict vegetarian diet, (3) daily shabd yoga meditation, and (4) a high moral life, which includes abstaining from drugs and alcohol and sex before marriage.

Kirpal Singh initiated over eighty thousand people worldwide to the movement during his tenure and established Ruhani centers throughout India, Europe, and North and South America. He was also instrumental in establishing the World Fellowship of Religions in Delhi and in promoting other humanitarian projects. He authored a number of influential books on shabd yoga, including *Crown of Life* and *Naam, or Word*. His teachings were also highly influential among other new religious leaders, including Paul Twitchell (c. 1908–1971), the founder of ECKANKAR, who was initiated by Kirpal Singh during his first tour of the United States in 1955.

Kirpal's death in August of 1974 left his organization in disarray. Several disciples claimed to be his spiritual successor, and this led to the formation of a number of rival factions. Today several separate religious satsangs claim spiritual ties to the late Kirpal Singh. The Sawan-Kirpal Ruhani Mission was founded by Darshan Singh (1921–1989), Kirpal's eldest son, who was succeeded after his death by his eldest son, Rajinder Singh (b. 1946). Kirpal Light Satsang, formed by Thakar Singh (b. 1929), a disciple of Kirpal Singh and a close ally of Madam Hardevi, has been the subject of intense controversy in Germany and the United States due to widely reported allegations of sexual misconduct and child abuse on the part of the guru. Sant Bani Ashram was established by Ajaib Singh (1926–1997), a disciple of Kirpal Singh and a former follower of Charan Singh (1916–1990) of Radha Soami Satsang, Beas, who recently died without formally appointing a successor. Of these groups, Sawan-Kirpal Ruhani Mission is by far the largest and most successful in terms of a global following, with well over one hundred thousand followers.

Addresses:

Sawan-Kirpal Ruhani Mission
c/o Kirpal Ashram
2 Canal Rd.
Vijay, Magar, Delhi 110 001
India
<http://www.sos.org/nc/main.htm> or <http://skrm.sos.org/>

Kirpal Light Satsang
c/o KTS-NE
P.O. Box 302
Kinderhook, NY 12106
<http://www.santmat.net/>

Sant Bani Ashram
Sanbornton, NH 03269
<http://members.iex.net/~naam/>

Sources:

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Russia

Russia's religious history has many features in common with other European countries. With the adoption of Christianity by the Grand Prince Vladimir (c. 956–1015) in 988, Kievan Rus, the early eastern Slavonic state, became part of Christendom, although paganism long coexisted with Christian beliefs in many parts of Russia. From its beginning the Russian Church was linked to Byzantine (Eastern) Christianity, from which it inherited a rich and elaborate religious culture that emphasizes aesthetic aspects of the faith and preservation of the tradition more than reflective theology. Byzantine Christianity developed the idea of *symphony*, that is, a harmonious relationship between the secular and the ecclesiastical authorities. Organizationally, the Eastern churches, unlike the Western Church, lacked a central ecclesiastical authority; they were instead autonomous (autocephalous) and coterminous, with each country governed by a single political authority. With the formation of the Moscow Patriarchate in 1589, the RUSSIAN ORTHODOX CHURCH achieved formal independence from the ECUMENICAL PATRIARCHATE in Constantinople.

Status of religions in Russia, 2000-2050

Followers	2000			2025	2050
	total	%	rate		
Christians	84,308,000	57.4	0.29	95,791,000	91,642,000
Orthodox	75,950,000	51.7	0.31	85,500,000	80,000,000
Independents	7,800,000	5.3	0.51	8,500,000	8,500,000
Protestants	1,630,000	1.1	1.53	2,400,000	2,700,000
Nonreligious	40,410,000	27.5	-0.55	23,210,000	12,450,000
Muslims	11,137,000	7.6	-0.10	11,500,000	11,000,000
Atheists	7,634,000	5.2	-1.65	4,000,000	2,500,000
Ethnoreligionists	1,128,000	0.8	0.25	1,000,000	850,000
Jews	951,000	0.7	-0.98	600,000	500,000
Hindus	766,000	0.5	1.20	900,000	1,100,000
Buddhists	583,000	0.4	0.58	900,000	1,150,000
Baha'is	16,600	0.0	1.01	30,000	60,000
Chinese folk-religionists	930	0.0	0.91	2,000	4,000
Total population	146,934,000	100.0	-0.09	137,933,000	121,256,000

David Christopher Lane

Many of the distinctive features of Russia's religious history followed from the relationship between the Orthodox Church and the state. During the Middle Ages, when Russian lands were under the Mongol yoke, the church provided a source of unity and identity among the disunited and politically subjugated population. During the consolidation of Russian lands under Moscow between the fourteenth and sixteenth centuries, this history contributed to the church's role as an important symbolic and political force. The historical coincidence of the fall of the Byzantine Empire (1453) and the emergence of the Moscow state gave rise to the idea of the Third Rome, according to which Moscow rulers came to see themselves as the legitimate heirs of the Roman and Byzantine Empires. The church became the most significant marker of identity for the expanding imperial state, a role much more significant than that of Catholic, Protestant, Muslim, and Confucian religious authorities in the countries neighboring Russia.

Russian religious history also reflects the distinctive features of modernization in Russia, which was usually introduced "from above" and accelerated the diversification and secularization of Russian society. It was precisely these effects of modernization that created fears and anxieties about the potential erosion of the Orthodox ideological foundation of the autocracy. The modernizing and Westernizing reforms of Peter the Great (1672–1725) included changing ecclesiastical authority to approximate Protestant European models. The patriarchy was abolished and replaced by the Holy Synod, run by secular officials, and meticulous state control was imposed on congregational and parish life. The Synodal period, which lasted until the 1917 February revolution, had a mixed effect on the church. On the one hand, the Holy Synod was part of the state apparatus and was obliged to cooperate with the police in matters such as "subversive activities," censorship, adultery, and divorce. On the other hand, the church was fully protected by the state against competition with other faiths and had a monopoly on proselytizing. Furthermore, as the ideological foundations of autocracy seemed increasingly threatened by liberal ideologies, revolutionary movements, and the growing significance of ethnic minorities, the state

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An orthodox priest stands in front of the church dome in Yeniseysk, Russia. (A. Kuznetsov/TRIP)



Cathedral of the Archangel, Moscow (Corel)

turned to the official ideology of the inseparable unity of Orthodoxy, the Autocracy, and the People (first formulated in the 1830s).

In spite of the Orthodox hold on the land, a variety of alternative religions were introduced over the centuries. A prominent source of religious diversity in Russia was schismatic movements, the most significant of which was the OLD BELIEVERS, who emerged in the mid-seventeenth century as a result of the Great Schism within the church. The eighteenth century saw the growth of Russian sects, such as the DOUKHOBORS (Fighters for Spirit), the Khristoverly (Believers in Christ), and the MOLOKANS (Milk-Drinkers). The teachings and practices of these sects suggest some Protestant influence (Klibanov 1965).

The territorial expansion of the Russian Empire led to the inclusion of many other ethnoreligious groups, such as Muslims (e.g., Tatars, Bashkirs, and Chechens), Jews, Roman Catholics (mainly Poles and Lithuanians), Protestants (Finns, some Latvians and Estonians), Buddhists (e.g., Kalmyks and Buriats), and shamanists in Siberia and in the Volga area. The late nineteenth century was marked by active proselytizing by Western missionaries from such groups as the BAPTISTS, JEHOVAH'S WIT-

NESSES, SEVENTH-DAY ADVENTIST CHURCH, and Pentecostals. At different times, Free Masonry, German Pietism, and SPIRITUALISM found a considerable following among Russian nobles and the intelligentsia. Helena P. Blavatsky (1831–1891), cofounder of the THEOSOPHICAL SOCIETY, and Georges Gurdjieff (c. 1872–1949), whose work continues through the GURDJIEFF FOUNDATIONS, came from Russia, although they mainly developed their teachings outside the country.

Until the beginning of the twentieth century, this enormous diversity was managed in a rigid and restrictive manner. The Legal Code of the Russian Empire outlawed proselytizing among ethnic Russians, and conversion to an "alien faith" was a criminal offense. Religious minorities were divided into three categories: (1) "recognized and tolerated," that is, ethnic religious groups who could practice their religions freely but not proselytize; (2) "tolerated and unrecognized," that is, major sects who were allowed to practice their religion with some restrictions on their civil rights; and (3) "tolerated and persecuted," that is, those who were seen as presenting particular dangers to the state and were subject to administrative exile and severe restrictions of civil rights. This situation began to change in the early

twentieth century with the introduction of the Edict of Toleration (1905), which gave certain rights to religious minorities. However, by that time, the state-church symbiosis had already produced its counter-image: Russian militant secularism and atheism.

During the Soviet period (1917–1989), the imposition of secularism and atheism by the state was a unique historical experience in Russian history. This policy partly stemmed from the concept that, in a society modernized according to the Marxist vision, religion would naturally wither away. The actual Communist religious policy, however, was much more complicated and involved attempts both to eradicate religion and to manipulate it for political purposes. Part of this policy was the disestablishment and institutional destruction of the Orthodox Church and, subsequently, other religions, with mass closures of churches and repression of clergy and active laity. Religion was forcibly relegated to the private domain, as its public display was regarded as anti-social activity.

At the same time, the Communist government sought to socialize and resocialize generations of Soviet people into atheism as part of what Christel Lane (1981) calls “political religion,” that is, a set of prescribed Communist ideas, values, symbols, and rituals designed to unite people and provide a basis for their behavior. However, with the passage of time, the Soviet regime sought a degree of accommodation with religious institutions and believers; for instance, during the Great Patriotic War (1941–1945) the Moscow Patriarchy was restored together with some churches and monasteries. Nevertheless, up to the end of the Soviet regime, temporary thaws were followed by antireligious campaigns, often launched by the same leaders (Anderson 1994).

During the seven decades of Communist modernization there remained some limited channels for transmitting religious culture. Although severely undermined and restricted, the Orthodox Church and other religions continued to operate. The Communist cultural revolution increasingly turned to pre-revolutionary high culture, which had many religious themes and symbols. Some elements of religious culture were preserved within émigré circles, and these were available to a very limited extent inside Russia. Finally, the generation of people brought up before the official assault on religion continued to have some influence in Russian society. The incidence and dynamics of religious beliefs and practices during the different periods of the “construction of communism” remain under dispute and require further research. Nevertheless, much evidence suggests that the deepening crisis of the Soviet system from the 1960s onwards was accompanied by a growing interest in religion and a particular interest in the historical links between ethnicity and religion, and religion and nationhood (Carter 1990).

Following the dissolution of the Soviet Union, the 1990 Law on Freedom of Religions was part of the latest attempt

to modernize Russian society. For the first time in Russia’s history, it treated religious freedom as an “unalienable right of Russian citizens” and extended these rights to all those residing in Russia. The law contained strong clauses that prevented state agencies from interfering in religion and that guaranteed the legal equality of all faiths.

The 1990s were characterized by the increased visibility of religion, due to its high profile in the media, its engagement in politics, and the public display of religious symbols. During the 1990s, the proportion of professed atheists to those who considered themselves religious was reversed: In the early 1980s around 10 percent of Russians claimed to be believers, and around 43 percent, atheists. In 1999 the figures were 40 percent believers and 5 percent atheists; however, the available evidence suggests that these changes were accompanied by only a moderate increase in the number of people practicing religion (Kotiranta 2000, 37–42).

Two trends that simultaneously occurred in post-Communist Russia have defined the distinctive scenario of religious life. There was a marked resurgence of historical religions, such as the Russian Orthodox Church, ISLAM, BUDDHISM, and others. There was also a rapidly increasing diversity caused by various new religious phenomena. These included more established groups from abroad, mainly Protestant, and what are usually defined as new religious movements (NRMs). In addition, several Russian indigenous NRMs became prominent, such as the Church of the Last Testament, the MOTHER OF GOD CENTRE, and the GREAT WHITE BROTHERHOOD. This increasing diversity touched on one of the most sensitive issues of the transitional period. On the one hand, in a post-Communist society such as Russia, religion is often seen as the most significant marker of national and ethnic identity, and thus new religions are usually given less legitimacy. On the other hand, the concept of civic nation, with the accompanying recognition of the right to choose and practice religion freely, were shared by a considerable section of Russian society as it modernized after 1990.

The resulting tensions were reflected in the introduction of the new 1997 Law on Freedom of Conscience and Religious Associations. Although formally recognizing the basic religious freedoms, the new law placed serious restrictions on the activities of new religious associations and groups from abroad. So far, the 1997 law has had mixed effects. Although most religious associations, including NRMs, have been registered under the law, some were refused registration, and others, such as the SALVATION ARMY, were banned following court decisions. The prospects for pluralistic accommodation of the various religions in Russia still depend on the general direction of change in a society that is yet to sort out its fundamental culture and structure.

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Russia, Ethnic Minority Religion in

The enormous distances stretching between Eastern Europe and Asia (sometimes referred to as the distinctive geopolitical space of Eurasia) have hosted a vast diversity of religions affiliated with a variety of ethnic groups that, in recent centuries, have persisted, evolved, and found some degree of mutual accommodation within a single state, the Russian Empire, which identified itself as an Eastern Orthodox country. In the former Russian Empire, various forms of the world religions (Christianity, Islam, Judaism, and Buddhism), as well as a spectrum of ethn tribal religions including Shamanism, were linked to some eighty different ethnic groups, and various factors have contributed to the persistence of a close connection between religion and ethnicity.

While encouraging Eastern Orthodox proselytism among the *inovertsy* (peoples of non-Orthodox faiths), the Russian state made only limited attempts at their Christianization. The government saw as a far more important goal the control of religious minorities and the perpetuation of the ethno-religious status quo, which had the effect of securing the numerical predominance of the Russian Orthodox population. This was sought through the “policy of toleration”—that is, granting ethnic minorities the freedom to practice religion but totally banning their (and any other) proselytization among ethnic Russians. Further, the state imposed administrative structures that governed the religions of ethnic minorities and suppressed dissent within them. Later, in particular during the period of national awakening of Russia’s religious minorities from the 1850s onward, their religions often played a vital role in constructing national identity.

However, as a result of complex cultural encounters, schisms, and incomplete proselytization, many of Russia’s ethnic minorities had a rather complex religious composition. Thus, while the attempts of the Russian Orthodox Church and the state at Christianization of the Muslim

Tatars and Bashkirs (in the Volga area) in the sixteenth and eighteenth centuries largely failed, a small part of those groups became Christians; in addition, a considerable part of the Bashkirs continued their strong affiliation with Tenggerianism, their traditional ethn tribal religion. Although the church and state were more successful in converting “the pagans,” through force or missionary activities, often combined, those peoples continued to practice their traditional religions—for example, the Moksha and Erzia (both of whom are now called the Mordvinians), Chuvashes, Mari, Votiaks (now called Udmurts), all in the Volga area; and the Yakutians, Tunguns, and Chukchi in Siberia. Meanwhile, the Chuvashes had already been partly converted to Islam, and the Buddhist lamas only partially gained control over the Buriats in southern Siberia, whose northern tribes remained Shamanists.

In the late nineteenth century, within the borders of what is now the Russian Federation, Islam was the most significant religion, making up some 4 percent of the population (approximately four million people). Almost all of Russia’s Muslims were Sunnis of the Hanafite school. Historically, Islamic ethnic groups in Russia showed a combination of accommodation with the imperial state and Russian Orthodox majority on the one hand, and, on the other, a high awareness of their religious distinctiveness and association with the world community of Muslims (*umma*).

However, there were considerable differences between the kind of Islam that obtained among different ethnic groups, in particular between Islam in the European parts of Russia (mainly the Tatars and Bashkirs), and Islam of the peoples of the northern Caucasus (that is, the Chechens, Nogai, Kabardinians, Avars, Laks, and so forth). For instance, many Tatars interacted closely with the ethnically Russian population; their cultural elite were well integrated into wider Russian society, and some of their nobility converted to Eastern Orthodox Christianity. The Tatar capital Kazan’ was one of the major centers of European education in Russia. On the one hand, this resulted in a relatively high degree of secularism among the Tatar cultural elite. On the other, in the late nineteenth century, part of the national awakening was the movement of Jadidism (in Arabic, *usul al-jadid*, method of teaching), which sought to reinforce Islamic culture by modernization—that is, by combining return to the “authentic” Islam with European education, technology, and science.

In contrast, in the northern Caucasus in the nineteenth century, Islam was important as a source of resistance to Russian imperial expansion. There, the predominant form of Islam became Muridism, the mystical teachings of Sufi brotherhoods, which placed emphasis on the unconditional loyalty of followers (*murids*). In addition, in the mountainous regions of the northern Caucasus, Islam was closely intertwined with the pre-Islamic traditions of the highlanders. Geopolitically, this region was rather remote from

central Russia and linked to the Islamic world, primarily to the Ottoman Empire.

Soviet religious policy had contradictory effects on the religions of ethnic minorities. On the one hand, their religious institutions, including clergy, were repressed, and their ethnoreligious traditions were destroyed (for example, in the 1930s, 97 percent of all mullahs and muezzins were either killed or otherwise unable to serve Muslim communities). On the other hand, part of the Soviet nationality policy was the declaration of the “right to self-determination,” which resulted in the creation of ethnic politico-administrative units (autonomous regions and republics) and the granting of a degree of cultural autonomy. This contributed to the preservation, and sometimes even the creation, of a sense of ethnic identity. However, with the demise of the Soviet Union, the Soviet elements in the ethnic symbolism became increasingly unsustainable, and religion reemerged as a powerful resource for reconstructing ethnic identities.

There are some identifiable trends in the reconstruction of ethnoreligious links among different ethnic groups in post-Soviet Russia. The cause of ethnoreligious awakening is usually taken up by local intellectuals and politicians, with rather insignificant participation by clergy. The issue of reconstructing ethnic religion is usually highly politicized and related to a number of local economic, social, and political issues, primarily the degree of independence from Russian federal authorities. At the cultural level, while the religious tradition was largely destroyed, there is an attempt to reinvent it by drawing on remaining memory and artifacts and to adjust it to the present cultural and political needs. Among some ethnic groups this attempt has taken the form of controversies over which elements of the ethnic religious heritage can be seen as representing “the authentic national religion”: for example, the debates between Christians and traditionalists among the Mordovians, Yakutians, Udmurtsians, and Mari, and the even more complex situation among the Chuvash, which include Muslims, Christians, and traditionalists. This is complicated by the fact that many regions have a high proportion of ethnic Russians who consider Eastern Orthodox Christianity their ethnic religion. In some ethnic regions (namely, the republics of Tyva and Buriatia), local authorities declared all major religions—referring to Buddhism, (Eastern) Orthodoxy, and Shamanism—their state religions. Finally, the ethnoreligious situation is further complicated by the presence of foreign missionaries who seek to educate and assist their cobelievers from Russia’s ethnic minorities; however, the missionaries and their cobelievers often discover considerable differences in beliefs, practice, and general culture.

The process of restoration of ethno-Islamic links gained much publicity because of its political implications and the fact that in post-Soviet Russia there are more than forty

Muslim ethnic groups that total, according to different sources, between twelve and seventeen million—or between 8 and 12 percent of the population. Islamism has manifested itself in the sharply increased number of those claiming to be “believing Muslims” (among the ethnic Muslims of Tatarstan, from 36 percent in 1989 to 75 percent in 1994); the reconstruction and building of mosques; the spread of Islamic education; and the establishment of contacts with the umma. In the 1990s, missionaries from abroad, in particular from Saudi Arabia, played a considerable role in the development of religious education; in addition, around a thousand young Russian Muslims received a religious education in Islamic countries. There was also a movement for restoration of the tradition of Islamic law (Shari’ah); that, however, rarely went further than banning alcohol in public places and during Islamic holidays.

There emerged all-Russia Islamic movements, such as the Nur (Light) and the Union of Muslims of Russia, as well as regional Islamic political and cultural movements such as the Ittifak in Tatarstan and the Islamic Party in Dagestan. All these movements contain different trends, reflecting a number of issues associated with the larger Islamist Movement. Some activists (sometimes referred to as “traditionalists”) do not go beyond the desire to restore what they see as historic forms of Islam. Others (often called “national revivalists”) put emphasis on the restoration of national—that is, “Tatar,” “Bashkir,” or Chechen—forms of Islam, and look with apprehension on the activities of missionaries from the Middle East. Finally, some (sometimes called “reformists”) see Islam as a viable alternative to Westernization. Reformists assert that Islam should be restored to its “authentic state” at the time of the Prophet and the first Caliphs. Although that position has many features commonly attributed to what has been termed “Islamic fundamentalism,” reformists have been reluctant to align themselves with Muslim political fundamentalists from abroad. The current prominence of these positions is dependent on the general sociopolitical situation in particular regions and the degree to which local elites are interested in playing the “Islamic card.” In Tatarstan and some other regions, after an initial period of politicization, an “Islamic revival” took predominantly cultural forms. In contrast, in Chechnya, it became one of the bases on which the conflict has unfolded, but it was not the primary cause of the politico-military conflict over independence. At the same time, the conflict in Chechnya attracted representatives of the international Islamic fundamentalist networks.

In the early and mid-1990s, the Islamist Movement and Islamic fundamentalism often found support among various non-Islamic political forces in Russia. The “Democrats” associated it with post-Communist liberation, whereas the “Nationalists” saw it as part of “anti-Westernism.” However, the conflict in Chechnya and the threats associated with in-

ternational Islamic terrorism damaged the image of many Islamic movements in Russia.

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Russian Orthodox Church (Moscow Patriarchate)

The Orthodox (Eastern Christian) faith took root in what is now the Russian Federation long before Russia's emergence as a discrete political unit. Whereas more or less autonomous feudal princedoms were not integrated into the Kingdom of Moscow until the mid-sixteenth century, Orthodoxy had become the state religion of Kievan Rus in 988 C.E., when Grand Prince Vladimir of Kiev (c. 956–1015) decided to convert from traditional pagan beliefs to the Christianity of the Byzantine Rite. From then Byzantine Christianity became the faith of the three peoples who trace their origins to the Rus of Kiev: the Russians, Ukrainians, and Belarusians.

Christian Kiev entered a period of decline that culminated in 1240, when the city was destroyed during the Mongol invasion. By the fourteenth century a new political center grew up around the principality of Moscow, and the metropolitan of Kiev took up residence there. Later, Moscow was declared the metropolitan see in its own right. Gradual centralization of power in Moscow paved the way for administrative and ideological transformations in what became the Russian Orthodox Church (ROC).

Initially, the ROC came under the titular jurisdiction of the ECUMENICAL PATRIARCHATE in Constantinople, which assumed the power to appoint the Russian metropolitan and bishops. However, Russia gained more political power in the centuries following Constantinople's fall to the Turks in 1453. The shift in power culminated in 1448, when Grand Duke Vasily (1415–1462) bade the Council of Russian Bishops to designate Bishop Jonas to the metropolitan position. Not only was the Moscow metropolitan now inde-

pendent, but henceforth the czar (and later the emperor) would be considered the champion and protector of the Orthodox faith. In 1589 the ROC achieved its full canonical (lawful) independence, or autocephaly, when Czar Boris Godunov (c. 1551–1605) forced the patriarch of Constantinople to enthrone Bishop Iov as the first patriarch of Moscow and All Russia. The Russian Church now deemed itself the successor to Byzantine Orthodoxy by assuming the designation of Moscow as the Third Rome: the first Rome being said to have fallen into heresy and the New Rome, Constantinople, having fallen under the Turks.

In the mid-seventeenth century a schism occurred in the ROC when Patriarch Nikon (1605–1681) reformed a number of liturgical usages. Those who refused to follow the reforms and continued the old Russian features of the Orthodox liturgy came to be known as the OLD BELIEVERS. By the beginning of the eighteenth century, the ROC had totally lost its independence as it was brought under direct state supervision. In 1721, Emperor Peter the Great (1672–1725) abolished the position of patriarch, and the ROC was subsequently administrated by the Holy Synod, headed by a secular official, the attorney-general, who was appointed by the emperor.

Through the Russian Empire, the ROC now operated as the exclusive state church. Orthodoxy came to be seen as emblematic of Russian statehood, and religion played an important role in the empire's geographic expansion. In fact, the state's cultural unity and integrity was based on three major premises: the influx of ethnically Russian colonists, the processes of cultural-linguistic Russification, and the inclusion of new lands into the canonical territory of the ROC. According to the 1897 Census, of the Russian Empire's 125 million residents, 72 percent were Orthodox, 9.2 percent were Catholics, 3.0 percent were Protestants, 11.1 percent were Muslims, 4.2 percent were followers of JUDAISM, and 0.4 percent were Buddhists.

In August 1917, as the first stage of the Russian revolution unfolded, a synod of ROC bishops reestablished the Russian Patriarchate and elected Metropolitan Tikhon (1865–1925) to the position of patriarch. Two months later, however, the Communists assumed control. The legal separation of church and state was declared, and a state policy of atheism was assumed. The ROC bore the brunt of the general antireligious policy because of its symbolic relationship to the deposed monarchy. During the first generation of Soviet rule, the number of Orthodox parishes dropped from 778,000 (1917) to only 31,000 (1941). The majority of surviving parishes were located in Moldova, western Ukraine, and western Belarus—territories annexed to the USSR only in 1939–1940. In the twenty-five administrative provinces (oblasts) in what is now the Russian Federation there was not a single functioning Orthodox parish as World War II came to a close. After World War II, repression relaxed somewhat and a

few parishes reopened. However, both clergy and lay members suffered considerable civil disability.

In the late 1980s, the political liberalization under President Mikhail Gorbachev (b. 1931) led to a gradual lifting of restrictions on church activities, prominently displayed in the 1988 celebration of the millennium of Orthodox Christianity in Russia, which was recognized by the state as a national event. The Gorbachev reforms created the conditions for the dynamic development of the ROC, and by 1988 the church had some seven thousand active parishes served by sixty-seven hundred priests. There were also twenty-one monasteries and five theological educational institutions. As the twenty-first century began, the church counted more than nineteen thousand parishes served by eighteen thousand priests, with five hundred monasteries and ninety-two educational institutions, including five theological academies, twenty-six theological seminaries, thirty theological schools, three Orthodox universities, and twenty-eight icon-painting schools.

Today some 50–60 million Russian citizens recognize themselves as Orthodox (some 33 to 40 percent of the total population), although only 10–15 percent of those who identify themselves as Orthodox attend church services at least once a month. With the exception of the few traditionally Islamic and Buddhist administrative provinces of Russia, Orthodoxy is the predominant religion across the country. The majority of Russian citizens still identify themselves as nonreligious.

The ROC began to expand internationally in the eighteenth century, but it did not experience considerable growth until the decades following the Russian revolution. Bishops who had been part of the ROC established dioceses among the Russian diaspora worldwide. These dioceses were more or less independent administratively, and many were eventually lost to the church altogether as they joined the RUSSIAN ORTHODOX CHURCH OUTSIDE OF RUSSIA, which refused to cooperate with the Moscow patriarch during the years of Communist rule and has subsequently rejected the patriarchate's policies. Since the fall of the Soviet Union, the dioceses around the world have been able to reposition themselves in relation to the patriarchate. Today, more than half of its parishes and 55 of 130 dioceses of the ROC are located outside Russia.

In Russia, Ukraine, and Belarus, where Orthodox believers constitute a majority of the population, the ROC remains a significant institutional and spiritual power that still unites these Slavic states following the breakup of the Soviet Union. In other former Soviet republics, the parishes of the ROC serve as important ethnocultural centers that consolidate the minority Slavic population, especially in the Baltic and Central Asian states. As the new century begins, in the Russian Federation itself there are sixty-five dioceses and about eighty-three hundred parishes. In the Ukraine, the dioceses of the ROC were reorganized in 1990 into the au-

tonomous Ukrainian Orthodox Church (*see* UKRAINE, EASTERN ORTHODOXY IN). In three other former Soviet republics, autonomous national Orthodox churches were established under the canonical jurisdiction of the ROC, namely, in Moldavia (since 1992, four dioceses), in Latvia (one diocese), and in Estonia (one diocese). These now exist as the Moldavian Orthodox Church, the Latvian Orthodox Church, and the ESTONIAN APOSTOLIC ORTHODOX CHURCH. Ten dioceses of the ROC in Belarus form the Belarusian Exarchate, now seen as a regional grouping of dioceses united for purposes of day-to-day administration.

In other post-Soviet states, ROC dioceses remain under the direct supervision of and subordinate to the Moscow Patriarchate. There is one diocese in Lithuania. Kazakhstan is divided into three dioceses. The predominantly Islamic Central Asian post-Soviet states, including the republics of Uzbekistan, Kyrgyzstan, Turkmenistan, and Tadjikistan, are united into one diocese headquartered at Tashkent, Uzbekistan. There are no parishes of the ROC in Georgia, where the GEORGIAN ORTHODOX CHURCH is autocephalous. The two dioceses of the ROC in Armenia and Azerbaijan also incorporate parishes from the neighboring provinces of the Russian Federation.

Additional churches related to the Moscow Patriarchate exist in many other countries. The ORTHODOX CHURCH IN CHINA was granted autonomy in 1957, and the HOLY ORTHODOX CHURCH IN JAPAN became autonomous in 1970. In Western Europe, there are six dioceses of the ROC, and a South American diocese includes parishes in Panama, Argentina, Colombia, Brazil, Chile, Peru, and Costa Rica. Although most North American parishes of the Russian tradition are part of the ORTHODOX CHURCH IN AMERICA, the smaller patriarchal parishes of the Russian Orthodox Church (thirty-one in the United States and twenty-five in Canada) constitute a body in direct subordination to the Moscow Patriarchate, without local diocesan structures. There are also individual parishes of the ROC in Australia, the Czech Republic, Finland, Iran, Mexico, Mongolia, Morocco, Norway, Sweden, South Africa, and Tunisia.

The Russian Orthodox Church has become active in the political life of the new Russian Federation, especially on matters that it feels directly affect its role and status in society. However, Orthodox priests and bishops are not allowed to be members of political parties or to participate in electoral campaigns. Various official agreements have been signed between the church and government agencies to create a legal framework of collaboration between the state and church in the spheres of charity, social work, education, preservation of cultural heritage, and the like.

In 2000, the ROC articulated its relation with society, state, and with non-Orthodox Christian churches in two documents, the Bases of the Social Concept of the Russian Orthodox Church and the Basic Principles of the Attitude

of the Russian Orthodox Church toward the Other Christian Confessions. In the first document, the church called upon members to “obey the state and pray for it, while taking into account its separate nature. The goal of the church is the eternal salvation of people, while the goal of state is their well-being on earth.” In the second document, the church asserted that Christian unity can only occur in the “bosom of the One, Holy, Catholic and Apostolic Church.” Therefore, it could not recognize the equality of the different (especially Protestant) denominations. In spite of this stance, the church has remained a member of the WORLD COUNCIL OF CHURCHES.

The Russian Orthodox Church is headed by Patriarch Alexy II of Moscow and All Russia. Although the total membership is difficult to estimate, in the three former Soviet republics of Russia, Ukraine, and Belarus, the number of Orthodox Christians is close to 90 million, which makes the ROC the largest of the Eastern Christian churches around the world.

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Russian Orthodox Church Outside of Russia

In the years following the 1917 revolution in Russia and the defeat of the anticommunist White Armies, a first wave of emigration drove up to 2 million people into exile. A majority of them were members of the RUSSIAN ORTHODOX CHURCH, who now needed to organize their religious activities in new circumstances because communication with the Mother Church in Russia was difficult. Already cut from contact with the Moscow Patriarchate during the civil war in Russia, hierarchs in the southern Russian zones under the control of the White Armies had created in May 1919 a Provisional Supreme Administration of the Church

for South Russia. This move was approved by the church in November 1920, when a decree (*ukaz*) from Patriarch Tikhon (1865–1925) gave to bishops deprived of contact with the central administration of the church the right to organize themselves into a higher entity of ecclesiastical authority.

In November 1921 a council of Russian Orthodox emigrants gathered in Sremski Karlovci (Serbia). There were thirteen bishops in exile among the one hundred participants. Probably under pressure from the Soviet authorities, Patriarch Tikhon dissolved the Provisional Administration in 1922. The church in exile obeyed, but it immediately reorganized itself again in accordance with the patterns set in the 1920 decree: the Synod of Bishops would serve as the central church authority among the emigrants. This marked the beginning of what is known today as the Russian Orthodox Church Outside of Russia (ROCOR), also called the Russian Orthodox Church Abroad. Intermittent contacts with Moscow continued for a few years, insofar as the circumstances of those difficult times allowed, but a complete break came in 1927, when Metropolitan Sergius (1867–1944), administrator of the Moscow Patriarchate, requested a written expression of loyalty from the clergy in exile to the Soviet regime.

The Russian church in exile at first presented a united front, but soon divisions intervened, and large groups of Russian clergy and faithful in France (a stronghold of the emigration) and in the United States left the Russian Synod. In addition, during World War II and immediately following it, the ROCOR saw the loss of the numerous parishes in Eastern Europe and China, with emigrants resettling a second time in the West or in Australia. The headquarters of the synod had to leave Serbia, and finally relocated in 1949 in the United States. Due to the new geopolitical environment and the efforts of the Russian Orthodox Church under Soviet control to reinforce its links with the other Orthodox churches as well as other Christian denominations, active relations between the ROCOR and other religious bodies gradually decreased, although friendly contacts have persisted to this day with some, especially the GREEK ORTHODOX PATRIARCHATE OF JERUSALEM and the SERBIAN ORTHODOX CHURCH. After the 1960s, the ROCOR itself also became increasingly critical of the involvement of Orthodox churches in the ecumenical movement. On the other hand, during the Soviet period, the ROCOR was held in high esteem by the believers of the so-called Catacomb Church, who led a clandestine religious life in Russia.

Although precise statistics are not available, the ROCOR probably numbers today less than 150,000 faithful, including converts of non-Russian origin who feel attracted by its conservative stance. After the fall of the Soviet Union, some people or groups in Russia asked to be accepted into the jurisdiction of the ROCOR and formed a Free Russian Orthodox Church, but the movement did not grow very

Ruthenian Catholic Church

large and suffered divisions. In recent years, there have been increasing tensions within the ROCOR between those open to a dialogue with the Patriarchate of Moscow and those who reject entirely such overtures.

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Ruthenian Catholic Church

The Ruthenian Catholic Church is a Greek Byzantine church that has its base in the Carpathian Mountains of southwestern Ukraine, Slovakia, and southeastern Poland. Ruthenians speak a Ukrainian dialect but identify ethnically as Rusyns, not Ukrainians. Christianity began to be propagated late in the first millennium C.E., and following the break between the ROMAN CATHOLIC CHURCH and EASTERN ORTHODOXY in 1054, the Ruthenian church adhered to Eastern Orthodoxy. At about the same time, the area came under Hungarian control.

In the centuries after Hungary, a Roman Catholic nation, established its rule in Slovakia and western Ukraine, priests began to agitate for the Orthodox church to come into communion with Rome. In 1646, sixty-three Orthodox priests, primarily from what is today Slovakia, entered the Roman Catholic Church. The act of receiving them, called the Union of Uzhorod, occurred at a town on the Ukrainian-Slovakian border. Two additional acts of conversion to Roman Catholicism occurred in the Ukraine in 1664 and 1713. As a result of these events, Eastern Orthodoxy all but disappeared from the region.

Through the eighteenth century, a battle for control of the Ruthenians ensued between local bishops, who followed the Latin Rite, and those priests who represented the Orthodox converts and continued to use a Slavic Rite. Then in 1771, a Ruthenian bishop was elected and made the head of a Ruthenian eparchy (diocese). A Ruthenian seminary was established in 1778 at Uzhorod. Thus, the Ruthenian

Catholic Church (also known as the Byzantine Catholic Church) emerged as a distinctive ethnic church that continued a variety of Eastern Orthodox traditions (including a married priesthood) and strongly identified with the Rusyn people of Transcarpathia.

Following World War I and the breakup of the Hungarian Empire, the region was incorporated into the new nation of Czechoslovakia, and in the 1920s one group left the church and returned to Orthodoxy. Then following World War II, the area east of Uzhorod became part of the Soviet Union. Pressure was exerted in the Ukraine to force the church back into Orthodoxy, and its parishes were placed under the RUSSIAN ORTHODOX CHURCH and its patriarch in Moscow. In like measure, an effort was made to destroy the Ruthenian church in Poland and Czechoslovakia. In the meantime, more than five hundred thousand Rusyns had migrated to the United States. However, they found that the American Roman Catholic hierarchy was opposed to the continuance of the traditional practices of the Ruthenian Church, especially the married priesthood. The majority of Rusyns in the United States reverted to Orthodoxy, and a few became Protestants.

The revival of the Ruthenian Catholic Church began after the disruption of the Soviet Union. In January 1991 the Vatican reestablished the Eparchy of Mukachevo (Ukraine) and appointed a new bishop. An estimated five hundred thousand Rusyn Catholics remained in the region. The seminary was reopened in Uzhorod in 1992. The status of the church in the Ukraine remains open, as both the UKRAINIAN CATHOLIC CHURCH and the Ukrainian Orthodox Church (*see* UKRAINE, EASTERN ORTHODOXY IN) have been reestablished in the now independent nation.

The first eparchy of the Ruthenian Catholic Church was established in the United States in 1924. There are now four American dioceses, with national leadership provided by the metropolitan, who resides in Pittsburgh, Pennsylvania. Some two hundred thousand Ruthenian Catholics reside in the United States. Ruthenian Catholics also reside in Australia and Western Europe, but most are largely integrated into the Ukrainian Catholic Church.

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Sources:

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Rwanda

Rwanda became an independent nation in 1962, when Belgium handed over political authority to a democratically chosen government under Grégoire Kayibanda (1924–1976), Rwanda's first president. Rwanda is a small country in the heart of the Great Lakes region in Africa, just south of the equator. It counted 3.5 million inhabitants, of whom 95 percent were subsistence farmers who lived on the hills that are for the greater part covered with fertile soil.

In 1885–1886, the Conference of Berlin allotted Rwanda to the German Empire, but only in 1896 did troops start to impose German authority. Before that date, the dreaded spears of the Rwandese kings had been able to keep slaves traders from the coast area and European explorers at a distance. The oral history of the kingdom was well recorded by the court aristocracy, and modern historians trace them back to the fourteenth or even the tenth century.

In the eighteenth century, anthropologists saw the Rwandese kingdom, in which the minority of Tutsi dominated the majority of Hutu and a small minority of Batwa, in the light of the Hamitic hypothesis, according to which the Batutsi belonged to the Nilo-hamitic race. According to this hypothesis, the Batutsi had entered the country with their great herds of cattle in several stages in the twelfth and thirteenth centuries. In the course of the last few centuries they had gradually subjected the Hutu agriculturalists of the Bantu race, who themselves had steadily deforested the hills since their arrival between the seventh and tenth centuries. These Bahutu had driven into the remaining forests the original pygmoid race of the Batwa, who were hunters.

Modern Rwandese historians and some Western scholars consider the Hamitic hypothesis as a way for European scholars to explain how highly developed cultures and organizations could be discovered in Black Africa, where the backward Negro could not have created such civilizations. They claimed, therefore, that the Hamitic race was of Asian or even European origin (Sanders 1969). The fact is that the Rwandese oral history does not say anything about invading cattle farmers who gradually took the dominant position. The Banyarwanda (people of Rwanda)—the Tutsi,



Status of religions in Rwanda, 2000–2050

Followers	2000			2025	2050
	total	%	rate		
Christians	6,397,000	82.7	1.17	10,787,000	14,151,000
Roman Catholics	3,942,000	51.0	1.12	6,750,000	8,909,000
Protestants	1,620,000	21.0	1.36	2,710,000	3,500,000
Anglicans	600,000	7.8	0.00	1,000,000	1,300,000
Ethnoreligionists	695,000	9.0	-0.21	600,000	417,000
Muslims	613,000	7.9	0.98	980,000	1,325,000
Baha'is	14,200	0.2	1.29	30,000	60,000
Hindus	11,600	0.2	1.50	25,000	45,000
Nonreligious	2,200	0.0	0.92	5,000	10,000
Total population	7,733,000	100.0	1.02	12,427,000	16,008,000

Hutu, and Twa—speak one language (Kinyarwanda, classified within the Bantu languages), share the same religious concepts and costumes, and have the same family traditions. The Hamitic hypothesis leaves unexplained why fifteen out of the eighteen Rwandese clans show a mixture of Batutsi, Bahutu, and Batwa.

Some lineages within the Batutsi group created their own identity, which in the nineteenth century strengthened the kingdom under the leadership of the Banyiginya clan, which is exclusively Batutsi. The kingdom developed an expansive power and gained hegemony over the greater part of Rwanda. This development created a growing tension between Bahutu and Batutsi, which were more and more seen as exclusive classes, although there always remained Batutsi without political influence and Bahutu who took leading positions in the Banyiginya kingdom. Until the beginning of the twentieth century, a number of small more or less independent monarchies subsisted with a king (*mwami*) who belonged to the Bahutu group.

After World War I, the League of Nations conferred Rwanda to Belgium as a trustee area. The Belgian regime introduced an administrative reform in which leadership was exclusively given to Batutsi people. Thus, the distinction between Hutu and Tutsi was rigidified. The antagonism between classes turned into a struggle between what were considered different races, leading to a bloody social revolution in 1959 and continued turmoil within the Hutu-dominated government that assumed control from Belgium in 1962. At that point, some ten thousand Batutsi, many of them of the former ruling class, sought refuge in neighboring countries.

Denied the right to return, a second generation of these refugees attacked the country in 1990, heightening tensions between the two groups, now called Hutu and Tutsi, and culminating in the genocide of April–June 1994, in which more than five hundred thousand Tutsi and a considerable number of moderate Hutu were assassinated. Out of fear of the strong Tutsi-dominated invasion army, between 2 and 3 million Hutu then fled the country and stayed in refugee camps in Zaire/Congo and Tanzania until they were forced to return in 1996–1997. Upon their return they found a disrupted society of 8 million people, characterized by hatred, mistrust, grief, and mourning.

From ancient times, the Rwandese people have been characterized by a religious consciousness that permeates all life—procreation, cattle breeding and agriculture, and the building of a homestead. They feel a strong relationship and even kinship with nature, which explains their respect for the environment. Humans are surrounded by an invisible world of spirits who influence human life. To this spiritual world belong the spirits of the ancestors (*abazimu*), who for some generations after their death participate in the life of the family. These ancestors need not be feared if people live in harmony and according to the rules of life that the forebears left as their testament. Illness, barrenness, and misfortune may be interpreted as punishment or revenge of the ancestors, reminding their offspring of the proper behavior. Ancestors are to be distinguished from bad spirits or malevolent forces, often of unknown origin (*amahembe* or *ibitega*). Bad forces may be used by personal enemies who act in a hidden way, only known and influenced by sorcerers (*abarozi*). In case of illness or misfortune, diviners (*abapfumu*) are consulted in order to detect the character and the meaning of the spiritual force behind it.

The idea of relations between human beings and God is a fundamental notion in Rwandese religion. Humans are seen not as isolated persons but always in relationship to fellow humans and nature. The closest relationship is with the members of one's family, which includes several groups: the *inzu*, or minor lineage, one's father, mother, brothers and sisters; the *umuryango*, or major lineage, one's family in a larger sense; the *ubwoko*, or clan, a broader entity of families, the membership of which is decisive for the rules of

marriage. Individuals may enter into relationship with the spiritual world, enjoy the blessings from that world, and participate in its forces.

God, or *Imana*, is creator (*Rurema*) of the Earth and of the humans who reside there. Christian theologians have depicted *Imana* as transcendent, fitting the basic concept of God according to Christianity. Anthropologists have tended to describe *Imana* as the sacred dimension of life as it determines human destiny, gives fecundity, and yields wealth or poverty. According to some well-known myths, *Imana* once lived very close to people, and his most favorite activity was the cradling of babies. However, one day a young couple discovered *Imana* in their compound. They saw him as an intruding stranger, with their child in his arms. In defense the man aimed his arrow in the direction of *Imana*, who, since this unhappy misunderstanding, has never been seen again. According to an oft-cited proverb, *Imana* dwells all over the Earth during the day, but prefers to spend the night in the beloved Rwanda.

Traditional Rwandan religious consciousness involves no specific cultic manifestations of worship but is manifest in the celebration of the rites of passage, specifically the cults of Ryangombe, or *kubandwa*, and the cult of Nyabingi. Ryangombe is a mythical hero who died a tragic death. Before he died, he appealed in agony to Batutsi, Bahutu, and Batwa people to be initiated into societies that honor him. The Ryangombe rite consists of cult sessions with dancing and singing, through which people are initiated into *kubandwa* societies. Initiates (*imandwa*) receive their own new secret name. Misfortunes, such as barrenness and illness, and natural disasters, such as drought, may intensify the Ryangombe cult sessions. Giving honor to Ryangombe provides protection against evil spirits. The Ryangombe cult has its parallels in other parts of the Great Lakes region. Traditionally, as Hutu, Tutsi, and Twa participated together in it, the cult created social cohesion. Only the sacred king (*mwami*) could not participate in the initiation.

In the northern part of the country the cult of Nyabingi has a greater popularity. According to the myth, the woman named Nyabingi did not become a normal spirit (*umuzimu*) after her death, but instead she turned into a medium by whom one can be possessed through trance. Women may be cured from barrenness if they "have Nyabingi" (*bagirwa*, being possessed).

The first Christian missionaries to arrive in Rwanda were the WHITE FATHERS. This order of the ROMAN CATHOLIC CHURCH worked according to clear-cut missionary principles: gaining a deep knowledge of the people, establishing a four-year catechism according to the model of the ancient church, and trying to convert first the supreme political authority, who then will help with the conversion of the great masses. Rwanda, with its well-organized society headed by a king as absolute ruler, was an ideal place to apply these principles. Eager to precede Muslims and Protestants, the

White Fathers quickly established parishes in all parts of the country, ten having been opened by the time the Germans were expelled in 1916.

In 1907 the first Protestant missionaries, German Lutherans, arrived as representatives of the Bethel Mission (the Evangelical Mission Society for German Eastern-Africa, or Evangelische Missionsgesellschaft für Deutsch-Ostafrika). One of their prominent missionaries, Ernst Johanssen (1864–1934), saw the African religion as a human answer to the divine revelation of the one God who communicates with all humankind. He studied Rwandese customs and religion in order “to trace the radiation of God’s Glory hidden in the African religion.” The German Lutherans founded eight missionary stations, along with two commercial missions to compete with the Muslim traders. When forced to leave in 1916, the Lutherans had already edited a translation of the four Gospels and a textbook in the Rwandese language.

The White Fathers continued their missionary work into the twenties and provided the new patterns for structuring Rwandan society. By 1994 the Roman Catholic Church controlled more than half of all primary and secondary schools and sponsored a large number of hospitals. Missionaries became advisors to Belgian authorities, and Vicar Apostolic Léon Classe especially promoted the influence of the Tutsi, being convinced that they were born to rule.

In 1931, after King Yuhi V Musinga (1883–1944) refused to convert, Monseigneur Classe advised that he be dismissed and sent into exile. His successor, King Mutara III Rudahigwa (1913–1959), was baptized in 1943, and three years later he allocated his country to Christ. Prompted by the king’s action, almost all the aristocracy presented themselves for baptism, and the Hutu were encouraged to do the same. People spoke of the Tornado of Mission. From that time onward, Christianity, and especially the Catholic Church, saw tremendous growth. In 1950, 25 percent of the population were counted as belonging to the Catholic Church, increasing to 34 percent in 1961 and 50 percent in 1988.

Only after World War II did leaders perceive the weakness of the missionary strategy. A new generation of priests, influenced by the ideas of Catholic Action and social democracy, saw the injustices of Rwandese class society. Previously, the rigid classification of the Rwandese as either Tutsi or Hutu resulted in their identification with the oppressors and the oppressed, respectively. Unfortunately, the new message of the equality of all people worked only to strengthen the identity of individuals as either Hutu or Tutsi, resulting in an even more rigid division of the population.

Catholic missionaries then began to promote the interests of the majority Hutu. On the eve of independence, the Hutu, supported by the church, started a social revolution. Under Rwanda’s first president, Grégoire Kayibanda, the

ruling party pursued a policy of ethnic equilibrium, through which jobs and positions were divided according to the percentage of Hutu (85 percent) and Tutsi (15 percent). This policy was continued by the successor government, led by General Juvénal Habyarimana (1937–1994), who took over power in a bloodless military revolution in 1973.

After 1921 the Belgian Protestant Missionary Society (Société Belge des Missions Protestants au Congo) continued the work of the German Lutherans, thus accounting for the existence of a strong Presbyterian Church (rather than Lutheran) in the country. The society represented a minority faction in Belgium, and its progress was initially hampered by lack of finances and personnel. In the course of time other Protestant missionary organizations followed: the SEVENTH-DAY ADVENTIST CHURCH from the United States (1916), Anglicans of the CHURCH MISSIONARY SOCIETY (1921), Danish Baptists (1938), Swedish Pentecostals (1940), and the FREE METHODIST CHURCH (1942).

Within the Church Missionary Society, a revival movement developed that, in the thirties and forties, exercised great influence among Protestants in neighboring Burundi, Uganda, Tanzania, and Kenya. This movement, called the East-African Revival, typically sponsored “conventions,” large meetings where people gathered for praying and singing, hearing sermons, and giving testimonies. The 1945 Kabale Convention attracted an international audience of fifteen thousand. Devoted members of the movement, called *abake* (people on fire), or *abalokole* (those who are saved), experienced a heightened joy, visions and dreams, and an absence of any color bar between White and Black. The *abake* struggled for equality between Hutu and Tutsi, promoted strong participation by women, and placed African leadership at the head of the movement. The movement led to independent churches in other countries, and in Rwanda it remains an influential movement within the Anglican community.

Around 1959–1962, the Protestant missions were transformed into independent church organizations, which then collaborated in founding the Conseil Protestant du Rwanda (CPR). From then on, an emancipation of the Protestants from foreign control became evident. The theological school in Butare, founded in 1971, developed into a Theological Faculty in which most mainline Protestants (including the Pentecostals) participate. In 1988 all Protestants together represented 20 percent of the population, less than half that of Catholics. Today there are two ecumenical organizations serving the Protestant community, the Alliance Evangélique du Rwanda, which is affiliated with the WORLD EVANGELICAL ALLIANCE, and the Protestant Council, which is affiliated with the WORLD COUNCIL OF CHURCHES.

The genocide of 1994 left all the churches in deep crisis. Almost one-third of the clergy had been Tutsi, of whom a

majority were murdered. Those who had held leading positions, mostly Hutu, fled the country. Returning Tutsi refugees added to the controversy by attempting to seize leading positions. Past racial ideology and present internal problems prevented the churches from becoming healing communities. The Catholic Church was singled out for criticism by the new Tutsi-dominated government, which derided its assumed policy of divisionism, seen as the ultimate cause of the genocide.

After 1994 a number of new AFRICAN INITIATED CHURCHES were created, most of them at the initiative of Tutsi returnees who did not want to reintegrate into the older churches so associated with the genocide. Thus, inadvertently and for the first time in Rwandese history, churches were founded on an ethnic basis. Most of these new communities participate in the Charismatic/Pentecostal movement, which is also influencing the older mainline churches. This new charismatic wave is characterized by strong eschatological preaching, baptism by immersion, and long sessions of ecstatic prayer.

After 1994, Islam was no longer considered by the government and by the public news agencies to be an inferior religion. Muslims had been present in Rwanda since the beginning of the twentieth century, the first being African soldiers serving in the German colonial army. The Germans also promoted the immigration of merchants and craftspeople, some of whom were Muslims, but at the same time they took measures to prevent any spread of Islam among the population.

The marginal position of Muslims in Rwanda was accentuated under Belgian rule, the Muslims being viewed as German partisans. Muslims were denied permission to create their own associations, and only in 1964 did Rwandese authorities recognize the Association of Muslims in Rwanda (AMUR). In 1970 about 8 percent of the popula-

tion was Sunni Muslim. Then in 1994, Muslim Tutsis returning from their exile gave the community a new self-consciousness, claiming that Muslims had not participated in the genocide. Muslim missions began to attract great audiences. Schools were installed, and the end of Ramadan became an official national holiday. At his installation in January 2001, Sheikh Saleh Hategekimana claimed that Muslims, with about 120 mosques scattered throughout the country, represent 18 percent of the population.

Since 1996, the Butare-based Ecumenical Centre for Theological Education and Research (CORVT) has developed a dialogue program in which Protestants, Catholics, and Muslims participate. On a regular basis the Ecumenical Centre organizes seminars where prominent leaders of these communities discuss together the social problems of the country.

Gerard van 't Spijker

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Sahaja Yoga

Sahaja Yoga was founded by Sri Mataji Nirmala Devi (b. 1923). She was the eldest daughter of an Indian barrister and enjoyed an affluent childhood in a Protestant family before marrying a successful diplomat, Sir C. P. Srivastava. In the late 1960s she became a follower of Osho Rajneesh, but left his circle and was highly critical of him thereafter. In 1970, we are told, she became “fully realized,” simultaneously enabling others to achieve spiritual “realization” effortlessly. She then began to attract followers herself, initially in India, then in London, where she was based, and in increasing numbers throughout the world. Nine years later she revealed her divine identity as the Adi Shakti (primordial creatrix), and to committed followers she is the Goddess, returned to save the world. Sri Mataji travels widely in order to spread her “global religion.” Her movement now claims a presence in seventy-five countries, each with its own national leader, and has approximately twenty thousand converts.

Sahaja Yoga practices combine principles of TANTRISM with rituals and symbols from other traditions, especially from South Asia, and the majority are performed to banish negativity or to purify. Meditation is described as the raising of the spiritual energy of kundalini, usually dormant at the base of the spine, through chakras, spiritual centers in the body, which are cleansed of impurities as it passes. When the process is complete, spontaneous union with “The All Pervading Power” is achieved, and individuals experience a cool breeze on the palms of their hands and the top of their heads. This union is said to cure serious illnesses, to leave practitioners feeling relaxed and balanced, and to lead to increasing sensitivity, both to their own spiritual vibrations and those of others. Sri Mataji’s image is felt to be particularly purifying, and members cherish photographs of her surrounded by miraculous light, or accompanied by deities. Sahaja Yoga *puja* (ceremonies) involve the worship of Sri Mataji in her different divine aspects.

Sri Mataji promotes arranged marriages between devotees of different nationalities, and these take place, in groups of up to 120 couples, either at international pujas or on the annual India Tour. She advises women to act as the “heart” of their families, and men as the “head,” and the vast majority of the leaders in Sahaja Yoga are men. There are two Sahaja Yoga schools, in Rome and Dharamsala, where children of members board. Additionally, the movement runs a number of nongovernmental organizations, including a hospital dedicated to healing according to the principles of Sahaja Yoga. Notwithstanding Sri Mataji’s teaching that

“truth cannot be owned,” her tax-free annual income from Sahaja Yoga activities has been estimated at more than \$2 million, and devotees have subsidized the purchase and renovation of a number of properties where she lives, including castles outside Poona, India, and Cabella, Italy, as well as a chateau in France. In the past, concerns have been voiced over her at times authoritarian treatment of her followers, and for the welfare of the children in Sahaja Yoga schools.

The international headquarters of the movement is now in the United Kingdom and may be contacted through its Internet site at <http://sahajayoga.org>.

Judith M. Fox

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Sahara

The Sahara, officially known as Al-Jumhuriyah as-Sahara al-Arabiyyah as Dimuqratiyah, or the Sahara Arab Democratic Republic, is a sparsely populated country with approximately 300,000 people at the beginning of the twenty-first century. It is located on the Atlantic Ocean south of Morocco, most of the land being the westernmost segment of the Sahara desert. The land was originally populated by Moors, Tubus, and Tuaregs (by the fifth century C.E.). Several centuries later a number of Yemenites moved into the area and intermarried with the residents, thus producing the dominant Sahrawi people who reside in the country. In the eleventh century the first Sahara confederacy emerged, and in future centuries it would be incorporated into the territory of different kingdoms based in neighboring countries.

Status of religions in Sahara, 2000-2050

Followers	2000			2025	2050
	total	%	rate		
Muslims	292,000	99.4	3.61	467,000	586,000
Nonreligious	880	0.3	3.93	1,800	3,500
Christians	490	0.2	0.57	700	1,100
Independents	350	0.1	2.93	600	900
Roman Catholics	140	0.1	-3.50	100	200
Atheists	260	0.1	1.43	400	600
Baha'is	120	0.0	1.92	200	300
Total population	293,000	100.0	3.60	470,000	591,000



The Mud Mosque in the Sahara, Mali (J. Sweeney/TRIP)

Arab forces reached the Atlantic coast of North Africa in the first decade of the eighth century C.E., and Islam spread among the people of North Africa over the next few centuries. Here the Kharijite movement that challenged the authority of the Arab caliph was strong. In later centuries, the Sunni MALIKITE school would come to dominate North Africa, including Sahara and her neighbors.

Spain established a settlement (Dakhla) on the Saharan coast, primarily to protect the far more valuable Canary Islands, but in the 1880s began to plan placing the region under Spanish hegemony. Then in 1904, the European powers split Western Africa into four segments, although France (which had established a colony that bounded Sahara on the east and south) was the only other country to show any real interest in the western Sahara. The Sahrawi opposed any incursions into their land by Europeans. Through much of the twentieth century, Spain, France, and Morocco vied to wrestle control from the native forces.

After World War II, Spain began to mine phosphate, Sahara's major mineral asset. In the meantime, the United Nations pressed for Saharan self-determination, and Morocco reasserted its claims to the land. In 1975, Spain conceded its interest to Morocco and Mauritania, but almost immedi-

ately the Sahrawi proclaimed the establishment of an independent republic. War with Morocco and Mauritania followed. Although Mauritania pulled out after a few years, the war with Morocco continued through the 1980s. A ceasefire was finally arranged in 1991 that left Morocco in control for all practical purposes, the Saharan Republic's government forced into exile in Algeria (though recognized by a number of countries), and the final status of the country still in dispute.

As Spain asserted her hegemony over Sahara in the twentieth century, the Roman Catholic Church began to move beyond its service to the minuscule Spanish expatriate community at Dakhla. Only in 1954 was prefecture designated, the work being delegated to two religious orders, the Oblates of Mary Immaculata and the Salesian Sisters of the Sacred Heart of Jesus. The Catholic presence peaked in the mid-1970s (with six parishes), but it has now diminished to fewer than five hundred believers.

Protestant presence has been even smaller. The primary attempt to establish a mission was by the SEVENTH-DAY ADVENTIST CHURCH, but it did not succeed. There is a small BAHÁ'Í FAITH community of some one hundred members, but virtually the entire citizenry remain Muslim.

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St. Helena

St. Helena, the South Atlantic island made famous as the site of Napoleon's exile from 1815 to 1821, was uninhabited prior to its discovery by Portuguese sailors in 1502. The British settled St. Helena in 1659, and it has been a British colony ever since. Two other islands, Ascension and Tristan da Cunha, are dependencies of St. Helena. St. Helena has some fifty-five hundred inhabitants, Ascension slightly more than one thousand, and Tristan da Cunha around three hundred. Although separated by hundreds of miles of water, the three islands are tied together by their strategic military placement in an area where land is sparse.

Members of the CHURCH OF ENGLAND arrived with the first British settlers, and today the great majority of the islanders are Anglicans. The church, formally established in 1851, is now attached to the CHURCH IN THE PROVINCE OF SOUTH AFRICA. There is one diocese, serving St. Helena and Ascension. Tristan da Cunha is under the oversight of the Diocese of Cape Town (South Africa).

Over the course of the twentieth century, other Protestant churches and the ROMAN CATHOLIC CHURCH have developed congregations. They include the BAPTISTS, the SEVENTH-DAY ADVENTIST CHURCH, the SALVATION ARMY, and JEHOVAH'S WITNESSES. Each counts its membership in the low hundreds. The Baptists are affiliated with the BAPTIST UNION OF SOUTH AFRICA. The SDAs are attached to the Southern Africa Union Conference.

There is one small group of the BAHÁ'Í FAITH on St. Helena, the only non-Christian group that has become visible.

Source:

Cannan, Edward. *Churches of the South Atlantic Islands, 1502–1991*. Oswestry, UK: Anthony Nelson, 1992.

Status of religions in Saint Helena, 2000–2050

Followers	2000			2025	2050
	total	%	rate		
Christians	6,100	96.3	0.70	7,400	9,000
Anglicans	4,400	70.1	0.26	5,200	6,100
Protestants	520	8.3	1.68	650	800
Marginal Christians	200	3.2	1.64	400	600
Nonreligious	180	2.9	4.25	300	500
Baha'is	50	0.8	5.24	80	150
Total population	6,300	100.0	0.84	7,800	9,600

St. Kitts-Nevis

St. Kitts-Nevis (more formally, the Federation of Saint Christopher and Nevis) are two of the Windward Islands in the Lesser Antilles on the northeast edge of the Caribbean Sea. They were originally settled by the Carib people who were first visited by Christopher Columbus in 1493. The Caribs were left alone until Thomas Walker established what was the first English settlement in the Caribbean in 1623. The initial settlement on nearby Nevis was made in 1628. The Caribs were soon eliminated, and slaves from Africa were brought in to work the expanding plantations. For the next century, France and England vied for control of the islands, but they were awarded to England by the Treaty of Versailles of 1793.

In 1816, St. Kitts was included in a single colony that included the Virgin Islands and Anguilla. The Virgin Islands were separated in 1871, and St. Kitts became the center of the remaining colony. After World War II, it was incorporated into the Associate States of the West Indies and developed local autonomy. Anguilla moved to disassociate itself in 1980. Religious freedom is guaranteed in St. Kitts-Nevis.

The CHURCH OF ENGLAND arrived with the first British settlers and for more than a hundred years was the only religious organization on the islands. In 1824 the bishop of London handed over control of the parishes to the bishop on Barbados. That same year an archdeaconry of Antigua, which included St. Kitts-Nevis, was established. The archdeaconry became a diocese in 1842 and has since become a diocese of the CHURCH IN THE PROVINCE OF THE WEST INDIES, headquartered at Nassau, the Bahamas.

Daniel Gottwald and James Birkly, missionaries of the Moravian Church, arrived in 1777 to found the first Protestant mission. They had been invited by John Gardiner, a planter, to evangelize the slaves under his care. They and their successors were soon visiting more than fifty different plantations. When the Methodists arrived in 1787, the two churches cooperated in evangelistic efforts and the building of churches. Methodism was introduced to St. Kitts by Lydia Seaton, formerly a servant who had been converted

Status of religions in Saint Kitts & Nevis, 2000–2050

Followers	2000			2025	2050
	total	%	rate		
Christians	36,500	94.8	-0.90	32,700	33,000
Protestants	22,300	57.9	-0.83	20,000	20,500
Anglicans	9,700	25.2	-1.69	8,000	7,000
Roman Catholics	4,800	12.6	-0.69	4,500	5,000
Hindus	580	1.5	-0.05	600	700
Spiritists	520	1.4	-0.46	550	600
Nonreligious	480	1.3	1.90	650	900
Baha'is	200	0.5	-0.15	300	600
Muslims	120	0.3	0.45	200	280
Neoreligionists	100	0.3	-1.42	100	100
Total population	38,500	100.0	-0.84	35,100	36,200

St. Lucia

by Nathaniel Gilbert while living on Antigua. The Rev. Thomas Coke, the associate of Methodist founder John Wesley, visited St. Kitts for the first time in 1787 and later sent Thomas Hammett there to head the work. The Methodists later affiliated with the METHODIST CHURCH IN THE CARIBBEAN AND THE AMERICAS and the Moravian work was assigned to the MORAVIAN CHURCH IN JAMAICA. Both churches are now members of the WORLD COUNCIL OF CHURCHES.

The ROMAN CATHOLIC CHURCH established work in 1861. It was included in the diocese of Roseau (Dominica) until 1971 and then placed in the Diocese of St. John's (Antigua).

During the twentieth century, a variety of churches have targeted St. Kitts-Nevis for missionary activity, including the SEVENTH-DAY ADVENTIST CHURCH, the Pilgrim Holiness Church (now an integral part of the WESLEYAN CHURCH), the CHURCH OF GOD OF PROPHECY, the CHURCH OF GOD (CLEVELAND, TENNESSEE), the CHRISTIAN BROTHERS, the CHURCHES OF CHRIST, and the SALVATION ARMY. At the same time a number of indigenous churches such as the Antioch Baptist Church, the Assemblies of the First Born, the Evangelical Faith Church, and the SPIRITUAL BAPTISTS have arisen.

There is little evidence of organized religion apart from Christianity, the most prominent group being the BAHÁ'Í FAITH. There are also some followers of ISLAM, Afro-Caribbean religions, and the RASTAFARIANS.

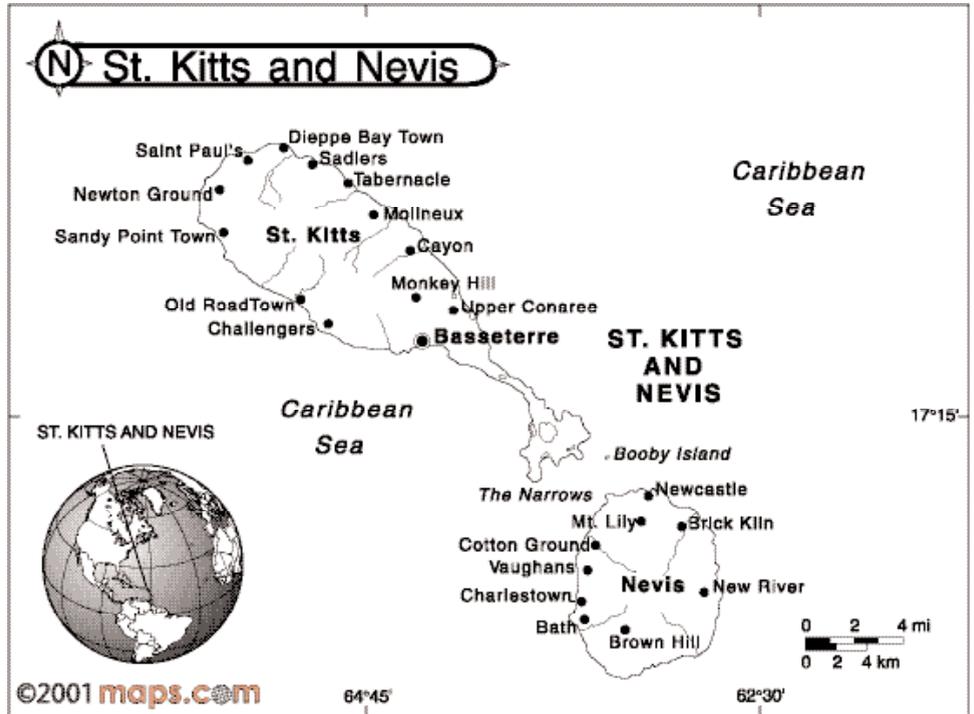
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St. Lucia

St. Lucia, one of the Windward Islands of the Lesser Antilles, is located at the western edge of the Caribbean Sea between Martinique and St. Vincent. It was originally settled by the Arawak people, who around 800 C.E. were con-



quered and replaced by the Carib people. The latter group inhabited the island when Christopher Columbus arrived in 1502 and gave it its present name. Both the British and Spanish vied for the island, but neither could defeat the local resistance to their settlement.

Then, in 1660, the French settled on the island, and it became one object in the ongoing British-French conflict over the course of the next century. Finally, in 1814, the British received control as one item in the Treaty of Paris. The British quickly developed the sugarcane industry on a set of plantations built upon slave labor. The present population largely derived from the mixing of the former master/slave population. St. Lucia was incorporated into the Colony of the Windward Islands. It was included in the West Indies Federation (1959–1962) and received the right of self-government as one of the Federated States of the Antilles in 1967. It became a fully independent country in 1979, though it remains part of the British Commonwealth.

Status of religions in Saint Lucia, 2000-2050

Followers	2000			2025	2050
	total	%	rate		
Christians	148,000	96.1	1.39	199,000	230,000
Roman Catholics	116,000	75.2	1.34	149,000	163,000
Protestants	20,500	13.3	1.59	33,500	42,500
Anglicans	4,400	2.9	1.21	5,600	6,500
Spiritists	2,600	1.7	2.38	4,000	5,000
Hindus	1,400	0.9	1.45	2,200	2,700
Muslims	700	0.5	1.63	1,000	1,200
Neoreligionists	570	0.4	1.72	750	900
Baha'is	360	0.2	1.95	600	900
Nonreligious	310	0.2	4.41	500	900
Total population	154,000	100.0	1.42	208,000	242,000

The ROMAN CATHOLIC CHURCH came to St. Lucia with the French and became fully established in 1719. The Diocese of Castries, initially erected in 1956, was elevated to an archdiocese in 1974. Serving more than 75 percent of the population, it remains by far the largest religious grouping on the island.

Anglicanism entered with the British and claims the largest percentage of the non-Catholic community. The churches were under the Diocese of Barbados prior to the creation of the Diocese of the Windward Islands in 1878. That diocese, headquartered on St. Vincent, is now part of the CHURCH IN THE PROVINCE OF THE WEST INDIES. The Methodists arrived in St. Lucia in 1809, part of the early expansion of British Methodism through the Caribbean following the American Revolution. The Methodist work is now part of the METHODIST CHURCH IN THE CARIBBEAN AND THE AMERICAS. In the mid-nineteenth century, the Moravians, who also had been expanding through the Caribbean with a mission devoted to the plantation laborers, arrived. Their work is now incorporated into the MORAVIAN CHURCH, EASTERN WEST INDIES PROVINCE, headquartered on Antigua. All three churches are now members of the WORLD COUNCIL OF CHURCHES.

Over the course of the twentieth century, a spectrum of churches representative of Evangelical, HOLINESS, and PENTECOSTAL perspectives arrived on St. Lucia, primarily from the United States. Each has had modest success. Among the more successful have been the EVANGELICAL CHURCH OF THE WEST INDIES and the United Holy Church of America. The SEVENTH-DAY ADVENTIST CHURCH arrived in 1926 and the JEHOVAH'S WITNESSES in 1963.

Several movements that have arisen in the Caribbean and subsequently spread through the islands have found their way to St. Lucia. The RASTAFARIAN movement spread from Jamaica in the 1950s and 1960s. In like measure, the SPIRITUAL BAPTISTS have arisen as a popular indigenous church, and the YORUBAN RELIGION, also known as SANTERIA, has gained some degree of popularity. The BAHÁ'Í FAITH has a small following on St. Lucia.



Sources:

Gachet, C. *A History of the Roman Catholic Church in St. Lucia*. Port of Spain, Trinidad: Key, 1976.
 Jesse, C. *Outlines of St. Lucia's History*. Castries: St. Lucia Archeological and Historical Society, 1964.

St. Pierre et Miquelon

St. Pierre et Miquelon is an archipelago of eight islands off the southern coast of Newfoundland (Canada), a remnant of French America. The British pushed a claim to the islands through the 1700s, but they relinquished the claim in 1804. The islands were until 1946 a French possession, afterward designated an overseas territory, and since 1975 an overseas department of France. There are approximately sixty-five hundred inhabitants.

The ROMAN CATHOLIC CHURCH came to the islands with its early settlers in 1668. It remains the only Christian church on the islands and claims the great majority of citizens as

Followers	2000			2025	2050
	total	%	rate		
Christians	6,400	97.4	0.21	6,900	7,100
Roman Catholics	6,500	98.5	0.26	7,100	7,600
Protestants	70	1.1	2.44	120	180
Marginal Christians	40	0.6	10.31	80	130
Baha'is	90	1.3	1.61	150	260
Nonreligious	80	1.1	3.15	150	250
Muslims	10	0.2	0.00	40	80
Total population	6,600	100.0	0.27	7,200	7,700

St. Vincent

members. It has been constituted as a vicariate attached to the Episcopal Conference of France. There are some professing Protestants among the residents, but no organized work. There is, however, a spiritual assembly of the BAHÁ'Í FAITH.

Source:

Rannie, W. F. *Saint Pierre and Miquelon*. Beamsville, ON: Rannie, 1963.

St. Vincent

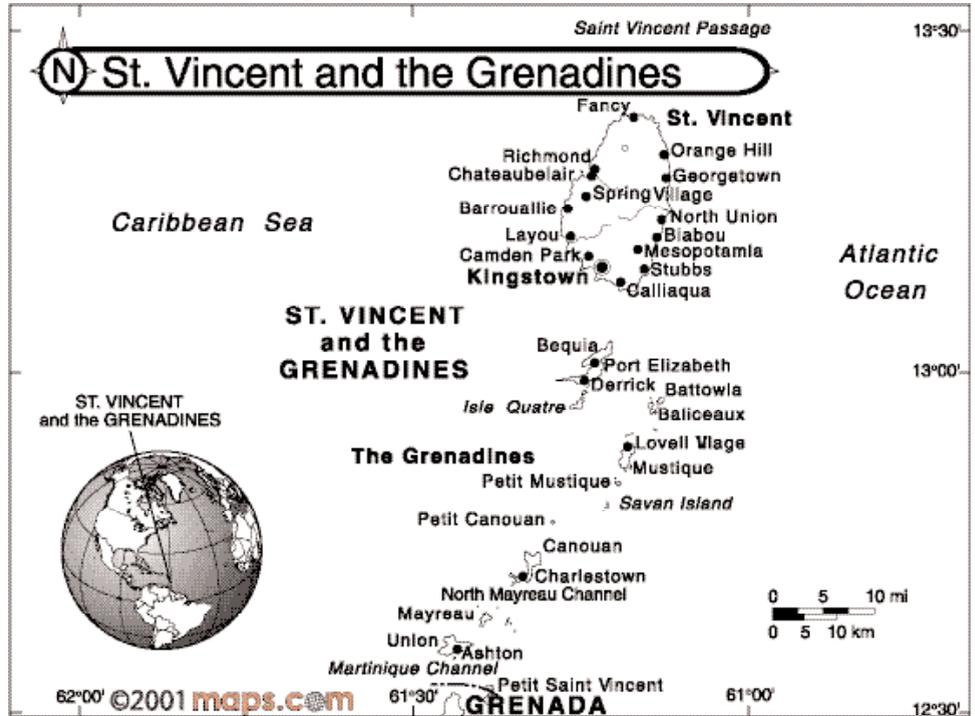
St. Vincent, one of the Windward Islands, is located on the southeastern edge of the Caribbean Sea between St. Lucia and Grenada. Since being granted independence as a member of the British Commonwealth in 1979, its territory has included not only the main island but also the northern part of the Grenadine Islands immediately to the south. St. Vincent was originally settled by the Arawak people, who were in turn conquered and replaced by the Caribs. These were the people that Christopher Columbus found when he arrived in the area in 1498.

The Caribs were left alone until 1783, when England was given hegemony over St. Vincent in a treaty with its European neighbors. They sent a force to defeat the Caribs, who had been joined by some slaves that had escaped from other nearby islands. They were largely defeated and eradicated by 1796. A set of plantations soon emerged, and a large number of Africans arrived to work them.

St. Vincent was incorporated into the Colony of the Windward Islands in 1833. It received some degree of autonomy in 1960 and became a self-governing state in 1969. It became fully independent in 1979. Following the first elections of the new government, members of the RASTAFARIAN movement on Union Island led an armed rebellion that had to be put down by troops brought in from Barbados.

The CHURCH OF ENGLAND came to St. Vincent with the first British settlers. It has remained the largest religious body in St. Vincent, and its largely black membership reflects the island's population. Today, the Diocese of the Windward Islands, a diocese within the CHURCH IN THE PROVINCE OF THE WEST INDIES, is headquartered on St. Vincent.

Methodism spread through the Caribbean from England in the years immediately after the American Revolution. It



Status of religions in Saint Vincent & the Grenadines, 2000-2050

Followers	2000		2025	2050
	total	% rate		
Christians	102,000	89.1 0.48	111,000	111,000
Protestants	33,900	29.7 0.85	42,000	44,000
Anglicans	19,700	17.3 -0.14	20,600	21,000
Independents	13,300	11.7 1.20	18,000	21,000
Hindus	3,800	3.4 1.03	5,800	7,400
Nonreligious	2,600	2.3 9.09	5,000	8,000
Spiritists	2,000	1.8 2.36	3,000	4,000
Muslims	1,700	1.5 1.25	2,800	4,000
Baha'is	1,700	1.5 3.31	3,000	4,800
Neoreligionists	580	0.5 4.62	700	1,100
Total population	114,000	100.0 0.75	131,000	140,000

reached St. Vincent in 1787, a direct result of the Rev. Thomas Coke's visit to Antigua and the birth of his enthusiasm for missionizing the Caribbean in 1786. The Methodist work is now a part of the METHODIST CHURCH IN THE CARIBBEAN AND THE AMERICAS.

Through the course of the twentieth century, an array of Protestant/Free Church bodies have found their way to St. Vincent from both England and the United States. These include ADVENTISM, HOLINESS, PENTECOSTALS, BAPTISTS, and independent Evangelical bodies. The mission of the PENTECOSTAL ASSEMBLIES OF CANADA has grown to become the Pentecostal Church of the West Indies. Among the more interesting bodies is the Christian Pilgrim Church of St. Vincent, an indigenous Christian denomination. The SPIRITUAL BAPTISTS, a movement that has spread through many of the Caribbean Islands, was banned in St. Vincent between 1913 and 1965.

In 1964 the Anglicans, Catholics, Methodists, and the SALVATION ARMY founded the Christian Council of St.

Vincent, now known as the Saint Vincent and the Grenadines Christian Council. It is closely related to the WORLD COUNCIL OF CHURCHES.

The BAHÁ'Í FAITH has spread on St. Vincent in the years since World War II. At the same time, YORUBAN RELIGION, popularly called SANTERIA, has emerged to visibility among the descendants of Africans. It includes elements brought to the islands from Africa, revitalized by a new influx of those teachings made possible by modern communications. Santeria operates as a semisecret religion, and the estimate of support is difficult to make.

Source:

Young, V. H. *Becoming West Indian: Culture, Self, and Nation in St. Vincent*. Washington, DC: Smithsonian Institution, 1993.

Saivism (Hinduism)

Saivism (or Shaivism) is a Hindu religious concept which asserts that Siva is the supreme divine being. Saivism developed primarily during the Maurya, Sunga, Satavahana, and Gupta dynasties. The Pallava dynasty (first eight centuries C.E.) saw the greatest of Saivite achievements. Evidence of pre-Hindu Siva concepts occur in Harappan art dating from between 3000 and 2000 B.C.E. A nature-man deity was a predominant god for pre-Hindu Harappans. The deity appears to be a Siva precursor.

Saivism as a form of Hinduism has multiple branches. Around the seventh century, it made its way throughout Southeast Asia. In India, a majority of Saivites are found in southern India in the Tamil regions, a phenomenon due in part to northern invaders forcing the original Indian inhabitants southward. They (the pre-Hindus), having the Siva precursor god, developed the concept of Siva from the invaders. Today, Tamils are very devout Saivites, and multiple subsects of TAMIL SAIVISM exist. The Thirukural, written during the fifth century B.C.E., is a Dravidian (Harappan) set of texts. These texts in the Tamil language became the holy books of the Saivites.

Saivite worship and beliefs follow that of most Hindus. *Puja* (worship) is done before a sacred lingam-yoni (*Siva linga*) representing the male and female aspects of procreation. Saivites view Siva as half male and half female (Ardhanarisvara). Because of this, many Hindus worship Siva and his wife, Parvati, conjointly.

There are numerous Saivite men who have become priests of Siva. These men carry tridents and watering bowls, begging for food from others each day. They dress in very little or, in many cases, refuse to wear clothing at all. Some Siva priests also undergo surgery to cause impotence and thus ensure that sexuality does not disrupt their intense meditation practice.

The Nayanars (Tamil Saivite saints) demand exclusive faith in Siva alone and in no other Hindu deity, all other

deities being almost insignificant to them. Since a few Tamil sects have declared Siva as the only deity and supreme being, they have made themselves a monotheistic group within Hinduism. Monotheistic Saivism has its parallel within VAISHNAVISM in the GAUDIYA MATH and the larger Hare Krishna movement it has spawned (including the INTERNATIONAL SOCIETY FOR KRISHNA CONSCIOUSNESS), which has elevated Krishna as the one supreme deity.

The Trika (Triad) of Kashmir is a non-Tamil Saivite group that is monotheistic. Above and beyond its monotheism, KASHMIR SAIVISM also accepts the position of Shankara (788–820 C.E.) on the unreality of the material universe, and the belief in immediate enlightenment. Abhinava Gupta (tenth century) is one of the most renowned of the Kashmir Saivites.

The Lingayats (ViraSaivas), another Saivite sect, have a unique status in Hinduism as one of the rare Hindu groups that oppose imagery in worship. The only symbol allowed in worship is the Siva linga. A small Siva linga is worn by each devout member of the sect. The group was founded in India in 1156 C.E. by Basava, a minister of the royal court. Basava may have been influenced by the neighboring Islamic tribesmen of the time. This may explain his prohibition of Hindu icons and idols. As a Hindu revolutionary, Basava rejected the Vedas and the Brahmin class, created his own class of priests (*jangamas*), made women and men equals, banned puja sacrifices and pilgrimages, and allowed women to remarry after the death of their husbands. He also condemned cremation and preferred burial. The Lingayats have sacred books written in the Canarese and Telegu languages. Today the sect is prominent in the Hyderabad and Mysore areas of India.

Kumar Jairamdas

Sources:

Chitgopekar, Nilima. *Encountering Sivaism*. New Delhi: Munshiram Manoharal, 1998.

O'Flaherty, Wendy. *Siva, the Erotic Ascetic*. New York: Oxford University Press, 1981.

Sakyapa Tibetan Buddhism

The Sakyapa order of Tibetan Buddhism derives its name from Sakya (Gray Earth), the area in central Tibet in which its main monastery is located. Sakya Monastery was founded in 1073 by Könchok Gyelpo (1034–1102) and later became one of the great monastic centers in Tibet after the Sakyapas came to supremacy following Sakya Pandita's (1182–1251) appointment as regent by Gushri Khan in 1245. This followed a visit by Sakya Pandita to the Mongol court to surrender Tibet to the Mongols. Traditional histories report that the khan was so impressed by Sakya Pandita

that he converted to Buddhism, and rather than impose direct Mongol control over Tibet appointed Sakya Pandita to rule in his stead. Sakyapa overlordship continued with Sakya Pandita's successors, but it declined in the late fourteenth century when Mongol power waned.

The most distinctive Sakyapa meditative practice is called "path and result" (*lamdre*), which is a comprehensive system of practice based on the Hevajra Tantra. Following the Hevajra's doctrine of "the undifferentiability of samsara and nirvana," the lamdre system views the path and its result as being inseparable and mutually implicative. Path cannot legitimately be distinguished from result because the former leads to the latter. And the result subsumes the path. From the standpoint of buddhahood, all dichotomies vanish, and meditators in this system are trained to view all distinctions as merely projections of mind. Mind in turn is said to have an essence of luminosity and emptiness.

An important tenet of the lamdre system is the similarity of the "triple appearance" (*nangsum*) and "triple continuum" (*gyusum*). The first consists of: (1) the appearance of phenomena as impure error; (2) the appearance of experience in meditation; and (3) pure appearance. These are said to be fundamentally the same; the only difference lies in how they are perceived. The first refers to how ordinary, unenlightened beings perceive reality, while the second refers to the perceptions of advanced meditators—who have removed some of the mental defilements that cloud the perceptions of ordinary beings. The third aspect is known by buddhas, who have removed all defilements and perceive the true nature of reality.

The triple continuum consists of: (1) basis; (2) path; and (3) result. As with the triple vision, the three are said to be undifferentiable. The basis is the two truths (conventional and ultimate truths). The path consists of cultivating method and wisdom. The pure vision is the result, and represents the attainment of buddhahood.

The leadership of the Sakyapa order is held by male members of the Khon family. According to traditional Sakyapa histories, the Khons were originally adherents of the Nyingmapa order but split from it when Sherap Tsültrim witnessed a public display of esoteric Tantric rituals at a Nyingmapa monastery and decided that this violated Tantric injunctions concerning secrecy. This attitude continues in the order today, and Sakyapas tend to be the most secretive of all schools of Tibetan Buddhism, with respect to Tantric teachings and practices. As a possible result of that attitude, Sakyapa is also the smallest of Tibetan Buddhism's four orders (though its literature, philosophical systems, and meditative practices are widely influential). Following the Chinese invasion of Tibet in the 1950s, Sakya Tridzin, the head of the order, fled to India, and subsequently established a new headquarters complex at Rajpur that includes a monastery and college.

Address:

Sakya Centra
187 Rajour Rd., P. O. Rajpour
District Dehra Dun
Utter Pradesh
India

John Powers

Sources:

- Deshung, Rinpoche. *The Three Levels of Spiritual Perception*. Boston: Wisdom, 1995.
- Gyaltzen, Sakyapa Sonan. *The Clear Mirror: A Traditional Account of Tibet's Golden Age*. Ithaca, NY: Snow Lion, 1996.
- Jackson, David. *Enlightenment by a Single Means*. Wien: Verlag der Österreichischen Akademie der Wissenschaften, 1994.
- Powers, John. *Introduction to Tibetan Buddhism*. Ithaca, NY: Snow Lion, 1995.

Salesians

The Salesians, officially the Order of St. Francis de Sales, is an ordered community of the ROMAN CATHOLIC CHURCH, founded in 1859 by John Bosco (1815–1888) with an original intention of emphasizing the Christian education of youth. It has both lay and clerical members. In 1872, Bosco also founded the Salesian Sisters (the Daughters of Mary Help of Christian) with a similar purpose. The Salesian Sisters has grown into one of the largest orders for women religious in the world.

In his twenty-sixth year, Bosco befriended an orphan whom he began to instruct in the faith. This relationship led to his founding an oratory in Turin, Italy, that became the motherhouse of his order. The order was formed with recruits from the youth he had been instructing. There were seventeen in the original group that constituted the Salesian Order. He received papal approval in 1864 and approval of the constitution of the order in 1874. Expansion began after official approval, and in 1875 the first missionaries were commissioned. They settled in Argentina. They were led by Giovanni Cagliero, the first Salesian to become a bishop and cardinal.

At the time of Bosco's death, in 1888, the order had spread in Europe to Spain, France, and England, and in South America to Argentina, Uruguay, and Brazil. Growth continued at a spectacular pace through the next century, and the order spread to more than seventy countries. In some cases, they were invited to countries in which Italian communities had emerged where they developed work among both adults and youth.

The Salesian Sisters developed a mirror educational program for girls. Its cofounder with Bosco, Mother Maria Domenica Mazzarello (1837–1881), would later, like Bosco, be canonized. The lay affiliate group, called the Cooperators, focus their efforts on charitable activities toward youth.

The Salesian Order's work is found in South America, India, Thailand, and the Congo.

Address:

Salesian Order
Via della Pisana 1111
C.P. 9092
00163 Roma-Aurelio
Italy

Sources:

Ceria, Eugene. *The Salesians*. Patterson, NJ: n.p., 1955.
Wirth, Morand. *Don Bosco and the Salesians*. New Rochelle, NY: Don Bosco, 1982.

Salvadorean Lutheran Synod

Lutheranism emerged in El Salvador only in the middle of the twentieth century. In the early 1950s the newly formed LUTHERAN WORLD FEDERATION made contact with expatriate German communities in El Salvador. An initial congregation was founded in 1954. The LUTHERAN CHURCH—MISSOURI SYNOD (not associated with the Lutheran World Federation) took the lead in developing a church. The church grew beyond the German community, especially in the 1970s, when congregations arose across the country. The church, however, entered a period of instability following the military coup in 1979 and the division of the country into warring factions through the 1980s. As a result of the existence of armed insurrectionists, death squads, and the resulting deaths of some 50,000 people, some 500,000 people fled to the United States and another quarter of a million to neighboring countries during the early 1980s.

As work related to the Missouri Synod spread through Central America, the various churches were united into the Council of Lutheran Churches in Central America and Panama. Of the several churches, the Salvadorean Church is the largest. In 1972 the church began work among the poor of El Salvador, but as civil unrest increased, they found themselves presented with a situation far beyond their means. In 1983 the president of the synod and the physician in charge of its mobile clinic were arrested and deported. At the next synod meeting, in January 1984, the church, independently of the Missouri Synod, formally applied for membership in the Lutheran World Federation. LWF had already entered the country with assistance for displaced persons.

By the mid-1980s the synod had only two ordained ministers left, the remainder either having been killed or having fled. The church survived the era of terror through the effort of a group of lay preachers. Currently the church has approximately six thousand members. It is a member of the Lutheran World Federation and the WORLD COUNCIL OF CHURCHES.

Address:

Salvadorean Lutheran Synod
Calle 5 de Noviembre 313
Barrio Sam Miguelito
San Salvador
El Salvador

Source:

Bachmann, E. Theodore, and Mercia Brenne Bachmann. *Lutheran Churches in the World: A Handbook*. Minneapolis, MN: Augsburg, 1989.

The Salvation Army

Although distinctive in government and practice, the Salvation Army is an integral part of the Christian Church. The Army's doctrines follow the mainstream of Christian belief and teaching, and its eleven articles of faith emphasize the primacy of Scripture, the need for personal salvation, and the possibility of living a Christlike life. The objects of the Army, as outlined in the Salvation Army Act of 1980, include "the advancement of Christianity and, pursuant thereto, the advancement of education, the relief of poverty, and other charitable objects beneficial to society or the community of mankind as a whole."

The movement, founded in East London in 1865 by William Booth (1829–1912), a minister formerly with the Methodist New Connexion (now a constituent part of the METHODIST CHURCH), quickly spread from Britain to many parts of the world. The Salvation Army is now at work in more than one hundred countries, its activities radiating from its International Headquarters in London. The rapid expansion of the movement was aided by the adoption of a quasi-military command structure after 1878, when the name "the Salvation Army" came into use. The military style of the Salvation Army proved to be an effective stimulus to the progress of the Army's fight against evil. This style of organization makes for good mobility and discipline. Responding to a dominant theme in Christian teaching, which sees the church engaged in spiritual warfare, the Army has used to advantage its military features—such as uniforms, flags, and ranks—to identify, inspire, and regulate its endeavors.

Despite the rapid growth of the Army in the early 1880s, many people did not approve of William Booth's methods, and the Salvation Army often provoked brutal and determined opposition from publicans and brothel keepers who were losing trade and influence. The sight of Salvationists taking the Christian Gospel onto the streets, marching with brass bands, uniforms, and banners, often aroused the protesters' anger, and in 1882, some 669 Salvationists were knocked down, kicked, or otherwise assaulted on the streets of Britain alone. Full-time officers and employees, as well as soldiers, adherents, and friends



The Salvation Army playing Christmas Carols on Sutton High Street, England. (Helene Rogers/TRIP)

who give voluntary service, maintain a wide variety of evangelistic and social programs, under the authority of the general. The Army also benefits from the support of many generous donors and friends, including a number who serve on advisory boards. Leadership is provided by commissioned officers who are recognized ministers of religion. Internationally, there were 17,417 active officers, 8,106 retired officers, 1,019,137 senior soldiers, and 394,953 junior soldiers as of January 1, 2000. The general, the Army's international leader, is elected by a High Council of territorial leaders convened for that purpose in accordance with the Salvation Army Act of 1980. Administratively, the Salvation Army is divided into more than fifty territories and commands, each led by a territorial commander, or officer commanding. Territories are divided into divisions, with a divisional commander leading a team of administrative staff. Each division includes a number of corps and other Salvation Army centers, each with its own commanding officers or managers. Officers from Britain pioneered the Army's work in many countries during the early years, but the aim has always been to develop local leadership and membership; indigenous leaders are now taking increased responsibility in their own countries. The considerable movement of officers between territories is a vital factor in maintaining the internationalism of the Army.

The corps is the local Salvation Army center, established both to disseminate the Army's Christian teachings and to serve the needs of the local community. There are currently 15,486 corps throughout the world, where a variety of people meet for worship, fellowship, musical activities, and other events. The corps program will also usually include community activities such as lunch clubs, parent and tod-

ler groups, and advice and counseling services. All are welcome at Salvation Army meetings, which are characterized by lively singing and enthusiastic participation, including spontaneous personal Christian witness and extempore prayer.

A major difference between the Salvation Army and most other Christian denominations is that the Army does not include the use of sacraments in its worship. The Salvation Army has never been opposed to the sacraments, but Salvationists believe that the sacraments are not essential to becoming a Christian, and that it is possible to live a holy life and receive the grace of God without the use of physical signs and symbols. Salvationists accept a disciplined and compassionate life of high moral standards that include abstinence from alcohol and tobacco. From its earliest days, the Army has accorded equal opportunities to women, every rank and service being open to them; from childhood, young people are encouraged to love and serve God. Raised as an evangelistic mission, the Salvation Army also spontaneously embarked on schemes to improve the social conditions of the poor, and it has established social service centers, hospitals, clinics, and schools in many parts of the world. Wherever the Army operates, facilities such as thrift stores, eventide homes, hostels, and children's homes have developed to meet local needs, as an expression of practical Christianity. The Army, with other agencies, is also involved widely in providing emergency relief wherever disasters occur, whether through famine, flooding, hurricanes, earthquakes, or war.

The Salvation Army was for a time a member of the WORLD COUNCIL OF CHURCHES but withdrew over the council's involvement in various intense political issues.



The Salvation Army, illustration in Harpers Weekly Magazine, c.1880 (Library of Congress)

Address:

The Salvation Army
101 Queen Victoria St.
London EC4P 4EP
United Kingdom
<http://www.salvationarmy.org>

Gordon Taylor

Sources:

Coutts, Frederick. *No Discharge in This War: A One-Volume History of the Salvation Army*. London: Hodder and Stoughton, 1975.

The Salvation Army Year Book, 2001. (Published annually.)

Sandall, Robert Arch Wiggins, Frederick Coutts, and Henry Garipey. *History of the Salvation Army*. 8 vols. London: Thomas Nelson/Hodder and Stoughton, 1949.

Samavesam of Telegu Baptists Churches

The Samavesam of Telegu Baptists Churches is one of two large Baptist groupings in India, the country with more Baptists than any other, apart from the United States.

American Baptists initiated work in South India in 1836, the first missionaries finally settling in Nellore in 1840. The first church, and for many years the only center of activity, was founded in Nellore in 1844. A second station was opened in 1866 in Ongole by James E. Clough. It grew rapidly as a number of Madigas, an outcast group, affiliated with the mission. Then in 1876, following a local famine, almost ten thousand joined. As much as possible, Clough encouraged the converts to remain in their former social setting rather than, as occurred elsewhere, to form separate Christian communities. The church subsequently spread among the outcasts in the Telegu-speaking areas through the rest of the century.

Beginning in 1925, there was a measurable movement of caste Hindus into the church, notable in that the evangelists were outcasts. The church also built a strong educational program, providing primary education and technical training that offered a wide range of employment opportunities for the poorer element in Telegu society. Two important institutions for higher education, Madras Christian College and the Women's Christian College of Madras, were also supported, and the first seminary was

opened in the 1870s. By 1920, seven hospitals had been built.

After World War II and India's independence, the Telegu mission began the transition to autonomy, a process that took some time and included a period of litigation over church property. Following the transition, the church has continued as an expanding body. In the late 1990s it reported 432,000 members in 835 congregations, approximately two-thirds of all Baptists in South India. The church has taken an ecumenical stance. It is a member of the WORLD COUNCIL OF CHURCHES, the BAPTIST WORLD ALLIANCE, and a variety of regional and national ecumenical structures.

Address:

Samavesam of Telegu Baptist Churches
C.M.A. Compound, Nellore 524 003
Andhra Pradesh
India

Sources:

Clough, John E. *From Darkness to Light: A Story of the Telugu Awakening*. Philadelphia: American Baptist Publication Society, 1882.
Wardin, Albert W., ed. *Baptists around the World*. Nashville: Broadman and Holman, 1995.

Samoa

The present state of Samoa (or Western Samoa) consists of those islands of the Samoan archipelago in the South Pacific west of the 171st meridian. Samoa is sandwiched between the nations of Tonga and the Tokelau Islands. The islands were inhabited by Polynesians by at least 1000 B.C.E. They were first visited by Europeans (the Dutch) in 1722, but it was almost another century before Europeans began to settle in the islands in any number. After Germany occupied the islands in 1855, merchants concentrated on the lucrative copra business. However, both the British and the Americans continued to express claims for the land, and in

1899 the islands east of meridian 171 were given to the United States. In 1919, following World War I, New Zealand took control of Western Samoa.

After World War II, Western Samoa became a UN trusteeship. In 1962, following a plebiscite on the issue, independence was achieved and a constitutional monarchy in line with traditional social structures in Samoa was established in power. Throughout the twentieth century there was significant European/Polynesian intermarriage in Samoa, and a recognizably new group, the Euronesians, have become a measurable part of the population.

Christianity arrived in Samoa at a particularly propitious time, immediately following a popular revolt that had overthrown an unpopular autocratic ruler, Tamafaiga. The first missionary was a Samoan who had found Christianity while among the Methodists in Tonga in 1828. The first churches emerged from his preaching when he returned home. Then in 1830, John Williams, a missionary with the LONDON MISSIONARY SOCIETY (LMS), and a team of eight Tahitian teachers visited. The eight remained behind after Williams left. By 1835 there were some two thousand Christians, and by 1837 some thirteen thousand. By the end of the decade, the overwhelming majority of the islanders had identified with the church, and within a generation the traditional religion had all but disappeared.

In the process of the Christianization of Samoa, the Congregationalists of the LMS and the Methodists, without consulting the Samoans, agreed not to compete with each other in the area; the Methodists agreed to withdraw in favor of the LMS. The Samoans, however, rejected the decision, as the original work in the islands had been Methodist-related. The Samoan Methodists became an independent body. In 1855, the Australian Methodists became autonomous of the British Methodists and reestablished relationships with the Samoans. The Samoan work became first a district and then a conference in the Methodist Church of Australia. It became independent in 1964 as the METHODIST CHURCH IN SAMOA.

At the same time, the work of the London Missionary Society prospered and matured into the CONGREGATIONAL CHRISTIAN CHURCH IN SAMOA, which became independent of its missionary oversight in 1962. Originally this church covered both Western Samoa and American Samoa, but in 1980 the churches in American Samoa separated to form the Church of Tutuila and Manua, now the CONGREGATIONAL CHRISTIAN CHURCH OF AMERICAN SAMOA. The LMS work also gave birth to an independent congregation in Apia that originated in an English-speaking seaman's church. Although it retains strong relations with the Congregational Christian Church, the small Apia Protestant Church remains an independent body.

Followers	2000			2025	2050
	total	%	rate		
Christians	174,000	96.6	1.12	259,000	333,000
Protestants	128,000	71.1	0.99	195,000	245,000
Roman Catholics	39,500	21.9	0.93	59,000	76,000
Marginal Christians	17,000	9.4	-0.12	21,000	23,000
Baha'is	4,200	2.3	3.03	8,000	12,000
Nonreligious	1,900	1.1	4.87	3,600	6,000
Buddhists	20	0.0	1.84	40	60
Chinese folk-religionists	20	0.0	1.84	40	60
Total population	180,000	100.0	1.19	271,000	351,000

These churches contain the majority of Christians in Samoa and form the backbone of the ecumenical community. They are members of the Samoa Council of Churches, and the two larger bodies are members of the WORLD COUNCIL OF CHURCHES. Historically, both churches have been missionary churches and have supported Samoan missionaries across the South Pacific.

The ROMAN CATHOLIC CHURCH came to Samoa in 1845 from the Wallis and Futuna Islands. It grew steadily in the face of the Protestant establishment and by the 1960s claimed more than 20 percent of the population. A vicariate that included Samoa and the newer work in the Tokelau Islands was established in 1957. That vicariate was elevated to a diocese in 1966. The present diocese (of Samoa-Apia) was divided in 1982 by the separation of the work in American Samoa and again in 1992 of the work in the Tokelau Islands.

The CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS arrived in Samoa in 1863 in the person of two missionaries, Kimo Pelia and Samuela Manoa. Their commission to begin work, however, had been made by an excommunicated leader, Walter Murray Gibson, who had built an independent mission in Hawaii. His church lasted into the 1880s, and Gibson went on to become the prime minister of Hawaii. When official missionaries of the church arrived in 1888, Manoa quickly brought the work under their care. The work grew slowly, being somewhat hindered during the years of German control (1899–1914), but it was aided by the publication of the Samoan edition of the Book of Mormon in 1903.

The Mormon work in Samoa was so successful that in 1977 the church announced plans to build a temple (to be used for weddings and other special ceremonies) in Apia. It was finished and dedicated in 1983. By the end of the 1990s the church claimed more than fifty thousand members, approximately one-fourth of the country's population.

The other church to reach Samoa in the nineteenth century was the SEVENTH-DAY ADVENTIST CHURCH, which arrived in 1895. It too has experienced steady growth. The Samoa mission was formally organized in 1921 and now exists as part of the Central Pacific Union Mission.

PENTECOSTALISM entered the islands in 1928 through missionaries from the ASSEMBLIES OF GOD. It was subsequently joined by the UNITED PENTECOSTAL CHURCH INTERNATIONAL (a Oneness body), the CHURCH OF GOD OF PROPHECY, the CHURCH OF GOD (CLEVELAND, TENNESSEE), and two indigenous churches, the Makisia Church and the Samoan Full Gospel Church. The CHURCH OF THE NAZARENE, the CHRISTIAN BRETHREN, and the JEHOVAH'S WITNESSES are also present. Anglicans are represented by several parishes now part of the Diocese of Polynesia of the ANGLICAN CHURCH IN AOTEAROA, NEW ZEALAND, AND POLYNESIA.

The BAHÁ'Í FAITH, the only major non-Christian community on the island, received a significant boost in 1973

when the king of Samoa announced his conversion. Subsequently, Apia became the location of the world's seventh Baha'i temple.

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San Marino

San Marino is a republic organized in 1866, as the process of Italian unification was rapidly moving forward. According to local mythology, San Marino had existed as an entity since the fourth century and is named for a third-century brick mason who moved onto Mount Titano after helping rebuild the walls of Rimini. He later became known as a man of prayer and was canonized. The territory named for him was formally recognized as a separate nation by the pope in 1831. Today it is the smallest republican state in the world, being only 23.6 square miles in area. It is completely surrounded by Italy and located on Mount Titano, above the Adriatic port city of Rimini. It became well known in the mid-twentieth century for its elegant postage stamps, which became prized items in collections worldwide.

San Marino is located at the border of two Italian provinces, Romana and Marca, and its Roman Catholic churches are divided between the two dioceses of Rimini and Montefeltro. Roman Catholicism dates to the fifth century, when a Christian hermitage was erected on what is now San Marino.

The only visible dissent from the ROMAN CATHOLIC CHURCH in San Marino are a small gathering of JEHOVAH'S WITNESSES that emerged in the mid-1960s and a single spiritual assembly of the BAHÁ'Í FAITH.

Status of religions in San Marino, 2000–2050

Followers	2000			2025	2050
	total	%	rate		
Christians	24,400	92.2	1.24	29,200	25,900
Roman Catholics	23,500	88.7	1.18	28,000	24,700
Marginal Christians	270	1.0	2.54	500	700
Nonreligious	1,400	5.1	2.36	2,000	2,500
Atheists	480	1.8	2.43	800	1,000
Baha'is	240	0.9	4.86	400	600
Muslims	10	0.0	0.00	20	40
Total population	26,500	100.0	1.36	32,400	30,000

Sources:

Rossi, G., ed. *A Short History of San Marino*. San Marino: C. N. Packett, 1979.
<http://www.sanmarinosite.com>.

Sanbō Kyōdan

The Sanbō Kyōdan (Fellowship of the Three Treasures), an international ZEN BUDDHIST organization, was founded on the teachings of Harada Dai'un Sogaku Roshi (1871–1961). Harada did not teach in the traditional SOTO ZEN style in which he had been ordained as a priest and authorized as a Zen master. He taught both Soto and RINZAI meditation techniques (having also received transmission in the Rinzaï tradition); he treated monastics and lay practitioners as equals; and he developed introductory talks for novice monks, rather than leaving them devoid of verbal instruction, as was the way in Soto Zen.

In 1954, Harada's successor, Yasutani Haku'un Ryoko Roshi (1885–1973), formally separated from the Soto lineage in which he had been ordained and founded a new organization, the Sanbō Kyōdan, based on Harada's teachings. The Sanbo Kyodan is considered an independent lay stream of Soto Zen that incorporates aspects of Rinzaï Zen. Having established the Sanbō Kyōdan in Japan, Yasutani initiated its spread internationally.

Yasutani's successor, Yamada Koun Zenshin Roshi (1907–1989), came to lead the Sanbō Kyōdan in 1973. He continued to internationalize the organization, and differentiated the Sanbō Kyōdan from the majority of Japanese Zen organizations by dissolving distinctions between monastic and lay practitioners; emphasizing the social dimension of human existence, often discussing political, social, and economic issues; and continuing to break the traditional sectarian barriers that separated Buddhists and Christians. By the end of Yamada's life, approximately one-quarter of the participants at his *sesshins* were Christians. Kubota Akira Ji'un-ken Roshi (b. 1932) succeeded Yamada as head of the Sanbō Kyōdan in 1989.

The majority of Sanbō Kyōdan adherents practice the Rinzaï Zen meditation method of koan practice, although some practice the Soto Zen meditation technique of *shikantaza* (just sitting). A range of activities are available at Sanbō Kyōdan centers, including group *zazen* (sitting



meditation) periods totaling two hours, half- or full-day periods of Zen practice on weekends, and week-long meditation retreats (*sesshins*). The student-teacher relationship is essential to practice, and private meetings of the student and the Zen master, called *dokusan*, occur regularly.

At least forty people have been authorized as Zen masters in the Sanbō Kyōdan lineage, many of whom were not Japanese, and a number of those have their own successors. Robert Aitken, founder of the DIAMOND SANGHA, is one of the best known. Sanbō Kyōdan Zen masters are not necessarily Buddhists, and they include ordained members of other religious traditions, such as the Jesuit priest Hugo Makibi Enomiya-Lassalle (1898–1991) and the Benedictine Willigis Jäger (b. 1925).

Sanbō Kyōdan has some fifteen affiliated centers in Japan, the Philippines, Australia, Canada, the United States, England, France, Germany, and Spain. In 1995 the Sanbō Kyōdan had 2,539 registered followers in Japan and approximately 2,500 in other countries.

Address:

Sanbō Kyōdan
 San-un Zendo, 1-6-5 Hase
 Kamakura-shi, 248-0016
 Japan

Michelle Spuler

Sources:

Habito, Ruben. "No Longer Buddhist nor Christian." *Buddhist Christian Studies* 10 (1990): 231–237.

Sharf, Robert H. "Sanbokyodan: Zen and the Way of the New Religions." *Japanese Journal of Religious Studies* 22, 3–4 (1995): 417–458.

See also the "Harada-Yasutani School of Zen Buddhism" page on T. Matthew Ciolek's extensive Virtual Buddhism site. Posted at <http://www.ciolek.com/WWWVLPages/ZenPages/HaradaYasutani.html>.

Sangir-Talaud Evangelical Church (GMIST)

The Sangir-Talaud Evangelical Church (Gereja Masehi Injili in Sangir-Talaud) dates from the sixteenth century. Missionaries of the ROMAN CATHOLIC CHURCH came to the Sangir archipelago in the 1560s, and in 1563 the king of Siau was baptized. Roman Catholics were driven out by the Dutch, who came to power in the region in 1677. A few missionaries representative of the REFORMED CHURCHES IN THE NETHERLANDS arrived during the years of the East Indies Company, but, for the most part, through the eighteenth century the islanders were neglected. Only in the early nineteenth century were they rediscovered and reintegrated into the Reformed church.

In 1857 four missionaries arrived in Sangir Island, and four more subsequently settled in the Talaud Islands. The Christian community still existed on Sangir, but it had disappeared in the Talaud. On Sangir, where the missionaries had carpentry skills, they cleared forestland and created a plantation that became the focus of a theocratic society. Church membership rose steadily through the rest of the century. A decided change in organization occurred in 1921, when native members were invited into the leadership of the church for the first time. In that year, sixteen ministers were ordained and the first steps in the creation of a presbyterial church structure were taken. That process was disrupted by World War II, but in 1947 the first synod of the GMIST was convened.

The GMIST has had to deal with the changing situation of the archipelago in the larger nation. Church members have expanded into western Indonesia and the Philippines. The residents of Talaud (80 percent of whom are members of the church) have asserted their desire to form an independent church.

In the 1990s the church reported 220,000 members in 355 congregations. The church oversees a theological school at Tahuna, Sangir. It is a member of the WORLD COUNCIL OF CHURCHES and the WORLD ALLIANCE OF REFORMED CHURCHES.

Address:

Sangir-Talaud Evangelical Church
P.O. Box 121
Tahuna, Sangir-Talaud Sulawesi Utara
Indonesia

Source:

Bauswein, Jean-Jacques, and Lukas Vischer, eds. *The Reformed Family Worldwide: A Survey of Reformed Churches, Theological Schools, and International Organizations*. Grand Rapids, MI: William B. Eerdmans, 1999.

Sant Mat

See Radhasoami; Sikhism and the Sant Mat Tradition

Sant Nirankari Mission

The Sant Nirankari Mandal (or Mission) was founded in 1929 by Baba Buta Singh Ji (1873–1943), who was raised as a Sikh in the Punjab and as a young man found himself on a quest to know God. He also developed a talent for reciting Gurbani (the holy verses from the Adi Granth, the Sikh holy book). His search led him to an encounter with Bhai Sahib Kahan Singh Ji, who taught him a secret of receiving Brahm Gyan, or God Knowledge. Subsequently, Buta Singh began sharing the secret with whosoever showed an interest, the result being that the Sant Nirankari Mission was founded in May of 1929. Joining Buta Singh in this effort was Baba Avtar Singh Ji (1900–1969), who would later succeed him as the organization's guru (teacher)/leader.

After receiving Knowledge in a manner that remains confidential among members, they are taught to remember God at all times through repeating "Ik Tu Hi Nirankar" (Thou Formless One), from which practice the group receives its name. They also are encouraged to follow five principles: (1) Since all assets belong to God, one should not feel proud of their possession; (2) One should not take pride in one's caste, creed, race, faith, or other similar distinctions, and not hate others on that account; (3) One should not look down on others because of their mode of dress, diet, or living; (4) One should not renounce the worldly life to become a recluse or ascetic; (5) One should not divulge the Divine Knowledge bestowed by the satguru to others without his permission. At the same time, one should not take pride in being enlightened.

The orientation toward the satguru who imparts knowledge relates the Nirankaris to the RADHASOAMI Sant Mat tradition, which also differs from orthodox Sikhs who no longer have a living guru and no confidential teachings. Baba Avtar Singh Ji was succeeded by Baba Gurbachan Singh Ji (1930–1980) and the present satguru, Baba Hardev Singh Ji Maharaj (b. 1954). During the 1970s the Nirankaris came into open conflict with the Sikh community, especially those elements who were working for the separation of the Punjab from India. Violent clashes included the attack upon Nirankaris at their worship center, the Baisakhi Samagam, in Amritsar in 1978. When police tried to quell the violence, they opened fire and eighteen people were killed. Two years later, Gurbachan Singh was assassinated.

Santería

Baba Hardev Singh Ji Maharaj succeeded his father as the new satguru. His leadership has been marked by a number of tours to Nirankari centers across India and around the world. The Sant Nirankari Mandal has its headquarters in Delhi. It established itself there soon after the country became independent, a fact that led to some criticism by the larger Sikh community in the Punjab. There are more than one hundred branches of the mission outside India, including countries in Asia, Africa, the Middle East, Europe, and North America.

Address:

Sant Nirankari Colony
Delhi 110 009
India
<http://www.nirankari.org>
<http://www.nirankari.net>
<http://www.nirankari.com>

Sources:

Chugh, J. S. *Fifty Years of Spiritual Bliss: Commemorative Souvenir on the Golden Jubilee Nirankari Sant Samagam, November 6–10, 1997*. Delhi: Sant Nirankari Mandal, 1997.
Joshi, Nirmal, and Bhupender Bekal, eds. *Salvation Tours (1995–96)*. Delhi: Sant Nirankari Mandal, 1997.

Santería

Santería is the common name given to West African, especially Yoruban, religion as it manifested among African residents forcefully brought to the Spanish-controlled islands of the Caribbean during the eighteenth and nineteenth centuries. African religion survived in part by adopting a Roman Catholic overlay. Its name derived from the identification of various African deities, the Orishas, with Catholic saints. Practitioners thought of their faith as the Reign of the Orishas (*Regla de Ocha*). White people, seeing what they considered an undue emphasis on and devotion to the saints, called the religion Santería. Santería is also known as La Regla Lucumí (from Lucum, the Yoruba language as it is spoken in Cuba and the United States).

Among the Yoruban and related peoples, the pantheon of divinities is headed by Olorun, the High God. As he is a somewhat remote deity, more attention is directed to the Orisha, who are seen as the creators of the Earth and responsible for planting human life here. Among the Orisha are Ogun, the god of metals, and Esu, generally associated with divination. In addition, some ancestors have attained popular status as divine beings, such as Sango (or Chango), and are popularly thought of as identical with the Orisha. In the Santería system, Sango was identified as St. Barbara, Babalz Ayi became St. Lazarus, and Eleggua or Elegba became St. Anthony (the identification being based upon realms of human life with which the saint was associated). The Orisha are seen as sources of power; they are often ap-

proached in ceremonies in which people become possessed with the deity, and their spoken words are seen as communications from that particular deity.

Santería operated as a clandestine religion during the slave era, and only in the last half of the twentieth century did it publicly claim the primacy of its African roots. (It was additionally suppressed during the first decades of the Castro regime in Cuba, though it enjoyed a relaxation of restrictions on religion in the 1990s.) At the same time, while affirming its African heritage, it has retained elements of popular Roman Catholic piety, most noticeably the burning of candles with the saints' pictures on personal altars.

Leadership in Santería is decentralized. Male leaders (priests) are known as santeros (or Babalochas), and females (priestesses) as santeras (or Iyalochas). There are no schools or seminaries, training being conducted on a tutorial system with a knowledgeable satero/santera. Prior to initiation into the priesthood, they enter a period of solitude.

Through the twentieth century, with the movement of West Indians to North America, Santería has appeared in many urban centers—its presence being visible in the many botanicas, stores that sell the religious supplies used in the practice of the religion, that can be found in Spanish-speaking communities. Also, in North America, in the climate of religious freedom and pluralism, more public centers of the Orisha faith have become public. Possibly the most visible American Santería center is the Church of Lukumi Babalu Aye, which became the subject of a 1993 Supreme Court case over the church's practice of animal sacrifice, which had been outlawed by the city of Hialeah, a Miami suburb.

The African Theological Archministry has become an important pilgrimage site for African Americans and has increasingly stripped itself of its Santería past and emerged as a Yoruban religious outpost.

The number of followers of Santería is unknown, its semisecret nature and the complex way it mixes with Roman Catholicism making it difficult to make any estimation. It has its strongest centers in Puerto Rico and Cuba, but has a significant following in the United States, especially in Miami, New York City, and southern California. A similar practice is found in Brazil under the name CANDOMBLÉ, and in Haiti as VODOU.

Addresses:

Church of Lukumi Babalu Aye
P.O. Box 22627
Hialeah, FL 33002
<http://www.church-of-the-lukumi.org/>

African Theological Archministry
Oyotunji African Yoruba Village
Box 51
Shelton, SC 29941
<http://www.cultural-expressions.com/oyotunji/default.htm>

Sources:

- Adefunmi I, Oba Efuntola Osejeman Adelabu. *Olorisha: A Guidebook into Yoruba Religion*. Shelton, SC: privately printed, 1982.
- Canizares, Paul. *Cuban Santeria: Walking with the Night*. Inner Traditions, 1999.
- Gonzalez-Wippler, Migene. *Santeria*. New York: Julian, 1973.
- Murphy, Joseph. *Santeria: African Spirits in America*. Boston: Beacon, 1992.

The Santi Asoka

The Santi Asoka is a new “unorthodox” Buddhist movement in Thailand initiated by Bodhirak (b. 1934), a Buddhist monk. It reacts against some wayward practices of Thai Buddhist monks and laity. Also, it attempts to preserve the Thai traditional ways of life and authentic Buddhist life. Vegetarianism is strongly promoted.

The Santi Asoka was founded in 1973. Bodhirak, formerly Rak Rakpong, was a television entertainer and songwriter with some interest in magic and supernaturalism. After his ordination as a Thammayut monk in Wat Asokaram in 1970, he abandoned his supernaturalistic beliefs and practices and received the ordained name of Phra Bodhirak (The Preserver of Enlightenment). His strict observance of the Buddha’s doctrine attracted a considerable number of faithful Buddhists who gathered more and more in Wat Asokaram, his monastic residence. There he formed a religious group called the Asoka. Since the group was composed of both Thammayut and Mahanikai Buddhists, it was not allowed by the abbot to stay permanently in the monastery. Bodhirak then had to move to Wat Nongkratum, a Mahanikai monastery, to ordain as a Mahanikai monk in 1973. Because of their controversial unorthodoxy in beliefs and practices, their religious propagation was obstructed by the established Thai Buddhist Sangha and self-styled orthodox Buddhists. Bodhirak then declared his resignation from the authoritative power of the Sangha administration on August 8, 1975. Bodhirak’s challenge to the Sangha led to his disrobing and the end of his monastic status in 1989.

The Santi Asokan Buddhists strictly follow their way of life, which includes adherence to Buddhist precepts and discipline as (they believe) originally taught by the Buddha; they live in the Asokan commune in order to help one another to attain their final goal (the end of suffering, or *nirvana*).

The Asokans are differentiated into ascetics (ordained people) and lay people. Ascetics are composed of the male ordained, the female ordained, and novices. In other words, Asokan ascetics are composed of “monks,” “female monks” or nuns, and novices both male and female. The process of ordination is more difficult to follow and to pass than that of other Thai monastic lineages. Generally, the Asokans live

in strict discipline based on chastity, poverty, and spiritual purification. They are strict vegetarians and abstain from sexual lives. Their minimal requirement is to adhere to the Buddhist Five Precepts and to work hard in their self-reliant commune.

The Asoka community has been the subject of considerable controversy. The Asokans deny the authority and the supremacy of the Sangha Supreme Council, which, according to Thai law, rules the Thai Sangha. According to Thai law, Bodhirak had transgressed the law by forming his own hermitages and giving ordination to his disciples. Thus Bodhirak is accused by other “orthodox” Thai Buddhists of having formed his own teachings and interpretations of Buddha’s words regardless of normative meanings of the THERAVADA canon (the Tripitaka).

The leadership and organization of the Santi Asoka are in the sole hands of Bodhirak. The statement of membership is still unknown. The Asokan headquarters is in Bangkok, and there are five additional branches in the country’s other provinces. There is no center abroad.

Address:

Santi Asoka Monastery
67/30 Soi Tiam Porn
Nawamin Rd., Klong Koom
Bung Koom, Bangkok 10240
Thailand

Pataraporn Sirikanchana

Sources:

- Fuengfusakul, Apinya. “Empire of Crystal and Utopian Commune: Two Types of Contemporary Theravada Reform in Thailand.” *Sojourn: Social Issues in Southeast Asia* 8, 1 (1993): 153–183.
- Sirikanchana, Pataraporn. “Santi Asoka: Its Rise and Religious Roles in Thai Society.” Paper presented to the Buddhist Studies Center, Chulalongkorn University, February 1998.
- Swearer, Donald K. *The Buddhist World of Southeast Asia*. Albany: State University of New York Press, 1995.

Santo Daime

Ayahuasca is a powerful hallucinogenic brew used by many native peoples across South America. Over the course of the twentieth century it became an integral element in various Brazilian religious movements that, toward the end of the century, spread to North America and Europe. Santo Daime, one branch of that movement, is a new religion founded in Brazil at the beginning of the twentieth century after Raimundo Irineu Serra was introduced to its use.

Ayahuasca (or vine of the dead) is also known as *yage* (Colombia) and *caapi* (Brazil). It is prepared from the vine *Banisteriopsis caapi* by boiling vine segments with various

other plants. The resulting drink contains several hallucinogenics, including harmilne and/or N,N-dimethyltyptamine. Archaeological evidence strongly suggests that ayahuasca has been used for centuries. It became known outside Brazil from the description of the experiences of Manuel Villavicencio, published in 1858. Adding to Villavicencio's account were the notes of British explorer Richard Spruce, published in 1908. Then in the 1960s, ayahuasca was rediscovered in the context of the wave of interest in LSD and other hallucinogenics throughout the West. In his 1968 paper "The Sound of Rushing Water," Michael Harder, for example, described his experience with the drug in Ecuador in 1961.

South Americans utilize ayahuasca as a healing substance. They gather, prepare, and consume it with proper ceremony and reverence. In the Upper Amazon, *Banisteriopsis caapi* is mixed with another plant, *Psychotna viridis*, and boiled for a full day and then stored until needed. The drug is believed to connect the individual with the force that ties all things together.

At the beginning of the twentieth century, while under the influence of ayahuasca, Raimundo Irineu Serra had a vision of the Virgin Mary who, as Our Lady of Conceição, gave him many new teachings. Out of this experience, he constructed a new religion, Santo Daime, the Religion of the Rainforest. Slowly growing at first, following World War II, it spread across Brazil and then overseas as members have migrated. The appearance of ayahuasca as a sacramental substance by an ethnic religious community has presented legal authorities with a spectrum of problems. At the beginning of 2000, members were arrested in Spain, and the movement has begun an effort to have the drug legalized in the United States and several countries of Western Europe.

Soon after his initial encounter with the Virgin, Mastre Irineu (as the founder is known today) received the text of several new songs that now make up a hymnal for the movement. He also received instructions for three dances, with very simple steps, that were believed to facilitate the flow of divine energy. Additional hymns have been received through the years. As the movement spread to other countries, members received new hymns in languages other than Portuguese, and the movement has accepted these for use during worship.

Santo Daime rituals begin with the separation of the men and women into two groups in the meeting hall. Two lines are formed and the ayahuasca received. As the hymns are sung, some begin dancing. Different songs have different purposes (healing, communicating with spirits, celebration). Additional sips of the sacramental substance are handed out every few hours, and the ceremony may last as long as eight to twelve hours.

Mastre Irineu was succeeded by Padrinho Sabastiao de Melo, who was in turn succeeded by his son, Padrinho Alfredo Gregóno de Melo, the present international leader. A

second, smaller group is headed by Padrinho Alfredo's brother, Paulo Roberto de Melo. The larger group was incorporated in Brazil in 1974 as the Eclectic Center of the Universal Flowing Light, the term *Eclectic* referring to the mixing of Christian and traditional beliefs within the church. It is headed by a Spiritual Council, and is headquartered at Céu do Mapiá, a community created by Padrinho Sabastiao de Melo. Céu do Mapiá is located in the jungle on the Purus River, a tributary of the Amazon. The branch of the movement led by Paulo Roberto has established centers in Hawaii, California, and the Netherlands.

Address:

Centro Eclético da Fluente Luz Universal
Virgem da Luz
c/o Ricardo Tadeu dos Santos
Rua Arniando Santos
240-Recrejo dos Bandeirantes, 22.790-330
Rio de Janeiro
Brazil
<http://www.santodaime.org>

Source:

Eclectic Center of the Universal Flowing Light. Posted at <http://www.santodaime.org>. Accessed June 12, 2000.

São Tomé and Príncipe

São Tomé and Príncipe are two islands off of Africa in the Atlantic Ocean south of Nigeria. After more than five hundred years as a colony of Portugal, they became an independent republic in 1975. São Tomé, Príncipe, and the neighboring islands were among the first colonized by the Portuguese in the fifteenth century. They had a fine port and were an ideal location for the establishment of a processing center where slaves could be brought from the coast of Africa and dispatched to various locations in the Americas.

The islands are now inhabited by the Tongas, the original inhabitants found by the Portuguese, as well as other peoples who came to the island during the days of the slave trade or who arrived after the slave trade was abolished. Although most came from the nearby West African coast, a

Status of religions in São Tomé & Príncipe, 2000-2050

Followers	2000			2025	2050
	total	%	rate		
Christians	141,000	95.8	2.07	206,000	280,000
Roman Catholics	111,000	75.3	1.80	160,000	210,000
Independents	15,500	10.6	2.34	27,000	40,000
Protestants	5,400	3.7	2.64	12,000	20,000
Baha'is	3,000	2.1	3.92	7,000	11,000
Ethnoreligionists	1,700	1.2	1.54	1,200	1,000
Nonreligious	1,400	1.0	4.51	3,000	5,000
Muslims	60	0.0	1.67	100	170
Total population	147,000	100.0	2.14	217,000	297,000

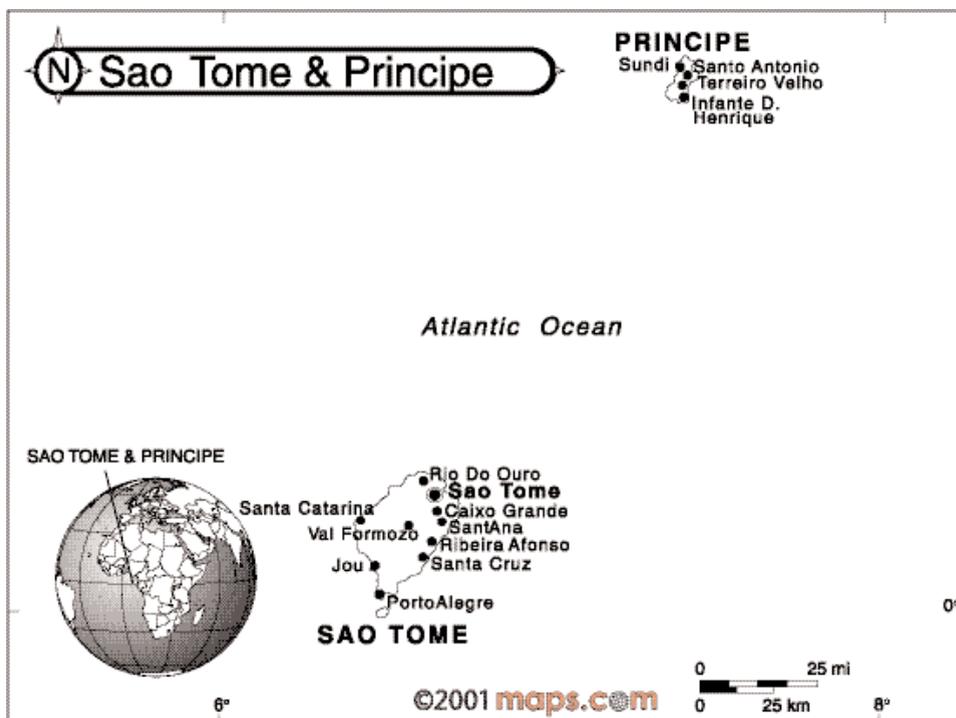
number derive from the people of the former Portuguese colonies of Angola and Mozambique.

Although most Africans passed through São Tomé on their way to the Americas, some were brought to work the plantations that were created on the islands. After slavery was officially abolished in 1869, a system of indentured servitude was put in place, eventually leading to revolts and repressive actions by the government. The revolution in 1974 in Portugal set the stage for the independence of São Tomé and Príncipe the following year.

During the years of the slave trade and throughout the 1800s, members of numerous African peoples were brought to the islands; though the ROMAN CATHOLIC CHURCH was established on the islands in 1534, little attempt was made to convert them. At the beginning of the twentieth century, most of the residents of African descent retained their traditional religion. However, intense evangelization efforts were made, and by the 1970s most signs of traditional African religions had disappeared.

In 1534, Pope Paul II created a diocese for São Tomé and the territory being explored and colonized along the African Coast. It was originally attached to the ecclesiastical province of Funchal (Madeira) but later was attached as a suffragan diocese to more established dioceses. Since 1940 it has been attached to Luanda (Angola). The church spread quickly once it turned its attention to the Africans, and by the mid-1970s more than 90 percent of the total population (now some 112,000) had been baptized.

For many years, São Tomé served as the penal colony for Angola. In the 1930s an Angolan who had been exiled to São Tomé, and who also happened to be a Protestant Christian, began a Protestant movement that became the Igreja Evangélica (Evangelical Church). He supplied the first Scriptures and hymnbook for his converts by writing down the passages and hymns he had memorized. His effort was assisted by two African Christians sent from Angola, one by the Evangelical Alliance of Angola in 1957 and one by the Evangelical Church of Central Angola in 1960. Today, Protestantism is also represented by the SEVENTH-DAY ADVENTIST CHURCH, which arrived in 1938, and the ASSEMBLIES OF GOD. There is also a small community of the BAHÁ'Í FAITH on the islands.



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Sapta Darma

The founder of Sapta Darma (seven teachings) was originally named Hardjosapuro. He lived in Pare, in East Java, and began to experience direct contact with God in December 1952. This came in the form of automatic movements, which became the basis for the spiritual practice. Particularly notable experiences continued for several years and included not only the movements he experienced physically but also reception of teachings (some of which appeared on the wall of his home), changes in his name, and finally of a name for the practice. His name changed first to Brahmono, then to Rodjopandito, and finally to Sri Gotama. Teachings continued to flow through Sri Gotama until his death in December 1964.

As the name of the group suggests, there are seven points to the central teaching; some of them are ethical imperatives, others are statements of ontological conviction. In Sapta Darma, however, focus is on spiritual practice rather than theory or philosophy. Practice in Sapta Darma is called *sujud* (Arabic; surrender). Members experience the same movements experienced spontaneously by the founder. Men sit cross-legged, women with feet tucked under them; all report experiencing an awakening of inner energy originating near the base of the spine. This then moves up the

spine, leading to an automatic bow, until the forehead touches the floor.

Women wear a white headdress and robe similar to but not the same as those worn by Muslims. The resonances of Sapta Darma names, practice, and theory with Islamic and Indic teachings is not seen as an indication of influence from them. Followers emphasize that their founder did not receive inspiration from, or even know about, other religious teachings. Sapta Darma holds that its theory of *talirasa* (the rope of feeling) is original. It details the network of energy points in the body related to pathways of life energy and linked to practice of *sujud*.

Sapta Darma, almost alone among Javanese movements, has argued consistently that it ought to be acknowledged as a “religion.” During the Suharto era, that term was reserved for five “world religions.” From the 1970s until her death in 1996, Sri Pawenang, who led the Yogyakarta-based organization, was bolder than most Javanists in arguing for legitimacy of its practice. As a lawyer she was able to maintain her argument actively in contexts where others had capitulated. Sapta Darma has been prominent as one of the largest Javanese mystical organizations. It once claimed a membership of around 100,000. It has a stronger village following than most Javanist movements and is also exceptional for having attracted a strong ethnic Balinese following.

Paul Stange

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Sarvodaya

Sarvodaya (the awakening of all), with its programs in 11,600 villages, is undoubtedly the foremost lay Buddhist movement in Sri Lanka, with a strong and active program for the uplifting of human life both materially and spiritually. Although its Buddhist roots are explicit both in doctrine and practice, its outlook bears witness to the perspective of its founder and his philosophy of “active social engagement,” put into practice in rural Sri Lanka and transcending both ethnic and religious boundaries.

In the first week of December 1958, the Lanka Jatika Sarvodaya Sramadana Movement was born, with a commitment to the idea that things can be changed for the better. Sarvodaya began implementing its ideal with a two-week social work camp for schoolchildren held in an underdeveloped, neglected, untouchable Candala village named Kanatoluva, Bingiriya; its goal was to alleviate poverty among the villagers. On January 1, 1958, Dr. A. T. Ariyaratne (b. 1931), the founder of Sarvodaya, had accepted the appointment as a teacher of biology and mathe-

matics at Nalanda College, a prominent Buddhist school founded during the Buddhist revival of the late nineteenth century. The aim of the Grade 10 students’ work camp led by Ariyaratne was to provide an opportunity for urban youth to understand rural life and problems in order to help them to stand on their own feet.

Although Mahatma Gandhi (1869–1948) had used the term *sarvodaya* to mean the “welfare of all,” Ariyaratne reinterpreted it in Sri Lanka as the “awakening of all,” in the light of his own reading of the teachings of the Buddha. Ariyaratne believes that the four Sublime Abodes (loving-kindness, compassion, sympathetic joy, and equanimity) and the four Modes of Social Conduct (the absence of desire, hatred, fear, and delusion) taught by the Buddha help the process of personality awakening. For Ariyaratne, Sarvodaya is an activity of “awakening all” from an individual perspective to a wholesome state that embraces all of humanity. This awakening process works on “spiritual, moral, cultural, social, economic and political” levels.

One crucial term—*sramadana*—characterizes Sarvodaya’s contribution to social development as a movement inspired by Buddhist ideas. Sramadana is the selfless act of sharing one’s labor with others. This is an act of charity that Sarvodaya broadly defines as “an act of sharing one’s time, thought, effort and other resources with the community” for the sake of awakening oneself and others. Sarvodaya’s interest was in the inculcation of Buddhist values using Buddhist teachings as a vehicle for development. Sarvodaya sought to affirm the social dimensions of BUDDHISM and the way in which Buddhist teachings can be applied to daily contexts in communal settings. Sarvodaya has criticized materiality when the aggressive accumulation of wealth destroys the values of an unsophisticated rural community.

The Lanka Jatika Sarvodaya Sramadana Sangamaya has an American affiliate, the Mission of Sarvodaya USA. That organization is dedicated to building a North American community that expresses the ideals of Sarvodaya.

In recent years, Sarvodaya has been increasingly attacked for alleged implementation of urban, bourgeois, middle-class values and ideals among rural people. Further, in the early 1990s, it faced severe political threats, to the point of extinction, from the Sri Lankan government of President Premadasa (d. 1993). Nevertheless, the objective of the Sarvodaya movement has been the generation of a “non-violent revolution toward the creation of a Sarvodaya Social Order that will ensure the total awakening of human personalities.” Using Buddhist philosophical insights, the traditional values and aspirations of Sri Lankan culture, and Gandhian ideas, Ariyaratne was able to propose and develop a sustainable, nature-friendly alternative development strategy. In Sarvodaya’s four decades of village development work, four values—truth, nonviolence, self-denial, and charity—dominate the scene and determine its success as a grassroots Buddhist movement.

Address:

Lanka Jatika Sarvodaya Sramadana Sangamaya
Damsak Mandira
98 Rawatawatta Rd.
Moratuwa
Sri Lanka

Mahinda Deegalle

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Satanism

Satanism refers to the worship of Satan, the Christian devil. While posed as an idea in the Middle Ages, when people accused of being witches were charged with worshipping the devil, self-avowed Satanists do not appear to have arisen prior to the time of Louis XIV. At that time, a group practicing the black mass (a parody of the central act of worship of the ROMAN CATHOLIC CHURCH) and the ritual killing of infants was uncovered operating in Louis's court. Satanism, when it has subsequently appeared, had manifested as an attack upon a dominant Christianity and the society it has supported.

Accounts of actual Satanism prior to the 1960s are quite rare. Satanists produced almost no literature, the 1891 volume *La Bas* by French esotericist Joris Karl Huysmans (1848–1907) being notable by its uniqueness. Each new Satanist group came into existence without reference to prior groups, and each was unable to pass along Satanism to a second generation. Satanism differs from every other religious ideology in that the understanding of what Satanism is and what Satanists do was almost totally the product of the vivid imagination of Christian writers who had never met a Satanist and had had no direct encounter with or information about any actually existing Satanist group. The majority of Satanist groups were created by people who had decided to create something that conformed to a conception about which Christian writers had previously fantasized.

Through the mid-twentieth century, a variety of cases appeared in which small groups of teenagers assembled in informal Satanic groups, which subsequently became known when they were discovered breaking into churches to steal communion wafers or vandalizing a graveyard. On occasion the mutilated body of a dog or cat was seen as the remains of a Satanic ritual.

The perception of Satanism changed significantly in 1968 when Anton Sandor LaVey (1930–1997) announced the formation of the CHURCH OF SATAN. This unique organization became the subject of much media coverage and even attracted several celebrities. Interest in Satanism, both pro and con, was also stimulated by *Rosemary's Baby*, a 1968 movie about a Satanist cult, and the publication in 1971 of William Blatty's *The Exorcist*. The movie version of Blatty's book (1973) would set off a wave of interest in exorcism, and lead to a fresh set of Christian anti-Satanism texts.

Although various reporters projected exorbitant figures for membership in the Church of Satan, it never had more than a few members, most of whom consisted of people who paid a modest membership fee and received the organization's periodical. By 1974, however, the core of the Church of Satan had been splintered by a schism among a number of the church's leaders, including Michael Aquino, LaVey's capable assistant. With the exception of the Temple of Set, founded by Aquino, most of the splinters survived only a short time, and interest in Satanism waned significantly.

A new wave of interest in Satanism emerged in the mid-1980s around two phenomena. First, several women, initially Michelle Smith and Loren Stafford, published books describing their reported lives as members of a Satanist group when teenagers. In each case they reported that they had forgotten their involvement and remembered their experience only later during counseling. Although both the Smith and Stafford cases would later be exposed as hoaxes, in a short time additional women came forth with similar stories. Second, a variety of cases appeared in which young children accused adults of having forced them to participate in Satanic rituals as members of ongoing Satanic cults, the most famous case involving multiple accusations directed at the teachers/administrators of a day school in Manhattan Beach, California. The McMartin case lasted for three years and resulted in acquittals of the accused. The turning point in the case came with revelation of the manner in which many of the children had been coached to produce negative testimony.

The second wave of interest in Satanism supplied by the forgotten memory cases and accusations rose as literally hundreds of accusations of Satanic activity were registered during the late 1980s and early 1990s. Government officials and psychological counselors came forward with words of support. The interest passed, however, as a variety of hoaxes

Sathya Sai Baba Movement

and false accusations were uncovered, as the forgotten memories were understood to be cases of what psychologists now call “false memory syndrome,” and as no Satanic activity was uncovered that could have been responsible for so many accounts. As in the past, the stories of Satanism in the 1980s proved to be the product of vivid imaginations.

What remains of Satanic activity is the spectrum of small groups that have grown out of the Church of Satan and sporadic, short-lived teenage experiments with the dark side of occultism and malevolent magic. On rare occasions, those experiments, especially when carried out with the use of mood-altering drugs, have led to the death of one or more of the participants.

It should be noted that members of modern Neo-Pagan and Wicca groups, because they often describe themselves as witches, are frequently labeled Satanists. This connection between witchcraft and Satanism was made in Europe in the Middle Ages by Christian leaders, many of whom were connected with the Inquisition. From Catholic leaders, the idea passed to Protestant ministers and from them into the popular consciousness. Contemporary Neo-Pagans, who have a positive spirituality built around a oneness with nature, have attempted to dispel any association between themselves and Satanism.

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Sathya Sai Baba Movement

The contemporary Indian guru Sathya Sai Baba was born to a non-Brahmin *kshatriya* family on November 25, 1926, in the village of Puttaparthi in Andhra Pradesh, India. His name was Sathya Narayana Raju. As a child he was renowned for materializing sweets for his friends and locating lost items. At fourteen, some time after a seizure perhaps caused by a scorpion bite, he suddenly called his fam-

ily and neighbors to his bedside and declared that he was Sai Baba. By this he claimed to be the reincarnation of the miracle-working Maharashtran saint Sai Baba of Shirdi (c. 1856–1918). The new Sai Baba, Sathya Sai Baba (Sai Baba of truth), now claimed to be the second of three Sai Baba incarnations. His own successor is to be known as Prema Sai Baba (Sai Baba of love).

After his declaration, Sathya Sai Baba began performing miracles and delivering teachings and soon gathered a following in India. Gradually word spread abroad, and people began flocking to Sai Baba in the hope of being helped by one of his miracles. Devotees' publications describe extraordinary cures, resurrections from the dead, materializations of religious trinkets, mind reading, and astral travel. Sai Baba's most common miracle, however, is his manifestation of ash known as *vibhuti*, performed by waving his right hand in a circular motion. Usually he gives the ash to devotees, often with instructions to use it medicinally. Above all it is conviction about Sai Baba's paranormal powers that is the hallmark of a devotee.

The movement has great appeal to the cosmopolitan middle classes, particularly among diasporic Indian communities, Europeans, and North Americans. As of 1995 almost seventeen hundred Sathya Sai Baba centers and groups were registered in more than 130 countries, from all continents. In Puttaparthi various institutions have been established with funds raised by the organization: a school, a college, and a hospital. The global organization is administered pyramidally, structured with regional, national, and local chairmen. A registered center must have a chairman, secretary, and treasurer, and must provide three activities—worship, spiritual education, and charity.

The organization is supported through anonymous donations, and there are no membership fees. The total number of devotees is difficult to estimate, as many worship Sai Baba without registering as members or even attending the centers. Sai Baba devotees have created an extensive Internet presence.

The movement follows the style of Hindu *bhakti* devotionism. It emphasizes the individual's personal commitment to Sai Baba himself as personification of divinity. Love of God is emphasized over scriptural learning or renunciation, and the worshipper is encouraged to transcend desire from within the world. Selfless love and charitable service are promoted, rather than withdrawal from the world. The teachings are ecumenical and stress a single godhead as the essence of all religious traditions. Sai Baba insists that the true devotee is one who learns to practice his own religion well, rather than convert to another.

Sai Baba education promotes a set of “universal human values” emanating from the Hindu principles of *prema*, *shanti*, *ahimsa*, *sathya*, and *dharma* (love, peace, nonviolence, truth, and duty) but said to underlie all religions. The symbol of the Sai Baba organization is a lotus flower in

whose five petals these Sanskrit terms are written. Sai Baba altars often include a range of godforms from several of the world religions, usually with a picture of Sai Baba or his feet in the center. Worship is structured along the lines of Hindu *puja* worship and usually includes offerings of flowers to the image of Sai Baba, chanting of Sanskrit mantras, singing of devotional songs (*bhajans*) in Sanskrit and other languages, recitation of prayers, and the offering of burning camphor (*arathi*) to the altar. *Prasad*, or offerings, obligatorily including vibhuti are then distributed to the congregation. At some centers individuals will recite personal experiences of miracles to the audience or deliver messages taken from the Sai Baba literature. The literature used by the movement is not written by Sai Baba himself but consists of his numerous speeches, noted down and published by devotees. Sai Baba also makes frequent reference to the Bhagavadgita, and even makes unsystematic references to other texts from both Hinduism and other world religions.

The Sai Baba movement has stimulated some controversy. There is at least one organization in India that has launched a personal crusade against Sai Baba and other miracle workers. Video films of Sai Baba performing “faked” materializations have been released, as have books publishing evidence against some of the devotees’ claims of miracle experiences. Stories have also circulated about sexual harassment of boys at the Sathya Sai College, sponsored by the organization and located close to the ashram in Puttaparthi. Generally, though, the movement has been unmarred by these accusations, and it continues to attract influential members to its following.

Address:

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<http://eaisai.com/baba>
<http://web.singnet.com.sg/~changfam/>

Alexandra Kent

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Satmar Hassidism

The Satmar, one of the newer Hassidic communities, has become known as one of the few anti-Zionist groups operating in the Jewish community. Members believe that the present state of Israel is illegitimate and that efforts to set up a Jewish state in Palestine are contrary to Jewish teachings. The group was founded by Rebbe Yoel Teitelbaum (1887–1979), the younger son of the Rebbe for Szigetter Hassidim. Following his father’s death, he moved to Satu Mare (Hungary), where he was eventually named chief rabbi. His charisma and allegiance to tradition brought him a large following. Although he opposed the Zionists, they were the ones who in 1944 saved him from the Holocaust. After living out the war in Switzerland and a visit to Palestine, he came to America in 1947. He set about the task of re-creating a community similar to the one that had existed prior to the war. Many Hungarian-Americans flocked to his cause.

Teitelbaum settled in the Williamsburg section of Brooklyn, New York, and soon several hundred families had associated with him. The community soon adopted the distinctive clothing of the Old World communities and a variety of practices peculiar to ultra-Orthodox life. The establishment of the state of Israel became a problem of major proportion. Most Orthodox had opposed Zionism, a program initiated by liberal and secular Jews. They believed that only the Messiah could bring the rebirth of Israel. Although many Orthodox groups later accommodated to or became avid supporters of Israel, the Satmar continued in their opposition and found support in what it perceived to be the new government’s antireligious policies. The Satmar who resided in Palestine organized rallies against the new state. They also refused to serve in the Israeli army or participate in elections. Following the liberation of Jerusalem in 1967, the late Rabbi Yoel Teitelbaum, the Satmar Rebbe, forbade his followers from visiting the Western Wall because it had been regained not by divine miracles but by Israel’s army, the military arm of a “regime of heretics.”

Teitelbaum was able to rally Orthodox and anti-Zionist Jews, especially those of Hungarian extraction, and the Satmar emerged in Jewish communities in Europe (Belgium, United Kingdom) and South America (Brazil, Argentina, Uruguay). In 1968, Rebbe Yoel had a stroke that hobbled him for the rest of his life. He died in 1979, and after a year of mourning was succeeded by his nephew Rebbe Moshe Teitelbaum.

The Satmar developed a relationship with the Neturei Karta (Guardians of the City), an Israeli-based anti-Zionist group, which placed itself under the Satmar’s care and

The Satsang Network

guidance. In 1965, Rabbi Amram Blau, the founder of the Neturei Karta, married a divorced convert to Judaism (formerly a Roman Catholic). As a result, the Satmar forced his ouster from leadership.

There are approximately fifty thousand Satmar in the United States. Most live in Brooklyn, but some have moved to the Satmar community, Kiryas Yoel, established in 1974 in upstate New York. Centers in other countries are considerably smaller. There are an estimated seventy thousand Satmar worldwide.

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The Satsang Network

This loosely organized new religious phenomenon appeared in the beginning of the 1990s. It is focused around several dozen Westerners, announced as enlightened or awakened, who travel around the world to give *satsang*, or meetings aimed at helping others to make the transition to enlightenment. Besides the activity of satsang and the core teaching of enlightenment, they share reference to one or, more commonly, at least two out of three Indian gurus: Osho (1931–1990), Poonjaji (1910–1997) (with connections to Ramana Maharshi [1879–1950]), and Sri Swami Hans Raj Maharaj in Rishikesh (born around 1925). The Satsang network thus came into being at the intersection between three different Indian religious traditions. Another common feature holding the network together is the followers, who often accept several of the enlightened Westerners as enlightened teachers, and visit satsang given by all of them.

Many of the satsang givers have a history of intense involvement with the Osho movement. After the death of Osho in 1990, several of his disciples started visiting Poonjaji. Vasant (male), from Norway, was the life guard of Osho for several years, before he met Poonjaji in the middle of the 1990s. Arjuna (male), from the United States, and Rahasya (male), from Germany, have similar stories. Thus, the Satsang Network could be considered a post-Osho development. However, there are also satsang givers without connections to Osho, such as Shantimayi (female, the United States), a disciple of Sri Hans Maharaj with a background in Buddhism, or Gangaji (female, the United States), a disciple of Poonjaji, also with a background in Buddhism. Both of the latter have disciples of their own who in turn are considered enlightened.

The core teaching of the Satsang Network is that enlightenment is here for everyone at the present moment. To become enlightened one should just drop all concepts, ideas,

and beliefs. A consequence of this teaching is that other ideological traits are downplayed. As in the Osho movement, the world is seen as divine, and there is no need for renunciation. Although no techniques are explicitly recommended to realize enlightenment, sometimes, as in the Osho movement, different kinds of personal growth and therapeutic work are practiced.

Satsang is a traditional activity in the Indian spiritual context, meaning “being together with truth.” In the Satsang Network, satsang is characterized by active participation of the audience, music, dance, and high spirits. The focus in satsang is on enlightenment and how to drop the thinking that one is not enlightened. The satsang givers clearly occupy a special position in the movement, but at the same time they are conceived of in a much more egalitarian way than Eastern spiritual teachers normally are in the East.

The Satsang Network has no central organization, no name, and no membership; it could be considered a conglomeration of several interconnected networks. Some of the satsang givers have their own enterprises or foundations for personal and spiritual development. Some examples include: Ganesh Foundation (200 Wetmore Lane, Petaluma, CA 94952, Internet site at <http://www.ganeshafoundation.org/>), the organization of Shantimayi; The Living Essence Foundation (Box 2746, Grass Valley, CA 95945, Internet site at <http://www.livingessence.com/resource.htm>), by Arjuna; and The Gangaji Foundation (505A San Marin Dr., Suite 120, Novato, CA 94945, Internet site at <http://www.gangaji.org/>).

The Satsang Network is global, satsang givers of different national origin traveling mainly in Europe, the United States, Australia, South America, Japan, and India. Because of the lack of organization, it is difficult to estimate the number of persons engaged. Satsang givers number several dozen, and satsangs must regularly reach several thousand. The level of engagement is, however, often quite low.

Liselotte Frisk

Sources:

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<http://www.satsang.de/>

<http://go.to/satsang>.

Saudi Arabia

The story of the emergence of Saudi Arabia is intimately connected with the rise of Islam. At the time when Muhammad appeared on the stage of history (c. 570–632), the Arabian Peninsula was home to a variety of groups, many headed by their own sheik and following a tradi-

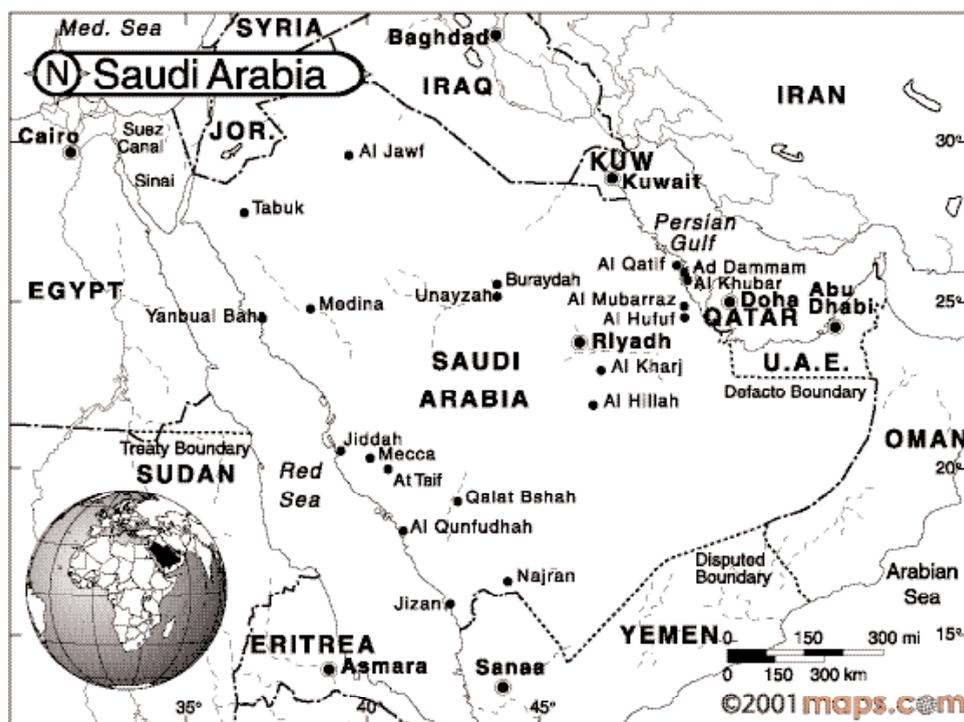
tional polytheistic religion. Around 610, Muhammad began to preach the message he had received from God (later written down in the Qur'an). He attacked the image worship of his neighbors and called for the destruction of the idols. He also called upon the rich to give assistance to the poor. Muhammad was of the Hashim people, who had risen to dominate Mecca where a worship center, the Kabah, had been a source of pilgrimage. The Hashimites were in charge of the Kabah, which at the beginning of the seventh century housed hundreds of deity images. One of the commands in the Qur'an instructed Muhammad and his followers to purify the Kabah.

In 622, Muhammad was invited to Yathib (Medina) to arbitrate the feuds that were dividing its people. Islam is usually dated from that move, called the Hegira. Muhammad soon proclaimed the rightness of going to war against Islam's enemies, especially the Meccans, and by 629 he was in command in the city of his birth. He smashed the idols at the Kabah and made of it a place of pilgrimage for Muslims.

With the conquest of Mecca, Muhammad emerged as the strongest person on the Arabian Peninsula, and many of the sheikdoms sought an alliance with him. Subsequently, they and their people became Muslims. These alliances both created a new political community and ended much of the fighting between the different groups.

The expansion of Arab power came during the rulership of Umar (634–644): The Arabs moved outward to take control of Syria, Palestine, Egypt, and Persia (Iran). Interestingly, the Arabs were not seafaring people and made no move across the Red Sea to Ethiopia or the Sudan. A hereditary monarchy (the Umayyad Caliphate) would be established in 661 by Mu'awiya I (d. 680). Under him and his successors, the Arab Empire would reach from Morocco and Spain to what is today Pakistan. However, the empire's capital was moved to Damascus, and Arabia proper retained its place primarily as the point of origin of Islam and the site of the hajj, the pilgrimage to Mecca required of each Muslim at least once in a lifetime.

Life in Arabia continued at a slow pace oriented on the trade in the cities and the agriculture and sheepherding in the rural areas. Although nominally a part of successive

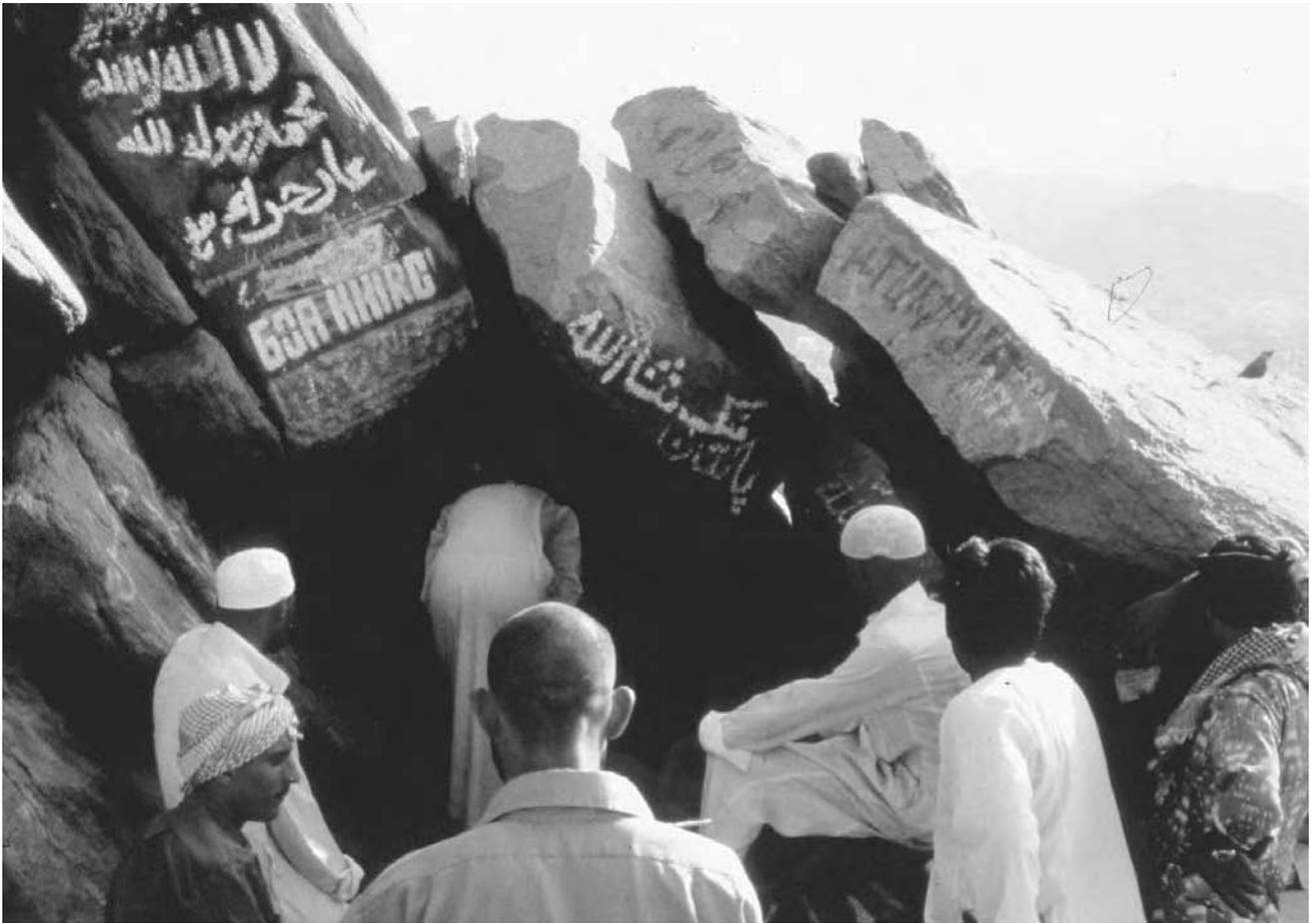


Status of religions in Saudi Arabia, 2000-2050

Followers	2000			2025	2050
	total	%	rate		
Muslims	20,252,000	93.7	2.98	36,318,000	47,312,000
Christians	798,000	3.7	3.39	1,900,000	3,290,000
Roman Catholics	626,000	2.9	3.35	1,500,000	2,600,000
Independents	85,000	0.4	3.54	200,000	350,000
Protestants	38,000	0.2	3.71	90,000	160,000
Hindus	240,000	1.1	4.13	600,000	1,200,000
Nonreligious	131,000	0.6	4.81	800,000	2,000,000
Buddhists	70,500	0.3	2.90	150,000	300,000
Sikhs	41,500	0.2	3.29	90,000	150,000
Ethnoreligionists	39,300	0.2	8.75	40,000	80,000
Chinese folk-religionists	19,400	0.1	2.58	34,000	60,000
Neoreligionists	17,200	0.1	2.67	35,000	60,000
Atheists	5,000	0.0	2.69	10,000	20,000
Baha'is	4,000	0.0	3.38	8,000	16,000
Total population	21,607,000	100.0	3.02	39,965,000	54,461,000

Muslim empires, the most important being the Abbasid (beginning in 750 C.E.) and the Ottoman (beginning in the thirteenth century), many parts of Arabia operated for long periods as semiautonomous regions, of peripheral concern to the rulers of the empire.

Change began to take place with the rise of the Saud family in the eighteenth century. As the Ottoman Empire was losing its ability to govern so large a territory, the Saudis established the independent Emirate of Najd in the center of the peninsula, with their capital at Riyadh. Forced out of power for a period at the end of the nineteenth century, they regrouped in Kuwait and reestablished themselves at the end of World War I, with British assistance. In 1926 they moved on Mecca and, following its conquest, Abd-al-Aziz ibn Saud, the head of the family, was proclaimed king of Hijaz and sultan of Najd. Six years later



The Prophet's Cave in Mount Hira, Saudi Arabia (TRIP)

this kingdom became the modern nation of Saudi Arabia. He adapted the old structures of the land to his rule, assigning the emirs the leadership of districts, and local chiefs and their armies control on the local level. The government continues as an absolute monarchy with no elective political offices.

The rise to power of the Saud family is intimately connected with the WAHHABI ISLAM movement. Muhammad ibn Walihab (d. 1787) was a Muslim leader who attacked the Ottoman leadership for their lax manner, especially in their observance of the law. He in effect revived the HANBALITE SCHOOL OF ISLAM, which had largely died out. The Hanbalites had rejected the various methods of expanding the law by using analogy and reason, and felt that the law as handed down in the Qur'an should be observed as literally as possible. The Saud family found their greatest allies in the Wahhabis, and both of their fortunes rose together. Sunni Islam is the stated religion of Saudi Arabia, and the Wahhabi School the dominant form.

The king of Saudi Arabia is considered the spiritual leader of all Muslims. That is recognized in several ways, including his role as guardian of the shrine in Mecca. Each

year, following the Aid El Kebir, the Feast of the Sacrifices, he enters the Kaaba, the black cubic shrine at the center of the mosque in Mecca. He washes its interior and changes the black cloth that encloses it. He is the only person allowed to enter the shrine.

A form of Muslim devotion is a common part of Saudi life. The Shari'ah (Muslim law) operates throughout the culture (including the school system), and five times daily other matters come to a halt as a brief time is taken for prayer.

Other forms of Orthodox Islam are tolerated in Saudi Arabia. Sunnis of the SHAFIITE SCHOOL OF ISLAM are strong in the western part of the country, the region along the Red Sea, and there are pockets of both HANAFITE and MALIKITE believers, especially at Al-Hufuf, inland from the Persian Gulf. There are some sixty thousand ISMAILIS at Ahsa, and a small number of Zaydites in the area near the border with Yemen. Through the tenth century, Sufism spread through most of the Islamic Empire, including Arabia, from its main center in Baghdad.

The Muslim establishment in Arabia has several organizations of international importance. In 1963, the MUSLIM

WORLD LEAGUE was created, and remains headquartered in Mecca. It is the Muslim equivalent of the Christians' WORLD COUNCIL OF CHURCHES, and attempts to bring a greater sense of unity to the Muslim world. It also assists Muslims in countries in which they are the minority, and to that end it has opened numerous national offices around the world. The Organization of the Islamic Conference, with headquarters in Jeddah, was established in 1969 during the first Conference of the Muslim World, which was held in Rabat, Morocco. The occasion of its formation was the burning of the al-Aqsa Mosque in Jerusalem. It includes representatives of the majority of nations in which Muslims are the dominant faith, who consult together to promote cooperation and mutual assistance in various fields of interest. Its Triennial Conferences bring together the heads of some fifty-five nations.

Through the government's Ministry of Education, a number of Muslim institutions of higher learning, which have influence far beyond the border of the country, have been established. Included among these schools are the Faculty of the Sharia and Islamic Studies (Mecca), the Islamic University of Medina, the Higher Institute of Judiciary (Riyadh), and the Islamic Jurisprudence College (Mecca). The annual visitation of pilgrims to Mecca is overseen by the government's Department of Hajj.

According to tradition, Christianity was brought to Arabia by Bartholemew, one of the original twelve Apostles. Christians did find their way to the peninsula over the next centuries, and by the sixth century a variety of churches could be found. These were completely submerged into Islam from the seventh century. Christianity did not return until the nineteenth century. The ROMAN CATHOLIC CHURCH established work at Aden (Yemen) in 1841. A vicariate of Arabia was formed in 1889 and is administered from Abu Dhabi (United Arab Emirates). Work in Dhahran is limited to expatriates, though it has grown in recent years because of the expansion of the oil business.

In 1890, Samuel Zwemer, representing the American Arabian Mission, opened a center in Aden and began an effort to create a Christian presence in the area, but he was never allowed to evangelize in Arabia. During the early twentieth century, two churches, one affiliated with the CHRISTIAN BROTHERS and one with the CHURCHES OF CHRIST, emerged in Dhahran, but were limited to serving expatriates. Several additional churches have appeared in recent decades, including Unitarian congregations and some small Evangelical groups. There are also small numbers of expatriates connected with the Orthodox churches (Greek, Coptic, and Syrian). Officially, all religions other than Islam are prohibited in Saudi Arabia (a fact that became an issue for Americans stationed there during the Gulf War), and attempts at proselytization are dealt with severely by the authorities. Churches are permitted only as private affairs among noncitizens.

As the presence of Christians is limited to expatriates, so there are small numbers of Buddhists and Hindus from China and India, respectively, and the BAHÁ'Í FAITH has developed several groups.

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Scientology

See Church of Scientology

Scottish Episcopal Church

During the Reformation of Christianity of the sixteenth century, Protestants of the Reformed tradition fought with the country's rulers, who were Roman Catholics, for control of the country. In 1560 the Scottish Parliament rejected papal authority and reformed the church along Presbyterian lines. A Reformed liturgy was introduced in 1564. The CHURCH OF SCOTLAND became a Presbyterian establishment. However, a nominal episcopacy remained in place, protected by some powerful people who adhered to a more Roman approach to Christianity. James IV (who in 1603 also became James I of England) favored the bishops, and as soon as he felt secure on the throne, he began to pick away at the Presbyterians' establishment. In 1610 he secured orders from the CHURCH OF ENGLAND for the Scottish bishops. Two years later he reinstated them in their dioceses and slowly reintroduced other changes.

Charles I (1625–1649) asserted the supremacy of the Crown in Scotland and in 1634 tried to impose a Book of Canons that would bring the Church of Scotland closer to the Church of England. Through the new archbishop of Canterbury, William Laud (1573–1645), he enforced a High Church approach to worship. In 1637 he imposed a new liturgy on the Scottish church that was like unto the one used in the Church of England. His attempt to enforce his will on a rebellious nation actually led to his downfall, the establishment of the Commonwealth in England under Oliver Cromwell (1599–1658), and the abolishment of the episcopacy in both England and Scotland. The monarchy was reestablished in 1660. Both Charles II (1660–1685) and James II (1685–1688) were Catholics.

In 1661, after Charles ascended to the throne, Parliament annulled all acts affecting religion passed since 1633 and restored the episcopacy as it had been under Charles I. Four new bishops were appointed for Scotland and consecrated by bishops of the Church of England. The Presbyterians were now disenfranchised. After the Glorious Revolution that brought William II and Mary (1689–1702) to the throne, the religious order changed again. Presbyterians were again placed in charge of the established Church of Scotland, which once again became a Presbyterian church. It has remained such to this day.

Those who favored the Episcopal order protested. They were especially strong in the more northern part of Scotland. They finally won some toleration in 1712, and while never reinstated, continue to this day as the Scottish Episcopal Church. Supporters suffered somewhat during the period 1745–1792, when a set of penal laws made it illegal for Episcopalians in Scotland to possess church buildings or to hold public services. Ministers were not allowed to minister to more than five persons at any one time.

The Scottish Episcopal Church is at one with the belief and practice of the Church of England. It would be to this church that former members of the Church of England in the newly formed United States would turn when the British bishops initially refused to consecrate a bishop for the now independent American colonies. In 1874 the Scottish bishops consecrated Samuel Seabury (1729–1796), who had been elected as a bishop by Anglican clergymen in Connecticut. His agreement with the consecrating bishops led to the inclusion of some distinctive elements of the Scottish liturgy into the American liturgy.

After the penal laws were repealed, the church experienced a growth phase and began to acquire buildings, many of which are still in use. In 1982 it modified its form of governance. A general synod composed of three houses (bishops, clergy, and laity) is now the highest legislative body.

The church is led by its primus, one of the bishops who is selected by the House of Bishops. There are currently seven dioceses. The church has experienced some membership losses in the 1990s and now has approximately fifty thousand members.

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Secular Humanism

See Council for Secular Humanism

Sedevacantism and Antipopes

In the wake of Vatican II, several archconservative Roman Catholic groups began to adopt a critical attitude toward the hierarchy. The largest of these groups later became the Society (or FRATERNITY) of Saint Pius X, under the leadership of French archbishop Marcel Lefebvre (1905–1991). Lefebvre, however, never questioned the legitimacy of Pope Paul VI (1897–1978), or that of his successors. Lefebvre's view was that they were leaders of dubious doctrines and actions (thus justifying Lefebvre in promoting what, according to Rome, amounted to a schism), but did not conclude that such wrongdoings should automatically invalidate their papal canonical role. Inside and outside the SOCIETY OF SAINT PIUS X, more radical groups emerged, each concluding that, after Vatican II, the popes had lost their legitimacy as a result of their heretical teachings; this implied that the Holy See of Rome (Latin, *Sedes*) was technically "vacant"—that is, there was no legitimate pope. Hence the name of Sedevacantism was given to the movement, which was vehemently critical of Lefebvre and his society. The latter, in fact, although critical of the pope, continued to pray for him in its masses with the ritual formula *una cum Pontifice nostro* (in unity with our pope). Sedevacantists regarded what they called the *una cum* masses as ipso facto invalid, just as both Sedevacantists and members of the Lefebvre movement regarded masses celebrated according to post-Vatican II liturgical renewal as invalid.

Sedevacantism was never a well-organized movement, consisting as it did of several small groups, often divided on questions of leadership and on the finer points of how non-*una cum* masses should be celebrated. The very fact that they considered the Holy See to be vacant meant that Sedevacantists by definition could not recognize an international authority, and it kept their movement divided. Some influential centers did emerge, however. Many Sedevacantist leaders were consecrated as bishops in the late 1970s and early 1980s by archconservative Vietnamese archbishop Pierre-Martin Ngô-Dhinh Thuc (1897–1984). Those consecrations, not authorized by the Vatican, were, according to Roman Catholic canon law, illicit but not invalid (and they led ultimately to Thuc's excommunication). That meant that Thuc's consecration of the Sedevacantist leaders as bishops was regarded as valid, although they were automatically excommunicated. They were, however, according to Roman Catholic canon law, "real" bishops, with the power to consecrate other bishops in turn and to ordain priests (forthwith excommunicated by virtue of the fact of their ordination by an excommunicated bishop). The question is quite important in Catholic canon law and doctrine,

which states that a validly ordained priest (although excommunicated), when pronouncing the words of the consecration in the Mass, really does convert the bread and wine into the body and blood of Jesus Christ (something an invalidly ordained priest is not empowered to do). Thus, thanks mostly to Archbishop Thuc (who died in 1984 fully reconciled with Rome) and to more than one hundred “Thuc bishops” ordained directly or indirectly by him, Sedevacantists could rightly claim to have “real” priests and to be able to offer “real” masses to their followers.

Among those consecrated by Thuc was Father Michel Guérard des Lauriers (1898–1988), who prior to Vatican II had been a respected Catholic Dominican academic theologian and had joined Lefebvre in 1970 and left him in 1977. Guérard was initially regarded as a leading intellectual light in the international Sedevacantist network. He insisted, however, that he was not technically a Sedevacantist and that his position was slightly different. In his “Cassiciacum theory” (originally expounded in 1979 in the journal *Les Cahiers de Cassiciacum*), Guérard explained that the Holy See was vacant only “materially”; “formally” Paul VI (as, later, his successors) could still be regarded as pope. Only if a significant number of cardinals and bishops were prepared to start a canonical process against the pope would he cease to be the “real” pope also “formally” (and not only “materially”). Guérard criticized both Lefebvre (who regarded Paul VI as pope both formally and materially) and the Sedevacantist majority (for which Paul VI was not the pope, neither formally nor materially). Guérard’s complicated theory succeeded in rallying only one section of the Sedevacantist network around him. The Cassiciacum theory is currently promoted by the Italian-based Mater Boni Consilii Institute and by a number of U.S. groups originating from former Dominican bishop Robert McKenna (b. 1927), who was consecrated bishop by Guérard himself in 1986.

Sedevacantism (not connected with the Cassiciacum theory and regarding the Holy See as vacant in both the formal and the material sense) has its main centers in Mexico, thanks in particular to the activities of a “Thuc bishop,” Moisés Carmona-Rivera (1912–1991), who, together with Adolfo Zamora Hernandez (1910–1987, yet another “Thuc bishop”), founded the Union Católico Trento and the Seminar of the Sacred Hearts of Jesus and Mary in Hermosillo (Sonora, Mexico). In the early 1980s, a popular Sedevacantist leader in the United States was Francis Schuckhardt (b. 1937), who in 1967 had founded the Congregation of Mary Immaculate Queen (CMRI, from its Latin name) at Mount Saint Michel near Spokane, Washington, and subsequently broke with Rome in 1970. Schuckhardt, however, was accused of a number of personal wrongdoings and had to leave his own community in 1984; in 1987 he was found in possession of illegal drugs and arrested in California. After his release from jail, he established and now runs a semi-clandestine organization known as the Oblates of Mary the

Immaculate (not to be confused with the Roman Catholic religious order of the same name). CMRI survived, however, and even prospered in its post-Schuckhardt phase, with the help of the Mexican Sedevacantists, and under the leadership of Bishop Mark Anthony Pivarunas (b. 1958), consecrated by Carmona-Rivera in 1991. The CMRI maintains a Web site at <http://www.cmri.org>. In 1993, Pivarunas in turn consecrated as bishop Father Daniel L. Dolan (b. 1951), who converted his parish of St. Gertrude the Great in Cincinnati from a Society of Saint Pius X Mass center to the central point of a Sedevacantist network extending to several nearby states.

There may be some ten thousand Sedevacantists throughout the world, with the most important centers in the United States, Mexico, France, Italy, Germany, and the Czech Republic. The small Japanese group *Seibo no Mikuni*, founded in 1970 by Yukio Nemoto (1925–1988), remains largely isolated because of its peculiar millennial beliefs. Most of them believe that forming a central organization would be tantamount to establishing a schismatic alternative ROMAN CATHOLIC CHURCH. They prefer to remain a network of small groups and see themselves as the only surviving remnant of the one true post-Vatican II Catholic Church. One of their main problems is how to respond to the issue of the future of Catholic authority. By definition, they regard the pope as essential for the church’s very survival and infallibility, but, at the same time, they maintain that there is no (legitimate) pope in Rome at present. A large majority of Sedevacantists dismiss as non-canonical, and even ridiculous, the very idea that they could convene a conclave and elect a pope of their own; they prefer to wait for a solution to come directly, and perhaps unpredictably, from God, whose ways, they say, are after all not human ways. A few Sedevacantists, on the other hand, are “conclavist”—that is, they believe a conclave should be called (composed of all, or at least most, Sedevacantist bishops) and a new pope duly elected. Conclavists realize nonetheless that, should a conclave be organized, the majority of the Sedevacantist bishops would refuse to attend it, and that some groups (such as the Italian Association of St. Mary “*Salus Populi Romani*,” headquartered in Turin, Italy) regard a conclave as certainly desirable but, at least for the time being, impracticable. Attempts have been made to organize a conclave, however: in 1994, for example, some twenty Sedevacantist bishops from twelve different countries met in Assisi, Italy, and elected as pope a South African priest (and former student at Lefebvre’s seminary), Victor Von Pentz, under the name of Linus II. He currently resides in the United Kingdom and maintains but a limited following.

Some conclavists have, on the other hand, joined other alternative popes (“antipopes,” according to Roman Catholic theology), who, even before the full development of the Sedevacantist network, had claimed that their role

was based both on the alleged heresies of Vatican II and on mystical visions calling them to the pontificate without the need of any conclave or election. One of the earliest “pretenders” was a French priest, Michel-Auguste-Marie Collin (1905–1974), who claimed to have been called by Heaven itself to become “Pope Clemens XV” during Vatican II, in 1963. Collin established an alternative “Vatican” in Clémery, Lorraine, where he also founded a Renewed Church of Christ, known outside France as the Church of the Magnificat. After Collin’s death in 1974, his church nearly collapsed entirely, and it is now reduced to a small remnant of what it once was. One of Collin’s followers, however, the Québec priest Gaston Tremblay (b. 1928), had already ceased to recognize the French claimant in 1968 and had proclaimed himself “Pope Gregory XVII.” His movement is called the APOSTLES OF INFINITE LOVE.

Tremblay’s main competitor is Clemente Domínguez y Gómez (b. 1946), one of the seers in the alleged Marian apparitions of Palmar de Troya, Spain (1968–1976), and later a “Thuc bishop,” consecrated by the Vietnamese archbishop on January 11, 1976. In 1978, Domínguez (in the meantime blinded in a car accident in May 1976) revealed that he had been mystically designated by Jesus Christ as the new pope in a 1976 vision, and his followers confirmed his election as “Pope Gregory XVII” (the same name adopted by Tremblay in Québec). His “Catholic, Apostolic and Palmarian Church” (named after the town of Palmar de Troya) is probably the single largest organization bowing to the authority of an “alternative” pope, with more than a thousand followers in Spain and several hundreds more internationally. In the 1990s, however, Domínguez was accused of sexual immorality with several nuns of the order he had established in the meantime; in 1997 he admitted his sins and asked for his community’s forgiveness. Most followers remained loyal to Domínguez and to his hand-picked successor, former lawyer and “Thuc bishop” Manuel Alonso Corral. Others, however, have both doubted the sincerity of Domínguez in his apology and questioned his decision to appoint a successor rather than leave this choice to a conclave including the many cardinals he had in the meantime appointed from among his bishops. At the end of 2000, seventeen bishops with a couple of hundred followers left the Palmarian Church and formed a splinter movement known as “The Tribe.”

Other claimants to the role of pope have included Father Gino Frediani (1913–1984), the parish priest of Gavinana (province of Pistoia, Italy), who in 1973 claimed to have been mystically consecrated by Jesus Christ and several Old Testament prophets as “Pope Emmanuel I.” He gathered several hundred followers; after his death, a hundred have remained active in his “New Church of the Holy Heart of Jesus” under the leadership of his successor, Father Sergio Melani (who, however, makes no claim to being the new pope). A couple of dozen rival “antipopes” operate in several countries, but none of them have more than a handful of followers.

A special position is nonetheless maintained by William Kamm (b. 1950), a German-born Catholic lay preacher living in Australia and known as “Little Pebble.” It is claimed that the Virgin Mary has revealed to Kamm that the post-Vatican II popes, including John Paul II, are indeed legitimate (contrary to the Sedevacantist thesis). On the other hand, Heaven has designated Kamm as the only legitimate successor of John Paul II; when he dies, any pope elected in Rome other than Kamm will not be the real pope. Kamm has more than a thousand followers in several countries, some of them living communally and most of them members of a religious order known as the “Order of Saint Charbel” (named after the popular Catholic Lebanese saint Charbel Maklouf [1828–1898]). As long as John Paul II lives, Kamm claims to be in full communion with him and the Roman Catholic Church—an opinion not shared, however, by the Australian Catholic bishops, who, despite his protests, have repeatedly branded Kamm’s organization as schismatic.

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Seichō-no-Ie

Seichō-no-Ie (House of Growth, or Home of Life and Power) was founded by a charismatic individual, Masaharu Taniguchi (1893–1985), who had endured an early life of misfortune and misdeeds, including illness, hapless love affairs, an aborted university education, and financial hardship. Despite his problems, he educated himself by reading a spectrum of Eastern and Western philosophical, psychoanalytic, and spiritual texts. Additionally, his early adult life and thought were especially shaped by his four-year participation in Ōmoto-kyo, a recently founded faith that practiced healing and taught a Gnostic-like synthesis of monotheism and spiritualism. He also managed to heal his young daughter of a serious illness through affirmations and meditative prayer, and reported at least one mystical experience.

On the basis of such experiences and influences, including the writings of Ernest Holmes, founder of the RELIGIOUS SCIENCE movement, Taniguchi founded Seichō-no-Ie in 1930, with the publication of a magazine. Two years later he published the first installment of what would evolve into the forty-volume scripture of Seichō-no-Ie, *Seimei no Jisso* (Truth of Life), more than sixteen million copies of which have now been sold. Ever since its inception, Seichō-no-Ie has struggled internally, and occasionally under governmental pressure, over whether it constituted a publishing concern, an organized religion, a spiritual movement, or simply a way of life.

For anyone familiar with the American New Thought tradition, there is little that appears original in Seichō-no-Ie's doctrine, though metaphysically its extremely idealistic monism does appear to lean distinctly in the direction of Christian Science. Taniguchi taught that: (1) only God and God's manifestation as the spiritual "World of Reality" (*Jisso*) are real; (2) humanity is essentially a part of that

world and therefore perfect, though ignorant of that truth; (3) the entire material, phenomenal world is insubstantial and illusory, the product of thought, and therefore malleable by the mind and words; and (4) the proper goal of the religious or spiritual life is to awaken to the truth about one's infinite nature and innate perfection, and thus to realize and manifest such things as wisdom, love, joy, prosperity, and (perhaps above all) health. Taniguchi expressed these convictions in his more than four hundred books as an eclectic mixture of Christian and Buddhist language and concepts, slightly tinged with Shintoist beliefs. Although a prolific writer and effective synthesizer and popularizer of existing ideas, he was hardly an original thinker. Indeed, he always insisted that he was merely presenting the essential core of truth common to all the world's religions.

His one unique contribution to the New Thought tradition was in the area of spiritual practice, for it appears that he alone within that movement actually presented a technique by which adherents could access the inner and essential divinity they claim to possess. He proposed a type of daily meditation, *shinsokan*, which involves a kneeling posture, palms pressed together at eye level, the recitation of a sutra, an empowering shout, focused meditation, and some closing affirmations. In addition, he recommended chants and slogans, the most common being expressions of gratitude, which Taniguchi regarded as the most healing mind-set of all.

Seichō-no-Ie's organization is patriarchal and centralized. Since Taniguchi's death, it has been under the leadership of his son-in-law and adopted son, Seichō, a strong leader and prolific writer in his own right. The ruling body, the Hombu, operates out of the headquarters, from which it oversees all training events, rallies, seminars, and conferences. Beneath the governing body are regional, prefectural, and local centers. The last of these, called *soai-kai* (mutual love societies), comprise all adult male members plus three affiliate societies for women, youth, and young adults. The *soai-kai* generally meet monthly for scripture reading, lecture-style teaching, testimonials, and fellowship. Most of this takes place in private homes, though there are a modest number of churches scattered over Japan, as well as two temples in the Nagasaki and Kyoto prefectures.

Seichō-no-Ie experienced some controversy from its ultraconservative political stance, first manifested as an extreme dedication to the emperor in the 1930s. It blossomed into outright militarism during World War II. As a result Taniguchi was officially silenced during the American Occupation, and the membership declined. After the ban was lifted, he began to promote a renewal of national pride and patriotism. He and the organization also took strong positions against abortion and for education promoting traditional values, constitutional revision to restore the emperor's sovereignty, and the revival of the use of the national anthem, flag, and holidays.

Sekai Kyūsei Kyō

Seichō-no-Ie spread internationally, initially through the Japanese diaspora, but increasingly through an intentional, though not aggressive, missionary impulse. The organization has centers in Hawaii, North America, Latin America (especially in Brazil), and Europe. A fair estimate of membership is four million (three-quarters residing in Japan), representing a quadrupling of size in the last generation. The Japanese headquarters maintains an Internet site at <http://www.sni.or.jp/> in Japanese. The American headquarters in California sponsors an English-language site at <http://www.snitruth.org/>.

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Sources:

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Sekai Kyūsei Kyō (Church of World Messianity)

Founded in 1935 by Okada Mokichi (1882–1955), a former associate of ŌMOTO (Great Origin), Sekai Kyūsei Kyō, or the Church of World Messianity (referred to henceforth simply as Messianity), is concerned primarily with performance of the *johrei* ritual, which consists of the transmission of divine light for the purpose of constructing an earthly paradise. *Johrei* is administered by a member who, wearing an amulet or *ohikari*, raises the palm of her/his hand over the recipients, who may or may not be believers, and imparts to them the divine light of healing.

Okada developed a causal theory of illness that linked it to spiritual clouds that could be dispersed not only by the practice of *johrei* but also by the use of herbal remedies. He was also persuaded that certain kinds of illness are beneficial. For example, the common cold serves to cleanse the body, which would otherwise be rendered dysfunctional by toxic substances. *Shizen noho*, or natural farming, is also a fundamental part of Messianity's teachings and practices.

There are various views among followers as to whether Okada is divine or human. For example, some members, particularly in Brazil, equate him with Jesus; others see him as the Messiah of the present age. Initially Okada pro-

claimed himself to be the Boddhisatva Kannon, long venerated in Japan as the very essence of compassionate mercy, and later as the Messiah of the New Age. Regardless of whether they regard him as divine or human, all refer to him as Meishu-sama, sama being an honorific such as sir or lord or senhor.

Messianity, as is the case with many other new Japanese religions, is emphatically millenarian and preaches the coming of an earthly paradise resulting from an ever-increasing outpouring of divine light by means of *johrei* and *shizen noho*, which is essentially agriculture without the use of toxic chemicals. This approach to agriculture is based on the belief that nature possesses its own intrinsic resources, which are sufficient in themselves to bring forth wholesome crops and plants in abundance.

The movement has an estimated 900,000 members in Japan and is present in many parts of the world. It is particularly strong in Brazil and Thailand, where the membership in both countries is over 300,000. Messianity is inclusive where belief and practice are concerned. It does not demand of new members who belong to another faith that they abandon it upon joining. The movement has sympathizers and practitioners among some of the Catholic clergy of, for example, Brazil and Bolivia, and in recent times it has attracted some three hundred Theravada Buddhist monks in Sri Lanka who now both receive and transmit *johrei*.

Messianity consists of two main institutions, the Church of World Messianity and the Mokichi Okada Foundation, the former focusing on spiritual matters and the latter on cultural activities including *sangetsu*, or flower arranging and horticulture. Differences between the two branches are becoming increasingly blurred as the leadership attempts to present *johrei* not as the core practice of the Church of World Messianity as such but as a nondenominational healing ritual that can be effectively administered by any religious or secular institution that has the necessary "faith" in its curative powers. "Faith" here does not mean a belief in a nonempirical, supernatural order, for in the case of *johrei* the recipient is provided with proof of its beneficial effects before being asked to accept that it has the power to produce them.

Although at present united, Messianity has experienced serious internal divisions, and this has meant the establishment of a number of different branches, each with its own headquarters. Today the main headquarters are at Atami, and the world president is the Reverend Tetsuo Watanabe. Among those who hold the highest positions of spiritual leadership is the grandson of Mokichi Okada, the Reverend Yoichi Okada. The Mokichi Okada Foundation has an extensive Internet site in both English and Japanese at <http://www.moa.or.jp/.n>.

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<http://www.moa-inter.org.jp/> (Site for Mokichi Okada Foundation)

Peter B. Clarke

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Self-Realization Fellowship

The Self-Realization Fellowship was founded in 1935 by Paramahansa Yogananda (1893–1952), a Hindu swami (monastic) who first came to the United States in 1920 to lecture to the International Congress of Religious Liberals meeting in Boston and sponsored by the American Unitarian Association. Yogananda was the disciple of Swami Sri Yukteswar (1855–1936), a guru with a concern to reconcile science with the spiritual knowledge of India. Yogananda was college educated and fluent in English. In 1922 he founded a center in Waltham, Massachusetts. In 1924 he embarked on a speaking tour of the United States, attracting large audiences in urban areas. In 1925, Yogananda established his headquarters on an estate on Mount Washington in Los Angeles. He continued lecturing to large crowds. In 1935 his organization, formerly known as the Yogoda Satsanga Society, was incorporated as the Self-Realization Fellowship. The SRF has a hermitage in Encinitas, a temple in San Diego, the Church of All Religions in Hollywood, and in 1950 the Lake Shrine complex was dedicated at Pacific Palisades, California.

After Yogananda's death, the SRF was led by James J. Lynn, who after taking *sannyasa* (monastic renunciation) was known as Rajarsi Janakananda. Following his death in 1955, Sri Daya Mata, an American woman, has served as president of the SRF.

Yogananda is the author of the well-known *Autobiography of a Yogi*, first published in 1946 and translated into eighteen languages. His account of his meetings with Eastern and Western mystics is intended to demonstrate that spiritual truth is found in all religions. Yogananda is regarded by his devotees as a *premavatar*, an incarnation of divine love. He taught that it is possible to realize the expe-

rience of oneself as being one with God through yogic and meditative techniques. The SRF exists to propagate Yogananda's teachings, and it offers a home-study course based on Yogananda's lessons that culminates in initiation into a technique called *kriya yoga*, which the disciple pledges not to reveal. The SRF sponsors a monastic order for men and women and operates a publishing house. SRF altars include images of Krishna and Christ, who are regarded as the two ultimate sources of SRF doctrines. As of 1992 there were several hundred thousand initiates into SRF kriya yoga with varying levels of commitment to the organization.

Controversies have surrounded leading teachers' splitting away from the SRF and establishing their own organizations. J. Donald Walters, known as Kriyananda, formerly a minister of the Church of All Religions and a vice president of the SRF, separated from the SRF in 1962 to launch his own teaching career. In 1968 he founded Ananda World Brotherhood Village in Nevada City, California. He is a popular speaker on the New Age circuit, and offers his own home-study course along with other published materials.

The SRF oversees more than five hundred temples and meditation centers now located in fifty-four countries. In India, SRF is still known as the Yogoda Satsanga Society. It has its national headquarters in Dakshineswar (near Calcutta). It oversees ninety meditation centers and twenty-one educational institutions.

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Sources:

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Senegal

Senegal, a modern African nation on the Atlantic Ocean immediately south of Mauritania, covers a territory that has been inhabited since prehistoric times. At the time of European contact, it was home to the Wolof, Fulani (with many subgroups), Serer, and Tukeler, among other peoples. The French colonized the area in the seventeenth century and

took from it many people who were then enslaved in their American colonies. Slavery was abolished in 1848, but France faced continual opposition to its rule through the end of the century. In the eighteenth century, an Islamic kingdom had been established by Abdel Kader Torodo. In 1776 he adopted the title Almany (prayer leader) and created a strong theocratic system that proved quite resistant to French control. Senegal obtained its independence in 1960. It had a relatively prosperous two decades under its democratic government, but has been hard hit by the encroaching Sahara desert since the drought of 1983.

Traditional religions remain alive among Senegal's peoples, but they have been steadily replaced over recent centuries by Islam. Less than 10 percent of the population still adhere to the faith earlier identified with their people, the majority residing among the Diola and Serer. Islam first arrived in the area in the eleventh century. Some Berber leaders had traveled to Mecca and returned with a young scholar who was given space for a learning center on the Senegal river. An exponent of the MALIKITE SCHOOL OF ISLAM, he attracted many followers later known as Almoravids, who developed an army and eventually established a large kingdom that reached to the Mediterranean. In the twelfth century, the capital was moved to Marrakesh (Morocco). Today, the West African office of the WORLD MUSLIM CONGRESS resides in Dakar.

Senegal is home to several prominent Sufi brotherhoods, the first to arrive being the QADIRIYYA, said to have been founded by 'Abd al-Qadir al-Jilani, who died in Baghdad in 1166 C.E. There are some 300,000 members as the new century begins. An important part of their worship is involved with drumming, and they have become known by the publication and international circulation of some of their drumming music on compact discs. Larger than the Qadiriyya, with some 400,000 members, are the MURIDIYYA, founded toward the end of the nineteenth century in Senegal by Sheikh Ahmadou Bamba (c. 1853–1927). Their name means those who seek after progress on Islam's mystical path. Still larger is the million-member TIJANIYYA, who look to Sheikh Ahmad al-Tijani (1737–1815) as their founder. The order has spread throughout West Africa. The



Status of religions in Senegal, 2000-2050

Followers	2000			2025	2050
	total	%	rate		
Muslims	8,307,000	87.6	2.60	14,800,000	20,372,000
Ethnoreligionists	591,000	6.2	2.54	800,000	900,000
Christians	523,000	5.5	2.71	1,040,000	1,655,000
Roman Catholics	441,000	4.7	2.85	920,000	1,500,000
Independents	14,000	0.2	3.63	30,100	45,000
Protestants	9,800	0.1	2.71	20,000	32,000
Nonreligious	39,100	0.4	5.26	60,000	125,000
Baha'is	16,800	0.2	2.60	32,000	60,000
Atheists	4,000	0.0	3.02	9,000	20,000
other religionists	730	0.0	1.95	1,500	3,000
Total population	9,481,000	100.0	2.61	16,743,000	23,135,000

orders tend to be exclusivist, an aspect of their life that was opposed by Sheikh Touré and some Muslim intellectual colleagues who founded the Union Culturalle Musulmane in 1953. As the new century begins, more than 85 percent of the Senegalese profess Islam.

Christianity came to Senegal in the fifteenth century with the arrival of the Portuguese. In the 1480s, a Senegalese chief named Behemoui traveled to Lisbon, where he underwent baptism in 1486. Subsequently, in the 1490s, the first Christian centers were opened in Ziguinchor, just north of the present-day border of Guinea Bissau. Senegal was included in the diocese of Funchal (headquartered on the island of Madeira) in 1514.

Early in the nineteenth century, the French Catholic Sisters of St. Joseph of Cluny launched a new era of growth for the ROMAN CATHOLIC CHURCH. The vicariate of the Senegambia was erected in 1863. In 1955 Dakar was named an archdiocese, and the first African archbishop was conse-

crated in 1962. Since that time, a push has been made to create a more Africanized priesthood.

Protestantism came to Senegal with members of the REFORMED CHURCH OF FRANCE under the auspices of the PARIS MISSION. However, few of the missionaries could handle the environment, and most died before any productive work could be established. It was not until 1936 that they were joined by the Worldwide Evangelism Crusade. Since World War II, a variety of Protestant and Free Church groups have arrived, all limited by pressure from the Muslim community against proselytizing activities. The most response by the Senegalese has been to the NEW APOSTOLIC CHURCH (which reports some ten thousand members), the Lutheran Church (of Finnish origin), the ASSEMBLIES OF GOD, and the JEHOVAH'S WITNESSES. Some of the conservative Evangelical churches are associated in the Evangelical Fellowship of Senegal, which is affiliated with the WORLD EVANGELICAL ALLIANCE. There is no Senegal-based church that is a member of the WORLD COUNCIL OF CHURCHES.

Senegal defines itself as a secular country with freedom of religion, in spite of the Muslim majority. This unusual situation was highlighted by the election of a Catholic to the presidency of the country in 1962. No Hindu or Buddhist groups have been visible in Senegal, though there is a small presence by the BAHÁ'Í FAITH.

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Serbia and Montenegro

See Yugoslavia

Serbian Orthodox Church

The Serbian Orthodox Church traces its roots to the missionary work launched from Constantinople in the second half of the ninth century C.E., which produced a Christian Byzantine-Slavonic culture in the region. Serbia became independent of Constantinople toward the end of the tenth century, and its ruler, Steven Nemanja (1168–1196), worked to suppress non-Christian religion in his realm. The first partial ecclesiastical independence of the Serbian land was soon established under the country's first archbishop, Saint Sava (1176–1235). The year 1217 is generally

seen as the founding date of the Serbian Orthodox Church. From that time, worship has followed a Serbian liturgy. In 1375 a local patriarchate was established.

This autonomy was gradually suppressed under centuries of Turkish domination that began after the Battle of Kosovo in 1389. Serbia ceased to exist as a separate political entity in 1463. It became the target of both Russia and the Austro-Hungarian Empire toward the end of the eighteenth century, and while still a part of the Ottoman Empire it began to reemerge as a state early in the nineteenth century. In 1878, as Turkish power waned, the Congress of Berlin recognized Serbia as an independent country.

The restoration of the patriarchal office occurred in 1879, the year after Serbia gained its independence. In the last half of the twentieth century, the Serbian Orthodox Church was subject to countless persecutions, first from the Croatian nationalist regime during the years of World War II, and then by the Yugoslavian government that came to power after the war. After the fall of the Communist regime at the beginning of the 1990s and the dissolution of Yugoslavia, the Serbian Orthodox hierarchy did not hesitate to condemn the atrocities committed by members and representatives of its own people. Moreover, the Serbian Church, alone among the Orthodox churches in the former Communist countries, has witnessed a complete reconciliation with its members abroad, especially in North America, who had left the patriarchate during the years of Marxist rule.

The Serbian Orthodox Church is noted for a very conservative position within the Orthodox world. Along with the Monastic Republic of Mount Athos, it is the only canonical Orthodox jurisdiction in the Balkan area that did not accept the adoption of the Gregorian calendar. The Serbian Orthodox patriarchate has also offered the most consistent and articulate criticism of the ecumenical involvement of sister Orthodox jurisdictions.

The church is Eastern Orthodox in belief and practice. A particularity of the Serbian church is the Slava, a celebration of the patron saint of a family, which takes the place of the usual Orthodox nameday feast. The patron saint of a family, handed from father to son and never changed, has been traced to the times of the first Serbian Christians; it is an example of inculturation of the Christian faith into an ancient pagan practice (the veneration of pagan family idols) that was not suppressed but transformed by Christian piety.

The Serbian patriarchate has more than eight million faithful in the former Yugoslavia, with a diaspora all over the Western world (particularly in Germany, North America, and Australia). Dioceses may now be found in Romania, Bosnia, Croatia, France, Germany, Sweden, the United States, Canada, and Australia. The Serbian Orthodox Church may also be credited with a certain success in evangelizing the Gypsies. The church is, in spite of its criticisms of some forms of ecumenism, a member of the WORLD COUNCIL OF CHURCHES.

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Sources:

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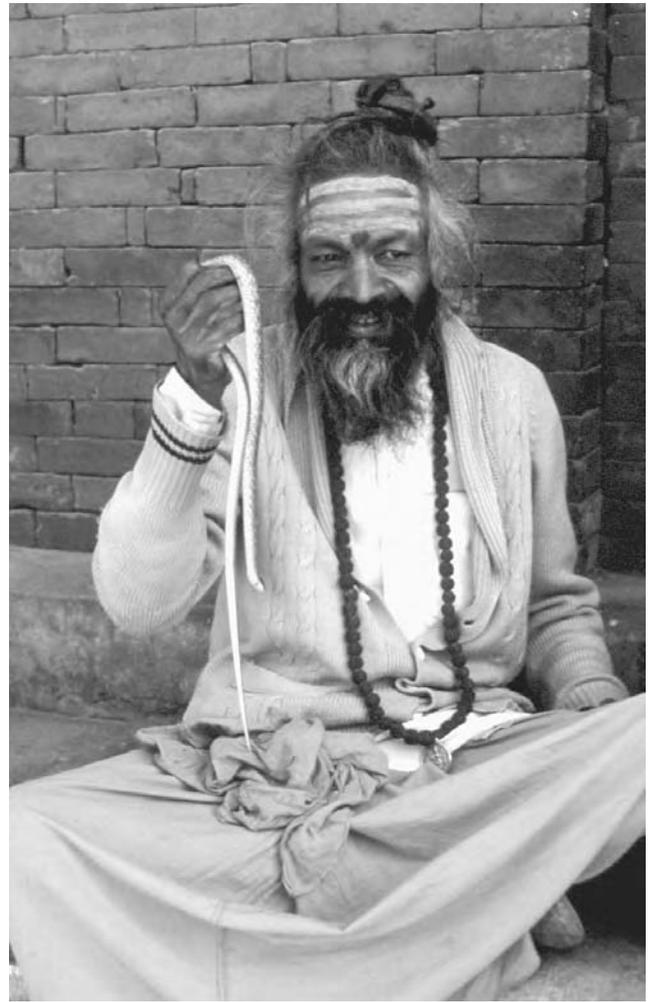
Serpent Handlers/ Signs Following Movement

Serpents have been a source of mystery and great symbolic significance in human cultures for thousands of years, frequently playing a role in religious ritual. And spiritual leaders have handled snakes for a variety of purposes. Handling poisonous serpents as an expression of faith, and as a focal point of worship, emerged only in the early twentieth century as the HOLINESS MOVEMENT was giving birth to PENTECOSTALISM. Nearly a century later, the taking up of serpents remains among the most enigmatic developments in the chronicling of religious movements.

The practice of handling serpents in worship services probably began in 1908. A few years later the practice was occurring in church services in the Appalachian region of east Tennessee. So too was the practice of drinking poison (usually strychnine). Why did people engage in such seemingly bizarre and dangerous practices? From their perspective the answer was simple: The Bible commanded that believers do so. Mark 16:18 says: “[T]hey shall take up serpents; and if they drink anything deadly, it will by no means hurt them.”

Passages from sacred texts can go virtually unnoticed for long periods of time and then, seemingly, appear suddenly and become the basis for a schism or a significant movement. Such was the case with these verses about handling snakes and drinking poison.

The enigma surrounding this practice is not so much the fact that a group of people decided to take this verse of Scripture literally. Rather, the mystery is the fact that this verse is encased in three additional verses that would become the core of the twentieth-century Pentecostal movement (Mark 16:15–18). The first verse is Christ’s commandment to preach the Gospel of every creature on earth



A Saddhu in Nepal (Tibor Bogner/TRIP)

(usually referred to as the Great Commission). Then, on either side of the verse about serpent handling and drinking poison, is the promise that those who believe in Christ and are baptized will (1) cast out demons; (2) speak with new tongues; and (3) lay hands on the sick and they will recover. The beginning of this Scripture reads: “[A]nd these signs will follow those who believe.”

The nascent Pentecostal movement in Appalachia believed that all five of these “signs” were both the promise of God and a commandment that was to be obeyed. The churches they founded often contain “signs following” in their name. The broader Pentecostal movement readily embraced tongues, healing, and the casting out of demons, but it did not act upon the references to snakes and poison without controversy. In Appalachia, the emerging Pentecostal tradition entertained these controversial ideas for some years before “signs followers” were marginalized.

George Went Hensley was probably the first to take up the practice of handling serpents in religious services; there

is little question that he popularized the practice (Kimbrough 1995, 192). But it was A. J. Tomlinson, the leading figure of the issuant CHURCH OF GOD (CLEVELAND, TENNESSEE), that popularized and lent a measure of legitimacy to serpent handling. Tomlinson invited Hensley to preach in his church in 1914 and later that year wrote enthusiastically about snake handling in the *Church of God Evangel*. Four years later, Tomlinson asked Hensley to join the denomination, and he accepted.

Serpent handling spread rapidly during the second and third decades of the twentieth century, and the Church of God clearly lent legitimacy to this development. In 1928, following a near fatal snakebite, the practice was formally banned in the Church of God. Thereafter, serpent handling would find its niche on the margin of society, where it has remained for the better part of a century. Reports of occasional deaths from snakebite aroused public indignation. During the 1940s the practice was outlawed in Kentucky, Georgia, and Virginia, but that seemed only to reinforce the commitment of the faithful to practice their beliefs.

Although systematic data about how many people participate in serpent handling has never existed, it seems clear that their number has never been very large. Current estimates by scholars who study snake handlers range from about twenty-five hundred down to no more than a few hundred.

For its size, there is probably no other religious movement that has been the subject of more writing and investigation. Journalists and scholars alike have frequently focused on sensationalist themes, and characterization of the snake handlers as “bizarre,” “exotic,” “eccentric,” and “grotesque.” No small number have found significance in the snake as a phallic symbol. More serious scholarly literature has focused on psychopathology. Appalachia has been viewed as a culture under tremendous stress, and participants in snake handling have been seen as suffering both economic and cultural deprivation.

During the 1990s a group of scholars moved beyond sensationalizing and interpreting serpent handlers’ behavior as an indicator of pathology or deprivation. Rather, they found patterns of behavior that are both functional and readily understandable within the context of normal behavior. As with all religions, the faith of the serpent handlers provides communal solidarity (*ibid.*). Their faith gives meaning to their lives as well as spiritual integration (Hood). And there is a substantial literature that indicates that serpent handlers are not very different from their community peers (Burton). Finally, contrary to the presumption of most who wrote about snake handlers for most of the twentieth century, the new breed of scholars are skeptical about the prospects of this sectarian movement disappearing anytime soon.

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Seventh Day Adventist Reform Movement

A “Reform Movement” emerged within the SEVENTH-DAY ADVENTIST CHURCH during World War I, following controversies surrounding conscientious objection. The latter was a position initially advocated by the Adventist Church. Faced with the imminent threat of persecution and of the church’s being banned in several countries, however, the leader of the European Division, Louis Richard Conradi (1856–1939), reversed the earlier viewpoint and asked European Adventists to serve in the military forces of their countries (even on the holy day of Saturday). Several young Adventists rejected this decision, however, and decided to defy their governments by going underground. They were supported by roughly 2 percent of German Adventists, and by similar percentages in other countries.

The Reform Movement originated from local initiatives, and initially had no international coordination. The Adventist Church, in order to avoid problems with governments, quickly expelled the Reformists. At the end of the war, the international Adventist leadership tried to heal the division, finally firing Conradi from his position in 1922. Reconciliation, however, proved impossible. In a conference held in Friedensau, Germany, in 1920 and at the General Conference of the Adventist Church of 1922, held in San Francisco, the Reformists’ requests were rejected, and separation followed. A Seventh Day Adventist Reform Movement was formally incorporated during a conference held in Gotha, Germany, on July 14–20, 1925. A missionary expansion of the newly independent movement followed in the United States, Canada, Argentina, Brazil, Australia, South Africa, and what was then Rhodesia. During World War II, the Reform Movement reiterated its conscientious

objection position, and again underwent persecution. Persecutions also continued after the war in the Communist countries of Eastern Europe.

The Reform Movement is today divided into two main branches, as a consequence of a 1951 split. Although the two branches relate different versions of the same events, it seems that at the General Conference of the Reform Movement held in Zeist, The Netherlands, in 1951, the main controversial questions were personal rather than doctrinal. Dumitru Nicolici (1896–1981), a Romanian leader who had moved to the United States in 1948, led the branch known as the Seventh Day Adventist Reform Movement, while those loyal to the president, Karl (Carlos) Kozel (1890–1989), kept the name International Missionary Society–Seventh Day Adventist Reform Movement. Kozel's branch remained strong in Europe, particularly in Germany, while Nicolici's branch drew the majority of members from Australia, Brazil, and the United States. Its leadership later passed from Nicolici to Andrei Lavrik (1902–1976), Clyde Thomas Stewart (1902–1992), and Alfredo C. Sas (b. 1932).

During the 1960s, controversies erupted within the Seventh Day Adventist Reform Movement between the United States and the international chapters, but they were satisfactorily resolved in 1967. In the same year, a "peace dialogue" was started between the Seventh Day Adventist Reform Movement and the International Missionary Society–Seventh Day Adventist Reform Movement. Negotiations for a merger failed at that time, but they were started again in the 1980s and the 1990s with encouraging but nondefinitive results. The Seventh Day Adventist Reform Movement remains to this date the larger organization, with 27,840 members in ninety countries. The International Missionary Society–Seventh Day Adventist Reform Movement has some 15,000 members throughout the world and is headquartered in Germany.

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74803 Mosbach/Baden
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Seventh Day Baptist General Conference

Sabbatarianism, the belief that Saturday rather than Sunday is the proper day for Christian worship, arose among Protestants in seventeenth-century England. They had a basic agreement with Baptists concerning the autonomy of the local church, believer's baptism, and the authority of the Bible as the only source of faith and practice. The latter belief became crucial, inasmuch as in their reading of the Scriptures they found no basis for Sunday worship. As early as 1650, a Sabbath-keeping congregation was founded in London.

In 1664, Stephen Mumford, a Baptist from Tewkesbury, moved to Newport, Rhode Island, and associated with the Baptist church there. Over the next seven years he convinced others of his sabbatarian ideas, in 1671 establishing the first Seventh Day Baptist church in the American colonies. Those who formed the new church did not condemn those who continued Sunday worship, and they were able to maintain friendly relationships over the years. A second congregation formed in Philadelphia around 1800, and a third in New Jersey five years later. The Philadelphia group influenced some German-speaking Free Church believers in the Philadelphia area who would later create a separate German Seventh Day Baptist Conference.

Through the eighteenth century, sabbatarian Baptist congregations spread across the United States. In 1802 representatives of several churches formed the General Conference. A strong emphasis on local autonomy was retained, but the conference was given the power to carry out special tasks. Publication of sabbatarian materials was given high priority. A missionary society was formed in 1843, and it opened work in China four years later. It subsequently began work at selected locations around the world, in most cases in response to communications from small groups of sabbatarians asking for help.

Seventh Day Baptists formed several schools in areas devoid at the time of public education. Three of those schools became colleges. The college at Alfred, New York, became Alfred University, and in 1871 a seminary was located at the school.

In the 1850s some Seventh Day Baptists influenced Ellen G. White and her husband, James White, the founders of the SEVENTH-DAY ADVENTIST CHURCH. That church has become the largest sabbatarian Christian body in the world.

Through the twentieth century, various groups that have separated from the Seventh-day Adventists have subsequently identified with the Seventh Day Baptists.

The General Conference was ecumenically oriented and became a founding member of the National Council of Churches of Christ in the U.S.A. and the WORLD COUNCIL OF CHURCHES. However, it withdrew from both of those organizations in the 1970s, as it felt that some of their policies infringed upon congregational autonomy. However, the conference has remained active in the BAPTIST WORLD ALLIANCE.

Late in the twentieth century, after many years in Plainfield, New Jersey, the headquarters of the General Conference moved to its present location. In 1995 it reported forty-eight hundred members in eighty churches in the United States and Canada. The conference meets annually and elects a general council that manages its affairs.

Through the twentieth century, the General Conference has nurtured Seventh Day Baptist churches in such places as Jamaica, Guyana, Malawi, Ghana, India, Burma (Myanmar), the Philippines, Australia, and New Zealand. Most of those efforts have grown into autonomous conferences. In 1965 the General Conference took the lead in the creation of the World Federation of Seventh Day Baptist Conferences. By 1993, some seventeen conferences from around the world were affiliated.

Address:

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P.O. Box 1678
Janesville, WI 53547-1678
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Sources:

Sanford, Don A. *A Choosing People: The Story of Seventh Day Baptists*. Nashville, TN: Broadman, 1992.
———. *Conscience Taken Captive: Short History of Seventh Day Baptists*. Janesville, WI: Seventh Day Baptist Historical Society, 1992.

Seventh-day Adventist Church

The Seventh-day Adventists trace their roots to the activity of William Miller (1782–1849), a Baptist preacher and farmer in New York state. Miller, based on his particular interpretation of biblical passages, and after several date changes, predicted the second advent of Jesus for October 22, 1844. When the final predication failed to materialize, the Millerites split into several groups led by various charismatic leaders, one of whom was Ellen G. White (née Harmon, 1827–1915), the primary force behind the Seventh-day Adventists.

Ellen G. Harmon came to the Millerite movement as a teenager and began doing itinerant preaching. After the Great Disappointment, as the failure of William Miller's

prediction came to be known, Harmon gathered with friends for a prayer session. During this session she had the first of approximately two thousand visionary experiences. These experiences came to be accepted as authoritative by Seventh-day Adventists. Many of Ellen G. White's visions form the basis of Seventh-day Adventist tenets, or confirmed tenets decided upon by the less spiritually adept members of the group. Today Ellen G. White retains her status as a prophet in the Seventh-day Adventist church.

Ellen G. Harmon eventually came to advocate the shut door policy, the idea that the October 22 date signified the entry of Jesus into the heavenly sanctuary to begin its cleansing, and that anyone who had not heard and heeded William Miller's message was denied salvation. Under the influence of a Millerite preacher named Joseph Bates, Ellen G. White also began to advocate the observance of Saturday Sabbath and a bland vegetarian diet modeled after that of the popular nineteenth-century health reformer Sylvester Graham. The policies were confirmed during visionary experiences. These two developments are the beginning of what one Seventh-day Adventist scholar refers to as restoration themes: the idea that the return of Jesus depended upon humans returning to proper observance of biblical laws.

In 1845, Ellen G. Harmon married another itinerant Millerite preacher, James White. Together they began earnestly working on spreading the new message. As their married life progressed, some of their stances, again legitimated by Ellen G. White's visions, moderated. For instance, by 1851 the shut door policy became much less strict, admitting children born after 1844 and those who had not outright rejected William Miller's message. By 1851 the Whites had two sons. In 1855 the Whites moved to Battle Creek, Michigan. There Ellen G. White's interest in health and diet fully developed. Eventually, Battle Creek became the home to a massive sanitarium run by another influential Seventh-day Adventist, John Harvey Kellogg. Kellogg was also an advocate of dietary reform, and part of the institution's menu was a sort of dried and crumbled bread accompanied by milk and taken as a breakfast food. John Harvey Kellogg's brother, William, took this idea and created the Kellogg's Cereal Company.

The Seventh-day Adventists are much like any mainline American Protestant denomination. However, a few unique features should be highlighted. The authority of Ellen G. White's prophecy has already been mentioned, along with observance of the Saturday Sabbath. The Great Controversy is the Adventist idea that all of humanity is now involved in a struggle between Christ and Satan about God's laws and sovereignty. Seventh-day Adventists therefore believe that they are part of a remnant church specifically called to keep the commandments and the faith of Jesus. Seventh-day Adventists teach that Christian behavior includes adequate rest and exercise, avoidance of foods identified as unclean

in the Old Testament along with alcohol and tobacco, and a prohibition of “irresponsible” use of drugs and narcotics. The idea that Jesus is now ministering in the heavenly sanctuary is still an official part of Adventist belief. Seventh-day Adventists also still expect the imminent return of Jesus, but set no specific date.

The name Seventh-day Adventist was chosen in 1860; however, the denomination was not officially organized until 1863. Today the denomination is organized into four representative levels: the local churches; local conferences made up of the local churches in a state or territory; the union conference, made up of conferences in a larger territory or group of states; and the General Conference, made up of all the unions in all parts of the world. The General Conference is the highest authority for the church. An elected Executive Committee holds power between sessions of the General Conference. The General Conference is made up of twelve divisions, each with responsibility for a specific geographic area. The divisions represent every major populated area of the world.

Seventh-day Adventists emphasized missionary work from their early years. The first missionary was J. N. Andrews, who traveled to Switzerland in 1874. In 1890 missionary work began in the Pacific islands. The year 1894 saw Seventh-day Adventist missionaries enter Africa and South America, and in 1896 they traveled to Japan. The church now has established work in 209 countries. Although the Web site cites publication and distribution of Seventh-day Adventist literature as the prime factor in its worldwide success, Seventh-day Adventists have always made health and education a major part of their missionary efforts.

The church boasts 5,846 schools worldwide, along with 166 hospitals and 371 clinics. The founding of hospitals, clinics, and schools has done much to aid the global spread of Seventh-day Adventism. As reported in 1999, there were 46,740 Seventh-day Adventist churches throughout the world, with a total membership of 10,939,182.

Address:

Seventh-day Adventist Church
12501 Old Columbia Pike
Silver Spring, MD 20904-66000
<http://www.adventist.org>

Jeremy Rapport

Sources:

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Seychelles

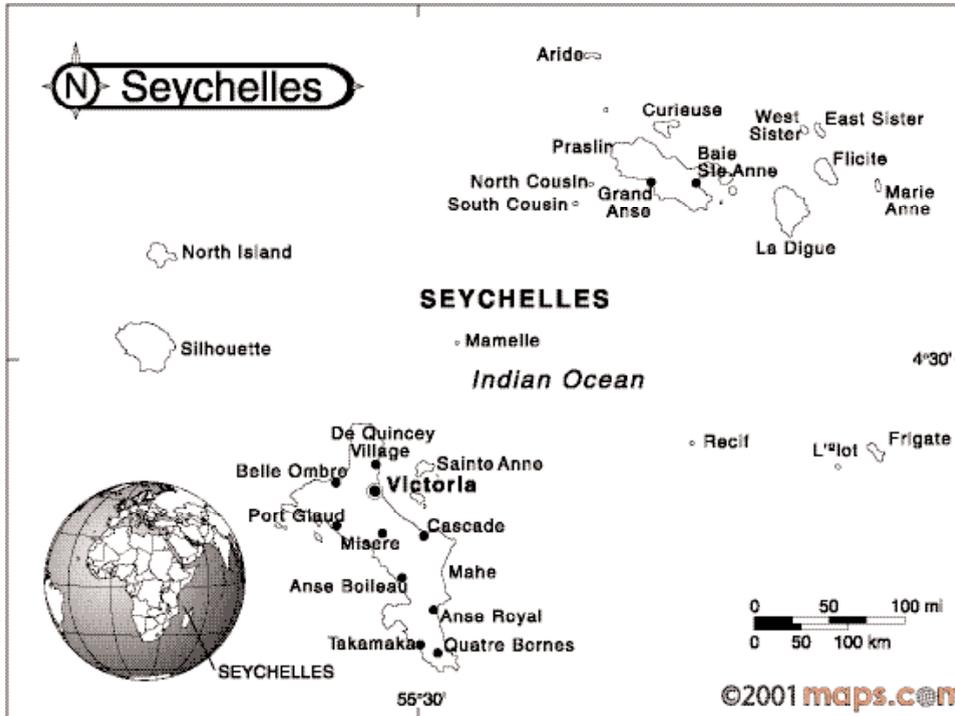
The islands of the Republic of Seychelles, located in the Indian Ocean northwest of Madagascar, were populated in the 1760s by African slaves under first the French and then the British. The French organized a colony in 1768, but it was replaced by British rule in 1794. In 1903 it was named a British Crown Colony, granted self-rule in 1970 and complete independence in 1976. The great majority of the seventy thousand residents occupy the largest of the islands, Mahe.

The French established the ROMAN CATHOLIC CHURCH, which remains the dominant religious force of the land with some 90 percent of residents being baptized members. The Diocese of Victoria (formed in 1890) is attached to the Kenya Episcopal Conference. It operates a string of parochial schools. The first indigenous bishop was named in 1975. There is also an indigenous order of nuns, the sisters of St. Elizabeth.

The CHURCH OF ENGLAND did not arrive until 1843 and remained the church of the British leadership. Diversity in the religious community was added by the arrival of Indians and Chinese attracted by the strategic position of the islands for trade between eastern Africa and southern Asia. Most Indians were Hindus, but there were also a small number of Muslims, Jains, and Zoroastrians. The Chinese (with a population of less than a hundred people) practice a form of the Buddhist/Taoist amalgam popular in their homeland.

In the twentieth century, both the SEVENTH-DAY ADVENTIST CHURCH (1929) and the JEHOVAH’S WITNESSES (1960) opened work, as have a group of the BAHÁ’Í FAITH. One Evangelical congregation has been formed by the International Christian Fellowship, a British organization. Of more importance, in 1972 the Far East Broadcasting Associ-

Followers	2000			2025	2050
	total	%	rate		
Christians	75,000	96.9	1.04	94,000	109,000
Roman Catholics	70,000	90.4	0.99	84,000	96,000
Anglicans	5,200	6.7	0.80	6,000	6,600
Protestants	2,000	2.5	2.32	3,000	4,200
Nonreligious	1,400	1.9	3.79	2,500	3,700
Hindus	410	0.5	0.86	500	600
Baha'is	310	0.4	2.66	700	900
Muslims	170	0.2	0.37	150	150
Chinese folk-religionists	40	0.1	1.59	90	150
Jains	30	0.0	0.65	50	70
Zoroastrians	20	0.0	1.41	60	100
Total population	77,400	100.0	1.09	98,000	115,000



Ba-'Alawi, contributed to the 'Alawiya Sufi orders in Yemen, South Asia, and Myanmar. Al-Shâdhili's famous disciple was Abu-l 'Abbas al-Mursi (d. 1287), whose shrine is in Alexandria, where thousands of sufis still conduct their religious activities publicly.

Leadership of the order has passed to Shaykh al-Qutb al-Gawth, now seen as the "Guide" of the Shâdhiliyya path. He resides on the Mount of Olives in Jerusalem as the Imam of the Masjid al-Aqsa (the Dome of the Rock). The Dome of the Rock is related to the tradition of the Night Journey of the Prophet Muhammad, who is believed to have traveled from Mecca to al-Aqsa and from there to heaven.

ation established a radio station that targets programming to both Africa and India.

The New Religions have yet to find their way to the Seychelles, in large part because of the out-of-the-way location of the islands.

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Shâdhiliyya Sufi Order

The Shâdhiliyya Sufi Order is named after Abu al-Hasan al-Shâdhili (d. 1258), who is buried at Humaythra near the coast of Egypt's Red Sea. These sufis are found mainly in northern Africa and in Egypt. They have traditionally espoused a nonsectarian view toward Sunni Islamic law schools in order to have a balanced mystical and worldly life. A person's knowledge (*'ilm*) is revealed and understood through one's actions (*'amal*) on earth. The sainthood (*walaya*) in the Shâdhiliyya Sufi Order is significantly tied into the experiences of other members in the sufi order. The Shâdhili sufis emphasize that each moment is in front of the divine, and there is a constant calling to return to the holy.

The Shâdhiliyya Order derives from the Abu Madyan Shu'ayb (d. 1198), whose primary disciple, Muhammad 'Alî

Since 1993 the shaykh has traveled widely, teaching the Shâdhiliyya path to all who wish to learn it. The strength of the order is in Algeria, Tunisia, and Morocco.

Address:

Shâdhiliyya Sufi Order
c/o Sidi Muhammad Press
2656 First St. #413
Napa, CA 94558
<http://www.napanet.net/~smp/index.htm>

Qamar-ul Huda

Sources:

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Shafiite School of Islam

The Shafiite School of Islam is one of the four *madhhabs* (schools) of jurisprudence deemed orthodox within the world of Sunni Islam. The school traces its origin to the

career of one man, Muhammad ibn Idris ibn al-Abbas ibn Uthman ibn Shafi (767–820), a Palestinian raised in Mecca and then widely traveled in the Islamic world. As he began to teach and write, he was presented with the task of synthesizing and reconciling the then competing schools of legal interpretation represented by the HANAFITE and Traditionalist school. Toward the end of his life, he dictated his most famous book, *Al-umm*, in which he laid out his own perspective and left behind a record of the differences between the other schools.

Shafi was writing as the process of defining the traditions relative to the Prophet Muhammad and his companions (Hadith) were being compiled and assessed, and he placed great importance on the authentic traditions, as opposed to the legal consensus of the scholars (*ulama*) that had been reached in the leading centers of Islamic learning—Baghdad, Medina, and so forth.

Shafiite teachings took root in Persia (Iran) in the ninth century, during the years of the Abbasid Empire, and they remained the most influential school of thought into the thirteenth century. In addition, Shafi spent his last years in Egypt, and his teachings took root there, becoming the official school during the Ayyubid Dynasty (1167–1252) and remaining of continuing importance until the rise of the Fatimid Dynasty (which established a non-Sunni Shi'a Ismaili government). The adoption of the Hanafite School of legal interpretation by the Ottoman Empire, however, pushed the Shafiite School out of the centers of Islamic power in the Middle East. It had become the dominant school among the trading classes and through them was taken to Indonesia (now the most populous predominantly Islamic nation in the world) and to the Muslim communities along the east coast of Africa whose most famous center was Zanzibar.

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Shakta Movement (Hinduism)

The Shakta movement (Shaktaite, Shaktism, Shakti movement, sometimes without the *h* in the spelling) is one of the major theological dynamics in Hinduism. Its ideology is essentially a supreme Mother-Goddess phenomenon common

in many primal religions. The Shakta movement has ties to other Hindu movements, such as SAIVISM; it flourished in India under the Maurya, Sunga, and Satavahana dynasties.

Proponents of the Shakta movement are predominantly Hindu with some following in Buddhism. They begin with the assertion that the Ultimate Divinity is female, not male. The male deities are subservient to the Shakti (Shakti is also another term for feminine spiritual energy and is also a separate name for a female Hindu deity). The *Devi Mahatmya*, a major Shakta text, retells many traditional Hindu myths, but portrays the feminine deities with new superior positions. Most Hindus do not object to the Shakta movement and have even incorporated Shakta teaching into their own belief systems. There are also multiple groups of Shakti followers in Hinduism, some being liberal while others being Shakti exclusive.

Hinduism is currently undergoing a major renaissance worldwide, and the Shakta movement is a part of that renaissance. In addition to the revival of Hindu tradition, a new appreciation for civil and women's rights is also coming into play. The Shakta movement is a direct recipient of these new allowances. More female gurus are being revered by Hindus as reincarnations of holiness and enlightenment, whereas in the past only men were viewed with such reverence. Female deities are being studied and exalted along with, and in some cases even more than, male divinities.

The Kali followers, Saivites, and the BRAHMO SAMAJ are helping to lead the way for the Shakta movement. Some Hindu holy men, such as Vivekananda (1863–1902), Sri Ramakrishna (1836–1886), and Sri Aurobindo (1872–1950), have helped to assist the cause of the Shakta movement. Many women have claimed to be direct reincarnations of Shakti, thus attributing to themselves great reverence. Such women include Sarada Devi, Ramakrishna's wife (1853–1920); Mira Richard, Aurobindo's companion (1878–1973); and the renowned Anandamayi Ma (1896–1982). Despite the fact that these women are all deceased, they all have followings within the Hindu community and in the Shakta movement today. Many Shakta movement Hindus actually have pictures of these women as objects of worship that they revere as much as an icon of Siva, Durga, or Vishnu.

The Shakta movement has had an effect upon Hinduism and Jainism. Both religions have their own religious orders exclusively for women. Buddhism, in particular, has elevated the status of the feminine divine. Avalokitesvara, the prominent Bodhisattva in MAHAYANA BUDDHISM, has been represented in many female forms as well as male forms. Many Buddhist *mudras* (hand gestures) represent union between a deity and his corresponding Shakti. Some Buddhist groups have incorporated TANTRISM into their Shakta movements. The sexual aspect of this is seen more in old Tibet and Nepal than in India and Khmer.

Kumar Jairamdas

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Shambhala International

Shambhala International is a reformed version of a Tibetan Buddhist organization initially known as Vajradhatu. Vajradhatu was founded in Boulder, Colorado, by an exiled Tibetan lama of the Kagyu lineage, Chogyam Trungpa Rinpoche (1939–1987), in 1973. Chogyam Trungpa was a flamboyant character who, after giving up his monastic vows, gained a reputation as a bon vivant, though his writings on spiritual themes attracted an audience that reached well beyond his personal following.

A major center was founded in Nova Scotia, Canada, in 1983, where the movement's international headquarters are currently located. The headquarters serve more than one hundred Shambhala Centers throughout the world in the United States (79), Canada (21), Europe (38), New Zealand (1), Australia (1), and Japan (1). In the mid-1990s the movement claimed a total paid membership of around forty-five hundred.

Chogyam Trungpa developed an eclectic form of Tibetan Vajrayana Buddhism, incorporating elements drawn from the Japanese Zen tradition, Japanese arts, and Western psychology. He attracted followers among artists and writers such as the poet Allen Ginsberg. Ginsberg was particularly associated with the Naropa Institute, an accredited university that Chogyam Trungpa founded in Boulder in 1974. Its curriculum continues to stress the arts, philosophy, and psychology.

Chogyam Trungpa appointed his American disciple Osel Tendzin (Tom Rich) as his successor, but in 1988 it was revealed that he was HIV-positive and that he had passed the condition on to one of his disciples. The revelations led to serious disruptions within the movement that were eventually to be addressed by the creation of a new leadership under the authority of Chogyam Trungpa's eldest son, Osel Rangdrol Mukpo, in 1991. In 1992 he announced his plans to amalgamate all Vajradhatu activities under the new title of Shambhala International.

Shambhala International began formally in 1976 as Shambhala Training, the secular arm of Vajradhatu. The name is drawn from a Tibetan myth that features a kingdom of enlightened beings ruled by sagacious monarchs. The intention of the training is to create people capable of establishing a society that mirrors the Shambhala kingdom in this world. Although Shambhala International's pro-

grams include the teaching of meditation practices and deploy Tibetan Buddhist concepts, Shambhala International presents itself as a secular organization. Participants can adhere to their own religious preferences and do not have to think of themselves as Buddhists. Nevertheless, the movement continues to support contemplative centers such as Gampo Abbey in Nova Scotia and conducts weddings and funerals. At the same time, it promotes education and training programs aimed at business corporations as well as individuals.

All of these activities are intended to contribute to Shambhala International's goal of creating what is described as an "enlightened society." For many members, however, the most significant aspect of their participation remains rooted in their personal practice based on Chogyam Trungpa's eclectic interpretation of Vajrayana Buddhism.

Address:

Shambhala International
1084 Tower Rd.
Halifax, Nova Scotia B3H 2Y5
Canada

Sandra Bell

Sources:

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Shi'a Islam

Over the first centuries of its existence, Islam was divided into two main communities, the Sunni and the Shi'a. The split emerged slowly in the years after the death in 661 C.E. of Ali ibn Abi Talib, the son-in-law of Muhammad (c. 570–632) and husband of Fatimah (c. 605–633). Some among the Muslims developed a special veneration for the physical family of Muhammad. However, after Ali's death, the caliphate (the political leadership of the Arab Muslim community) passed to the Umayyads (that is, caliphs drawn from the clan of Umayyad).

The Shi'as came to believe that Ali had been the best qualified to succeed Muhammad, rather than the three people chosen as caliph between the Prophet's death and the



An Ashura ceremony during the month of Moharam, commemorating the death of Hussein (Mohammed's grandson) and his family (Ibrahim/TRIP)

designation of Ali in 656 as the fourth caliph. Over time, they came to believe that Muhammad had chosen Ali as his successor. The Shi'as also came to believe that Islam needed an imam (or guide) as a guardian of Islamic revelation and the bearer of the Prophet's authority. Hence the need for those in the Prophet's family to lead them. Gradually, "those of the Prophet's family" came to be seen as Ali, Fatimah, and their progeny.

One center of the Shi'as (literally, partisans of Ali) was Kufa in Iraq, where Ali had briefly resided. There, followers claimed al-Husan (d. 669), Ali's son, as the successor. After his death, attention turned to his brother, al-Husayn (d. 680). He eventually came to Kufa to assume the leadership of the Shi'a community. Al-Husayn died in a failed attempt to overthrow the Umayyads. His defeat briefly focused attention on his half-brother, al-Hanafiyya (d. 700).

During the eighth century, various Shi'a groups with authority placed in varying lines of descent from Muhammad and Ali came to exist, many extinguishing themselves in political opposition to the caliphate. One group, the Imamiyya, traced its lineage through al-Husayn's surviving

son, Ali, better known as Zayn al-Abidin (d. 714), and his son, Muhammad al-Baqir (d. c. 732). The latter was a jurist of note who more clearly articulated the role of the imam as community guide. He also left the community to his learned son, Ja'far al-Sadiq (d. 765), who worked during the turbulent period that saw the Abbasids overthrow the Umayyad Caliphate. The various Shi'a groups supported the Abbasids, but then became the objects of persecution by the new caliphate. Many in Iraq rallied to the side of al-Sadiq, who went on to develop the idea of a sinless and infallible imam as the authoritative spiritual guide needed by humanity. The imam has the knowledge of the Qur'an, both its exoteric and esoteric teachings, and obedience is properly due him.

As the majority Shi'a lineage was developing, one problem of note arose when Zayd b. Ali (d. 740), the son of Zayn al-Abidin, was named the new Shi'a imam. He, however, soon rejected his role and the idea of a physical lineage of imams. He quickly lost the support of the majority, who quickly gave their allegiance to his brother Muhammad al-Baqir, and soon deleted any mention of Zayd as ever having

held the office. Zayd found his support in Yemen and a line of imams, each successor chosen for his demonstrated ability rather than parentage, and continued to lead the community of ZAYDITES.

Following al-Sadiq were seven additional imams, beginning with Musa al-Kazim (d. 796/797), the younger son of al-Sadiq. During al-Kazim's time of leadership, a dispute developed over whether he or his older brother, Ismail (d. 762), was the rightful imam. Ismail had died prior to his father, and the main body of Shi'as accepted his younger brother as the seventh imam. Some, however (the followers of ISMAILI ISLAM), looked to Ismail as the proper imam and adopted his descendants as their new imams. The Ismailis have splintered into a number of groups, the largest groups being the Nizari Ismailis, led by the Aga Khan, and the BOHRAS. Both groups now have their largest followings in India.

The main body of Shi'as, continuing to recognize the descendants of Musa al-Kazim, eventually came under the leadership of the twelfth imam, Muhammad al-Muntazar (d. c. 879), who had become imam at the age of four in 873. Within a few days, however, the youthful imam disappeared and was never found. He had no brothers, and to all appearances the lineage had died out. A crisis of authority emerged. The leaders of the community proposed a novel hypothesis. They suggested that al-Muntazar had assumed a concealed presence in the world, invisible to humanity. However, he will appear at some point in the future as the chosen one whom the Qur'an suggested would appear shortly before the end of the world. There was an early expectation that the appearance would occur at some point in the next century.

To continue leadership in the Shi'a community, a Council of Twelve, the Ulama, moved into the vacuum created by al-Muntazar's disappearance. They selected one of their number to possess at any moment the authority once held by the imams in Ali's lineage. The Ulama assumed more authority century by century as al-Madhi, the Hidden Imam, failed to manifest.

The Shi'as grew slowly through the fifteenth century, but in the wake of the Mongol invasion of Persia (Iran) and the rise of the Safawid Dynasty at the beginning of the sixteenth century, Shi'a Islam became Persia's state religion. The Safawid ruling family claimed a direct lineage from Musa al-Kazim, and Shi'a Islam subsequently spread throughout the Safawid Empire, which stretched from India to Syria. At the height of its power, the Ulama began to appoint judges, ayatollahs, who formed their own courts and had the power of judgment.

Today the Shi'as, also known as the Twelvers or Ithna-Ashariyah, are the dominant group in Iran, Yemen, and Azerbaijan, and have a slight majority in Iraq. There is a significant Shi'a minority in Afghanistan, Pakistan, and Saudi Arabia, while smaller Shi'a communities exist in the other

Middle Eastern states and a number of African countries; through the twentieth century, they have developed in the West.

In Iran, the Ulama remains the chief judicial body for the Shi'a community and the state. It appoints from among its members a single person to be al-Madhi's representative on Earth. One of these representatives, the Ayatollah Khomeini (1902–1989), became world famous when he was at the focus of the Iranian Revolution in 1979. The worldwide Shi'a community currently (as of 2001) looks to the spiritual leadership of Ayatollah Ali Khamenei (b. 1939), who resides in Tehran.

The Shi'a community has given birth to a variety of movements. In Iran and Iraq, for example, the community is divided into two major legal schools, the Usuli and the Akhbari. The smaller group, the Akhbaris, found primarily in the southern parts of the two countries, has the more strict interpretation of the law. The larger Usuli school has the more liberal legal perspective and permits some latitude in the interpretation of the law in reaching legal decisions.

In Iran, the hope of the appearance of al-Madhi supplied the base upon which two popular movements developed in the nineteenth century. The first was led by Sayyid Ali Muhammad Shirazi (1819–1850), known as the Bab, or the Gate. The Babi movement then gave birth (after the Bab's execution by the Persian authorities) to the BAHÁ'Í FAITH, which looked to Mirza Husayn Ali (1817–1892), known as Baha'u'llah, or the Glory of God, as the one predicted by the Bab. Even though the Babi movement remained relatively small and confined to Persia, the Bahá'í Faith has become an important global religion that understands itself as fully independent of Islam.

Through the centuries, the Shi'a community has been the source of numerous dissenting groups, more than seventy of which have been identified. Though small, they continue to exist throughout the entire Muslim world (from North Africa to Indonesia). Like the majority communities, they accept the basics of Islam, but they have varying opinions concerning the specifics of eschatology, generally revolving around their belief about the manifestation of the Hidden Twelfth Imam. Additional distinctive groups have emerged out of the Ismaili community around the same set of issues.

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Shiah Fatimi Ismaili Tayyibi Dawoodi Bohra

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Shiah Fatimi Ismaili Tayyibi Dawoodi Bohra

The Shiah Fatimi Ismaili Tayyibi Dawoodi Bohra are the largest of the several branches of the BOHRAS, Ismaili Muslims who in the eleventh century acknowledged the authority of al-Mustali (caliph in Egypt, 1094–1101) and later al-Tayyib, the infant heir to the caliph's throne who disappeared in 1130. They believe that al-Tayyib was not killed, as most have concluded, and now exists as the Hidden Imam. The leadership of the community was eventually placed under the care of an administrator, who has the title *al-mutlaq*, who possesses all the authority of an imam, as he acts in the absence of the Hidden Imam. Leadership in the al-Tayyib community had arisen in Yemen after being suppressed in Egypt, but in 1517, when the Ottoman Empire extended its boundaries to include Yemen, it moved to Gujarat, India. It later moved to Surat, north of Mumbai, and more recently to Mumbai (Bombay).

The Bohra community went through a crisis of succession in 1589 when the majority party accepted Daud Burhan al-Din (d. 1612) as the new al-mutlaq. Since that time, the position has remained in the family of Daud (or Dawoodi). It continues under the authority of the current al-mutlaq, who is aided by a chief assistant (often the designated heir), the *ma'dhun*, and a second assistant, the *mukasir*. Local leadership is provided by priests known as *shayikhs* or *amils*.

When they reach the age of fifteen, each Bohra takes an oath of loyalty to the community and its leadership. That oath is renewed annually. The Bohras recognize seven (two more than most Muslims) essential pillars of their faith: *Walayah* (devotion to Allah, the Prophets, the imam [al-Tayyib], and the al-mutlaq); *Taharah* (purity/cleanliness); *Salah* (prayers); *Zakah* (religious dues); *Sawn* (fasting); the *Hajj* (pilgrimage to Mecca); and *Jihad* (holy war).

The Shiah Fatimi Ismaili Tayyibi Dawoodi Bohra has a college for the training of amils at Surat. Dawoodi Bohras have approximately one million adherents. The majority reside in India, with smaller communities in Pakistan, other Middle Eastern countries, East Africa (since the eighteenth century), and the West (since the 1950s). Adherents can be recognized by their appearance. Men have beards and wear white, gold-rimmed caps; women wear a colorful dress, the *rida*.

Address:

Shiah Fatimi Ismaili Tayyibi Dawoodi Bohra
c/o Dawat-e-Hadiyah

Administration of the 52nd al-Dai al-Mutlaq
His Holiness Dr. Syedna Muhammed Burhanuddin
Mumbai
India
<http://www.torontojamat.com/>

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Shin Buddhism

See Pure Land Buddhism (China)

Shingon Buddhism

The Shingon sects of Japanese Buddhism look to Kobo Daishi (literally "great teacher"), born Kukai (773–835), as their founder. Kukai arises out of obscurity as a religious seeker at the beginning of the ninth century C.E. In 804, he traveled to China where he studied esoteric Buddhism with Hui-kuo (746–805). He was ordained in 805 and returned to Japan. He spent the next 30 years propagating Shingon and died at Kongobu-ji Temple on Mt. Koya in 835.

Shingon Buddhism teaches that there are three modes of manifestation of the Buddha, the Enlightened One. First, the dharmakaya is Buddha as unchanging and eternal existence, which Shingon names the Mahavairocana Buddha, the primary object of veneration within the community. Second, Buddha may also manifest as bodhisattva, such as Amida Buddha of the Pure Land tradition. Finally, there is the more limited form that a buddha might take in order to deliver instruction to sentient beings such as humans. Such a form was assumed by the historical Buddha Sakyamuni. The focus on Mahavairocana does not limit the attention that a Shingon believer might give to other Buddhas.

Kukai taught that Mahavairocana Buddha was responsible for generating all life in the cosmos and the universe embodies his teachings. The deeds performed by humans, with their physical bodies, their words, and spirituality, are those of the Buddha. Once aware of this fact, humans are able to enter a state of Buddha consciousness and attain Enlightenment. Through the use of mudras (a meaningful sign/gesture made with the hand), vocalizing a mantra (mystical sounds/words), or contemplating one of the buddhas, a person can enter the highest states of Buddha consciousness. These practices can all be found in the fire rituals for which Shingon temples have become known. These teachings are found in the primary sacred texts of Shingon,

the *Dianichi Sutra* (*Mahavairocana-sutra*) and the *Kongocho Sutra* (*Vajrasekhara-sutra*).

In the twelfth century, the Shingon movement divided into two major branches. Kabukan (1095–1145) revived some neglected aspects of Shingon and mixed it with Pure Land emphases such as the repetition of the Nimbutsu mantra and hope of Enlightenment in this life and movement into the Pure Land after death. Kabukan's new doctrine, Shingi, was opposed to the traditional or old doctrine, Kogi. Both branches of Shingon would later divide into a number of subbranches. Some seven subbranches of the Kogi and two branches of the Shingi were forced to merge in 1941 as World War II began. Most of these subbranches as well as new ones would reappear after 1945.

The primary bearer of the Shingon tradition is the Koyasan Shingonshu. It and no less than sixteen other branches of Shingon are members of the JAPAN BUDDHIST FEDERATION. Koyasan Shingonshu has its headquarters at Kongobu-ji Temple where Kobo Daishi is buried. Besides temples across Japan, Koyasan Shingonshu has temples in the United States (eighteen), of which fourteen are in Hawaii, and South America (eighteen). In America, the Shingon Buddhist International Institute has been formed to research and promote Shingon thought.

Addresses:

Koyasan Shingonshu
132, Oaza Kotyasan
Koya-cho
Ito-gun, Wakayama
Japan
<http://www.koyasan.org/>

Koyasan Shingon Mission
North America
342 E. 1st St.
Los Angeles, CA 90012

Shingon Buddhist International Institute
P.O. Box 3757
Pinedale Station
Fresno, CA 93650-3757
<http://www.shingon.org/>

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Shinnyoen, Garden of Absolute Reality

Shinnyoen, Garden of Absolute Reality, a new religion, or *shin shukyo*, based on the esoteric SHINGON school of BUDDHISM, was founded in several stages by Ito Tomoji (1912–1967) and her husband, Ito Shinjo (1906–1989), beginning in 1936 in the Tachikawa suburb of Tokyo; at that time, it was known as the Risshohaku Association. To ensure legal recognition, the movement was affiliated with a well-established Shingon sect, Shingonshu Daigoha, and in 1948 it became a legal religious organization in its own right, using the name Makoto Kyodan, which it changed to Shinnyoen in 1951. Shinnyoen became a religious juridical person in 1953.

Prior to founding Shinnyoen, Ito Shinjo studied the science of divination known as Byozeisho and also trained at the Daigo School of Shingon esoteric Buddhism, where he received the title of Great Master (Acharya); his wife inherited an important spiritual gift referred to as *reino*, or spiritual faculty, from her aunt. Believing themselves to be suitably trained and endowed, they together took on the role of “mediums of salvation” for all who were concerned to know their destiny or have their fortunes told.

The tragedy that struck them as parents when their two sons died from an incurable illness in childhood was to be imbued with deep spiritual significance and value. The death of the two brothers, the holy brothers, or *ryodoji sama*, as they are known, was interpreted to mean that the spiritual path uniting this world and the invisible world had been opened, and the Bakku Baiju, or the great power of salvation, had been unleashed.

Shinnyoen stresses its Buddhist credentials and, by contrast with AGONSHU, claims to be new and even unique by being the only religion to base its doctrines on what it claims to be the last teachings of the Buddha, Siddhatta Gotama, the Mahaparinirvana, or Great Nirvana, sutra. Buddha, according to Shinnyoen, revealed that this sutra contained the essence of all his previous teachings. Like so many other Japanese new and new new religions based on one or another of the Buddhist sutras, Shinnyoen is also eager to stress that the teachings of the Mahaparinirvana sutra are open to all to know and understand, and not the exclusive preserve of a few dedicated Buddhist clerics.

There are several levels of spiritual development in Shinnyoen. There is the lay order of monks, which consists of those who have undergone special training and taken formal vows. In addition, there are the four levels of *daijo*, or Mahayana; of *kangi*, or happiness; of *daigangi*, or great happiness; and of *reino*, or spiritual faculty. Practice of the faith, service to the movement, and engagement in activity

to spread the movement constitute the criteria for a member moving from one stage to another.

Like TENRIKYO, Shinnyoen operates on the basis of a lineage system, in the sense that all new members have what is referred to as a “guiding parent” that is the person who introduced them to the movement. That person continues to assist the new follower, or “guided child,” with understanding of the doctrines and with their practice. The doctrines, or “secrets of Buddhism,” are derived in the main from esoteric Buddhism and are revealed to followers by mediums—all followers can with appropriate training eventually become mediums—who are believed to receive support from the members of the founders’ family, now existing in the spirit world. Mediums are highly regarded as true disciples of Buddha.

Sesshin, or spiritual guidance, is an important part of Shinnyoen practice and is provided with the help of spiritual mediums, or *reinosha*, who act as mirrors for trainees. Such mediums provide four kinds of spiritual guidance (*sesshin*), two of which are for the general improvement of members—*kojo sesshin* and *sodan sesshin*—and two of which are for the resolution of specific problems—*sodan sesshin* and *kantei sesshin*. Special meditation sessions known as *eza* are provided for those who aspire to higher levels of enlightenment.

Shinnyoen encourages all followers to carry out the Three Practices, which are *kangi*, or joyous offerings leading to the purification of the mind; *gohoshi*, or service leading to the purification of the body; and *otasuke*, or the purification of speech, which consists essentially of shar-

ing of the teachings with others and bringing them to the Buddha.

The movement’s present leader is Ito Shinso, called by followers *Kyoshu-sama*, a daughter of the founders. Today there are an estimated 650,000 Shinnyoen members in Japan, and the movement has established centers in the United States, in several European countries, and in Taiwan, Hong Kong, and Singapore. In all of those countries the following is relatively small: for example, there are no more than 1,000 members in Europe.

Address:

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Tachikawa, Tokyo 190–0023

Japan

<http://www.shinnyo-en.or.jp/> (in Japanese)

<http://www.sef.org/> (in English)

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SHINTO

Shinto (the Divine Way), the traditional religion of Japan, is today represented by a spectrum of religious groups in the land of its birth, the largest segment of the movement being Shrine Shinto, which finds embodiment in the thousands of public shrines that dot the landscape. Shrine Shinto was the state religion of Japan in the decades prior to World War II. Sect Shinto designated the thirteen Shinto organizations (KUROZUMIKYO, Shinto Shuseiha, IZUMO OYASHIROKYO, Fusokyo, Jikkokyo, Shinshukyo, Shinto Taiseikyo, ON-TAKEKYO, Shintotaikyo, Misogikyo, AUM SHINRIKYO, TENRIKYO, and KONKOKYO) recognized by the government during that period. In addition, there are more than a hundred new Japanese religions, some founded before 1945 and suppressed by the government and others founded after 1945, that draw primarily on Shinto themes.

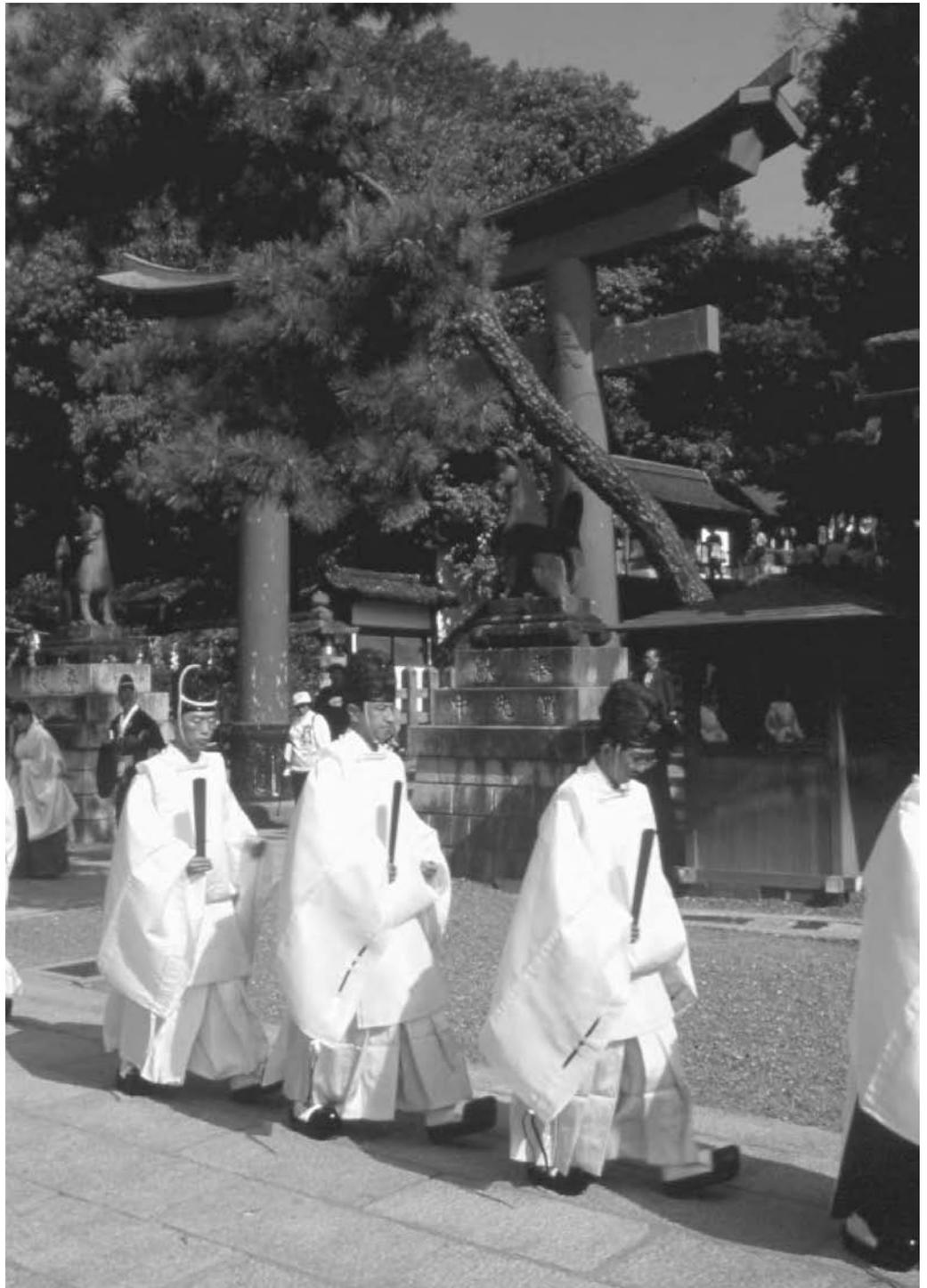
Early in Japan's history, numerous extended family groups (clans) developed, each of which developed religious practices largely tied to its land. There was no central political structure or unified culture. By the third century C.E. an agriculturally based religion had become prominent, and over the next centuries Japan would come together as a nation around the prominent Yamato clan (the source of the later imperial family). During this formative period, two of what would become leading Shinto shrines, Ise and Izumo, were created.

Crucial to the creation of a national Shinto religion (which incorporated the many local variations) was the introduction of Confucianism and its emphasis on ethics and social order, the spread of the cosmology that divided the world into ying-yang polarities, and later the arrival of BUDDHISM. Each challenged the elite elements of Japan to create a uniquely Japanese faith comparable to that of neighboring states. One result was the compilation of the *Kojiki* (712 C.E.) and *Nihongi* (720 C.E.), the two sacred texts of Shinto that describe the overarching myth out of which the many local cults would operate.

Shinto views the world as alive with divinity. The term *kami* refers to the many deities of heaven and earth who may include among them some human beings and an array of natural objects (birds, plants, and natural features). Anything above the ordinary or that might awaken a sense of awe or mystery in the human mind may be listed as a *kami*, including the succession of emperors who have led the country.

Although *kami* of local significance are acknowledged at different shrines, some *kami* gained a significance as part of the national myth of Japan's origin. The deities Ame-no-minaka-nushi-no-Kami (Kami Master of the Center of Heaven), Taka-mi-musubi-no-Kami (High Sacred Creating Kami), and Kami-masubi (Sacred Creating Kami) are seen as the primordial deities who were present when nothing but the primal chaos existed. They were responsible for the formation of the Earth and the deities who were later to create Japan and its people.

The High Kami in heaven sent the primal parents—Izanagi (male) and Izanami (female). Their interaction gave birth to numerous islands and other deities. Then Izanami was burned as the fire-god was given birth. She descended into the underworld, where she was trapped after eating of its food. In his attempts to free Izanami, Izanagi bathed in the ocean as a cleansing act. His ablutions also resulted in the appearance of Amaterasu, the goddess who is seen as the ancestress of the Japanese imperial family. While at a festival, another *kami* held a mirror up for Amaterasu to gaze upon herself. She would later give this mirror



The Harvest Festival celebration at the Fushimi Inari Shrine in Kyoto, Japan (Tibor Bogner/TRIP)

to her grandson, who was sent from heaven to establish the Japanese royal lineage. The mirror is now said to be residing hidden in the Ise shrine.

Shinto has an essential communal element, and much of its activity occurs in the many shrines that are found throughout Japan. The shrines, abodes of the kami, are generally located in spots of particular natural beauty or some noteworthy geographical feature. The

site itself is marked off with a fence, and the entrance with the distinctive gate (*torii*) to which a sacred rope (*shimenawa*) is attached. At the shrine, the kami are invoked on a cycle that follows the agricultural seasons and that affirms the myth of national origins. Many shrines are located at the foot of a mountain, which has the effect of marking the land of death and renewal (the mountain) from the plains, the land of life and activity. Others may be found at the point where two streams merge.

Common elements in Shinto rituals are the offering of foods, which in turn has had a profound influence on the Japanese diet, and purification, harkening back to the baths taken by Izanagi in his attempts to free his wife from the underworld. Food offerings may be classified by type (animal, vegetable, fish), style of preparation (raw or cooked), mode of offering, or whether it is to be viewed by the deities or eaten by them. Frequently the offered food becomes part of a banquet consumed later by the worshippers.

Purification rites have been developed in response to a variety of life's setbacks, from the sickness and death of a loved one to natural calamities and national disasters. They came to include reactions to forms of ritual impurity (from menstruation to sexual activity) and to symbolize the hope of renewal.

After 538 C.E., Shinto developed in dialogue with Buddhism, the latter becoming an increasing part of Japanese life. Shinto and Buddhist temples were often constructed adjacent to each other, and they found a common ground in their esoteric element. Buddhists came to accept Shintoism as a lesser form of itself, and locally, syncretistic Buddhist/Shinto cults developed that centered on specific shrines and local deities. SHUGENDO became one of the more interesting new religions drawing deeply from both Buddhist and Shinto sources.

Shintoism experienced a revival in the fifteenth century after many shrines were destroyed in the Onin War (1467–1477). Out of the ashes emerged Yoshida Kanetomo (1435–1511), who dedicated his life to their reconstruction (especially those most associated with his prominent family), the return of Shinto supremacy in the land, and the reestablishment of imperial authority. He recast Shintoism as the original faith and the source of DAOISM, Confucianism, and Buddhism. He expounded a new theology built around an exoteric teaching (as found in the *Kojiki* and *Nihongi*) and esoteric teachings that he claimed had been revealed by deities to his family (resulting in additional scriptural texts). Kanetomo became the leading figure in Shintoism, and his school would dominate the religion during the next centuries.

The work of Kanetomo and his successors would during the Edo Period (1600–1868) lead to a shift in Shinto away from a primary dialogue with Buddhism to one with Confucianism. At the same time a new scholarly movement, called *kokugaku* (National Learning), attempted to redefine Japanese tradition and self-identity. Hayashi Razan (1583–1657), who led the new trend, emphasized the immanence of the Absolute as the divine within the inner life of the individual, the divine life expressed in ethical behavior, and, most important for Japan's future, the primary manifestation of divine virtue in the imperial government. During the Edo Period, especially in the writings of Yoshikawa Koretari (1616–1694), the deity Kuninotokotachi no Mikoto, identified with the primal chaos, emerged as the central figure in the Shinto pantheon.

The continued development of Shintoism in the eighteenth century set the stage for major developments in the nineteenth century. The variety of Shinto groups, later to constitute Sect Shintoism, began to emerge. Most of these new groups were the result of the activity of a creative founder who was also responsible for the composing or receiving by revelation of a distinctive new scripture. These groups were later classified by the major themes they developed. Some emphasized attachment to traditional texts (*Kojiki* and *Nihongi*);



The Karatsu Okunchi Festival in Kyushu, Japan (Christopher Rennie/TRIP)

Confucian ethical principles; or purification rituals. The Fuji and Ontake sects emphasized the longstanding worship at sacred mountains. Spiritual healing, utilizing Shinto rituals, became the center of Tenrikyo and Konkokyo.

A new era for Shinto came in 1868 with the emergence of the Meiji government. The new government brought to the fore a form of Shintoism usually referred to as State Shinto. It combined the thought of Hirata Atsutane (1776–1843) with the cult that had grown up around the imperial family. Atsutane had been an effective propagandist of the return of Japan to imperial rule and the establishment of Shinto as the sole religion of the land. State Shinto propagated the belief in the divinity of the emperor and sanctified Japan's national political policies. It proposed as its idea *saisei itchi*, the unity of religion and government. Students of Atsutane were recruited to head a revived Office of Shinto Worship whose initial mandate was the separation of Shintoism from Buddhism and CHRISTIANITY. As a result, Shinto shrines were stripped of all Buddhist and Christian symbols, and the Imperial Palace was denuded of the heretofore dominant Buddhist altars and symbols.

In the 1870s, step by step, the government asserted its authority over the Shinto shrines and leadership. The Agency for Spiritual Guidance was given authority over all Shinto

priests and designated their place of appointment. The national rituals to be performed at each shrine were also prescribed. The emperor was declared sacred and inviolable in 1889, and, in 1900, Shinto's special place was reemphasized by its being placed under the Bureau of Shrines in the Home Ministry, while Buddhism and Christianity were relegated to a separate Bureau of Religion in the Ministry of Education. In the meantime, Sect Shinto had an intermediary position. The sects were treated much like Buddhism and Christianity, being seen as private religious organizations under the jurisdiction of the Bureau of Religion. Most important, they were not allowed to create shrines, nor to copy shrine architecture in their worship centers, including the use of a torii as a gateway entrance.

Increasingly, Shinto was seen as an arm of the state. In 1911 it ordered all schools (including private religious schools) to take their pupils to shrines for nationally directed ritual events. In 1932 a Catholic school refused to comply with the regulation on grounds of religious freedom. Students at one Catholic school had been asked to visit a shrine particularly associated with Japan's military history. As a result of the protest, the government declared the shrines "nonreligious" sites whose task was to foster national loyalty. Shintoism was thus redefined in such a way as to be compatible with any particular religious affiliation; the inclusion of Shinto ritual into both private and public life became a sign of loyalty as Japan went to war. Amulets from the Ise shrine became ubiquitous.

The loss in World War II affected Shintoism most of all. The coming of religious freedom gave Sect Shinto a new life, and several sects emerged as popular movements whose adherents numbered into the tens of thousands. Then, on December 15, 1945, General Douglas MacArthur (1880–1964) issued the "Shinto Directive," which ordered the separation of State Shinto from the government. Most important, the government was to end its support of the shrines. This mandate was embodied in the Constitution of 1947.

In the late 1940s, State Shinto evolved into what is today known as Shrine (*jinja*) Shinto. The formerly government-supported shrines were reorganized into a private religious corporation, the Association of Shinto Shrines, with which the great majority of shrines affiliated. There were more than a hundred thousand such shrines in 1945. By the beginning of the 1980s, some seventy-nine thousand shrines were maintained as part of the new system of voluntary support. Two seminaries, one at Kokugakuin University in Tokyo and the other at Kogakukan University in Ise, train Shinto priests. The association represents Shintoism in various interfaith activities, including the WORLD CONFERENCE ON RELIGION AND PEACE. It also accepts women into the priesthood.

In spite of the proliferation of Shinto sects, the association includes the majority of the two to three million Japanese who identify themselves as Shintoists, the number of whom is somewhat difficult to assess, as many people carry dual affiliations, a continuing result of Meiji Era practices. Support for Shintoism in Japan pales next to that for Buddhism, which now commands the allegiance of more than half the population. The special Shinto of the Imperial House (*koshitsu*) also survives in a variety of practices associated with the emperor and his family, the shrines at the royal palace, and the Grand Shrine at Ise. The most important rite is Niinamesai, the annual offering of the first fruits of the grain harvest, which includes a thanks to the deities for their blessing and a sharing of the food with the deities, especially Amaterasu.

The Grand Shrine at Ise, now a popular tourist attraction, includes two shrines. One is dedicated to Amaterasu and, as the shrine of the legendary ancestress of the emperor, has a special relationship to the imperial family. Traditionally, the emperors would make reports to the goddess at the shrine, which was believed to hold the fabled mirror she had passed to her grandson. A second shrine is dedicated to Toyouke, the goddess of food. Every twenty

years, new shrines replicating the old ones are erected. Upon their completion, as part of a ceremony of renewal, the ritual objects in the old shrines are transferred to the new ones, and the old shrines are then completely dismantled.

Shinto, as the religion of the Japanese people, has been largely confined to that country. However, early in the twentieth century, it was established among Japanese immigrants in Hawaii. Although largely suppressed during World War II, it slowly revived after the war as questions of the loyalties of Japanese Americans were resolved. Shinto has subsequently appeared, in small numbers, in diaspora communities in Canada and South America.

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Shri Ram Chandra Mission

Shri Ram Chandra (“Lalaji,” 1873–1931) was born in Fatehgarh (Uttar Pradesh, India) in 1873. In 1908 he returned to Fatehgarh from Kaimganj, where he had lived for several years, and started tutoring a small number of pupils who accepted him as their spiritual master. In 1914 he established his first regular *satsang*, or group meditation, and from 1929 on he consecrated his whole life to teaching and commenting on the Vedas. He died in 1931. His successor, also called Shri Ram Chandra (1899–1983), although not a relative, was born in Shahjahanpur and was known in the movement as Babuji. In 1945 he incorporated the Shri Ram Chandra Mission (named after his master and not himself). Originally a civil clerk (hence the name Babuji, from the word *babu*, meaning clerk), he decided in 1954 to devote himself full-time to the work of the mission, and went on to supervise its worldwide expansion. He died in 1983 and was, in turn, succeeded by Shri Parthasarathi Rajagopalachari, born in Madras-Chennai in 1927 and known in the mission as Chariji.

The mission teaches a system of yoga called *Sahaj Marg*. This is a variety of traditional *Raja yoga* (royal yoga), modified in accordance with modern lifestyles. Although other Raja yoga schools have rather complicated and lengthy trainings, Sahaj Marg is basically simple and includes no secret rituals, names, or mantras. New pupils immediately start meditating with the help of a “preceptor” for thirty minutes (later, when they are more experienced, one hour), simply sitting and focusing their attention on the “Divine Light,” which is supposed to be already present in their hearts. The mission recommends another thirty minutes of “purification” at the end of each day, in order to clear the mind of the distractions accumulated throughout the day. A short prayer is also suggested before going to bed. This process is known as the “inner trip,” or *yatra*, through a number of spiritual realms moving gradually closer to the Center. During this process, the pupil receives help from the transmission of the master’s own energy, a “force without force,” or without qualification, also known as *pranahuti*, or the gift of life (after *prana*, life; and *huti*, gift). It is possible to achieve a state of union with the Divine at the end of the process, and it is this that is regarded as the ultimate aim of true yoga.

In 1967 the Shri Ram Chandra Mission established the Sahaj Marg Research and Training Institute, with headquarters at Chennai (India) and Lausanne (Switzerland) as an international yoga research center. There are more than fifty ashrams in India, the largest of them in Manapakkam, seven miles from Chennai; there are also two ashrams in the United States, and others in Europe, the largest being in Augerans (France) and Vrads Sande (Denmark).

Address:

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Sources:

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Shugendō

Shugendō, literally the Way (*dō*) of practicing or acquiring (*shu*) magico-religious power (*gen*), is the name given to a broad range of beliefs and practices associated with sacred mountains in Japan. It has no actual founder but grew out of loose organizations of people who entered mountains either temporarily or permanently in order to attain the power of the divine forces (*kami*, *hotoke*) associated with them. Stories of ascetics and esoteric practitioners, such as Shugendō’s legendary founder En no Gyōja, share motifs of immurement in mountains, restricted diet or fasting, the recitation of mantras, and contemplation. The growing formalization of mountain practices and the incorporation of regional sacred mountains and their practitioners—particularly under Buddhist auspices—led, by the thirteenth century, to the emergence of two dominant streams of Shugendō, one affiliated with the shrine-temple complex at Yoshino and the other with that at Kumano. By the seventeenth century, the main streams were Honzan-ha and Tozan-ha, centered on Yoshino-Kumano and affiliated with Tendai and Shingon, respectively; Haguro-ha in northern Japan; and Hikosan in Kyushu. The former two looked on En no Gyōja as their founder, while Haguro and Hikosan maintained local traditions. Shugendō was banned in 1872 as part of the Meiji government’s policy of creating Shinto as a state ideology and suppressing all signs of syncretism. Shugendō was particularly vulnerable, because it had developed as an admixture of Japanese beliefs about mountains and their kami (deities), esoteric Buddhist practices and doctrines, shamanistic and mediumistic understandings of the relationship between the human and the divine, and Chinese ritual and divinatory techniques. Shugendō sects mushroomed after freedom of religious association was legalized in the postwar constitution.

The practice most associated with Shugendō is that of the Ten Realms. MAHAYANA BUDDHISM postulates ten realms of rebirth: hells, hungry spirits, beasts, *ashuras* (demi-gods), human beings, heavenly beings, *shravakas* (disciples of the Buddha), *pratyeka*-buddhas (self-enlightened buddhas),

bodhisattvas, and buddhas. Shugendō practice in the mountains incorporates the idea of progressing through these realms of enlightenment, combined with an earlier, shamanistic pattern of death and rebirth. Medieval records suggest that this pattern was once widespread; now, however, it survives only at Hagurosan in Yamagata Prefecture.

The Akinomine (Autumn Peak) of Hagurosan, originally lasting more than a month, has gradually been condensed to the present seven days (August 24–September 1). Practitioners divide their time between making pilgrimages to sacred places in the mountains during the day, to access sacred power, and reciting sutras for two sessions of around two hours every night. Six specific practices associated with the first six of the ten realms are carried out in conjunction with symbolic rituals centering on death and rebirth. The hells are represented by a ritual called *nanban ibushi*, in which pungent smoke is fanned through the hall at the end of the sutra-recitation sessions on the first three nights. The hungry spirits are symbolized by fasting on the first three days; the beasts by complete abstinence from the use of water (other than drinking); the ashuras by Tengu-zumo (wrestling); human beings by repentance (repeated prostrations while reciting the names of the deities and buddhas of the mountain); and heavenly beings by *ennen* (sacred dance), though now Noh chants have been substituted. The underlying theme of death and rebirth is symbolized, sometimes in multiple forms, by an initial funeral service (prior to entering the mountain); conception (throwing a pole up the steps of the temple, the touching of blazing torches together); growth in the womb (ceremonies to “pacify the spirit,” altar decorations); and birth (uttering the birth cry on the final day, running down the mountain, jumping over flames).

Shugendō doctrine traditionally has borrowed much from Buddhism and has been concerned with esoteric explanations of the meaning of terminology, ritual, and dress. It does not have scriptures as such. In recent years Shugendō centers have made much of the contribution that Shugendō can make to ecological understanding. Although it is traditionally a male preserve, women shugen are active in all centers, though they are still banned from entering the region around Sanjōgatake (Yoshino), the most sacred peak of Kumano-Yoshino Shugendō. Full female participation is a continuing controversy here, though in other centers, such as Hagurosan, women have begun to occupy senior positions formerly restricted to men.

Gaynor Sekimori

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Siddha Yoga

The Siddha Yoga movement and the network of nonprofit organizations that gives it corporate form in the world today owe their existence to Swami Muktananda (1908–1982), who was a widely traveled Hindu monk from the port city of Mangalore in southwest India. The death of his spiritual master Nityananda (1899–1961) in August 1961 can be considered the founding date for Siddha Yoga. His master’s passing put him in the position of an independent head of his own religious sect, but one that honored the master’s memory and claimed a continuity with Nityananda’s spiritual powers. Muktananda founded the new movement, named it, and during the last dozen years of his life attracted patrons who provided enough capital to establish its major centers in Australia, the Americas, and Europe.

Siddha means complete, perfected, or fully realized, and this refers to the sources, methods, and goals affirmed in the movement’s devotional theology of grace. Nityananda is the primary model of the Siddha in personal form and the mediator of the invisible transcendent realm of Siddha Loka, which is functionally similar to the realm of ascended masters found in I AM RELIGIOUS ACTIVITY, Theosophy (THEOSOPHICAL SOCIETY), and similar modern revivals of ancient teachings. Many Siddhas are likely to be alive on the planet at any particular time, but only a highly evolved person can discern them. By definition the current head of the Siddha Yoga movement, its presiding guru, is such a person. The guru is assumed to be a capable guide for devotees in two basic ways: as an instructor and as a transmitter of power for individual spiritual development.

Swami Muktananda and his successor as guru have used many kinds of written and oral sources in their teaching, predominantly Hindu but without limitation to any single sector of the tradition. They quote and comment on ritual and philosophical texts of the Veda, Vedanta, Saiva Agama, and Tantra, and have given special prominence to texts of KASHMIR SAIIVISM and to traditional works in honor of the guru and in praise of Hindu goddesses. Siddha Yoga seems to have an open or an emerging canon of scripture that is determined by the guru’s assessment of what the devotees need. Devotees, in turn, can practice Siddha Yoga chants, meditation, and acts of service, and can take fee-based short



A couple is married in a Siddha ceremony. (J. Highet/TRIP)

courses without relinquishing the religion of their birth or family. From a devotee's point of view, the key feature of Siddha Yoga is a relationship to the guru as a spiritual catalyst, expressed through affiliation rather than membership. To an outsider, these appear to be characteristics of an audience cult.

The movement's short history has been marked by two closely related controversies at the end of Muktananda's life. The first occurred over the succession in leadership. Muktananda named a pair of siblings to succeed him as equals. The elder sister was the stronger, and as Swami Chidvilasananda she is now the sole leader of the movement. Her younger brother left or was forced out in 1985, and as Swami Nityananda he heads his own small organization, called Shanti Mandir. The second controversy concerned the apparent contradiction between Nityananda's and Muktananda's status as celibate monks, and reports of their multiple secret sexual alliances with devotees. These were acknowledged as the cause for removal in the case of Swami Nityananda, but they are denied about Muktananda by those who speak for the movement.

Siddha Yoga centers can now be found in more than twenty-five countries across Europe, North and South

America, Australia, and New Zealand. Gurudev Siddha Peeth, the original Siddha Yoga ashram and headquarters of the movement during Muktananda's lifetime, is located in rural Maharashtra, India.

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Sierra Leone

The area occupied by the modern state of Sierra Leone was originally settled by a spectrum of peoples, the Temne (in the north) and Mende (in the south) being the largest. From the fifteenth to the beginning of the nineteenth century, the coast was visited by the Portuguese and other slavers, gathering people to ship to the Americas, but settlements were sporadic.

A new era for Sierra Leone began in the 1780s. British abolitionists purchased a small tract of land for the settlement of repatriated former slaves. The first settlers arrived in 1787, and their numbers grew in 1792 with a group from Nova Scotia. Following the American Revolution, former slaves who had sided with the British on the promise of freedom after the war were relocated to Nova Scotia. Many, uncomfortable with the climate, accepted the offer of British abolitionists for relocation to Africa. The former Nova Scotia residents landed at what in 1792 would become known as Freetown. A third group (the Maroons) would arrive from Jamaica in 1800, and the population would grow with other former slaves as well. But also, within a generation, the settlement would be co-opted by the British government as its drive to control Africa emerged. The repatriated Africans, known as Creoles, would become a distinct group, identified by their adoption of European ways and their feeling of superiority to the native peoples.

The small Freetown settlement became the capital of the new colony of Sierra Leone, and the British took control of the inland areas over the course of the nineteenth century. In 1960, Sierra Leone became an independent state, but in 1971, after several years of instability, it broke ties with England and declared itself a republic. However, poverty, corruption, and unrest have continued to the present and have culminated in a decade-long civil war, beginning in 1991. Although a peace treaty was negotiated in 1999, the situation remains tense.

Among the former slaves who settled in Nova Scotia were Methodists and Baptists. Upon their arrival in Freetown, they founded the first Christian churches. David George (1743–1810) was the leader of the Nova Scotian Baptists and became the pastor of the Freetown Baptist Church, the



Status of religions in Sierra Leone, 2000-2050

Followers	2000			2025	2050
	total	%	rate		
Muslims	2,230,000	45.9	1.99	3,755,000	5,055,000
Ethnoreligionists	1,959,000	40.4	1.72	2,980,000	3,668,000
Christians	556,000	11.5	2.66	1,070,000	1,720,000
Protestants	171,000	3.5	1.88	270,000	360,000
Roman Catholics	169,000	3.5	3.84	410,000	750,000
Independents	165,000	3.4	2.57	350,000	570,000
Nonreligious	95,300	2.0	2.80	250,000	500,000
Baha'is	11,400	0.2	3.59	25,000	40,000
Hindus	2,500	0.1	1.96	4,000	7,000
Atheists	120	0.0	3.26	300	600
other religionists	1,100	0.0	5.94	1,600	3,000
Total population	4,854,000	100.0	1.97	8,085,000	10,994,000

first Baptist congregation on the African continent. Prior to the American Revolution, he had formerly been a member of the all-black Baptist church in Silver Bluff, South Carolina. It was to be a generation before a second congregation would be established. The work struggled through the century, aided briefly by the Southern Baptists in the 1850s. The Baptist Convention of Sierra Leone was founded in 1974, but by the end of the century it still had only about six thousand members.

The Methodists who arrived in 1792 were some two hundred strong. They tried to obtain help from their coreligionists in England, but the British conference was slow to develop a missionary consciousness; it was not until 1811 that they recruited a missionary, George Warren, to assist with the work. He died after only eight months, and his successors quarreled with the congregants and split the work into several factions. In the middle of the century, the United Brethren in Christ (now a constituent of the UNITED

METHODIST CHURCH) began a separate work, and later in the century the Wesleyan Methodist Connection (now an integral part of the WESLEYAN CHURCH) and the AFRICAN METHODIST EPISCOPAL CHURCH assumed support for missionary efforts. At the end of the twentieth century, all of these works continued, with the original METHODIST CHURCH OF SIERRA LEONE being the largest. It is the only Sierra Leone-based church that is a member of the WORLD COUNCIL OF CHURCHES.

Men who had been active in creating Freetown were among the founders of the CHURCH MISSIONARY SOCIETY (1799). As might be expected, the CMS turned its attention to Sierra Leone as one of its first missionary targets. They hoped to convert the Creoles and to use them to missionize the continent. The climate took its toll on the British missionaries, and many died, but along the way they founded two schools that became important in the colony's development, Fourah Bay College (for men) and Annie Walsh Training Institution (for women). As quickly as possible, they trained African priests. A diocese was erected in 1852, thus allowing for the ordination of African clergy without the necessity of their traveling to England. A European held the episcopal chair until the middle of the twentieth century.

In 1951, Sierra Leone was one of five Anglican dioceses that merged to form the CHURCH IN THE PROVINCE OF WEST AFRICA. Moses Scott, the African bishop of Sierra Leone, was the first archbishop of the new province. There are now two dioceses in Sierra Leone.

Roman Catholics made initial efforts to reach the people of Sierra Leone over the centuries since the first European contact, but it was not until the nineteenth century that permanent missions and churches were established. The vicariate of Sierra Leone was designated in 1858 and assigned to the Lyons Fathers and the HOLY GHOST FATHERS. The church experienced slow growth during its initial century. The first Sierra Leone priest was ordained in 1939. In 1950, Rome assumed direct responsibility for the work and established the dioceses of Freetown and Bo. In the twentieth century, the ROMAN CATHOLIC CHURCH became the largest religious group in the country.

A variety of Protestant and Free Church groups arose in Sierra Leone over the course of the twentieth century. As early as 1905, two young women who had been influenced by the revival of PENTECOSTALISM in Los Angeles began a small mission in Freetown, and then directed work among the Kru people and other groups (Kissi, Limba, Loko) in the extreme eastern part of the country. This work was later assumed by the ASSEMBLIES OF GOD. The NEW APOSTOLIC CHURCH, which began work in the 1960s, has also shown great success.

The original Methodist Church, though not from any desire of its own, became the first of AFRICAN INITIATED

CHURCHES, both in Sierra Leone and the whole of the continent. A number of independent churches arose in Sierra Leone during the twentieth century, including some from other countries, such as the CHURCH OF THE LORD, ALADURA, and those indigenous to Sierra Leone, such as the National Pentecostal Church.

As Christianity entered from the coast, so Islam entered from the interior. Sunni Islam of the MALIKITE school had been established in West Africa in the eleventh century. It found a response in the northern and western parts of the country among the Susu, Vai, Bullom, Yalunke, and Temne. During the twentieth century, many Mende became Muslim. Unlike some nearby countries, such as French-speaking Senegal, the Sufi Brotherhoods are not very active in Sierra Leone.

Sierra Leone has been especially responsive to the AHMADIYYA MOVEMENT IN ISLAM, which many Muslims consider sectarian and even heretical. The Ahmadiyyas began work in 1957 and have found their best response among the Mende people (now constituting 90 percent of the Ahmadiyya membership). The BAHÁ'Í FAITH has also had considerable response and now reports more than ten thousand members.

The liberal Protestant churches in Sierra Leone are associated together in the Council of Churches in Sierra Leone, which is affiliated with the World Council of Churches. More conservative bodies are associated with the Evangelical Fellowship of Sierra Leone, which is an affiliate of the WORLD EVANGELICAL ALLIANCE. The Interreligious Council of Sierra Leone (IRCSL), a broad-based organization representing the major Christian and Muslim organizations in the country, has been active in the search for peace in the war-torn land.

The violent situation in Sierra Leone during the 1990s has not been conducive to the influx of new religions, and the country's religious pluralism remains confined to the traditional religions of the native people, Islam, and Christianity. There is a small Hindu presence among Indian expatriates, and a group related to the ANCIENT AND MYSTICAL ORDER ROSAE CRUCIS.

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Sikh Dharma

Sikh Dharma, an outgrowth of—and successor organization to—the Healthy, Happy, Holy Organization, was

founded by Yogi Bhajan (b. 1929) in 1969. Bhajan is a well-educated Sikh and former customs officer from Delhi, India. He moved to Toronto, Canada, in 1968, where he initially taught hatha yoga classes. From Toronto he moved to Los Angeles in December 1968, and the next year he founded an ashram and the Healthy, Happy, Holy Organization (3HO). People were attracted to 3HO by Bhajan's classes in kundalini yoga, previously a secret practice. Yogi Bhajan's teachings, which initially focused on yoga disciplines, gradually changed to emphasize an increasingly orthodox form of Sikhism, the religion in which Bhajan was raised. This new focus was reflected corporately when 3HO was supplanted by Sikh Dharma. 3HO was retained as Sikh Dharma's educational wing.

Like many of the other Eastern religious groups that took root in the West during the later years of the 1960s counterculture, 3HO initially attracted disaffected young people. As a consequence, individuals associated with Bhajan's Sikh Dharma are usually Westerners rather than Punjabis. (Punjab, a province in northwest India, is the Sikh homeland.) They take formal initiation into the Sikh faith by joining the Khalsa, the Brotherhood of the Pure Ones, a fellowship begun by Guru Gobind Singh. Members of the Khalsa are required to keep the traditional practices introduced by Guru Gobind Singh that became the distinguishing marks of the Sikh community, known popularly as the five Ks: *Kesh*, long hair, a sign of saintliness; *Kangh*, a comb for keeping the hair neat; *Kach*, short pants, for quick movement in battle; *Kara*, a steel bracelet signifying restraint; and *Kirpan*, a sword of defense (in later years, it became acceptable for Sikhs to carry a sword symbolically).

The 3HO Sikhs are vegetarian, usually preferring natural foods. Fish, meat, alcohol, and drugs are prohibited. They also prefer natural methods of healing. Additionally, the traditional religious practices and holidays of Sikhism are observed by 3HO Sikhs. These holidays include Balsakhi Day, the birthday of Khalsa (April); the Martyrdom days of Guru Tegh Bahadur (November) and Guru Arjun Dev (May); and the birthdays of the ten gurus.

There has been a good deal of controversy with respect to Sikh Dharma's relationship with the older Punjabi Sikh community. American Sikhs criticized Punjabi Sikhs for be-

coming lax in their discipline, especially in their adherence to the five Ks. Additionally, in the 1970s, Sikh leaders in Amritsar took the unprecedented step of giving Bhajan administrative authority over Sikh affairs in the Western Hemisphere, an appointment that carried with it the title Siri Singh Sahib. Some Punjabi Sikhs living in the West were outraged by this appointment. Rather than challenging Amritsar, however, they tended to respond by criticizing Bhajan on such issues as his emphasis on yoga and diet—an emphasis that is not part of traditional Sikhism. Other Sikhs in India echoed this line of criticism. Although these issues have never been resolved, Bhajan's emphasis on orthodoxy was supported by Amritsar. New controversies arose following the upheavals that took place in the Punjab in the 1980s, with Bhajan coming under attack from Sikh nationalists for his refusal to support an independent Sikh homeland.

Sikh Dharma centers may be found in more than twenty countries around the world, including Taiwan, Australia, South Africa, Brazil, and many of the European nations.

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SIKHISM AND THE SANT MAT TRADITION

Sikhism was founded by Guru Nanak (1469–1539) in sixteenth-century India. Nanak was born into a Hindu family in Punjab, a province in northern India. Although Hindus constituted a majority of the population, in Nanak's time Muslims ruled most of the subcontinent. He took instruction in Hindu lore from a village teacher and also attended a Muslim school. Although certain older interpreters of the Sikh tradition asserted that he was attempting to reconcile Hinduism and Islam by forming a syncretism of the two, the consensus of more recent scholarship is that Nanak saw himself as founding a completely new religion superseding both Hinduism and Islam.

Sant Mat, by way of contrast, is a *sampradaya*—a school of religious teaching transmitted through a line of gurus—that, at least traditionally, did not seek to establish itself as a separate religion. The Sant teacher Ramananda, for example, stayed within the Hindu fold, while Kabir, perhaps history's most famous Sant master, remained identified as a Muslim. Although Sant Mat arose in North India during the late Indian Middle Ages, the core meditation technique of the school, Surat Shabd Yoga, or Nad Yoga, appears to be much more ancient.

Sikhism and Sant Mat have been associated with each other for a number of different reasons. These include their common location and period of origin, the many shared themes in their teachings, similar conceptions of the divine, and the fact that the majority of contemporary Sant Mat teachers are Sikhs. Some early-twentieth-century scholars went so far as to claim that Guru Nanak was actually a student of Kabir—a speculative assertion with no documentable historical basis. Mainstream Sikhs do not practice Surat Shabd Yoga, and would adamantly reject any suggestion that Nanak and the other Sikh gurus were part of the Sant Mat tradition. The following discussion will survey first Sikhism and then Sant Mat.

At about the age of sixteen, Guru Nanak became an accountant in the household of an important Muslim official in the town of Sultanapur. He began to gather a group of followers who bathed together in a river before dawn every day and met in his home in the evening to sing religious songs. One day he failed to return from his morning swim. His friends found his clothes on the banks of the river and dragged the waters in an unsuccessful attempt to recover his body. Three days later, Nanak reappeared. He is said to have stated at the time: "There is neither Hindu nor Muslim, so whose path should I choose? I shall follow God's path. God is neither Hindu nor Muslim and the path which I follow is God."

Later he explained that during the time he was missing he had been carried into God's presence, where he had received a cup of nectar and a message from God to go forth into the world to teach the repetition of the name of God and the practices of charity, meditation, and worship.

Nanak traveled widely to spread his religious message. According to tradition, he made four journeys, visiting Assam in the east, Sri Lanka in the south, Ladakh and Tibet in the north, and Mecca, Medina, and Baghdad in the west. Nanak's followers began to call themselves *sikhs*, which means students or disciples.

In 1504, India was invaded by a Muslim conqueror from Central Asia. By 1525 the sultan of Delhi had been deposed and the Mogul Empire established in its place. During this time of upheaval, Nanak looked for a place of refuge and stability. He and his family established a



Sri Hamandir Sahab (Golden Temple) in Amritsar, India (Helene Rogers/TRIP)

religious center at Kartarpur, a village built on land donated by a wealthy member of the new faith.

Nanak stressed that there is but one God. Although he regarded his revelation as transcending both Islam and Hinduism, his teachings also embodied certain traditional South Asian ideas, such as karma, reincarnation, and the transitory nature of the world. He emphasized the unique role of the guru as necessary to lead people to God. He urged his followers to meditate, worship God, and sing devotional hymns.

According to Sikhism, the ultimate purpose of religion is union with God through his indwelling presence in the human soul. Receiving divine grace in this way, human beings are freed from the cycle of birth and rebirth, and then pass beyond death into a realm of infinite and eternal bliss. Nanak's teaching offered a clear and simple path to this goal. By meditating on the divine name, human beings are cleansed of their impurities and enabled to ascend higher and higher until they achieve union with the eternal one. Sikhs hold that suffering in the world arises as a result of humanity's separation from God.

Toward the end of his life, Nanak ensured that his teaching would not die but would survive and become a new religion. He appointed a successor, Lehna, passing over his own two sons, whom he did not regard as suitable. Nanak gave Lehna a new name, Angad, meaning "limb." Lehna would become a "limb" or a part of Nanak. After Guru Nanak's death in 1539, Angad became the second of what would become ten Sikh gurus. He compiled a hymnal of Guru Nanak's compositions, to which he added his own.

The third guru, Amar Das, served from 1552 to 1574. He dug a well with eighty-four steps at Goindwal that became a place of pilgrimage and a focus of special rites and festivals. Amar Das nominated his son-in-law Ram Das Sodhi as the fourth guru. Thereafter the guship remained in the Sodhi family. The fourth guru, Ram Das, began the Golden Temple

of Amritsar, the present headquarters of the world Sikh community. He nominated his son Arjan as the fifth guru.

Arjan completed the Golden Temple, which is still Sikhism's central shrine, with four doors on four sides to indicate that it was open to all castes. He also installed the Adi Granth (First Book), the collected writings of Nanak and the other gurus, within it. Arjan was eventually tortured and executed by the Mogul emperor. His martyrdom ended the first phase of Sikhism. Before his imprisonment, Arjan had nominated his son Hargobind as the sixth guru and girded him with two swords, symbolizing spiritual and temporal power. He left instructions that his son should "sit armed upon the throne and maintain an army to the best of his ability."

The sixth guru, Hargobind, established a group of horse and foot soldiers. He was imprisoned by the Mogul emperor for several years, but upon his release he regrouped and fought against the Moguls. The seventh guru was Hargobind's grandson Har Rai. The eighth guru was Har Rai's son Harikrishan, who died as a child. Upon the death of the young eighth guru, the Mogul emperor nominated a successor. The Sikhs, however, acclaimed Tegh Bahadur as their ninth guru. Guru Tegh Bahadur traveled through the Punjab preaching. His popularity prompted the Mogul emperor to have him arrested and beheaded in 1675.

The tenth guru, Gobind Singh, completed the Adi Granth and further militarized the Sikhs by forming the Khalsa, the Community of the Pure. Members of the Khalsa were initiated by a baptism in which they drank and were sprinkled with sweetened water stirred with a sword. They added *Singh* (Lion) to their name and adopted the five Ks: *Kesh*, long hair, a sign of saintliness; *Kangh*, a comb for keeping the hair neat; *Kach*, short pants, for quick movement in battle; *Kara*, a steel bracelet signifying sternness and restraint; and *Kirpan*, a sword of defense. The Khalsa was open to men and women of all castes. Members were admitted only after an initiation ceremony at which they pledged themselves to an austere code of conduct. Each morning they were to bathe at dawn and spend time in meditation. Liquor, tobacco, and narcotics were forbidden. They pledged loyalty to the teachings of the gurus. Sikhs who did not accept baptism into the Khalsa fraternity came to be known as Sahajdhari.

After all four of his sons died in fighting the Moguls, Guru Gobind Singh proclaimed that the line of the gurus would come to an end with himself. After Gobind Singh's death, the Adi Granth—subsequently referred to as the Guru Granth Sahib—was established as the guru, and no further human gurus were allowed. Subsequently, the Guru Granth was installed upon a throne and treated as a living presence in every Sikh temple.

Following Gobind Singh's death, the Khalsa became a military and political power in Punjab. Conflict between the Sikhs and the Mogul Empire continued. In 1799 the Sikhs captured Lahore and made it their capital. The Sikh kingdom of Ranjit Singh dominated the Punjab and other areas of northwest India. This kingdom granted religious freedom to the Hindus and Muslims. During the rule of Maharajah Ranjit Singh, from 1799 to 1839, large numbers of peasants converted to the Khalsa.

During the nineteenth century, the Sikhs fought against British invaders. The army of Ranjit's successor was defeated in 1849, and the Sikh kingdom was annexed to British India. Partially because the British administration was perceived as being generally fair and even-handed in Punjab, the Sikhs remained loyal to the British during the Great Mutiny of 1857 and afterward became preferred recruits to the British army. The Sikhs continued to increase in numbers under British rule, largely because of the special favors accorded to the Khalsa in the army and the civil services.



Guru Nanak and the other Sikh gurus (Helene Rogers/TRIP)

In 1931 leading Sikh authorities and associations in India held a meeting at Amritsar and drew up a document called the *Rehat Maryada* (Guide to the Sikh Way of Life) that all Sikhs are expected to follow. In this document, a Sikh is defined as anyone who believes in one God, the ten gurus and their teaching, and the Guru Granth. Every Sikh is expected to serve the community of the faithful, lead a life of prayer and meditation, and recite or read a prescribed number of hymns each day.

The British withdrew from the Indian subcontinent in 1947. When the British decided to partition the Punjab between the new states of India and Pakistan, the Sikhs were bitterly

disappointed. Many places sacred to them, such as the birthplace of Guru Nanak, were in the western section of Punjab, which was given to Pakistan. East Punjab remained in India. Eventually two and a half million Sikhs were forced to immigrate to East Punjab.

In the Indian census of 1971, the number of Sikhs (both Khalsa and Sahajdhari) was more than ten million, which was still less than 2 percent of the population of India. About 85 percent of the world's Sikhs live in Punjab, northern India. There are also significant diaspora communities in the United Kingdom and Canada.

There are several Sikh sects. The Udasi, or “detached,” are followers of Sri Chand, the ascetic elder son of Guru Nanak. They did not convert to the Khalsa started by Guru Gobind Singh. During the period of Sikh persecution by Mogul rulers, the Udasi took over the management of several Sikh shrines and introduced Hindu icons and ritual into Sikh temples. This met with the disapproval of orthodox Sikhs, who divested the Udasi of their control of the temples in the 1920s. Most Udasi today observe Hindu customs and pay nominal homage to the Adi Granth.

The Nirmala, or “unsullied,” are a sect of theologians started by Guru Gobind Singh. The guru had a group of scholars study Sanskrit and the Vedas to be better equipped to interpret the writings of the gurus, which make frequent allusions to Hindu mythology and sacred texts. Nirmala wear white clothes and are vegetarians.

The Namdhari, or “adopters of the name,” are a sect founded by Balak Singh, who criticized the rich lifestyle of the Sikh aristocracy and preached the virtues of poverty. He exhorted the Sikhs to practice no ritual except repeating God's name. The Namdhari dress in white handspun cloth, abstain from liquor, and are vegetarians. Their *gurdwaras* (temples) are free of ostentation, and their wedding ceremonies are performed in austere simplicity.

The Nihangi, or “crocodiles,” are a militant order of Khalsa. They wear blue clothes and always carry arms on their person. Today they live mostly on alms and are notorious for their addiction to hashish. The Nirankari (*see* SANT NIRANKARI MISSION) believe in the succession of gurus continuing after Guru Gobind Singh and pay homage to a living guru. They include persons of all religions without requiring conversion to Sikhism.

If one considers Sant Mat to be a Sikh sect, it is easily the largest. The most prominent contemporary Sant Mat lineage is the Radha Soami (or RADHASOAMI) movement. The Radha Soami Satsang, Beas, is one of a number of movements flowing from the teachings of Param Sant Soami Ji Maharaj (Soami Ji). Soami's successors quarreled and split over succession to leadership of the movement he created. Radha Soami Satsang, Beas, developed from the teachings of Baba Jaimal Singh. The successor to Baba Jaimal Singh, Maharaj Sawan Singh, spread the teachings throughout India and, eventually, to the West. Under the leadership of Sawan Singh's grandson, Charan Singh, the Radha Soami Satsang, Beas, became the largest of all of the Sant Mat groups in the world.

The notion that God is light and sound is a core doctrine of the Sant Mat tradition. Rather like Western GNOSTICISM, Sant Mat teaches that the cosmos is a multilevel emanation in which human souls are trapped, and that the spiritual aspirant needs a series of words or names keyed to each of the lower levels in order to move through these levels and reach the divine source. There are five lower levels, for which one therefore requires five words. A sound current (a “river” of vibration; alternately pictured as a ray of light) from the higher levels—an emanation from the high God—flows down through all of the lower levels. A living guru imparts five secret names (the *simram*) to the aspirant at the time of initiation. Contemplating the sound current and the inner light (the visual aspect of the divine sound) with the master's guidance allows the individual to follow the sound back to the source from which it emanated (the Supreme Being), resulting in spiritual liberation. Those

who follow the system must live according to a code of behavior that includes vegetarianism, abstinence from alcohol, and high moral character. Two and a half hours per day are to be set aside for meditation.

Radha Soami has also been the source of a number of new religious movements. For example, the father of Maharaj Ji, the current leader of ELAN VITAL (formerly the Divine Light Mission), was originally a disciple of Sawan Singh. New splinter groups have often arisen out of disputes over who should be the new leader following the death of a guru. One of the more important splinter groups was Kirpal Singh's RUHANI SATSANG, which was formed in the wake of the passing of Sawan Singh. Kirpal Singh's followers, in turn, have splintered repeatedly following his death. Kirpal Singh was also one of Paul Twitchell's teachers, and a number of outsiders have pointed out Kirpal Singh as likely the source of ECKANKAR sound current practices. ECKANKAR itself has influenced or given rise to a number of other new spiritual groups.

James R. Lewis

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Silesian Evangelical Church of the Augsburg Confession [Slezská církev evangelická augsburského vyznání]

The first Lutheran congregations in Silesia began to emerge in the 1620s, and by the middle of the century the Protestant Reformation had celebrated its victory in this region. In 1568 the first rules for worship services in this locality were published, which have been regarded as a legislative ground for the Silesian Evangelical Church of the Augsburg Confession up to the present time. With the end of the period of Counter-Reformation and the re-Catholization, Silesia witnessed another growth of Lutheranism after the issuing of the Edict of Toleration by Joseph II. In 1861, following the issuance of the so-called Protestant Edict, the first Lutheran congregations became part of the Evangelical Church of the Augsburg and Helvetic Confessions in Austria-Hungary, having formed the so-called Seniorate of Silesia. After the fall of the Austro-Hungarian monarchy and the foundation of an independent Czechoslovak Republic, a self-governing seniorate was founded in Czechoslovakia under the name of Evangelical Church of the Augsburg Confession in Eastern Silesia. Since 1948, the church has used its present name.

The character of the church is regional and national—it operates in the region of Silesia, and many of its members are of Polish nationality. That is also the reason why, apart from Czech, one of its official languages is Polish.

The church follows the Augsburg Confession of 1530 and the doctrine of Martin Luther. In its religious practice, it keeps the traditions of baptism and the Lord's Supper, while at the same time rejecting the notion of transubstantiation. However, it acknowledges the presence of Christ's body and blood in the Sacrament of the Altar during the moment of Holy Communion. Its basic forms of liturgy are two Sunday services, carried out in Czech and Polish. Organizationally, it follows a presbyterian structure. The synod is the highest legislative body.

The church numbers its members at approximately thirty thousand. It is a member of the WORLD COUNCIL OF CHURCHES.

Address:

Silesian Evangelical Church of the Augsburg Confession/
Slezská církev evangelická augsburského vyznání
Na Nivách 7, 737 01
Český Těšín
Czech Republic

Dusan Lužný

Source:

Bachmann, E. Theodore, and Mercia Brenne Bachmann. *Lutheran Churches in the World: A Handbook*. Minneapolis, MN: Augsburg, 1989.

Simalungun Protestant Christian Church

The Simalungun Protestant Christian Church (Gereja Kristen Protestan Simalungun) was established in 1961, when the Simalungun-speaking congregations in the PROTESTANT CHRISTIAN BATAK CHURCH (HKBP) requested autonomy so they could develop a ministry especially for their people. Simalungun is a Batak dialect with some similarity to Sanskrit. The people are concentrated in rural Sumatra in a mountainous region near Lake Toba.

The church traces its own history to 1903. The first sermon was preached in Simalungun country by Theophilus Pasaribu, an evangelist from among the neighboring Toba people, who accompanied a RHENISH MISSION evangelist into the region. G. K. Simon, a missionary who settled in the region, translated portions of the New Testament into the Simalungun language. The mission began just as a feeling of nationalism had arisen in Sumatra, and the church was identified with the Dutch authorities. Growth was slow.

During World War II, the church was able to keep some of its work going because of their knowledge of the Japanese Christian Toyohiko Kagawa, with whom the Japanese occupation forces were familiar.

The HKBP had formed the Simalungun district in 1940, and in 1950 it established a school for the training of Simalungun pastors. The assignment of several of the pastors from the first graduating class away from the Simalungun area first prompted talk of separation of the district.

The new church continued the organization and beliefs of the parent body. It is led by a synod, but congregations have a high level of autonomy. An executive council administers the church's affairs between synod meetings. The church ordained the first female pastors in 1988, and it has a strong cadre of female evangelists.

The church reported 190,000 members in the late 1990s. It sponsors the Bethesda Hospital in Sardok Dolok and an educational center at Sondri Raya. It is a member of the LUTHERAN WORLD FEDERATION and the WORLD COUNCIL OF CHURCHES.

Address:

Simalungun Protestant Christian Church
P.O. Box 101
21142 Pematangsiantar
North Sumatra
Indonesia

Source:

Bachmann, E. Theodore, and Mercia Brenne Bachmann. *Lutheran Churches in the World: A Handbook*. Minneapolis, MN: Augsburg, 1989.

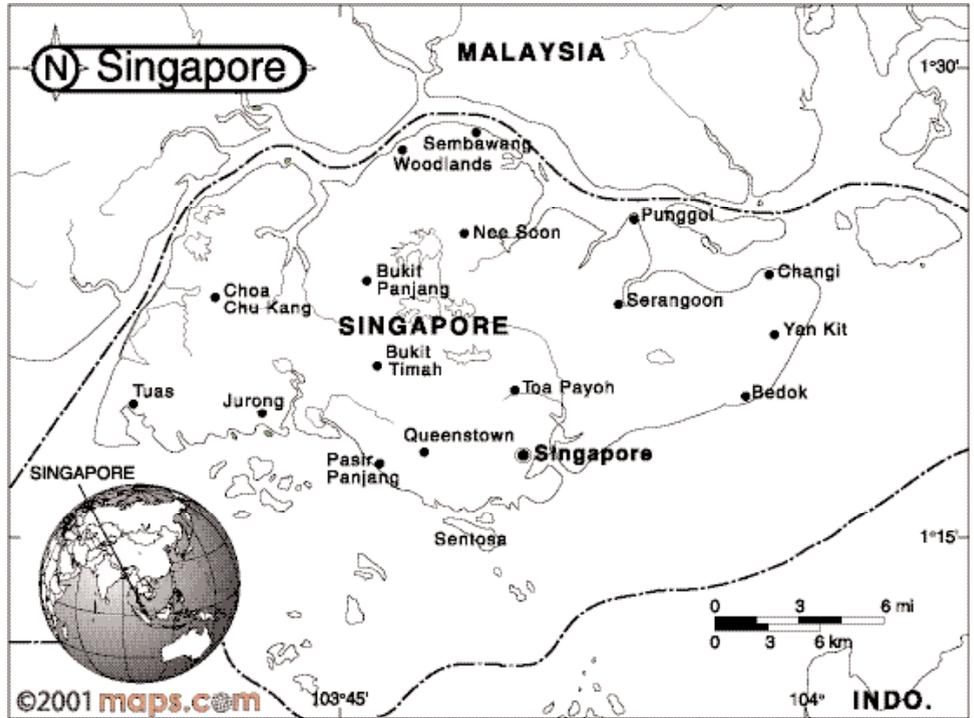
Singapore

Singapore, literally the city of the lion, received its name from a vision that came to a visiting prince many centuries ago. It is a large island separated by a narrow causeway from mainland Malaysia. It was originally inhabited by Malaysians, and much of its history has been tied to its northern neighbor. In 1824, Singapore and several adjacent islands were purchased by the British from the Sultan of Johore. The British began immediate improvements of the port and brought both Chinese and Indians in to work. Today, more than three-fourths of the population are Chinese, with significant numbers of Indians, Pakistanis, and Sri Lankans.

The British incorporated Singapore into a colony called the Straits Settlements. After World War II, the ports of Penang and Melaka, the other major parts of the colony, became part of the Malayan Union, and Singapore became a Crown colony. Internal autonomy was granted in 1949. It later became part of the Malayan Federation, but in 1965, under the leadership of Prime Minister Lee Quan Yew, it withdrew and became an independent country within the British Commonwealth. Yew continued to lead the country, now an economic enigma in Southeast Asia, until his retirement in 1991. He was succeeded by Goh Chok Tong.

Although Singapore has been accused of passing a set of laws restrictive of personal freedoms, and even of human rights abuses in the 1980s, the small nation with an extremely diverse religious community has been a model of religious freedom and interfaith harmony and cooperation. The Islamic community is based upon the original Malayan inhabitants, while the Chinese brought Buddhism and related Chinese religion. The British initiated the Christian community, and there are distinct smaller communities of Sikhs, Hindus, and Jews.

The Muslim community in Singapore is quite diverse. It consists of Malaysians, most of whom adhere to the SHAFIITE school, but with a component of Shi'as with roots in India and Pakistan and others from China and Indonesia. The government recognizes (in part) the validity of Islamic law (the Shari'ah), and the Majlis Ugama Islam (Islamic Religious Council) cooperates with the government in regulating the community according to Muslim rules.



Status of religions in Singapore, 2000-2050

Followers	2000			2025	2050
	total	%	rate		
Chinese folk-religionists	1,521,000	42.7	1.35	1,458,000	1,044,000
Muslims	655,000	18.4	1.73	780,000	800,000
Buddhists	516,000	14.5	1.84	650,000	700,000
Christians	438,000	12.3	2.20	660,000	760,000
Roman Catholics	143,000	4.0	1.81	210,000	240,000
Protestants	127,000	3.6	2.38	200,000	230,000
Independents	94,000	2.6	2.42	150,000	175,000
Hindus	181,000	5.1	1.89	250,000	275,000
Nonreligious	164,000	4.6	2.75	250,000	300,000
Neoreligionists	62,800	1.8	1.80	78,000	85,000
Sikhs	15,600	0.4	1.12	19,500	21,000
Baha'is	5,500	0.2	2.22	9,000	11,000
Atheists	4,500	0.1	2.90	8,000	12,000
Shintoists	870	0.0	2.17	1,500	2,000
Ethnoreligionists	760	0.0	2.37	900	1,200
Jews	680	0.0	1.57	800	900
other religionists	1,100	0.0	4.47	2,000	3,000
Total population	3,567,000	100.0	1.69	4,168,000	4,015,000

Many of the Chinese in Singapore came from the Chinese community in Malaya, and as such they adhere to THERAVADA forms of Buddhism rather than the MAHAYANA forms that dominated in China. Also, Buddhist missionaries from Thailand have been active in the Chinese community, further strengthening the Theravada base. The primary Buddhist organizations are the Singapore Buddhist Federation and the Singapore Buddhist Sangha Organization. There is also an important regional center of the WORLD FELLOWSHIP OF BUDDHISTS headquartered at the Buddhist Union.

It is estimated that approximately 15 percent of Singaporeans are Buddhist; but another 40 percent are identified as Taoist and followers of Chinese religion, mixing Taoist,

Buddhist, and Confucian elements. The boundaries between Buddhism and Taoism, in practice, are at best fuzzy.

Although most Buddhists are of Chinese heritage, a minority of Buddhists with roots in Sri Lanka are found in the Singapore Sinhala Buddhist Association, and both Thais and Tibetans (Kagyü Dharma) have opened centers.

Hinduism was brought to Singapore by Indians, primarily Saivites from Tamil, in southern India. They have built a series of temples in the city according to traditional style and standards. The entire community is invited to their major celebrations. Between 5 and 6 percent of Singaporeans are Hindus.

The Jewish community in Singapore traces its beginnings to around 1840. A synagogue, Maghain Aboth, was opened in 1878, but services had previously been held in a private home on a street known today as Synagogue Street. Most Jews were from Baghdad (Iraq), but the population became more diverse over the course of the twentieth century. There are now two synagogues serving several hundred Jewish families.

Christianity arrived on the Malayan Peninsula when Catholic priests set up a mission in the wake of the Portuguese conquest in 1511. The Diocese of Malacca (including Singapore and the portion of Malaysia immediately to the north) was established in 1557 and flourished for almost a century. However, the Dutch took over in 1641, and they suppressed Catholicism in favor of the Reformed Church (but made little attempt to convert the indigenous population). Following the British purchase of Singapore, a degree of religious freedom returned, and the ROMAN CATHOLIC CHURCH entered a growth phase, finding marked response among the Chinese. In 1841 a vicariate covering Singapore and Malaysia was reestablished, and in 1888 Singapore became the seat of a revived Diocese of Malacca. Since 1953, it has been an archdiocese. The Malaysian area was separated from the archdiocese in 1972. In the meantime Singapore became the residence of an apostolic visitor (a representative of the Vatican) charged with coordinating the church's work among the Chinese outside of the People's Republic of China.

In 1814 a representative of the LONDON MISSIONARY SOCIETY, a Presbyterian, opened work in education in Singapore but had little success in converting people. In 1846 the missionaries withdrew, but a small church continued under local leadership; soon other Presbyterians (including some Chinese immigrants) arrived. The Presbyterian work, long tied to work across Malaysia, separated from the Malaysian jurisdiction in 1975. The majority of Presbyterian churches in Singapore reorganized as the Presbyterian Church in Singapore and created both an English-speaking and a Chinese-speaking presbytery.

In 1826 the East India Company appointed an Anglican chaplain to serve the Europeans then residing in Singapore. The first Anglican church, St. Andrew's, became the base of

missionary activity in 1856 with the arrival of missionaries from the SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS from England. Work was pursued in several different languages, and by 1909 it had grown to the point that appointment of a bishop seemed appropriate. The diocese of Singapore was separated from Malaysia in 1970. The present Anglican Diocese of Singapore has charge of work in Thailand, Laos, Cambodia, Vietnam, and Indonesia. It is an integral part of the Council of Churches in East Asia, which includes several extra provincial Anglican dioceses and provides some of the structure of a province. Currently, the bishop of Singapore is also the chairman of the council.

The South India conference of the Methodist Episcopal Church (U.S.A.) expanded their work into Malaysia and Singapore in 1885, and in 1888 set Malaysia (including Singapore) apart as a separate mission. Work was pursued in four languages (English, Chinese, Tamil, and Malaysian) and spread through Malaysia, Burma, and present-day Indonesia. In 1936 two conferences were created, one for Chinese-speaking members and one for English-speaking. In 1968, three Methodist churches in the United States merged to found the UNITED METHODIST CHURCH, and the Singaporean Methodists became part of a new autonomous body, the Malaysia and Singapore Methodist Church. The work that had developed among the Tamil-speaking people was set apart as a Tamil Provisional Conference. In 1976 the Malaysian and Singaporean elements of the church divided, resulting in the present Methodist Church in Singapore, the largest Protestant body in Singapore.

Given its size, Singapore became home to an amazing array of other Christian churches over the course of the twentieth century. Many of these were brought to Singapore by and operate within an ethnic expatriate community. Members of the ARMENIAN APOSTOLIC CHURCH arrived as early as 1850. A variety of missionary-minded Protestant churches from England and the United States have opened churches, and a spectrum of Chinese indigenous churches have appeared. Among the latter, the TRUE JESUS CHURCH is among the most interesting and successful. Recently, the INTERNATIONAL CHURCHES OF CHRIST have made Singapore an important base of operations for its expansion throughout southeastern Asia. There are four Lutheran denominations represented in Singapore, all headquartered in neighboring countries (Malaysia and Indonesia).

The JEHOVAH'S WITNESSES, who established work in 1912, were stripped of their legal status by the independent Singaporean government because of their stand against universal military service. They no longer have kingdom halls in Singapore but continue to proselytize on the island from a base across the causeway in Malaysia. The first congregation of the CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS was opened in 1968. The Singapore Mission is one of eight missions in the Asia Area of the church.

Singapore, Buddhism in

Above and beyond the large Buddhist, Christian, Hindu, and Muslim communities, there is also a Sikh community consisting of Punjabis and a set of spiritual assemblies of the BAHÁ'Í FAITH. A number of the so-called New Religions from Japan, Taiwan, and the United States have attempted to start work, and groups such as the SOKA GAKKAI INTERNATIONAL (a Nichiren Buddhist lay movement) and the ANCIENT AND MYSTICAL ORDER ROSAE CRUCIS can be found. The large number of different groups in Singapore means that the great majority are limited to a small membership.

The government in Singapore encourages religious harmony and supports the activity of the Inter-Religious Organizations council. Also, the larger religious communities have established cooperative councils. Among Christians, the National Council of Churches of Singapore, which grew out of the former Council of Churches of Malaysia and Singapore, founded in 1948, is affiliated with the WORLD COUNCIL OF CHURCHES. Other denominations are members of the Chinese Church Union, the Singapore Council of Christian Churches, and the Association of Bible Believing Churches. The Evangelical Fellowship of Singapore is affiliated with the WORLD EVANGELICAL ALLIANCE, whose international headquarters is split between Singapore and the Philippines.

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Singapore, Buddhism in

Singapore is made up of migrant populations that arrived during the early nineteenth and the twentieth centuries. When these migrants arrived, they brought along their cultures and reproduced them in a colonial environment. Chinese migrants brought along a syncretic Chinese religious belief system. Chinese religion is a composite mixture of Buddhism, Taoism, and Chinese folk beliefs. There was also a small group of Singhalese migrants during this period that brought THERAVADA BUDDHISM into Singapore.

With independence and the formation of the Singapore nation-state in 1965, the syncretic Chinese religion has undergone various changes. Along with a rise in education and social status, many Chinese have started to reassess

their religious affiliation. This results in a separation of Buddhism from a syncretic Chinese religious belief system. The 1990 Singapore Census of Population showed that 31 percent of the total population of approximately 3.1 million (approximately 970,000) are Buddhists, and that Buddhist adherence is spread evenly among all age groups.

Today, Buddhism in Singapore can be divided into several types. MAHAYANA BUDDHISM includes elements of DAOISM and Chinese folk beliefs. It is commonly practiced by the majority of the Singapore Chinese. Theravada Buddhism is practiced primarily by the Singhalese, but there are also a sizable number of Chinese Theravada Buddhists. From the 1980s onward, both TIBETAN BUDDHISM and Japanese Buddhism (represented by the SOKA GAKKAI INTERNATIONAL) have made their presence known in Singapore. At the same time, Buddhism was also undergoing modernizing changes and secularization. A growing group of Buddhists who called themselves Reformist Buddhists emerged in the 1980s. Reformist Buddhism is a lay movement that does not recognize traditional boundaries and focuses on scriptural teachings and interpretation of the Buddhist texts. The Reformist Buddhists refer to their approach as the Buddhayana tradition.

There are more than one hundred Buddhist and Buddhist/Taoist temples in Singapore, with many temples practicing a combination of Buddhist and syncretic Chinese religion. The largest is the Phor Kark See Temple. Among the several Theravada temples, the popular Mangala Vihara Buddhist Temple is representative.

Lay Buddhists have created several organizations, such as the Cheng Beng Buddhist Temple, the Singapore Buddha Sasana Society, and the Singapore Buddha Yana Organisation. All these Buddhist temples and associations are members of the Singapore Buddhist Federation, an umbrella body that provides leadership for the Buddhist community in Singapore. The federation was formed in 1949. Since then, it has expanded on its activities to include not only the dissemination of Buddhist teaching but also education, social welfare, and charity work. Today there are six Buddhist clinics, one secondary and two primary schools, and old people's homes under its supervision. Apart from these activities, individual temples and lay organizations are also involved in active dissemination of Buddhist knowledge to the public, and in welfare and charity work. Some temples house a home for the aged, while others house a home for physically less able children.

The Buddhist Sangha is represented by a large majority of Mahayana monks and nuns, with a small number of Theravada and Tibetan monks. There are also a few monks who do not want to be associated with these traditional Buddhist labels. At present there are more than one hundred monks and fifty nuns in Singapore. The Sangha Council of Singapore governs their social and religious behavior.

Address:

Singapore Buddhist Federation
12 Ubi Ave 1
Singapore 408932

Khun Eng Kuah

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Slovak Evangelical Church of the Augsburg Confession in Yugoslavia

As its name implies, the Slovak Evangelical Church of the Augsburg Confession in Yugoslavia serves the Slovak minority residing in Yugoslavia, the great majority being residents of the province of Vojvodina in the northern part of the nation. Lutheranism spread into Slovakia (otherwise a Roman Catholic country) in the sixteenth century and was carried by Slovaks as they spread across Europe and to North America.

The church is headed by its bishop and has a synod as its highest legislative body. Close relations are kept with the EVANGELICAL CHURCH OF THE AUGSBURG CONFESSION IN THE SLOVAK REPUBLIC, and widespread use is made of the Slovakian Bible translation produced in Czechoslovakia in the 1970s.

In 1967 the Evangelical Church of the People's Republic of Serbia merged into the Slovak church. It was a small Hungarian-speaking church that had, prior to World War I, been part of the LUTHERAN CHURCH IN HUNGARY.

As the new century begins, the church reports approximately fifty thousand members. It is a member of the LUTHERAN WORLD FEDERATION and the WORLD COUNCIL OF CHURCHES.

Address:

Slovak Evangelical Church of the Augsburg
Confession in Yugoslavia
Karadziceva 2
21000 Novi Sad
Yugoslavia

Source:

Bauswein, Jean-Jacques, and Lukas Vischer, eds. *The Reformed Family Worldwide: A Survey of Reformed Churches, Theological*

Schools, and International Organizations. Grand Rapids, MI: William B. Eerdmans, 1999.

Slovakia

Slovakia was settled by Slavic tribes during the fifth and sixth centuries C.E. Their pagan religion belonged to the West-Slavic sphere, and it survived until the coming of Christianity in the ninth century. Also, at the beginning of the ninth century, an independent duchy spread through the territory of Slovakia with its center in Nitra. During the reign of the Earl Pribina, in the year 830 C.E., the first Christian church was constructed in Slovakia. At the time, Christian influence was conditioned by political loyalty to the German town of Salzburg, and this church was therefore consecrated by Adalram, the archbishop of Salzburg. Nevertheless, the Slavs in Nitra had as yet not converted to the new faith. Despite the work of missionaries from Ireland, Scotland, Germany, and Wallachia, neither inhabitants nor ruling elites converted to the Christian belief.

After the year 833, under the reign of the Earl Mojmir, the territory of Slovakia became part of the first state of the Western Slavs named Great Moravia. Aiming to oppose the political expansion of his powerful neighbor, Rastislav, the ruler of Great Moravia asked the pope to establish an independent church province. The pope refused, and therefore the following year, Rastislav, based primarily on a political rationale and the idea of independence, asked the Byzantine emperor Michal III to send Christian teachers. In 863 Michal III sent the missionaries Constantinus (826–869) and Methodius (d. 885) from Thessalonika to Great Moravia. The two mastered the local dialect of the Aegean Slavs and then played an important role in the process of Christianization, especially as related to church administration and the education of clerical elites. They also translated the most important sacral books into the Slavic language and introduced Slavic into the liturgy. When, in 867, Constantinus (or Cyril) and Methodius planned to visit Constantinople, they received an invitation from the pope, who, despite their alignment to Eastern Orthodoxy, wished to control their activities in Great Moravia. Pope Hadrian II

Status of religions in Slovakia, 2000–2050

Followers	2000			2025	2050
	total	%	rate		
Christians	4,610,000	85.6	0.47	4,771,000	4,382,000
Roman Catholics	3,660,000	67.9	0.11	3,700,000	3,356,000
Protestants	600,000	11.1	0.20	720,000	720,000
Independents	23,000	0.4	-0.83	23,000	22,000
Nonreligious	573,000	10.6	-1.04	496,000	395,000
Atheists	198,000	3.7	-0.89	120,000	50,000
Jews	4,800	0.1	0.42	5,000	5,200
Baha'is	670	0.0	5.25	1,000	2,000
Muslims	520	0.0	0.33	700	1,000
Total population	5,387,000	100.0	0.25	5,393,000	4,836,000

subsequently gave the missionaries an audience, sanctified the holy books in the Slavic language, and ordained the first Slavic clerics.

For the first time in Europe, the pope agreed to a liturgy in a national language other than Greek or Latin. Unfortunately, Constantinus died in Rome; thus Methodius returned to the territory of Great Moravia as the first Slavic archbishop. He brought with him a copy of the papal bull *Gloria in altissimis Deo*, which confirmed the use of Slavic liturgy. Soon after his establishment in Great Moravia, Methodius again traveled to Rome in the name of the Earl Kocel. While there he received the resolution establishing the independent church province, the Pannonian see (archprovince), and was named the official papal representative (legatus). The position of Methodius as archbishop and the use of the Slavic liturgy was further reconfirmed by the pope in 880 C.E. in the bull *Industriae tuae*, issued on the occasion of Methodius's attestation of the Nicene Creed and of Roman orthodoxy. This act eventually led to the end of the use of the Slavic liturgy in the Byzantine Rite in Great Moravia. The romanization of the Slavic church was intensified by the actions of the German bishop Viching in Nitra, the main enemy of Methodius. After Methodius's death in 885, Viching took the initiative in disbanding his school and dislodging all its pupils. Subsequently, Slovakia naturalized the German clerical hierarchy.

After the battle at Bratislava in 907, which started the period of destruction of Great Moravia by the Magyars, the territory was in total chaos. By the end of the tenth century, the eastern part of Great Moravia (now the majority of the territory of Slovakia) became a duchy of the Hungarian kingdom, while the western part was transformed into the Czech state. The Hungarian earl, Gejza I, accepted Christianity in 997 under the ministrations of Bishop Vojtech of Prague. The Hungarian (Magyar) state organized the political and church administration at Slovakia after the fall of Great Moravia. It continued the orientation toward Western (or Catholic) Christianity, but the process of Christianization of the Hungarian nomads as well as the native Slavic inhabitants proceeded slowly. In the centuries of political chaos, many of the Slavs in the south had been assimilated by the Hungarians, while in the north they sought the secu-



rity of inaccessible places (such as mountains). Under the new political order, the see of Nitra was reestablished by the year 1115 C.E. In addition, a new see was created in Jager, though the head of the hierarchy of the Hungarian state was the archbishop in Östzergom.

Through the Middle Ages, the territory of Slovakia was fixed on Western Roman Catholicism. Many monasteries were established, and the number of holy orders operating in Slovakia increased. Catholicism became part of the national culture until the time of the Protestant Reformation. In the second half of the sixteenth century, Reformed and Lutheran doctrines were disseminated through Slovakia, and by the beginning of the seventeenth century some 90 percent of the inhabitants of Slovakia had become Protestants. This fact explains why the subsequent re-Catholicization at the instigation of the Habsburg rulers of Hungary in the seventeenth century was so difficult. JESUITS in Trnava and Bratislava proved very effective. It was the period of repression of local nobility, of confiscations of the properties of Protestant churches, and forced mass conversions to Catholicism throughout the countryside. As a result, Protestantism survived only among the Slovak middle class and in a small number of villages. The development of Slovak culture up to the beginning of the twentieth century followed two independent lines, Catholic and Protestant. Only in 1781, as a result of the tolerant policies of Emperor Joseph II, were Protestants granted equal rights with the Catholic majority. Paradoxically, it was from the Protestant, rather than the Catholic, circles that the majority of dominant personalities of Slovak culture of the nineteenth century arose, including, for example, Ludovít Štúr, the

creator of the Slovak literary language. Through the upheavals of the modern world, somehow or other, the majority confession in Slovakia remained Roman Catholicism. As of 1991, around 60 percent of the citizens belonged to the ROMAN CATHOLIC CHURCH. Only 8 percent of Slovaks belong to one of the Protestant churches, the largest being the EVANGELICAL CHURCH OF THE AUGSBURG CONFESSION IN THE SLOVAK REPUBLIC, whose adherents include approximately 6 percent of the population. From the other confessions in Slovakia, only two groups have as much as 1 percent of the population: the GREEK CATHOLIC CHURCH (3 percent) and the REFORMED CHRISTIAN CHURCH IN SLOVAKIA (Calvinist) with 1.5 percent. Among the other churches, the Orthodox Church, with 0.5 percent, also plays an important role in the life of Slovakia. In the year 1977 the pope established the independent province of the Slovak Catholic Church through his bull *Qui divino*. In spite of it, during the whole atheistic regime (1948–1989), Christianity in Slovakia (Catholic, Protestant, or other) suffered repression. Church life was formally tolerated by the state, but in fact church members were discriminated against in education and social status. Activists were arrested, and, unlike the situation in other communistic regimes, played an important role in the Catholic Church. From its circles came the core of dissidents who organized the resistance and the so-called Tender Revolution (1989) in the Slovakian part of the former Czechoslovakia. After the fall of Czechoslovakia and the formation of independent Slovakia in 1993, Catholicism's influence on the public and cultural life of the country dramatically increased.

Milan Kováč

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teenth century, except for a brief period during the Napoleonic era.

During the late nineteenth century, Slovenians began to identify with the pan-Slavic movement but had to settle for the union of the Slavic regions of the Austro-Hungarian Empire into an autonomous political area within the empire in 1917. After World War I and the fall of the empire, the region was assigned to Austria. Following World War II, Slovenia became one of the six republics within the Federation of Yugoslavia. It prospered as one of the country's most industrialized area.

In 1990 a move to separate from Yugoslavia became noticeable, and the following year Slovenia declared its independence. That independence was recognized by the countries of Western Europe, and, fortunately, Slovenia was able to stay out of the war in the 1990s that ravaged its former comrades in the other Yugoslavian republics.

The ROMAN CATHOLIC CHURCH established itself very early among the Slovenian people, and the work of native priests and monks (who constituted the great majority of the Slovenian intelligentsia during the Middle Ages) is credited with the southern Slovenes' retaining their identity as a people. It also separated them from the Orthodox-dominated regions farther south and the Croatian Catholics, who had been heavily influenced by Italian leadership. The church was supported by the Austrian Catholic hierarchy through Slovenia's many centuries under Austrian control, but it suffered under the secularization that occurred in the postwar period (1945–1991). Today the church is led by the archbishop of Ljubljana and the Slovenia Episcopal Conference. They command the loyalty of the majority of the two million citizens.

Protestants came into Slovenia as the Reformation spread through German lands in the sixteenth century. The Lutheran church suffered losses during the Counter-Reformation, and many Lutherans found refuge in the Prekmuije region, where the church is still strong. It was able to recover somewhat during the period of religious tolerance that began with Joseph II. Lutherans were incorporated into the Hungarian Lutheran Church but emerged as the Evangelical Christian Church in Slovenia after World War II. Today, as the Evangelical Church of the

Slovenia

The Slovenes, a southern Slavic people, settled in what is now the Republic of Slovenia in the seventh century C.E. However, in 743 the area was conquered by the Bavarians, and the Slovenes began a long period of subjugation to various Germanic powers. The Slavs who lived north of the Drava River were Germanized, but those to the south were able to retain their identity as Slovenians. Beginning in the thirteenth century, Austria became the dominant influence in the region. Austrian rule continued throughout the nine-

Status of religions in Slovenia, 2000–2050

Followers	2000			2025	2050
	total	%	rate		
Christians	1,829,000	92.1	0.47	1,706,000	1,409,000
Roman Catholics	1,659,000	83.6	0.38	1,520,000	1,250,000
Protestants	32,000	1.6	-0.15	35,000	38,000
Independents	31,000	1.6	0.67	40,000	45,000
Nonreligious	102,000	5.2	-0.90	79,400	59,100
Atheists	52,000	2.6	-1.29	30,000	15,000
Muslims	1,400	0.1	0.58	2,000	2,500
Baha'is	300	0.0	11.50	600	900
Jews	120	0.0	1.75	150	180
Total population	1,986,000	100.0	0.35	1,818,000	1,487,000

Augsburg Confession in Slovenia, it is the largest Protestant body in Slovenia and a member of the LUTHERAN WORLD FEDERATION and the European Council of Churches, though it has not joined the WORLD COUNCIL OF CHURCHES. The large Reformed presence in Hungary spilled over into Slovenia, and, early in the twentieth century, some eight hundred Reformed church members, mostly of Hungarian ethnicity, formed three congregations in Slovenia. They became independent in 1921 as the Reformed Church in Yugoslavia. It developed a relationship with the Reformed Christian Church in Yugoslavia. In 1993 the Reformed Christian Church in Slovenia was established, and the Reformed Church of Hungary accepted responsibility for providing pastoral oversight. It currently has a close working relationship with the Slovenian Lutheran Church. Protestants in Slovenia cooperate in the Council of Christian Churches in Slovenia.

The SEVENTH-DAY ADVENTIST CHURCH entered the region in 1909, and in 1925 it organized the Croatian-Slovenian Conference (reorganized in 1992). The work is headquartered in Zagreb, Croatia. Baptists came into the area in the person of Martin Hiastan, an agent of the British and Foreign Bible Society, in the years prior to World War I. His first convert, Jurij Carter, began holding meetings in his home in 1923. The little church became associated with the Baptist church in Zagreb. It was not until 1938 that there was enough Baptist strength for a Slovenian conference to be organized.

The Italians who occupied Slovenia during World War II closed the Baptist churches and imprisoned some of the Baptist leadership. Following the breakup of Yugoslavia, the four surviving Baptist churches formed the Union of Baptist Churches in Slovenia.

The CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS had initiated work in Slovenia in 1899 through the efforts of Mischa Markow, a Hungarian who had previously settled in Salt Lake City, Utah. He was banished after only a month of work. His effort was not revived until the 1970s, when the LDS were able to establish themselves as a legal entity in Yugoslavia. The first meetings were held in Ljubljana. In 1993 the first full-time elder from Slovenia arrived in Salt Lake City for training. JEHOVAH'S WITNESSES



came into Yugoslavia in 1925 and continued to work quietly in the decades after World War II, even though officially banned. They emerged quickly after the breakup of Yugoslavia and can now be found in various locations across Slovenia.

Various religions have come to Slovenia since its independence in 1991. They include the UNIFICATION MOVEMENT, SAHAJA YOGA, and the INTERNATIONAL SOCIETY FOR KRISHNA CONSCIOUSNESS. Several esoteric groups such as the THEOSOPHICAL SOCIETY and the ORDO TEMPLI ORIENTIS (O.T.O.) had been able to function quietly even earlier. The small Jewish community in Slovenia was ravaged first by the Holocaust and then by the movement of members to Israel. Fewer than two hundred remain today.

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Smarta Tradition (Hinduism)

The Smarta tradition is a living Hindu tradition that started in the classical age of Hinduism. This tradition was derived from Puranic traditional practices. The Smartas combined

the concept of *varnashramadharma* (social organization around castes) with *puja* (worship) to a select few major deities. The Smartas get their name from the sacred Smṛiti texts. This class of texts are “things that are remembered,” or secret oral teachings passed down from generation to generation. Many teachings are still secrets disclosed only among devout Smartas. As the Smartas became fewer in number, the teachings were written down for the sake of future preservation. Smarta teaches its adherents that they are the true root of Hinduism.

The Smartas revere and worship five principal deities. These are Vishnu (Hindu preserver god), Siva (Hindu destroyer god), Surya (sun god), Ganesha (remover of obstacles), and Durga (warrior goddess). Smarta puja consists of rites from the Vedas (mainly the Rig Veda) and the repetition of many mantras (secret meditative incantations). Smarta worship is more of a solemn duty than a devotional part of life. Communion with the divine or eternal salvation is rarely the focal point or even an important aspect in Smarta worship rituals.

The Smartas consider themselves a Hindu subgroup, and the predominant Smarta population consists of rich Indians. Today, wealthy Hindus tend to practice Smarta-style Hinduism rather than Vaishnava or Saivite styles.

Kumar Jairamdas

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Society for the Propagation of the Gospel in Foreign Parts

The Society for the Propagation of the Gospel in Foreign Parts (SPG) is the oldest of the two Anglican missionary organizations that contributed substantially to the spread of the CHURCH OF ENGLAND internationally in the nineteenth century and led to the formation of numerous Anglican churches that currently exist around the globe. The society, formed in 1701, originated from a survey of conditions among the settlers in the British American colonies by Thomas Bray. Early discussions resulted in two goals for the new society: the serving of the religious needs of English settlers far from Britain (primarily in North America and the Caribbean), and the conversion of the native populations in British colonies.

Although established as an independent body with private funds, it quickly bound itself to the established church, beginning with its royal charter and the convening of its first meeting at Lambeth Palace under the chairmanship of Archbishop Tenison. Work was confined to North America

and the Caribbean during its first century, among the first people commissioned being a teacher for African American children in New York City. However, as the British Empire expanded during the nineteenth century, the SPG followed. The independence of the American colonies freed resources to other parts of the world.

At the beginning of the nineteenth century, the SPG was joined by a second Anglican missionary organization, the CHURCH MISSIONARY SOCIETY. The latter, a product of the Evangelical Awakening in England in the previous century, was decidedly Low Church in its sympathies, while the SPG had been very much identified with the High-Church wing of Anglicanism.

Work began in India in 1818, and Africa and the Middle East soon followed. It extended its concern to Malaysia in the middle of the century, and later in the century opened missions in Japan and Korea.

In the twentieth century, the SPG adjusted to the maturing of the missions into the new independent Anglican churches that now constitute the worldwide ANGLICAN COMMUNION. In many areas they continued to support missionary personnel, especially among those churches still struggling for financial independence. However, the change in the missionary thrust in the years after World War II also cost the SPG popular support, and its income suffered accordingly. In 1965 and 1968, the SPG merged with two other organizations, the Universities' Mission in Central Africa and the Cambridge Mission to Delhi, to produce a new organization, the United Society for the Propagation of the Gospel. The United Society continues to support personnel in more than twenty countries and works with more than fifty churches worldwide.

Address:

United Society for the Propagation of the Gospel
 Partnership House
 156 Waterloo Rd.
 London SE1 8XA
 United Kingdom
<http://www.uspg.org.uk/>

Source:

Dewey, M. *The Messengers: A Concise History of the United Society for the Propagation of the Gospel*. London: Mowbray, 1975.

Society of Saint Pius X

See Fraternity/Society of Saint Pius X

Sōka Gakkai International

Sōka Gakkai was founded in Japan in 1930 by an educator, Tsunesaburo Makiguchi (1871–1944), who organized the Sōka Kyoiku Gakkai (Value Creation Education Society) in

an attempt to give the Japanese educational system a more humanist focus. Shortly before Japan's entry into World War II, Makiguchi and his protégé, Josei Toda (1900–1958), converted to NICHIREN SHOSHU Buddhism—a sect that claims to teach the “true Buddhism” as taught by Nichiren (1222–1282 C.E.). After the war, Sōka Gakkai was reorganized as a lay movement of Nichiren Shōshū.

Nichiren was a thirteenth-century monk who believed that all individuals contain within themselves the potential for enlightenment and that this potential can be unlocked by exclusive devotion to the Lotus Sutra. The Lotus Sutra is understood to be the most perfect expression of the Buddha's wisdom. By chanting the title of the Lotus Sutra, *Nam-Myoho-Renge-Kyo*, one forms a connection with the ultimate reality that pervades the universe—the karmic law of cause and effect. In common with other followers of Nichiren, Sōka Gakkai members chant this phrase, along with portions of the Lotus Sutra and prayers for world peace (collectively called *Gongyo*), in front of a copy of the *Gohonzon*, a mandala originally inscribed by Nichiren that features the title of the Lotus Sutra surrounded by characters representing the “ten realms” of consciousness.

The ten realms refer to ten basic life conditions, which everyone possesses and experiences—Hell, Hunger, Animality, and Belligerence, through Tranquility, Rapture, Learning, and Realization, to Bodhisattva, and ultimately Buddhahood or enlightenment. These “life conditions” are not understood as external circumstances imposed upon the individual but rather as modes of being. Thus, one's external circumstances are but a reflection of one's inner life condition, and by changing one's way of being in the world, one can improve the external circumstances of one's life.

Sōka Gakkai, furthermore, promotes the belief that individual enlightenment is the first step toward world peace. As individuals become enlightened, they can work together to raise awareness of issues of intercultural understanding and tolerance, issues of the environment, and the threat of military technology. As an organization, therefore, Sōka Gakkai sponsors a variety of educational, cultural, and political projects and participates in the United Nations as a nongovernmental organization. The organization, for instance, has founded a major university as well as primary and secondary schools in Japan. It also sponsors art museums, a concert association, retreat centers, and research associations, both in Japan and in Europe and America. Every year members submit a peace proposal to the United Nations on behalf of President Ikeda.

Daisaku Ikeda (b. 1928), the Sōka Gakkai's charismatic third president, led the international growth of the movement. Today, Sōka Gakkai International claims millions of members in about a hundred countries, with significant representations in the United States, Brazil, Britain, and Italy.

History: Thwarted in their attempt to reform the Japanese educational system, Makiguchi and Toda were impris-

oned on charges of lese majesty for their refusal to cooperate with the Religious Organizations Act (1940), which created a three-religion establishment, centered on State Shinto and designed to promote patriotism and loyalty to the increasingly militarist regime.

Following Makiguchi's death in prison and the end of World War II, Toda, the movement's second president, reorganized Sōka Gakkai as a lay association of Nichiren Shōshū. In the chaotic aftermath of the war, Sōka Gakkai grew rapidly, mostly among the displaced residents of urban environments. However, Toda's zeal, and the zeal of new converts, attracted public suspicion. New converts sometimes destroyed ancestral altars as an expression of exclusive devotion to their new religion; indeed, they may have been encouraged to do so by the movement's leadership. The practice of *shakubuku*, an aggressive and argumentative means of recruitment, also set the movement at odds with established religions and led to accusations that Sōka Gakkai brainwashed its members. Massive rallies and parades sponsored by Sōka Gakkai reminded onlookers of the demonstrations of fascist regimes during World War II. Together, these features gave Sōka Gakkai in Japan the image of a dangerous “cult,” whose leaders had ulterior and untoward motives.

Although Ikeda, the third president, and his successor, Einosuke Akiya, have gone to great lengths to improve the movement's public image, suspicion remains. Sōka Gakkai's political involvement through the organ of the Komeito, a political party founded by the Sōka Gakkai, and the near godlike reverence that members have for President Ikeda have tended to perpetuate public distrust. Although it has been subject to a generalized suspicion toward Eastern religious movements in the United States, Europe, and South America, the movement's history outside of Japan has been tranquil by comparison to its Japanese history.

The Schism of 1991: For more than fifty years, Sōka Gakkai existed as a lay movement affiliated with the Nichiren Shōshū sect. But latent tensions between the Sōka Gakkai and the Nichiren Shōshū leadership came to a head in 1990, when the high priest accused Daisaku Ikeda, who remains the movement's primary spiritual figurehead, of slandering Buddhism by asserting that the priests and laity are equal before the Gohonzon. Although a formal apology was issued by the Sōka Gakkai leadership, and apparently accepted by the priests, tensions between Sōka Gakkai leaders and the priests continued to grow. When the priests raised obligatory fees for funerary and other ritual services, Sōka Gakkai leaders objected that the priests had become greedy and authoritarian. In reply, the priests accused Sōka Gakkai leaders, namely Ikeda, of slandering the priesthood. In November 1991, the high priest of Nichiren Shōshū ordered the Sōka Gakkai to disband and issued a writ of excommunication for all members who remained affiliated with the Sōka Gakkai.

Ironically, in many countries Sōka Gakkai seems to have benefited greatly from that split. The schism served to enhance the autonomy of the various national organizations, making it easier for these organizations to adapt to the circumstances in their immediate environments. To fill the gap left by the priests, Sōka Gakkai developed roles for voluntary “ministers of ceremony,” who now preside over weddings, funerals, and other ritual services.

Although SGI’s growth worldwide slowed during the 1990s, it remains steady. The organization thus appears to have successfully weathered its developmental challenges, and its future appears secure. Sōka Gakkai International has regional and national offices serving the movement worldwide, and an extensive Sōka Gakkai Internet presence.

Address:

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Office of Public Relations
15–3 Samon-cho
Shinjuku-ku, Tokyo 160–0017
Japan
<http://www.sgi.org>

Phillip E. Hammond and David Wayne Machacek

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Solar Temple, Order of the

This defunct movement was founded by a French citizen, Jo Di Mambro (1924–1994). Di Mambro had previously been a member of the ANCIENT AND MYSTICAL ORDER ROSAE CRUCIS (AMORC) from 1956 to the late 1960s. During that period, he apparently also developed his first contacts with French groups interested in launching a Templar “resurgence.” In 1973, Di Mambro became president of a Center of the Preparation of the New Age, and in 1976 he organized a community called the Pyramid. In 1978 he settled with his followers in Geneva, where he created the Golden Way Foundation. This foundation developed cultural activities attracting outsiders, too, but at the same time it sheltered esoteric rites of Rosicrucian and Templar inspiration

for those intensely engaged in the work. A community always remained the core of the various groups led by Di Mambro.

In the early 1980s, a Belgian homeopathic physician, Luc Jouret (1947–1994), joined the group and, being a gifted speaker, became its main propagandist. He soon became well known in the New Age and esoteric circuit in French-speaking countries. Cultural clubs named Archedia were launched and functioned as an exoteric counterpart to the esoteric order, then called the International Order of Chivalry, Solar Tradition. However, while hundreds of people sometimes attended Jouret’s lectures, the membership of the order remained more modest, apparently peaking at around five hundred members. People forming the core community did not necessarily belong to the order. The name “the Order of the Solar Temple” is being used here in a generic way, since the movements became famous under that name; there were, however, several simultaneous or successive groups with different names, and reorganizations were frequent.

The ideological sources of the movement were eclectic and reflected many of the ideas common in the occult subculture. However, its message put an unusual emphasis upon imminent apocalyptic turmoils, as a prelude to the passage to new conditions for those people who would manage to survive and become the seeds of the new Solar Race: In case there would not be a sufficient number of people answering the call of the Temple for staving off global disaster, at least there would be “enough survivors to carry the species toward the evolutionary blueprint intended for mankind.” During the 1980s, there was a clear survivalist orientation.

For a number of reasons, including internal dissent, survivalism on this planet was abandoned by Di Mambro and a core group around him from the early 1990s; the mood turned increasingly pessimistic. The leaders of the Solar Temple decided that the only way was a “transit” toward another world. That was accomplished in October 1994. Some left willingly, but a number of members apparently did not realize that their “transit” involved being killed; some others, considered traitors, were assassinated, including a couple and their baby child savagely slaughtered in Québec. Most of the other fifty victims died in Switzerland, including the leaders. In December 1995, sixteen members lost their lives in France, and, in March 1997, five people in Québec.

Although some people continue to believe in some of its doctrines, the Solar Temple no longer exists as a group. But the impact of the repeated “transits” has created an after-shock extending well beyond the Solar Temple: For instance, it has contributed to the radicalization of the campaign against “cults” by authorities in countries such as France.

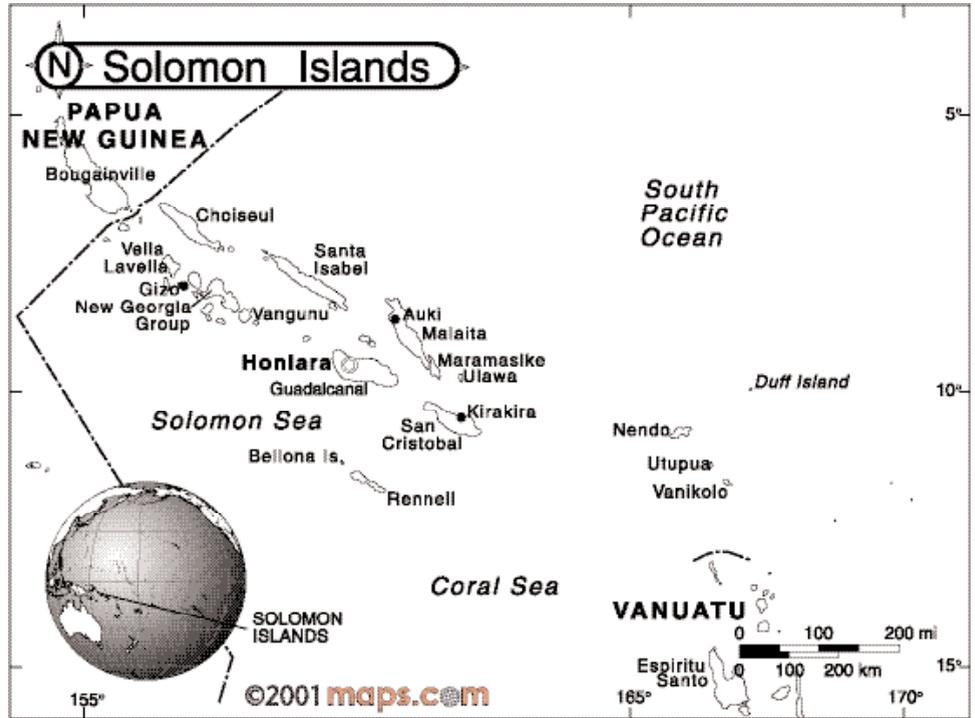
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Solomon Islands

The Solomon Islands are a set of islands northwest of Australia in the South Pacific, the most famous of which is Guadalcanal. They have been inhabited by Melanesians for some four thousand years. Europeans first discovered the islands in 1567, when the Spaniard Alvaro de Mendenā landed. Beginning in the eighteenth century, slavers raided the islands and transported captured islanders to Fiji and Australia to work the sugar plantations.

Only after World War I did England move to establish a colony over the Solomons. The Japanese invaded and held the islands until recaptured by Allied forces. Following World War II, the archipelago was divided into two parts. The western half was later annexed to Papua New Guinea. The latter remained a British colony until granted independence in 1978. Most of the islands' residents are Melanesians, but minorities from Europe, China, and Polynesia settled there over the course of the last century.

Traditional religion has survived in the Solomons. The dominant faith at the time the first Christian missionaries arrived was a polytheistic system that recognized a somewhat remote supreme being who went under different names on the different islands. The more operative concept, made famous by anthropological description, is *mana*, the impersonal power that pervades the cosmos at every level. Mana is a comprehensive concept that explains a variety of phenomena, and it can be used by religious practitioners to heal and work magic. Following long-term contact with Eu-

Status of religions in the Solomon Islands, 2000-2050

Followers	2000			2025	2050
	total	%	rate		
Christians	425,000	95.7	3.37	790,000	1,099,000
Anglicans	170,000	38.2	3.96	323,000	473,000
Protestants	159,000	35.8	3.66	275,000	385,000
Roman Catholics	48,000	10.8	1.56	90,000	130,000
Ethnoreligionists	13,700	3.1	0.86	15,300	12,000
Baha'is	1,900	0.4	2.76	4,000	6,000
Buddhists	1,400	0.3	2.96	2,500	3,600
Nonreligious	1,300	0.3	6.65	4,000	7,000
Muslims	580	0.1	2.75	1,000	1,600
Atheists	150	0.0	4.21	400	1,000
Total population	444,000	100.0	3.29	817,000	1,130,000

ropeans, a number of new variations of the traditional religion appeared. The best known of these new traditional religions were the "cargo cults" based on the airplanes that brought unfamiliar objects to the islands during and after World War II.

The ROMAN CATHOLIC CHURCH arrived in the Solomons when Marist priests opened a mission in 1845. It was later abandoned, but by that time the Anglican church in New Zealand had launched a mission to Melanesians. In 1861, John C. Patterson, designated the missionary bishop for Melanesia, began a decade of leadership ended by his untimely death at the hands of residents of the Santa Cruz Islands. Patterson was succeeded by John Selwyn, who continued Patterson's policy of gathering the most talented among the converts and sending them to New Zealand for formal training. The Anglican work on the Solomons grew as a missionary diocese in the Province of New Zealand. In 1970 it was set apart as the CHURCH IN THE PROVINCE OF

MELANESIA. It is the largest church in the islands, including some 30 percent of the 320,000 citizens.

Roman Catholics soon reestablished work, and by 1897 a prefecture was erected that grew into a vicariate in 1912. In 1916 the islands were divided into two dioceses, one for the western Solomons and one for the southern islands, the latter based on Guadalcanal at the capital, Honiara. Approximately 10 percent of the population are professed Catholics.

Methodists from Australia came to the Solomons in 1902 and brought native workers from Samoa and Fiji with them. In 1922 the New Zealand Church assumed responsibility for what had grown into a district, but the church was largely destroyed by the Japanese; it was rebuilt, however, in the years immediately after hostilities ended. In 1968 the Methodist Church of the Solomons participated in a merger with the Congregationalists on New Guinea to form the United Church in Papua, New Guinea and the Solomon Islands, now divided into the UNITED CHURCH IN PAPUA NEW GUINEA and UNITED CHURCH OF THE SOLOMON ISLANDS, separately.

In 1904 the South Seas Evangelical mission, a faith mission based in Australia, grew out of the older Queensland Kanaka Mission. Its first missionary was Florence S. H. Young, but she was followed by thirteen members of the family of Dr. Northcote Young, who opened work on Guadalcanal, Malaita, and Makira. Their work grew into the South Sea Evangelical Church, which became an independent body in 1963. By 1970 it had 285 congregations affiliated with it.

The older mission churches, including the Roman Catholic Church, formed the ecumenical Solomon Islands Christian Association in 1967. It includes the several churches that are also members of the WORLD COUNCIL OF CHURCHES, the Anglican, and the United churches. The South Seas Island Church has identified with the WORLD EVANGELICAL ALLIANCE and participates in the Evangelical Alliance of Papua New Guinea and the Solomon Islands.

The Seventh-day Adventist Church contributed to the expanding array of churches in the Solomons in 1914. Its very successful mission is now a part of the Western Pacific Union Mission that includes Vanuatu and New Caledonia. Several indigenous churches have arisen over the years, including the Remnant Church and the Christian Fellowship Church. The latter, the largest of such independent churches, was founded in 1959 by Silas Eto in a schism of the METHODIST CHURCH on the island of New Georgia.

The various world religions have only begun to discover the South Sea Islands in general and the Solomon Islands in particular. By the 1970s there were small groups of Buddhists, Hindus, and Baha'is.

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Somalia

The history of Somalia was given a new and determinative direction by the entrance of Islam in the eighth century. The land had been home to several ethnic groups for a number of centuries, but they were tied together by a common language and culture. They had been producers of incense and had developed trade with the ancient Egyptians and the Roman Empire. Their ancient religion, however, was gradually replaced by Islam, and the people had become thoroughly Islamized by the thirteenth century.

Following their conversion to Islam, the Somalis founded a new political entity, the state of Ifat. It was able to sever its subservient relationship to Ethiopia, transformed into the sultanate of Adala, and grew prosperous as it began to trade with the Islamic states along the eastern coast of Africa. Adala was brought down, however, in 1541 when Portugal, which had developed an alliance with Ethiopia, attacked and laid waste to Somalia's coastal cities. The Portuguese presence in the area prevented the sultanate's recovery, and Adala was divided into a set of smaller sultanates. By the time the Portuguese were driven from the area in the seventeenth century, the Ottoman Empire had moved into the region and established its hegemony over northern Somalia while the sultanates in the south sought a relationship with the sultan in Zanzibar.

Europeans reappeared in the area in the nineteenth century, and French, British, and Italian forces established their countries' presence. The British and Italian area became independent in 1960 and merged to form the present state of Somalia. The French territory is now the country of Djibouti.

Status of religions in Somalia, 2000-2050

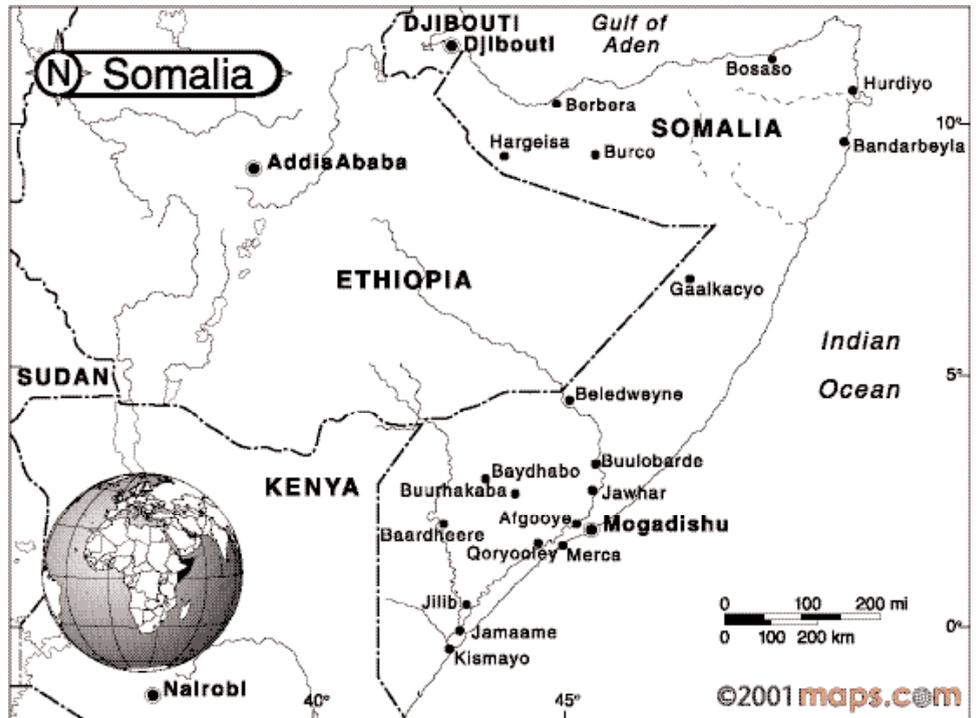
Followers	2000			2025	2050
	total	%	rate		
Muslims	7,144,000	98.3	2.82	16,075,000	22,893,000
Christians	102,000	1.4	-0.76	120,000	127,000
Orthodox	91,800	1.3	-0.86	100,000	100,000
Independents	5,500	0.1	2.03	14,000	20,000
Protestants	1,100	0.0	0.96	2,000	3,000
Ethnoreligionists	9,400	0.1	1.37	12,000	13,000
Nonreligious	3,300	0.1	1.45	7,000	10,000
Hindus	2,900	0.0	1.93	6,000	10,000
Baha'is	1,800	0.0	5.27	5,000	8,500
Atheists	1,100	0.0	-0.01	2,400	4,600
Total population	7,264,000	100.0	2.76	16,227,000	23,066,000

A parliamentary government assumed control of the country but failed to perform, and in 1969 a military coup under General Siad Barre occurred. It gained popular support as it moved to correct some of the country's problems, not the least being illiteracy. It brought the country almost to ruin, however, by attempting to lay claim to the Plateau of Ogaden just across the border in Ethiopia. Increasing opposition to the Barre government led to civil war in 1991. The forces of the United Somalian Congress succeeded in driving Barre from power, but then divided into two factions that have since vied for control of the country. In the midst of the struggle, the United Nations and the United States attempted to intervene, unsuccessfully. As of the beginning of the new century, there is as yet no central government in the country.

Islam in Somalia was somewhat reshaped during the years of the Ottoman Empire. That part of the country formerly under Ottoman rule is largely of the HANAFITE school, while the part that was related to Zanzibar is primarily of the SHAFIITE school. There are a small number of Shi'as, mostly of Pakistani origin. The capital, Mogadishu, has been the site of the East Africa regional office of the WORLD MUSLIM CONGRESS.

Christianity was introduced into Somalia in 1881 but greatly expanded after the Italians took control of the southern coast, including Mogadishu. However, it has had very little success, even prior to the independent government's prohibition of proselytizing activity, and its several thousand members are still primarily expatriates. In 1972 the government nationalized all of the church's property. However, in spite of the changes in the church's status and the resultant departure of much of its personnel, a Roman Catholic diocese of Mogadishu was created in 1975.

Lutheran missionaries from the CHURCH OF SWEDEN came to Somalia in 1898. They opened a set of educational and medical facilities and engaged in evangelistic outreach, but they had their greatest success among a group of Bantu-speaking former slaves. The mission was disrupted when Italian authorities expelled the missionaries in 1935. The work was revived after World War II by Mennonites and the Sudan Interior Mission (SIM), but it was hurt by the same



nationalization of church property that destroyed so much of the Catholic work in 1972. Most SIM missionaries left soon afterward. By 1976 all foreign missionaries had left the country. Two groups of Somali nationals, one formerly associated with the Mennonites and one with the Sudan Interior Mission, continued to meet after the missionaries left. In the 1980s, a few Mennonites were able to return.

There are also a few Hindus (expatriate Indians) and Bahá'ís in the country. The BAHÁ'Í FAITH had some success in the 1970s, and at one point a member of the Barre government was a member. It had some initial success among the Iranian expatriate community, but in 1975 the Iranians were expelled.

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Soto Zen Buddhism

Soto Zen Buddhism is one of the five Chinese Ch'an (Zen) lineages founded by Tung-shan Liang-chieh (807–869). It was transmitted by Dogen Kigen (1200–1253) to Japan, where it grew into the largest school of Zen, with more than

17,500 temples at its peak in the eighteenth century. The Soto Zen school emphasized the practice of “silent illumination” Zen meditation (in Japanese, *shikantaza*) and the observance of strict monastic codes as the path to enlightenment. These practices were detailed in Dogen’s seminal text, the *Shobogenzo*. The temples of Eihei-ji and Sojiji have acted as priestly training centers for the school in Japan.

Especially under the influence of the so-called second founder of the Japanese Soto school, Keizan Jokin (1268–1325), the organization also incorporated devotional forms of worship to numerous local deities, adopted esoteric Buddhist rituals, and received patronage from local lords to grow into a major force in Japanese religious life. Its temples offered healing, rain-making, and funerary rituals, among others, that attracted numerous adherents.

Today, the school maintains approximately fifteen thousand temples in Japan. Several hundred affiliated temples exist in Europe and the Americas, transmitted by both Japanese immigrants in the late nineteenth century and by European and American converts during the 1960s and 1970s. Soto Zen in the West among Japanese immigrants has served as a repository of Japanese culture and Buddhist ritual, especially funerary and ancestral rites. Among converts, on the other hand, it has focused on the primacy of meditation and its application in daily life, with a particular emphasis on involvement of the laity.

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Japan

Duncan Williams

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South Africa

The oldest sign of religion in South Africa comes from Ingwavuma in northern KwaZulu/Natal at a place called Border Cave, where there is evidence of Middle Stone Age oc-

cupation. Some of the human remains found there show affinities to the later Khoi and San populations of the western parts of South Africa. Particularly fascinating are the remains of the body of a child that had been covered in red clay before burial, which suggests an understanding of a reality that transcends earthly existence. These remains are dated to about 100,000 years ago and are some of the oldest indications of religious activity in the world.

The oldest piece of rock art in southern Africa dates from twenty-seven thousand years ago and was recovered from the Apollo 11 Cave in Namibia. Burial remains indicate, however, that people who strongly resemble the contemporary San were present in the southern African region as early as twelve thousand years ago. Their famous rock engravings, which are scattered over large parts of South Africa, were numerous up until two thousand years ago. At that time changes in lifestyle took place, and from that point on the religious activities of the Khoi and San are reasonably well documented.

The culturally distinct Khoi (sometimes referred to as Khoikhoi or Hottentot) and the San (Bushmen) evolved from the same genetic stock, referred to as Khoisan. In prehistoric times they were probably spread over most of the southern African region, but by the time the colonists arrived in the seventeenth century they were confined to the southwestern parts of the country.

The San were hunter-gatherers who relied on fruits and vegetables of the veldt as well as game for their diet. The movement of game and the sparse rainfall of the region controlled their lives, and they were socially organized into small roving bands that traversed the desert in search of water and food. They recognized the existence of a greater as well as a lesser god. The greater god resided in the eastern sky and the lesser in the western sky. These gods were whimsical and were capable of sending good or bad fortune to people. Of much importance in San mythology is the un-

Status of religions in South Africa, 2000–2050

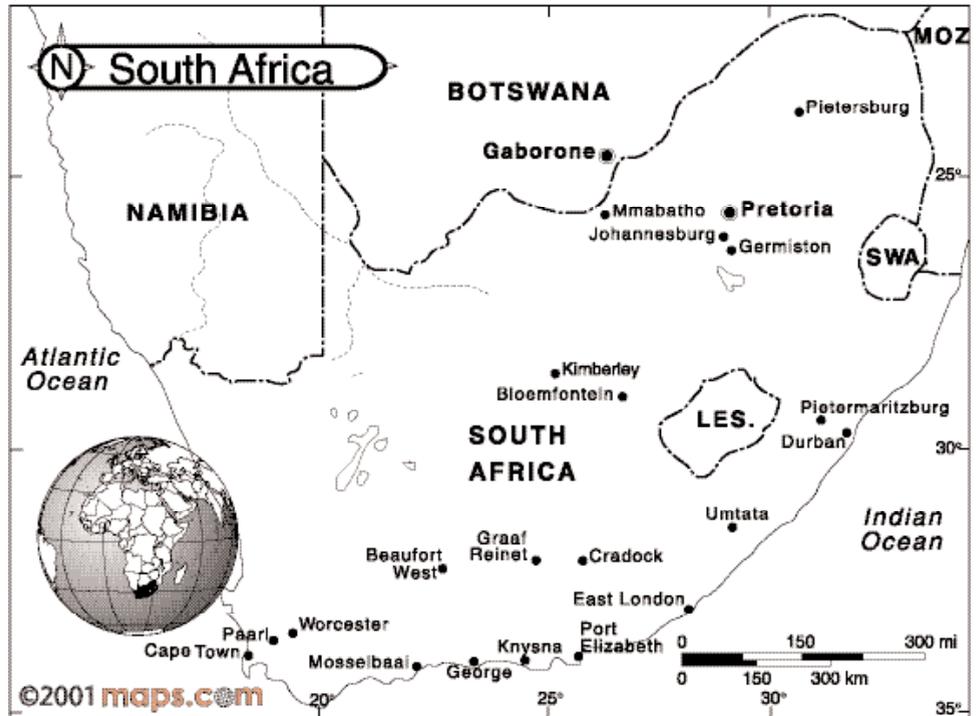
Followers	2000			2025	2050
	total	%	rate		
Christians	33,564,000	83.1	1.91	38,272,000	43,682,000
Independents	18,500,000	45.8	2.14	23,000,000	27,300,000
Protestants	12,410,000	30.7	1.83	14,600,000	17,500,000
Roman Catholics	3,350,000	8.3	2.18	4,400,000	5,500,000
Ethnoreligionists	3,376,000	8.4	-0.22	3,000,000	2,500,000
Hindus	959,000	2.4	1.90	1,200,000	1,600,000
Nonreligious	957,000	2.4	3.18	1,400,000	2,000,000
Muslims	947,000	2.4	1.70	1,100,000	1,300,000
Baha'is	256,000	0.6	2.49	500,000	700,000
Jews	157,000	0.4	0.46	170,000	200,000
Atheists	81,900	0.2	1.72	215,000	300,000
Buddhists	46,600	0.1	2.07	100,000	150,000
Sikhs	8,600	0.0	1.20	15,000	20,000
Chinese folk-religionists	3,200	0.0	1.31	8,000	15,000
Spiritists	2,000	0.0	-0.11	3,600	6,000
Confucianists	240	0.0	0.51	500	900
other religionists	18,200	0.0	0.63	30,400	40,000
Total population	40,377,000	100.0	1.73	46,015,000	52,514,000

predictable divine trickster figure Kaggen, who could change his appearance at will and who played pranks and upset the normal order of things. The only defense humans had was to intensify the supernatural energy that they possess, called *n/um*. This was accomplished through communal dancing in which the rhythm of the dance would induce an altered state of consciousness in the healer. Through the dance, singing, trance, and fire, the *n/um* of the dancer-healer is brought to "boil"; it overflows in sweat and nose-bleeding, which in turn repels evil.

For the San all of nature was invested with a numinous quality, and their attitude toward the world was one of deep reverence and respect. Animals such as the eland and the mantis manifested divine qualities, and the stars were said to be the eyes of dead ancestors or great hunters. These people lived in a delicate balance with the natural environment, and their only defense against the expansionist activities of the colonists was to retreat from their preferred territory to the Kalahari Desert. Today there are no more than about fifty thousand, and many live in the neighboring countries of Namibia and Botswana. No common body of beliefs has survived among the small groups.

The Khoi people were nomadic pastoralists who settled mainly in the western Cape and moved only when water and pasture were needed for their animals. They had developed the ability to smelt iron and used it to fabricate weapons and implements. When their pastoral activities encroached on the hunting area of the San, it was the San who were forced to abandon the territory and move farther northward.

The Khoi believed in a cosmic duality of spirit. Tsui/Goab was the benevolent giver of rain and all things good, and Guanab was the evil god who brought misfortune, illness, and death. These gods would, however, sometimes inexplicably go against their own nature and bring about the opposite qualities. Whereas these gods influenced only the communal life, it was the ancestral cultural hero Heitsi-Eibib that was invoked for individual success and healing. There are many stories about his exploits, particularly about his many deaths, which are attested to by his many grave sites where offerings or stones were left for good luck.



With the arrival of the colonists, the Khoi culture crumbled in the face of superior weapons and missionary efforts to Christianize them. Eventually all Khoi were exterminated or incorporated and absorbed into the various groups in the Cape.

While the Khoi and the San inhabited the arid western parts of the country, the black African peoples, or Bantu-speaking people, inhabited the eastern and central parts of the country. Those parts consisted of rolling grasslands toward the coast as well as a vast inland plateau west of the Drakensberg. Different lifestyles developed among these people, varying with the climate, altitude, and soil. The lush, mountainous eastern parts of the country allowed for small self-sufficient and independent settlements (usually on a ridge), within hailing distance of neighbors. West of the Drakensberg, in the interior, the land is flat and rainfall inconstant. There the people needed larger tracts of land to sustain living, and the population was divided into very large centrally located settlements.

In the early nineteenth century, violent clashes between the people of different settlements led to the merging of groups into powerful nation-states, complete with their own royal houses. These groups were categorized by early ethnographers as the Nguni-speaking group (Xhosa, Zulu, and Swazi) and the Sotho-Tswana group (Northern Sotho, South Sotho, and Western Sotho or Tswana), the Venda and the Shona.

Although the religious practices of these groups differed notably, the main features show remarkable congruence. All the beliefs and practices are centered on the cardinal belief that there should be harmony between the natural and the



A river baptism in South Africa (B. Mnguni/TRIP)

spirit world. If human beings behaved with due deference toward the ancestors, and in accordance with prescribed social convention, everyone would prosper and flourish. If anyone misbehaved in any way, the harmony would be disturbed and the protection of the ancestors lifted, so that misfortune would strike the offenders.

It is therefore clear that the main element of all the religious practices of the Bantu-speaking people was ancestor veneration. Each homestead had its own ancestors, who were included in the celebrations and decision making of everyday life and to whom it was looked for protection and prosperity. On a larger scale, every tribe or nation also had its own ancestors who were responsible for the welfare of the nation. Specialists in the form of diviners, by virtue of their ability to mediate in the spirit world, were on hand to help seek out the cause of suffering and misfortune and to help restore the order with prescribed sacrifices and purification rituals.

On the whole, scholars of African traditional religion agree that there was a belief in a Supreme Being or Creator who was so powerful and detached that human beings could not approach him. There are, however, also dissenting voices who maintain that this is a Western and Christian interpretation that was thrust upon a discrete religious system.

In South Africa today there are many who still abide by the old ways, and although it is estimated that more than 70 percent of Black South Africans profess to be Christians, their Christianity is often more influenced by the traditional religion than African religion is influenced by Christianity. It is safe to say that many of the AFRICAN INITIATED CHURCHES in South Africa today are not only influenced by traditional religion but that they also represent a synthesis of traditional religion and Christianity.

When the Dutch came to South Africa in 1652 they brought Reformed Christianity with them, and all other forms of religion were prohibited. Islam had been brought to the Cape as early as 1658 by slaves who were imported from the East Indies, but it was only in 1804, when the Dutch government granted religious freedom to all people, that they could establish their first mosque. Because Islam did so much to address the social and educational needs of the community, the religion attracted people from all classes and races and became a center of resistance against slavery and social injustice. From 1860 onward, Islam was also established in Natal, when Indian laborers were brought to the province. From there it quickly spread to the Transvaal, and today there may be as many as a million Muslims in South Africa and the number is growing.

The Reformed faith was originally brought to South Africa by members of the NETHERLANDS REFORMED CHURCH, but following the British takeover of the Cape Colony, Presbyterians from the British Isles, especially adherents of the CHURCH OF SCOTLAND, expanded the Reformed community. Through the twentieth century, these several churches splintered and reunited and today exist as more than fifteen different denominations, including the DUTCH REFORMED CHURCH, the EVANGELICAL PRESBYTERIAN CHURCH IN SOUTH AFRICA, the PRESBYTERIAN CHURCH OF SOUTHERN AFRICA, the UNITED CONGREGATIONAL CHURCH OF SOUTHERN AFRICA, the UNITING REFORMED CHURCH IN SOUTH AFRICA, and the UNITING PRESBYTERIAN CHURCH IN SOUTHERN AFRICA. The last named was formed by a merger in 1999. Two years later it selected the Rev. Diane Vorster as the new moderator of its general assembly, the first time a woman has headed a major South African Christian denomination.

Over the course of the nineteenth century, the major Protestant traditions brought to South Africa included the Anglicans (now included in the CHURCH IN THE PROVINCE OF SOUTH AFRICA), Methodists (METHODIST CHURCH OF SOUTH AFRICA), Baptists (BAPTIST UNION OF SOUTH AFRICA), and Moravians (MORAVIAN CHURCH IN SOUTHERN AFRICA). PENTECOSTALISM spread to South Africa soon after its establishment in America, the APOSTOLIC FAITH MISSION OF SOUTH AFRICA being its earliest representative. It has continued as an important segment of the Christian community, and South Africans have participated fully in the Charismatic movement. Several new South African Charismatic churches, such as the International Fellowship of Charismatic Churches, have now become global bodies.

A number of the Protestant churches are members of the South African Council of Churches, which is affiliated with the WORLD COUNCIL OF CHURCHES. Many of the more conservative Evangelical groups are associated with the Evangelical Alliance of South Africa affiliated with the WORLD EVANGELICAL ALLIANCE.

The first priests of the ROMAN CATHOLIC CHURCH settled in the Cape in 1805 but were not allowed to begin missionary work until 1820. A vicariate was established in 1837. The first Black bishop was consecrated in 1953. The church is currently led by the Episcopal Conference of South Africa.

It was only after 1804, when religious freedom came to the Cape, that practicing Jews came to settle in South Africa. The first synagogue (the Tikvat Israel—Hope of Israel) was established in 1841 in Cape Town. Today about half of the more than 100,000 Jews in the country live in and around Johannesburg, where they are involved mainly in trade and the professions. Many Jews played leading roles in the struggle for freedom in this country, and today many

still continue to make important contributions to public life.

Hinduism, the last of the great world religions that have a major presence in this country, first came to Natal in 1860 with Indian indentured laborers. More laborers as well as many merchants followed soon afterward, and today South Africa has a vibrant Indian community of about one million people, most whom are Hindus. Most Hindus belong to the Sanathanist or ritualistic tradition, but there are also three streams of neo-Hinduism present in South Africa—namely ARYA SAMAJ, neo-Vedanta (for example, the Ramakrishna Centre and the DIVINE LIFE SOCIETY), and Hare Krishna (the INTERNATIONAL SOCIETY FOR KRISHNA CONSCIOUSNESS).

According to 1991 census figures (the last census that included compulsory questions on religious affiliation), about 67 percent of the population adhered to Christianity (33 percent to various African Initiated Churches, 18 percent to the Reformed family, 11 percent Roman Catholic, 9 percent Methodist, 6 percent Anglican, and 4 percent Lutheran). About 2 percent of the population belonged to Islam, 1.5 percent to Hinduism, and 0.2 percent to Judaism. Approximately 30 percent of the population did not fall into any of these categories, and that probably accounted for adherents of African traditional religion and a nonreligious component. According to the 1996 census (in which questions on religion were optional), only 54 percent of South Africans followed Christianity, but 34 percent had no religion or did not state one. Some 13 percent stated that they did not belong to any religion. As there was no way of indicating adherence to African traditional religion, one may assume that the 34 percent who claimed no religion or declined to answer the question included a strong component of adherence to African religion. At present there is a strong movement by adherents of African religion to return their religion to its ways and practices prevalent before colonialization, and to imbue it anew with dignity, honor, and acceptability within the South African cultural milieu.

In 1994 the long agonizing chapter of apartheid in the history of this country came to a close when the first democratically elected government took office under the presidency of Nelson Mandela. During the apartheid era many religious leaders in this country were involved in either the promotion of, or the resistance to, the system. Although the names of those who had sought to promote apartheid on biblical grounds will sink into oblivion, others, such as that of Anglican archbishop of Cape Town Desmond Tutu, Nobel Laureate for Peace, will go down in history as powerful and compelling examples of agents for justice and transformation.

H. Christina Steyn

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Southern Baptist Convention

The Southern Baptist Convention, the largest Protestant/Free Church body in the United States, was founded in 1845 as a result of a deep controversy within the larger American Baptist fellowship. Baptists, based as they were in the local church, had been slow to organize. In the early nineteenth century, they formed a set of organizations (societies) designed to assist the congregations in presenting a united voice, publishing religious materials, and expanding through home and foreign missions. Each society had its own rules and membership. The controversy over slavery presented it with the necessity of making some unforeseen decisions.

In the decades following the American Revolution, Baptists spread to every corner of the United States as then constituted. The southern half of the nation had developed around a system of agriculture that depended on slaves, and Baptists had found an opening for mission among the slave population. At the same time, many slave owners and their friends had become Baptists. And American Baptists, even in the South, were aware of the problem raised by the demands for freedom that undergirded the American Revolution, coupled with the ambiguous nature of the Bible's discussion of the subject. The early Christians, most notably the Apostle Paul, had made no direct challenge to the slavery then operative in the Mediterranean Basin.

As the slavery controversy that would lead to the American Civil War (1860–1865) deepened, the Baptists found it increasingly difficult to remain neutral, and the issue continued to be raised in different forms. For example, many Southern delegates who supported the American Baptist Home Missionary Society came to believe that a disproportionate number of home missions were being established outside the South. The issue came to a head in 1845, when Georgia delegates proposed a man for appointment as a home missionary. The board turned him down by refusing to act on the matter. Then the Alabama delegates sent an inquiry to the Triennial Convention overseeing foreign missions and asked if slaveholders could be appointed as foreign missionaries. The convention's reply included a statement that it would not act so as to give the appearance of approving of slavery.

These two actions were enough for some, and in 1845, Baptists in the South met and approved the plan for the formation of the Southern Baptist Convention. Unlike the American Baptists, the convention would unite all of the missional functions into a single organization. A foreign mission board and a home mission board were established immediately, and plans were projected for future educational and publications work. Because of the devastation of the American Civil War, plans for further expansion had to be postponed to the end of the century. To avoid too much centralization, the foreign missions board was established in Richmond, Virginia, where it remains to this day. The Home Missions Board was opened in Marion, Alabama, and later moved to Atlanta, Georgia, where it now is located.

After the Civil War, Southern Baptists also passed through a significant controversy that contributed to their unique place in the Baptist world. Advocates of the so-called Landmark position, most notably James R. Graves (1920–1993), argued that Baptist churches are the only true churches in the world, that the true church is a local, visible organization, and that Baptist churches and the kingdom of God are coterminous. Graves insisted that Baptist churches had existed at every age, and hence the contemporary Baptist movement could be traced to the time of Christ (rather than to the independent movement in sixteenth-century England). Among the implications of the Landmark position were that Baptists should have no pulpit fellowship (that is, should not exchange ministers to lead worship) with other Protestant groups, and that Baptist congregations should limit communion to members of Baptist churches. Although the Landmark position was ultimately rejected, it deeply influenced Southern Baptist life into the mid-twentieth century. It eventually would become the established position of the AMERICAN BAPTIST ASSOCIATION.

After the Civil War, slowly, step-by-step, Southern Baptists built their denominational life. In 1888 the Woman's Missionary Union was created. The Sunday School Board appeared three years later. Several Baptist institutions for higher education existed in the South prior to the Civil War, but as a whole, Baptists were suspicious of colleges and seminaries; it would be the twentieth century before the great expansion of Southern Baptists into higher education would occur.

In the new century, concern turned to the increasing problem of coordinating the growing convention and its boards and agencies. In 1917 the convention revised its constitution and created an executive committee assigned the task of directing all the work being nurtured by the convention. The executive committee became the primary agent for carrying out the will of the convention as expressed in its annual meetings. The committee as it developed included the officers elected by the convention, a

representative from each of the boards, and a representative from each state.

Through the twentieth century, the Southern Baptists have expanded throughout the United States and become both a national body and the nation's largest Protestant group. With the opening of a church in Vermont in 1964, it finally had churches in all fifty states. Although membership is still concentrated in the South, its greatest expansion in recent decades has occurred outside the South. Through the first decades of the twentieth century, Southern Baptists operated under a comity agreement with Northern Baptists to limit competition. However, in 1942 such comity came to an end. Both Northern Baptists (now the American Baptist Churches in the United States) and Southern Baptists realized that, given the congregational nature of their movements, they could exercise little control over the movements, or the desire for affiliation of local Baptist churches. It was also the case that the two groups were developing distinct theological differences, with the Southern group assuming a distinctly more conservative stance.

During its first generation, Southern Baptist missionary activity was concentrated in China and Africa. The expansion of work into Roman Catholic Italy in 1870 signaled the beginning of an era of growth. Through the rest of the century, missions were opened in Mexico, Brazil, and Japan. Through the twentieth century, work expanded into more than ninety countries worldwide. In the decades since World War II, the convention has also faced the problems of the ending of colonialism and the growth of former missions into autonomous churches. In many cases these changes have led to a reorientation of Southern Baptist participation with former mission churches in new partnership relations. However, the commitment to global evangelism remains, and in 1999 the convention supported 3,482 full-time missionary personnel overseas.

The convention did not found seminaries, but gradually adopted seminaries founded independently by Southern Baptists. As of 2000 it supported six seminaries in the United States. It also sponsors fifty-two colleges and universities, and provides support for more than one hundred colleges and seminaries overseas.

Like Baptists in general, Southern Baptists accept the Bible as their definitive creed, but they have periodically published summaries of the major beliefs that focus their faith. In 1925, in the midst of attacks on the convention by its most fundamentalist wing, the convention adopted a doctrinal statement called "The Baptist Faith and Message" (revised in 1963). This statement has served through most of the twentieth century. In the last half of the century, however, Southern Baptists became increasingly embroiled in a controversy between its more conservative Evangelical wing and its more moderate wing. This controversy has threatened to split the convention, and in the 1990s several structures, such as the Cooperative Baptist Fellowship, were

established to consolidate the interests of the moderates who had become a minority within the convention. Much of the controversy has swelled around the seminaries, whose professors have continually been the source of liberal theological perspectives. The primary issue has been biblical authority: Conservatives have tended to make affirmation of the inerrancy of the Bible (the belief that the Bible is without error on all matters about which it speaks) a test for holding a leadership position within the convention.

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901 Commerce St., Ste. 750
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Southern Baptist Foreign Mission Board
P.O. Box 6767
Richmond, VA 23230

Southern Baptist Home Missions Board
1350 Spring St., NW
Atlanta, GA 30367
<http://www.sbcnet.org>

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Spain

When Christianity began, the Iberian Peninsula was already part of the Roman Empire; with the exception of some northern territories, Spanish people had been deeply Romanized. An old tradition affirmed that the peninsula was evangelized by the apostle St. James the Greater (this tradition was the basis for the development of the Way of St. James, or Camino de Santiago, in the Middle Ages). Although historical research has cast serious doubts on the reliability of this tradition, it is certain that conversion to Christianity was a relatively rapid process in the Roman Hispania, notwithstanding the persecutions of Christians ordered by Roman emperors. By the late third century Christianity was deeply rooted in the population, and Spain was producing mature theologians.

Beginning in 409 C.E., Spain was invaded by different "barbarous" peoples from Central and Northern Europe. By the fall of the western Roman Empire, in 476, the Visigoths constituted the dominant kingdom in the peninsula. Visigoths were a minority in comparison to the Hispano-

Roman population, but they were the rulers of the territory. The kingdom's religion was a matter strongly controlled by the king. In the late sixth century the Visigoths converted from Arianism—a Christian heresy—to Roman Catholicism. The initiative was taken by King Reccared, and the Third Council of Toledo (589) was the instrument for the conversion of Arian bishops and the integration of both ecclesiastical hierarchies. The Councils of Toledo, convoked by the king but presided over by an archbishop, dealt with both religious and political issues, and were an important means of facilitating the coexistence between Visigoths and Hispano-Romans. During the seventh century, the ROMAN CATHOLIC CHURCH made significant contributions to Spanish cultural development, with St. Isidore of Seville (560–636) as the central figure of those years.

In 711 the Visigothic Kingdom of Spain fell under the Muslim attack. Arab Muslims conquered almost the whole Iberian Peninsula in an astonishingly rapid military campaign, and Islamic rule replaced Christian rule. Spanish history in the following centuries is, to a great extent, the history of the struggles between Islamic kingdoms and Christian kingdoms, which finally took over the entire peninsula in the late fifteenth century. In those centuries, the degrees of religious tolerance, or intolerance, in the Christian and Islamic territories, respectively, varied according to political and cultural circumstances. Overt persecution of the faithful of other religions was not always the rule—it was rather the exception. However, despite some recent idealization of the coexistence of the three monotheistic religions in Islamic territories, there was nothing comparable to the contemporary notion of religious freedom. To be Christian in a territory governed by Muslims (*mozárabe*), and vice versa (*mudéjar*), usually entailed remarkable discrimination with regard to legal and economic status. This fact often stimulated conversions on both sides.

On the other hand, there were important settlements of Jewish people in Spain at least since the late first century C.E., after the great Diaspora following the destruction of the Temple of Jerusalem by the Emperor Titus (39–81) in 70. Significantly, the Hebrew name of Spain, Sepharad, gives name to the Sephardic branch of Judaism. Their rela-



Status of religions in Spain, 2000–2050

Followers	2000		2025	2050
	total	% rate		
Christians	37,107,000	93.6 0.03	33,712,000	27,074,000
Roman Catholics	38,080,000	96.1 0.07	34,700,000	28,000,000
Independents	320,000	0.8 0.82	400,000	450,000
Marginal Christians	200,000	0.5 1.64	300,000	360,000
Nonreligious	1,836,000	4.6 0.95	2,100,000	2,200,000
Atheists	441,000	1.1 0.11	532,000	575,000
Muslims	201,000	0.5 1.67	250,000	300,000
Buddhists	17,700	0.0 0.72	22,500	25,000
Baha'is	13,600	0.0 4.25	25,000	35,000
Jews	13,100	0.0 0.22	15,500	17,500
Total population	39,630,000	100.0 0.08	36,658,000	30,226,000

tionships with the Catholic Church do not seem to have been very positive, as demonstrated by some anti-Jewish provisions of the Council of Iliberis (Granada) in the early fourth century. The Arian period of the Visigothic monarchy opened a period of tolerance and an amelioration of the situation of Jews. However, shortly after the kingdom's conversion to Roman Catholicism in 589, new persecutions and measures against Jews came into being. During the first period of the Islamic domination in Spain (eighth to eleventh centuries), Jewish people could live and develop peacefully, particularly in Al-Andalus, or southern Spain.

After the fall of the caliphate of Cordoba, and especially after North African peoples took control of the Muslim territories in Spain (in the late eleventh century), there was an intensive immigration of Jewish population to the Christian kingdoms, where they could find better living conditions. Some Jews fled out of Spain, as did Maimonides (1135–1204), one of the leading philosophical figures of the twelfth century.



Semana Santa (Easter Week) celebrations in Andalusia, Spain (Tibor Bognar/TRIP)

In Christian territories, until the late fifteenth century, the situation of Jews oscillated between tolerance and persecution; more often than not they were subject to discriminatory measures. Some Jewish people occupied important positions in the world of culture, finance, and, at times, politics, as happened also in the Cordoba caliphate. They played a central role in the School of Translators of Toledo, which constituted, throughout the twelfth century, a unique environment of intercommunication between Christian, Islamic, and Jewish cultures, and contributed substantially to the rediscovery of ancient Greek philosophy in medieval Europe. Ecclesiastical pressure, however, determined that, in the long run, anti-Semitic policy prevailed in Spain. The paradox was that the Catholic Church that urged the persecution of Jews was the same church that promoted the mendicant orders; built the magnificent Romanic and Gothic cathedrals, so full of spirituality; and impelled the foundation of the great European universities in the Lower Middle Ages, which paved the way for the Renaissance (Salamanca was one of the first and most significant European universities).

It is usually assumed that the constitution of Spain as a modern state and nation began in the late fifteenth cen-

ture. In 1492, Queen Isabel of Castile (1451–1504) and King Ferdinand of Aragon (1452–1516), who had married in 1469, conquered the Moorish kingdom of Granada, thus making a unified kingdom of Spain (in reality, it was a plurality of kingdoms with a common monarch until the Decree of Nueva Planta in 1716). Significantly, Isabel and Ferdinand are known as the Catholic Monarchs (*Reyes Católicos*), because the spreading and strengthening of Catholicism formed one of their main goals in politics, both within the territory of the Spanish peninsula as well as in the subsequent colonization of America. With them, the idea that Catholicism is part of the Spanish national identity became firmly established, and it remained, with manifold consequences and only a few breaks, until the late twentieth century.

The year 1492 was also decisive for two other reasons: the discovery of America by Christopher Columbus, which permitted the spreading of Christianity throughout an immense new continent; and the expulsion of Spanish Jews, followed in 1502 by the expulsion of Muslims. Jews, like Muslims, had to choose between conversion to Catholicism or exile. This led to a new Diaspora of Sephardic Jews (some 200,000 people left the kingdom); some of them im-

migrated to America, but the largest part spread all over the Mediterranean countries.

For Queen Isabel, as for Charles I (1500–1558) and his son Philip II (1527–1598), religious unity was an essential element of political unity in Spain. In their foreign policy, as in their domestic policy, they were endeavoring to build a great Catholic empire. That idea led them to fight for the purity of Catholic doctrine in the Iberian peninsula, to urge an intense and prompt evangelization of indigenous peoples in America, and to fight against the advance of Protestantism in Europe. Indeed, the support of Charles I and Philip II, as well as the contribution of a considerable number of Spanish bishops and theologians, were essential for the development of the Council of Trent.

The main instrument utilized by the Spanish monarchy to guarantee the kingdom's religious unity was the Spanish Inquisition, founded in 1478 by Queen Isabel and King Ferdinand with papal approval. From the very beginning the institution was controlled almost entirely by the Spanish monarchy, which put the Inquisition in the hands of the Dominicans. Initially, the Spanish Inquisition's main goal was to discover and punish insincere converts from Judaism (*marranos*) or from Islam. After the Lutheran Reformation, the extirpation of the first Protestant cells in Spain was also a main objective. The Spanish Inquisition was particularly active during the fifteenth and sixteenth centuries (although it was abolished only in 1848). It conducted its procedures against heresy often with extreme harshness and sometimes cruelty, although with no more cruelty than its brother Anglican and Calvinist institutions. The Spanish Inquisition's procedures always followed the same pattern and were carefully recorded. They frequently ended with an *auto-da-fé*—a public ceremony, presided over by ecclesiastical and secular authorities, in which humiliated repentant sinners acknowledged their mistakes and pertinacious heretics were severely punished, sometimes being publicly burned to death at the stake. The purpose of *autos-da-fé* was to show the power of the Inquisition (also called the Holy Office) and to deter people from incurring heretical beliefs.

A similar inquisitorial policy was applied in the vice kingdoms of America. However, we must not forget that the Inquisition was an instrument of the monarchy and was not representative of the Spanish Church's attitude as a whole. On the contrary, there were frequent conflicts and tension between the Spanish Inquisition, run by the Dominicans, and other ecclesiastical institutions—including the popes. On the other hand, it was due to the influence of the Catholic Church that the Spanish colonization of America was probably the most humane of all the enterprises of the kind developed by European kingdoms at that time. (The so-called black legend has emphasized the negative aspects of Spanish intervention in the New World, but the fact is that, in comparative terms, no other colonization

in history has produced such interracial societies as the ones existing in Latin America.) The church was sincerely interested in the evangelization of the new continent. Most of the evangelists were members of religious orders, and many of them, such as Fr. Bartolomé de las Casas (1474–1566), vigorously defended indigenous peoples' rights. In particular, the "reductions" established by Jesuits reached the very heart of numerous indigenous civilizations and, along with evangelization, performed a cultural and educational work of extraordinary efficiency; indeed, the expulsion of Jesuits from Spanish territories, decreed in 1767 by King Charles III (1716–1788), did serious harm to the indigenous cause. The school of Salamanca, and particularly Francisco de Vitoria, a Dominican, who is considered the founder of international law, provided an important philosophical and theological support for Indians' rights, and consequently for the spiritual and cultural work of religious orders in America.

The development of Protestantism in Spain was impeded by the Inquisition's activity. In the mid-sixteenth century there were Lutheran communities of some significance in Seville and in Valladolid (the former gained a certain momentum among popular classes, the latter involved rather the social and intellectual elites). The nobility of the Kingdom of Navarre received the influence of Calvinism (with some episodes of intolerance toward Catholic practices), especially during the second half of the sixteenth century. However, the Inquisition repressed steadily and efficiently their activities and proselytism; the *autos-da-fé* celebrated in Seville and Valladolid in 1559 were particularly famous and important (but there were many others during the rest of the century). This fact determined that Protestantism was virtually nonexistent in Spain from the late sixteenth century or the early seventeenth century until the nineteenth century (it is now represented in the SPANISH EVANGELICAL CHURCH and SPANISH REFORMED EPISCOPAL CHURCH).

The evolution of Christianity in Spain was, therefore, essentially Catholic. The religious unity of Spain received an additional impulse in 1609 with the expulsion of *moriscos*—that is, Moors apparently converted to Catholicism but who, in a considerable percentage, had preserved their tradition, culture, and beliefs. Approximately 400,000 people left the country. This fact, like the expulsion of Jews in 1492 (and, probably, like the prohibition and persecution of Protestantism), caused irreparable damage to the Spanish economy.

From the late fifteenth century until 1978, Catholicism was the official religion of the Spanish state, with only two ephemeral interruptions. The Catholic Church was never a state church in the technical sense, but Spain was a confessional state. During the nineteenth and twentieth centuries, almost all the numerous Spanish constitutions proclaimed Catholicism as the official religion of the country

(including the Constitution of 1812, which introduced the principles of liberalism in Spain). The two exceptions were the Constitution of 1869 (derogated in 1876) and the Republican Constitution of 1931 (derogated in 1939).

As in other European Catholic states, Spain's consolidation as a modern state and an absolute monarchy was accompanied by the typical characteristics of regalism. There was a reciprocal support and concession of privileges between church and state. Essentially, the state guaranteed the Catholicism of the country and granted certain economic privileges to the church, which enjoyed an enormous social and cultural influence in the kingdom and in the American territories. In exchange, the monarchy obtained political support from the ecclesiastical authorities and benefited from certain prerogatives on ecclesiastical matters (*iura maiestatica circa sacra*), especially the power to control the appointment of bishops as well as the ecclesiastical laws to be applied in its territory. On the other hand, until the second half of the twentieth century, ecclesiastical institutions assumed responsibility for a spectrum of social services that today are generally considered part of the welfare state's competences—education, charity, and hospitals. The cooperation between church and state was materialized in the Concordats of 1717, 1737, 1753, 1851, and 1953.

In the long run the state became the strongest part of this bilateral relationship, as occurred in other European regalist states and in other analogous regimes on the side of Protestantism. This produced an increasing tension between secular and ecclesiastical authorities. The penetration of Enlightenment ideas in Spain reinforced the position of the monarchy and led to the expulsion of Jesuits under Charles III in 1767 (with the support of most Spanish bishops). A similar attitude, together with obvious economic interests, inspired the state's massive confiscation of a great part of the immense ecclesiastical properties in Spain during the nineteenth century (*desamortización*, or confiscation of mortmain property), which was particularly intensive between 1834 and 1855. In addition, ecclesiastical taxes (another important source of income for the Catholic Church) were suppressed in 1841. The consequence was that the church became economically dependent upon the state, a fact that modified substantially their relationship.

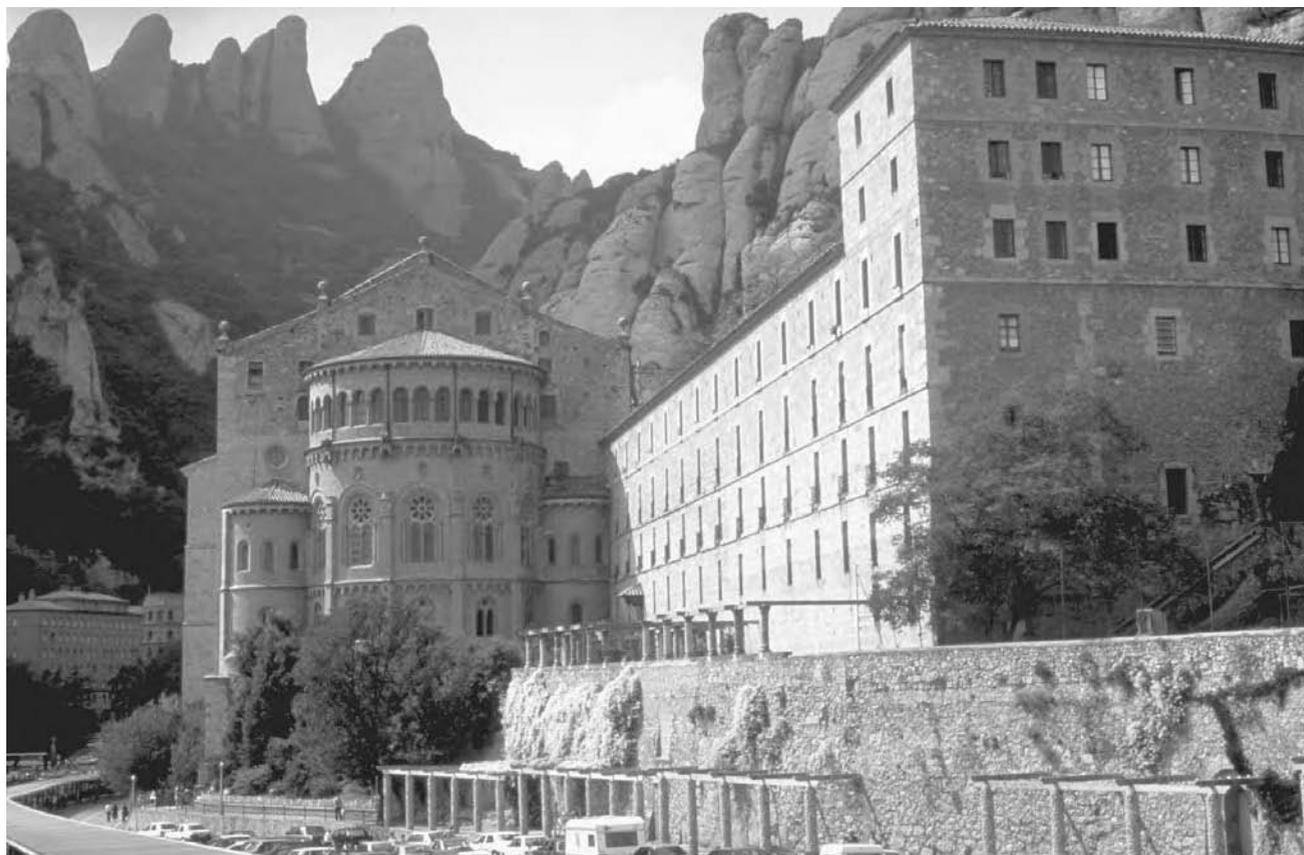
The situation experienced an abrupt breach in 1931, when the Second Republic was declared. The 1931 Constitution formally proclaimed the freedom of religion and conscience, but the constitution itself and the subsequent legislation adopted a markedly hostile regulation of religious institutions, which severely restricted the Catholic Church's freedom without actually creating an environment of freedom for other religious denominations. Hostility replaced cooperation. The dominant sentiment in some Republican governments was not freedom but rather revenge, with the explicit intention of terminating the Catholic Church's mighty social and cultural influence on Spanish life. That

excessive anticlerical reaction led to opposite reactions on the other side. Spanish society became divided in two halves, from the religious perspective. This fact seriously disturbed social peace, above all when the radical leftist parties formed a government in 1936, and it was one of the main causes of the Civil War, 1936–1939. Thus, the effects of the Second Republic experience were not limited to constituting merely a parenthesis in the Catholic tradition of the Spanish state; the intransigence of the main political forces and their inability to agree on a common project opened the way to a three-year civil war, which in turn ended with the dictatorship of General Francisco Franco (1892–1975), who ruled the country until his death.

Franco's regime returned to the confessional state and was decidedly supported by the Catholic hierarchy at least until the 1960s. This new age of church-state collaboration, expressed in the 1953 Concordat with the Holy See, has often been called National Catholicism, for the identification between nation and religion was again a substantial part of public policy, especially inside the country. Franco's regime did not have Catholicism as its only element of ideological cohesion, but religion provided a sort of "historical legitimacy" to the dictatorship. The natural consequence was intolerance of other religions, stimulated or consented to by the Catholic Church, whose official doctrine still proposed the confessional state as the ideal regime. Non-Catholic religious worship was permitted only in private. In practice, the effects of this religious intolerance were particularly detrimental for other Christian churches. Islamic and Jewish Spaniards resided mainly in the Spanish territories in Northern Africa (Protectorado Español de Marruecos), where they enjoyed a specific legal status more favorable than the one recognized in the peninsula.

The paradox is that the first manifestation of religious tolerance by Franco's regime—the 1967 Law of Religious Freedom—was impelled by the Catholic Church, which had changed some of its basic views on church-state relations in the Second Vatican Council (*Decl. Dignitatis Humanae*). In addition, in the late 1960s some influential Spanish bishops were overtly willing to create a new framework for the relationships between the church and Franco's dictatorship, which was noticeably in its final stage. The 1967 law put an end to religious intolerance in Spain and provided a real legal status to non-Catholic religious denominations; it was certainly based upon a restrictive notion of religious freedom, but probably no more restrictive—and perhaps less so—than the concept of other fundamental rights and public liberties in that political context.

The current legal and political framework of religion in Spain was designed by the constitution promulgated in 1978, meeting entirely the standards of freedom characteristic of Western democracies. In the following years, the Spanish state signed the most relevant international documents regarding human rights, including the European



Montserrat, a Benedictine Monastery near Barcelona, Spain (Corel)

Convention of Human Rights. Spanish society, in its largest part, accepted rapidly and deeply the new model of political life. In the last two decades, religious pluralism has notably increased and is no longer seen by Spaniards as a negative reality, or as contrary to the Spanish traditional identity, but rather as the normal effect of freedom. Religion has ceased to be, for the first time in many centuries, a source of social and political conflict.

The constitutional framework of religion is no longer based upon state confessionality but upon four fundamental principles: religious freedom, equality, neutrality, and cooperation. The state protects the exercise of freedom of religion and conscience by every individual and group. All citizens are equal before the law, and therefore no one can be subjected to discrimination on the basis of religion or beliefs. Neutrality determines that the state has no official religion and may not evaluate religious groups according to their doctrines or tenets; it may judge only their social effects. However, there is no separation between state and religion; on the contrary, the constitution provides that “the public authorities shall take into account the beliefs of Spanish society and maintain the consequent relationships of cooperation with the Catholic Church and the other religious denominations.”

The constitutional right to religious freedom was developed by a statute enacted in 1980 (*Ley Orgánica de Libertad Religiosa*). State cooperation with religious communities has materialized especially in formal agreements that provide a specific legal status to the most significant religions in Spain. Thus, in 1979 the old concordat was replaced by a set of four agreements with the Holy See, which, in fact, collectively constitute a concordat and are assimilated to international treaties in Spanish law. Their purpose was to preserve those traditional privileges of the Catholic Church that were deemed compatible with the new constitutional principles (for example, civil effects of canonical marriage, religious education in public schools as an optional subject for students—but mandatory for the schools—financial support, religious assistance to the army, and so forth). Many of these privileges were subsequently granted also to some of the main religious minorities in Spain, in particular to those of more historical significance, when the Spanish state in 1992 signed agreements of cooperation with three federations of Evangelical churches, Jewish communities, and Islamic communities (that is, the same religions that were persecuted by the Spanish monarchy five centuries earlier).

Other religious groups enjoy the same freedoms, and they can easily acquire legal personality in Spanish law

through a simple procedure of registration; however, they receive hardly any actual cooperation from the state. In any event, most of the more than eight hundred non-Catholic religious communities registered in Spain are integrated into the three aforementioned federations (the federations comprise approximately 65 percent of Evangelical churches, 74 percent of Jewish communities, and 72 percent of Islamic communities). If we except JEHOVAH'S WITNESSES and the CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS, the cooperation agreements with the Catholic Church (1979) and with religious minorities (1992) are representative of a very high percentage of the Spanish population.

That is why the present state of things is normally deemed satisfactory. Viewed in the context of Spanish history, the existing problems are relatively unimportant. Thus, the Catholic Church sometimes argues that the Spanish state does not adequately fulfill some of its obligations derived from the 1979 Concordat (for example, its contribution to preserve the historical property of ecclesiastical origin, which is immense and precious). The Evangelical, Jewish, and Islamic federations aspire to obtain a complete equalization with the Catholic Church's legal treatment, particularly with regard to financial support. The two significant religious minorities left out of the federations—Jehovah's Witnesses and Mormons—have in recent years been attempting unsuccessfully to reach a cooperation agreement with the state.

From a sociological perspective, in spite of the difficulties in finding reliable statistics, it is undisputed that the Catholic Church is the religion of the overwhelming majority of the Spanish population all around the country (with the exception of the Spanish cities of Ceuta and Melilla, located within the territory of Morocco, where Muslims may reach 25 and 35 percent of the population, respectively). Among a population of forty million, some 90 percent of Spaniards recognize themselves as Catholics, while less than 2 percent follow other religions, and 8 percent declare not to have any religion (these data are from 1990–1996). Approximately 75 percent of marriages are celebrated according to canon law, and parents demand Catholic instruction in schools—public and private—for some 80 percent of preuniversity students. The number of Jews is probably not beyond twenty thousand (there having been no Jews in Spain from 1500 to the 1920). The Evangelical Federation counts no more than 140,000 members and the Islamic Federation some 350,000 (many of them being immigrants from Islamic countries). Jehovah's Witnesses number less than 100,000, and Mormons around 30,000.

The Catholic Church still retains a powerful social influence, although public morals are much less rooted in Catholic doctrine than in the recent past. As in other European countries with a traditional majority church, there is an increasing trend in Spain—even among people who define

themselves as Catholic—toward living openly in agreement with ethical rules not entirely coincident with official Catholic morals, and toward a less close relationship with the ecclesiastical establishment. The number of clergymen and members of religious orders has been diminishing in the last decades. At the same time, there are a growing number of charitable institutions and nongovernmental organizations of Catholic inspiration, with numerous young volunteers.

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Spanish Evangelical Church

The Spanish Evangelical Church derives its doctrinal tenets from the sixteenth-century Protestant Reformation movement, and from the Pietist Renovation movement of the nineteenth century. In 1869 the first assembly of what was termed the Spanish Reformation Church took place, adopting the title Spanish Christian Church in 1871. Subsequent to merging with the Congregationalists of the Union Ibero-Evangelists, it adopted the present designation. In 1953 the Methodist Church of Catalonia and Baleares (which had resulted from the activity of the Methodist Episcopal Church, now an integral part of the UNITED METHODIST CHURCH) joined the Spanish Evangelical Church.

The Spanish Evangelical Church follows the pattern of democratic structure and has a presbyterian-synodal model for administration. Its organization comprises, among others, an elders council for each local church, a presbytery for each region, and regional synods. Every two years a general assembly or synod of the entire church in Spain is held. Presently, the Spanish Evangelical Church has fifty-eight

places of worship (thirty-eight churches and twenty missionary centers) in Spain, which gather some three thousand believers. Local communities meet around the reading and teaching of the Word of God (the Bible) as the central element of the service. The Last Supper and baptism are considered sacraments that help the believer in the expression and comprehension of the spiritual realities of the Christian faith. In addition, the Spanish Evangelical Church celebrates pastoral ordination, confirmation, marriage blessing, and burial as rites of religious significance.

The Spanish Evangelical Church runs several religious-oriented entities, among them the Seminary SEUT (Seminario Evangélico Unido de Teología), several evangelical schools (El Porvenir and Juan de Valdés), the Center for Ecumenism (Los Rubios) in Málaga, and Elders Houses in Santa Coloma de Gramanet (Catalonia), Madrid, and Palma de Mallorca.

In 1992 the Federation of Evangelical Entities of Spain, on behalf of various Christian denominations in which the Spanish Evangelical Church is included, signed an Agreement of Cooperation with the Spanish government. That agreement has helped to ameliorate and regularize the legal status of the Evangelical Church and its sociological reputation after years of subtle misunderstandings and social prejudice.

The church is a member of the WORLD COUNCIL OF CHURCHES and the Spanish Committee of Cooperation between Churches (Comité Español de Cooperación entre las Iglesias).

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Spanish Reformed Episcopal Church

The Spanish Reformed Episcopal Church (Anglican Communion) was founded in 1868 in Gibraltar, headed by Juan Bautista Cabrera, who was exiled from Spain during the reign of Isabella II, Queen of the Spaniards (r. 1833–1868). After Isabella was ousted by the revolution of 1868, Cabrera returned to the country and founded the church in Seville.

Bishop Cabrera was consecrated in 1894 through the cooperation of the Church of Ireland.

The Spanish Reformed Episcopal Church preserves the ancient Christian liturgy of the Visigoths and Mozarabs. Deeply influenced by the Reformation movement, the Spanish Reformed Episcopal Church belongs to the worldwide ANGLICAN COMMUNION (since 1979) and to the WORLD COUNCIL OF CHURCHES. It holds a national biennial synod and has published its official journal, *La Luz*, since 1869.

The Spanish Reformed Episcopal Church runs several religious-oriented entities, including the Seminary SEUT (Seminario Evangélico Unido de Teología), the Ecumenical Centre Villa Adelfos (Castellón), and Agrupación de Mujeres de la Iglesia Catedral del Redentor. The church oversees places of worship in twelve Spanish cities with approximately fifteen hundred members.

The church is currently led by the Rt. Rev. Carlos Lopez-Lozano. In 1992 the Federation of Evangelical Entities of Spain, on behalf of various Christian denominations in which the Spanish Reformed Episcopal Church is included, signed an Agreement of Cooperation with the Spanish government that makes easier the development of the church in Spanish society.

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Spiritism

Spiritism is based on the work of Hyppolyte Léon Denizard Rivail (1804–1869), who began to lay down his teachings in 1854 under the pseudonym Allan Kardec. Kardec was among the first people attracted to the Spiritualist movement that spread to France in the 1860s. He developed his own teachings from his contact with mediums and published them in his several books. Translated into Portuguese, the books spread his particular form of SPIRITUALISM, which included a belief in reincarnation, an idea anathema to British and American Spiritualists at the time.

Spiritual Baptists

In Brazil his concepts were adopted, elaborated, and sometimes reinterpreted by various authors, especially Chico Xavier, currently the most prominent representative of Brazilian Spiritism. He emphasizes, as do some other authors, the religious character of Spiritism. The doctrine of Spiritism centers on the idea of a continuous evolution of the individual soul in various manifestations. Death is considered an intermediate state between two lives in visible material form. Kardec taught that contact can be made with the spiritual world. This explains the important role of mediums in the local centers of Kardecism, which regularly become locations where people seek to communicate with deceased relatives. The worldview of Kardecism contains basic ideas of Christianity and intends to complete or fulfill them. Especially in terms of ethics, Spiritism is clearly Christianity-oriented, which leads Kardecists to engage in a wide range of charitable activities.

The history of institutionalized Kardecism in Brazil began in 1865 with the first official group of Spiritists in Salvador, Bahia. From 1873 on, Rio de Janeiro witnessed a wave of foundations of Spiritist circles and centers. In 1884 the Federação Espírita Brasileira was established as a national umbrella organization of local groups. At the end of the 1880s and in the following decades, umbrella organizations emerged at the state level. As for local centers, there was already a saturation by the 1950s. Official statistics for 1956 counted 2,950 local Brazilian groups, each with an average of 318 members. Kardecism's character as an urban phenomenon that attracts mainly middle-class, more erudite Brazilians has continued to this day.

In the national censuses, which have included Kardecism as a separate religious category since 1940, Spiritists never exceeded 2 percent of the population. In 1991 only 1.12 percent of the population declared themselves Kardecist, and only 3.6 percent of those lived in rural areas. The *Datafolha* study of 1994 confirmed not only the concentration of Spiritism in urban surroundings but also the high level of education of most adherents. According to the survey, 89 percent of Kardecists lived in large or medium-size cities, with concentrations in São Paulo and Rio de Janeiro. In each of those two cities, Kardecists made up 8 percent of the population.

The Internet site for the Federação Espírita Brasileira includes the text of Kardec's two primary works, *The Spirit's Book* and *The Medium's Book*. Centers of the Federação can now be found across South America and in Portugal.

Brazilian scholars treat Kardecistic Spiritism as one of several "mediumistic religions." In 1991, some 1,644,354 Brazilians, or 1.12 percent of the population, declared themselves Kardecists, while the *Datafolha* study of 1994 identified 3 percent of the adults entitled to vote as adherents of Kardecistic Spiritism.

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<http://www.febrasil.org.br/>

Frank Usarski

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Spiritual Baptists

The Spiritual Baptists are a rapidly expanding international religious movement with congregations in St. Vincent, Trinidad and Tobago, Grenada, Guyana, Venezuela, London, Amsterdam, Toronto, Los Angeles, and New York City. Like other religions of Caribbean origin, the Spiritual Baptists seem to have started out as a "religion of the oppressed." In recent years, however, congregations in Trinidad have attracted membership among wealthy East Indians, Chinese, and Europeans. Nevertheless, the religion is still overwhelmingly black, with Asians and whites constituting less than 5 percent of the total membership.

The central Spiritual Baptist rite is called "mourning." Spiritual Baptists participate in mourning ceremonies for a variety of reasons: to cure cancer, to see the future, or to communicate with the deceased. For most participants, however, the major reason for participating in the rite is to discover one's "true" rank within an elaborate twenty-three-step church hierarchy. Every Baptist is expected to mourn often, and all Baptists desire to advance within the church hierarchy.

The 1990s ushered in a period of increasing respectability and visibility for the faith. In 1996 a general conference of Spiritual Baptist bishops was held at the Central Bank Auditorium in Port of Spain, Trinidad. Archbishop Murray's address to the conference called for: (1) building a new cathedral that would include a library for researchers who want to "make a history" of the Spiritual Baptist faith; (2) the establishment of a trade school; and (3) construction of a "Spiritual Baptist Park" that will serve as a pilgrimage site for Spiritual Baptists in the Caribbean and throughout the world.

A seminary—the Southland School of Theology—was established, and a comprehensive Spiritual Baptist minis-



Shouter Baptists preaching and praying on the streets of Scarborough, Tobago (Helene Rogers/TRIP)

ter's manual was published in 1993. In addition, the day of the repeal of the Shouters Prohibition Ordinance (shouters being a derogatory name for the Spiritual Baptists) in 1953 is now a national holiday in Trinidad and Tobago. But it is difficult to gauge the impact of these changes on rank-and-file believers. Thus far, the impact has been minuscule. Southland School of Theology has no full-time students, the Spiritual Baptist ministers' manual is rarely consulted, and construction has yet to begin on the park, the trade school, or the cathedral. The majority of Spiritual Baptist churches in the Caribbean remain small and lack a solid financial base.

The Spiritual Baptists are led by the Council of Elders, which includes individuals (both male and female) who have been consecrated as archbishops. For the average Caribbean church member, things continue very much as before. There has, however, been tremendous church growth outside the Caribbean. Today, the largest and most prosperous Spiritual Baptist churches are located in Great Britain, Canada, and the United States.

Address:

Council of Elders Spiritual Baptist Shouters
Faith of Trinidad and Tobago

2A-2B Saddle Rd.

Maraval

Trinidad and Tobago

<http://www.n2consulting.com/brochure.htm>

Stephen D. Glazier

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Spiritual Churches (Ghana)

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The prophet healing AFRICAN INITIATED CHURCHES (AICs) in Ghana are now popularly known as the “Spirit churches” (Akan: *Sunsum Sore*). Liberian prophet William Wade Harris (HARRIST CHURCH) preached in western Ghana for only a few weeks, but his influence remained, particularly in the first Spirit church to be formed there: the Church of William Wade Harris and His Twelve Apostles (later the Church of the Twelve Apostles). Harris’s converts, Grace Tani and Kwesi John Nackabah, founded this church in 1918 to realize Harris’s instruction that twelve apostles be appointed in each village to look after his flock. Grace Tani was a traditional priestess when she was converted by Harris and became one of his assistants. When Harris was deported from the Ivory Coast, Tani returned to Ghana, fell ill, and called for Nackabah to pray for her healing. Nackabah was also a diviner until baptized by Harris and given the emblems of authority: a cup for holy water, a calabash with which to beat out evil spirits, a staff cross, and a Bible. Tani, now Madame Harris Grace Tani, remained spiritual leader of the church, with Nackabah administrative and public leader. This dual arrangement was a convenient method used by several AICs to overcome traditional male resistance to female leadership.

The new church followed the Harrist tradition by emphasizing healing through faith in God and the use of holy water. Similarly, the Bible was placed on people’s heads and gourd rattles were used to drive out demons and heal people. Polygyny was permitted, and new members were first ritually purified through washing. The healing was administered in healing “gardens” (communal dwellings), and the holy water was usually kept in basins under a wooden cross in the gardens. Nackabah died in 1947, to be succeeded as bishop by John Hackman. After the death of Hackman in 1957 and Tani in 1958, schism occurred, largely on ethnic lines. The church is now divided into several groups, the most prominent being the Nackabah People, the William Wade Harris Twelve Apostles Church, and the Twelve Apostles Church of Ghana.

The most prominent churches in Ghana are the MUSAMA DISCO CHRISTO CHURCH, the Twelve Apostles Church, and the African Faith Tabernacle, with about 125,000 affiliates each in 1990. The African Faith Tabernacle was founded by Prophet James Kwame Nkansah in 1919, a movement influenced in doctrine and practices by the form of North American fundamentalism from which it originated. The prophet Charles Kobla Wovenu, a former Presbyterian government clerk, commenced the Apostolic Revelation Society in 1939, consisting mainly of Ewe, with a holy city at Tadzewu. He left the Presbyterian church in 1945 when he was told to stop praying for healing.

In 1963 the Eden Revival Church (now known as the F’Eden Church) was commenced by a Presbyterian school-

teacher, Charles Yeboa-Korie (b. 1938), when he received visions that he was to become a healer. He used prayer with accompanying liturgical objects such as Bibles, blessed water, handkerchiefs, olive oil, candles, and incense in order to bring healing from sickness and deliverance from demons. Later, modernization and contact with Western Christianity caused the candles and incense to disappear, and Yeboa began to see his church as forming a bridge between the AICs and the “mainline” churches. In 1970, F’Eden was the first AIC to be admitted to the national Ghanaian Christian Council.

ALADURA CHURCHES from Nigeria (such as the CHRIST APOSTOLIC CHURCH, the CHERUBIM AND SERAPHIM, the CELESTIAL CHURCH OF CHRIST, and the CHURCH OF THE LORD, ALADURA) have come to Ghana and have significant followings. Several of the spiritual churches in Ghana formed an ecumenical cooperative organization in 1962, the Pentecostal Association of Ghana, the name chosen illustrating the self-identity of the “spiritual churches” of Ghana as “Pentecostal.” Another ecumenical organization, called the Council of Independent Churches in Ghana, has also been formed. Observers estimated that in 1996 there were more than three thousand AICs in Ghana.

Allan H. Anderson

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Spiritual Churches (Kenya)

The first AFRICAN INITIATED CHURCHES (AICs) to emerge in Kenya were the “spiritual churches” that began among Luo Anglicans around Lake Victoria. The Roho (Spirit) movement commenced in 1912, first as a popular charismatic movement among young people within the Anglican church. Afterward, its best known founders, Anglican deacon Alfayo Odongo Mango (1884–1934) and his nephew Lawi Obonyo (c. 1911–1934), began a prophetic ministry around 1933, when several remarkable healings and other miracles were reported.

In spite of the opposition by Anglican authorities, Mango installed new rites of baptism and Communion, and his home became a center to which people came and then fanned out. Mango began to prophesy the end of colonial rule and predicted future development in Kenya. The Roho were accused of acts of violence and banned from the

local Anglican church. Mango, Lawi, and seven of their followers were murdered by a mob of several hundred, as Mango's house was set alight. The Roho thereafter began a vigorous missionary expansion movement called Dini ya Roho (Religion of the Spirit), emphasizing the power of the Spirit and dressing in white robes with red crosses. The Roho churches say that Mango's sacrificial death atoned for their sins and opened heaven to Africans. Mango is prayed to as "our Saviour," and he has inaugurated a new era of the reign of the Holy Spirit in Africa. These churches enjoin monogamy on their leaders, and they are known for their processions through the streets of towns and villages. The Roho movement now has several schisms and has spread to Tanzania.

A Holy Spirit movement among the Abaluyia emerged after a Pentecostal revival in a FRIENDS/QUAKERS mission in 1927, also called Dini ya Roho. The movement resulted in the Holy Spirit Church of East Africa and the AFRICAN CHURCH OF THE HOLY SPIRIT. All these Roho churches do not have sacraments of baptism and Communion, but they do have rituals for purification before church services, before meals, and before entering and leaving houses. In common with other spiritual and prophetic churches, these churches reject the use of medicines; their members wear white robes with a red cross, turbans, and beards, and remove shoes during services. Church meetings have ecstatic phenomena, especially prophecy, speaking in tongues, the interpretation of dreams, and healing. One of the most prominent spiritual churches in western Kenya is the AFRICAN ISRAEL CHURCH, NINEVEH.

The Arathi (Prophets), also known as Watu wa Mungu (People of God), or, as now better known, Akurinu, is a spiritual church movement among the Gikuyu of central Kenya. It started in a Pentecostal revival in 1922, when manifestations of the Spirit—including speaking in tongues, prophecy, visions, and other ecstatic phenomena—were present, and in which there was an emphasis on prayer and the confession of sins. Joseph Ng'ang'a received a divine call in 1926, and, after a four-year seclusion, began preaching the downfall of European colonialism. His followers wore long white robes and expected a new golden age for the Gikuyu. When the Spirit came on them they roared and shook violently, a practice that continues today. The movement spread throughout the Gikuyu region, and the colonial authorities became increasingly nervous of what they saw as a religious expression of African nationalism. The Akurinu were banned, and Ng'ang'a and five other leaders were arrested.

Later in 1934, Ng'ang'a and two followers were killed by a police contingent. The repression of the movement increased, and many Akurinu were arrested and imprisoned. Others fled to other parts of Kenya, where the movement spread further, setting up communities and living together wherever they went. Schisms began to appear in 1949, and

there are now more than thirty Arathi churches in Kenya, nearly all of which use "Holy Ghost" in their church title. Like the Roho churches, they do not baptize with water but practice a "baptism of the Holy Spirit" by a threefold shaking hands and laying on of hands. Despite the similarities with the Roho movement, the Akurinu movement was formed with little or no contact with Western missions or spiritual churches elsewhere. It has consciously attempted to form a radically African type of Christianity, in which the pattern of the mission churches plays no significant role, and that may make the Akurinu churches unique.

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Spiritual Healing Church (Botswana)

The Spiritual Healing Church is properly described as a "child" of the independent church movement in South Africa. It was founded by Jacob Mokgwetsi Motswasele (1900–1980), who was born to Israel and Kiole Motswasele in 1900 in Thaba Nchu, South Africa. Motswasele belonged to the Barolong clan and Seleka tribe and was raised a Methodist. As a young man he migrated to Matsiloje, in the Tati district of Botswana, then known as the Bechuanaland Protectorate. There he began to experience religious dreams, which intensified in 1923 when the Prophet Harry Morolong came to Matsiloje from Thaba Nchu, Bloemfontein, South Africa, to lead a revival mission. Prophet Morolong had been inspired by Walter Matitta (1885–1935), founder of the CHURCH OF MOSHOESHOE in Lesotho. After Morolong's visit, Motswasele and others who continued to gather for prayer experienced the spiritual phenomena of trembling and speaking in tongues.

Between 1930 and 1948, Motswasele was a migrant worker in Johannesburg, South Africa. There he was influenced by Mrs. Christinah Nku, a prophetess of the St. John's Apostolic Faith Mission, and he became a member of the Bantu Methodist church. Upon returning to Matsiloje, he began a ministry of prayer and healing. He was seen as a man who possessed many gifts: healing, "sight" (diagnosing illness, interpreting dreams, foretelling the future), preaching, rainmaking, and simply having power from God. Around that time he became known as the Prophet Mokaleng. In 1952 he founded the Apostolic United Faith

Coloured Church, which after numerous other name changes is now known as the Spiritual Healing Church. The first baptism was held April 16, 1953. In 1955 construction on a church building was begun. In 1966, Israel Motswasele (1934–1999) replaced his father, Mokaleng, as head of the Spiritual Healing Church. Mokaleng remained a prophet until his death in 1980. Although Israel was certainly seen as having power from God, his gifts were more administrative.

Forming a new AFRICAN INITIATED CHURCH (AIC) in the 1950s was difficult in the Bechuanaland Protectorate, as both British authorities and local tribal leaders (*dikgosi*) vigorously sought to restrict such “dissident” and “unwelcome” movements. Although most AIC leaders were harassed and persecuted, Mokaleng was allowed to operate in a low-key manner. Perhaps his relative freedom was due to the fact that Matsiloje was in a remote and generally neglected district, and that local subchiefs were not very powerful. By the late 1950s, Mokaleng was allowed to travel, starting “prayer groups” in other areas. By the late 1960s, and with independence in 1966, restrictions against AICs began to loosen. In 1966 a congregation was formed in Gaborone and by 1968 this congregation was allowed to erect a building—the first AIC building in the capital. Although the Spiritual Healing Church has often been viewed as a member of the “Apostolic” family of AICs from South Africa, when it was allowed to register in 1973, the government requested that the word “Apostolic” be removed from in front of “Spiritual Healing Church.”

At least four unique features characterize the Spiritual Healing Church. First, while most AICs are suspicious of other Christian organizations and churches, Israel Motswasele took the bold step of inviting Mennonite workers into the midst of the church in the mid-1970s to provide Bible and leadership training. Second, this church places uncommon emphasis on the presence and appearance of church buildings. Third, as AICs are often differentiated by unique dress codes, the church uniform robes for the Spiritual Healing Church are blue and white, and they are worn by baptized members only. A final unique feature is that while many AICs crumble or stagger because of poor management, the Spiritual Healing Church is recognized as being uncharacteristically well run and organized.

Part of the reason that the Spiritual Healing Church is well run is that beginning in 1966 with Israel Motswasele and his father, Jacob, roles for administration and prophecy have been separated. In 1984 the administrative head became known as the “archbishop.” Prophets are chosen by the Holy Spirit, who is free to choose family members to this ministry, such as Israel’s brother Joseph. The archbishop is now elected, but charisma and appointment by the predecessor are still very important factors. As with the METHODIST CHURCH in Africa, other roles in the church include, in order of increased authority: preachers, deacons, evangelists, and full ministers. Women’s voices in

the church are increasingly being heard, although women are still permitted to participate only on lower levels of the hierarchy, primarily as deacons. There are quarterly meetings for leaders in each of the district conferences, Gaborone, Mahalapye, Francistown, and Maun.

Despite being well organized, the Spiritual Healing Church has not been able to avoid splits and secessions. In 1973 a conflict arose between Mokaleng and Matlho Kapaletswe, the latter seceding to form the Revelation Blessed Peace Church. Other splits have been more peaceful, and the following AICs are better described as “daughter churches”: St. Faith Holy Church, Saints Gallery Church, St. Philip’s Faith Healing Church, and the Lesidi Church.

The Spiritual Healing Church has grown rapidly since the late 1960s, due largely to its healing ministry. The most recent available statistics, from 1990, indicate that there were twenty-six congregations in Botswana with approximately sixteen thousand members, and the numbers are undoubtedly higher today. Growth is especially strong in urban areas, where the church attracts young people who have moved to the city to find employment. There is a branch of the Spiritual Healing Church in Namibia, and some church planting efforts have also been under way in South Africa.

Some practices that characterize the Spiritual Healing Church include prohibitions against tobacco, alcohol, and eating pork, nonscaly fish, and animals that are already dead. The Spiritual Healing Church has its own service book, which it published in 1977, and includes litanies for a variety of services. Although the church generally recognizes and takes seriously traditional African spirits, ancestors, and other forces, it has its own way of dealing with those entities and the crises they bestow. Three festivals are especially important in the Spiritual Healing Church. Easter is the highlight of the year, and every third year all congregations gather in Matsiloje for a celebration that lasts four or five days. In the two intervening years, district churches meet together. On January 25, a memorial service is held for the founder, Mokaleng, marking the date of his death. Each August an all-night festival is held to celebrate the Feast of Unleavened Bread.

Although there is a high reverence for the Scriptures, because of illiteracy, traditional African approaches to authority, and an overall emphasis on pneumatology, there is little perceived need to expand Bible knowledge beyond the limited number of passages that the present leaders are familiar with and commonly preach upon.

The Spiritual Healing Church has its headquarters at Matsiloje, Botswana.

Andy Brubacher Kaethler

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Spiritual Human Yoga/ Mankind Enlightenment Love

Spiritual Human Yoga (SHY) was originally known as Universal (and) Human Energy; today it uses the name of Mankind Enlightenment Love (MEL) as well. It was founded by Luong Minh Dang, born in Vietnam in 1942. Data about his biography are controversial. Between 1961 and 1975 he apparently served as an officer in the South Vietnamese Navy; after the Communist takeover, he immigrated to the United States, becoming a U.S. citizen in 1985. He gained rapid recognition as a healer in St. Louis, Missouri, first among Vietnamese immigrants and later outside the Vietnamese community. The movement was established in 1989, and from the United States it expanded into Mexico, Brazil, Western and Eastern Europe, Turkey, Israel, and Thailand.

By 1998 some ten thousand students had reached Level 6, at that time the highest in the movement. According to Dang, his teachings derive from one Dasira Narada (1846–1924), a Sri Lankan master on whom information independent of SHY literature is not available. According to SHY, Narada initiated Dang in Vietnam in 1972, and died in Sri Lanka in 1980. SHY teaches that a Universal Energy permeates the universe, and (having entered through the chakras) flows through the cells of the human body. SHY's techniques claim to enable its followers to control the Universal Energy and to use it for the well-being of humanity in general. SHY students are taught how to direct the Universal Energy toward those who most need it, thus (inter alia) healing the sick. SHY's techniques are introduced as being faster and easier to master than others, such as Reiki, which also involves the flow of a universal energy. Up to Level 5 inclusive, the Universal Energy is transmitted through the practitioner's hands; at higher levels, at which small pyramids are also used to store Energy, transmission is telepathic. Level 7 was introduced at the end of 1999. Since January 2000, Levels 1 to 3 are taught in a single three-day course.

SHY does not have any common religious structures. There are no rituals or rites of passage. Master Dang's

teachings, on the other hand, include a spirituality, particularly at Level 4 and higher. This spirituality is eclectic: Dang quotes Franz Anton Mesmer (1734–1815), an early exponent of the Energy so important to the SHY perspective, and Edgar Cayce (1877–1945), whose teachings are spread through the ASSOCIATION FOR RESEARCH AND ENLIGHTENMENT, and he encourages his students to read *The Grail Message*, written by Abd-ru-shin (Oskar Ernst Bernhardt, 1875–1941), the founder of the GRAIL MOVEMENT. Buddha and Jesus are also revered as spiritual masters, although a certain critique of more traditional religions is inherent in SHY teachings, and Dang certainly believes that his regular contact with the Higher Beings allows him to receive more updated information.

In Europe, Dang has become a target of the anticult crusade, and he was arrested in Belgium in January 1999. After sixty-five days of imprisonment, he was released on bail and allowed to leave the country. Although the Belgian accusations concerned mostly finances, the media tended to stress SHY's most apocalyptic elements. In fact, Dang believes that the twenty-first century will prove to be a great divide in the history of humanity, and he expects crucial events to take place sometime soon. SHY is a millenarian movement in the sense that it anticipates that in the not-too-distant future there will be the advent of a new heaven on Earth, culminating in the final defeat of illness and death itself.

Address:

Spiritual Human Yoga
7321 South Lindbergh Blvd., Ste. 209
St. Louis, MO 63125
<http://www.mel-hq.com/main-en.asp>

Jean-François Mayer, PierLuigi Zoccatelli, and Massimo Introvigne

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Spiritualism

Spiritualism is a nineteenth-century movement that emerged in the United States around the belief that its leaders, called mediums, could contact and speak to the spirits of the deceased. Arising in an atmosphere in which many traditional religious beliefs, especially survival of death, were being questioned, Spiritualism claimed to be able to demonstrate the reality of the survival of death. Crucial to

such demonstrations were the mediums, individuals who had the special ability to interact with the spirit world, often while in a trancelike state, and bring meaningful messages to people from deceased relatives and friends.

Spiritualists date their movement from March 31, 1848, when Kate Fox (d. 1892) and her two sisters, Leah and Margaret, began to converse with what they believed was the spirit of a deceased individual who formerly resided in their home. Communication was established through strange rapping noises that they had heard. Once they perceived that the rappings had a rational content, they worked out a code to begin communication.

The interest shown by neighbors in the phenomenon led no lesser a person than newspaper editor Horace Greeley to investigate and report on it. News reports led others to attempt such communications, and within a few years a wide variety of modes of communication were being reported. Spiritualism spread quickly through the 1850s, and parties at which attempts to communicate with spirits were made became a popular form of entertainment. On a more serious level, books advocating the Spiritualist hypothesis—that humans survive death in a spirit existence and that communication through a medium is possible—were published, lecturers advocated Spiritualism, and mediums gave public demonstrations. A more sophisticated direction to the new movement was offered by Andrew Jackson Davis, a prominent trance medium, who wrote extensively about his spirit contacts and the afterlife that he and other Spiritualists referred to as Summerland.

Spiritualism also drew upon earlier demonstrations of Mesmerism, a movement that grew out of the work of French physician Franz Anton Mesmer, who claimed to have found a subtle force underlying the universe that could be used to produce altered states of consciousness. Mesmerism would lead to the discovery of hypnotism in the nineteenth century. Spiritualists claimed that mediums could demonstrate “scientifically” the reality of life after death.

Crucial to the development of Spiritualism in the late nineteenth century was physical mediumship, the claimed ability of some mediums not just to speak to and relay information from the spirits of the deceased but also to produce an array of phenomena. These, such as the levitation of objects, the materialization of spirits, and photography of the dead, appeared to go far beyond the phenomena discovered by mundane science. By the end of the nineteenth century, physical phenomena had become the most spectacular claim undergirding belief in Spiritualism.

In the 1880s, a group of scientists and others organized to investigate the claims being made about Spiritualist phenomena and to speculate on the nature of a universe that allowed such phenomena to exist. The investigations of the Society for Psychical Research in Great Britain and similar societies in Continental Europe and North America, al-

though initially hopeful, eventually drastically reduced the claims of the kinds of psychic phenomena for which there was some modicum of evidence. Psychical researchers almost completely destroyed the claims of physical phenomena, the great majority of which rested upon fraud. Through the twentieth century, parapsychology, a new approach to psychic phenomena centered upon laboratory research, replaced psychical research, which had focused its attention upon the observation of mediums and psychics.

In the United States, the Spiritualist movement was given some structure by the organization of camp meetings, popularly modeled on the camp meetings being perpetuated among Evangelical Protestants and associations of spiritualists at the state level. It grew as a secular movement based around the demonstration of phenomena, but it developed a religious dimension as those convinced of the truth of the phenomena began to speculate on the nature of reality in light of the afterlife.

Through the last decades of the twentieth century, three factions appeared. One group saw Spiritualism as a secular movement limited to the production of demonstrable phenomena. A second group saw it as a religious group based upon the ongoing contact with the spirits of the deceased (and other spiritual beings such as angels) and the information about the afterlife derived from such contact. This second group was divided over Spiritualism's relation to traditional Christianity. The larger groups saw Spiritualism's differences with Christianity, while a smaller group attempted to interpret Spiritualism as a Christian movement. In the 1890s, the first attempt to organize a national Spiritualist denomination resulted in the 1893 formation of the National Spiritualist Association, later renamed the NATIONAL SPIRITUALIST ASSOCIATION OF CHURCHES.

Spiritualism spread to England in the 1860s and soon thereafter to Continental Europe. In England a spectrum of Spiritualist organizations emerged, including the Spiritualist Association of Great Britain and the London Spiritualist Alliance. In the twentieth century, the Greater World Christian Spiritualist League and the CHURCH OF THE WHITE EAGLE LODGE joined the community as significant organizations. As it developed in France, Spiritualism found a popular leader in the person of Allan Kardec (1804–1869). From France the movement was exported to South America, where it found particular success in Brazil. Kardec was an advocate of reincarnation, and his teachings, known as SPIRITISM, were alienated from Christianity. They found expression in the Federação Espírita Brasileira, based in Brazil.

In America, Spiritualism spread through the 1920s, but by midcentury it began to decline under criticism of Spiritualist phenomena and in the face of competition from a growing esoteric community. Always considered a fringe element in the religious community in America, it became more established in Great Britain, especially after repeal of

the archaic Witchcraft Laws in the 1950s that had occasionally been used to charge mediums with fraud. It enjoys its greatest success today in Brazil.

Although the emphasis of Spiritualism was always spirit contact for the purpose of demonstrating life after death, another phenomenon that in the late twentieth century came to be known as channeling also had a role in the Spiritualist community. Some individual spiritualists, including many mediums, made contact with what were considered wiser and more evolved spirit beings not particularly connected with the families of those who came to the Spiritualist demonstrations. These evolved beings talked of the nature of the afterlife and expounded on a wide range of philosophical and theological concepts. The teachings of such spiritual beings were later collected and published. Given the widely divergent opinions expressed by the entities who spoke in channeled material, such channelings would occasionally be the basis of a new separate movement, such as the UNIVERSAL FAITHISTS OF KOSMON, the GRAIL MOVEMENT, or UNIVERSAL LIFE. In the late twentieth century, channeling became a prominent part of the NEW AGE MOVEMENT.

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Sri Aurobindo Ashram

The Sri Aurobindo Ashram (SAA) in Pondicherry (Tamil Nadu, South India) derived both from the presence and ideas of Aurobindo Ghose (1872–1950) since 1910 and from the presence and work of the Mother (Mira Richard, 1878–1973) since 1920. Sri Aurobindo was born in Calcutta and educated in Great Britain, and after his return to India in 1893, he was involved with the Indian independence movement. Because of those activities he was jailed for a year in 1908. While in prison he had a religious experience and, according to the records, achieved a state of *samadhi* (deep contemplation) through the practice of yoga. Upon his release, he went to Pondicherry. There he developed a system inspired by the Indian philosophies of Samkhya, Yoga, Vedanta, and Tantra, to which he added some integrating elements of Western philosophies. He called his system Integral Yoga.

In November 1926, Aurobindo withdrew to his room in order to intensify his inner work. The whole material and

spiritual management of the ashram devolved on the Mother. This was the desire of the disciples, then about twenty-five in number, who had gathered around Aurobindo to practice yoga under his direction. The ashram members devoted their lives to the ideal of Integral Yoga, the spiritual philosophy and practice of Aurobindo, which was published in a huge number of articles and books. The central idea is that of evolution, directed both at the evolution of nature/matter, society, and individuals toward their spiritual perfection and realization of the divine consciousness and at the devolution of the spirit in order to manifest the Divine in the world and to create a divine life in matter, society, and man. There is no need for asceticism or retreat from the world, and meditation alone is not enough: Knowledge as well as determination and power of action and creation are also necessary for spiritual growth.

The organization of the SAA provided various facilities for members to fulfill this ideal, including small-scale industries, trade, sports, education, libraries, and studios for dance, music, painting, and so forth. The core of the SAA is the Sri Aurobindo International Centre of Education, established in 1951 and renamed in 1959. In 1960 the Mother set up the Sri Aurobindo Society (SAS) for the realization of harmony in the world. The SAS was also necessary for managing the SAA, including its funds. The SAA enjoys UNESCO support. In 1968 the international city of Auroville came into existence as a place where the Divine could be realized in the physical. People from all over the world and from many parts of India live and work there, engaged in ecology, city planning, education, and culture. The spiritual center of Auroville is a large structure, the Matrimandir. In September 2001, some 1,680 Aurovillians lived in the city, coming mainly from India, France, and Germany.

There have always been controversies among the SAA, SAS, and Auroville over understanding and living the principles and conflicting ideas of individual freedom and self-realization, as well as over the need for social cooperation requiring structure and organization, administration, and leadership. In 1980 the Indian government took over the responsibility of Auroville; the SAA now is run by the SAA Trust.

Striving for the divine consciousness is regarded to be beyond religious, national, or racial boundaries. Although no missionary work is carried out in India or abroad, a number of branches were established in India as well as in France, the United States, Canada, Germany, Spain, Italy, the Netherlands, Sweden, Switzerland, and Great Britain. These branches publish the works of Aurobindo and the Mother, and organize seminars and conferences to disseminate the idea of human unity through the practice of Integral Yoga. The SAA and Auroville organize and participate in international projects.

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Sri Chinmoy Centers International

Sri Chinmoy (b. August 27, 1931) is founder and leader of an international religious movement that teaches physical and spiritual peace and bliss through exercise and meditation. Born Chinmoy Kumar Ghose in what is now Bangladesh, he was placed in the ashram of Sri Aurobindo in Pondicherry when he was orphaned at the age of twelve. He spent twenty years at the ashram, achieving great states of enlightenment. Sri Chinmoy came to New York City in 1964, where he began organizing a following throughout the United States, including Chicago, Seattle, and Washington, D.C. He currently resides in Jamaica, New York.

Sri Chinmoy advocates a method of guru devotion as the fastest means by which one can attain spiritual progress toward realization of what he calls the Supreme (that is, God). Guru devotion requires the guru to formally accept and initiate the disciple, while the disciple must serve the guru, make the guru's needs and desires his or her own, and obey the guru implicitly. By meditating on the guru or on his image, the disciple is actually serving the Supreme that resides in the guru. Sri Chinmoy calls this the path of love, devotion, and surrender, by which the disciple realizes the Supreme through the grace of the guru.

In 1976, Sri Chinmoy inaugurated a series of marathon and endurance races, and in 1986 established the Sri Chinmoy Oneness–Home Peace Run to publicize the need for world peace and to promote fitness as a spiritual goal.

To date, more than one million runners from eighty countries have passed the peace torch on all seven continents in the biannual race. At times the peace runs have raised controversy, when American public school children were encouraged by local school boards to participate in races sponsored by a Hindu group. The athletic guru, who continues to play tennis daily, has received ridicule for his claim to raise 7,063.75 pounds in a one-arm overhead lift. He says that he has performed other miraculous feats, such as lifting entire football teams, elephants, or one-ton pickup trucks on a single platform. Despite such claims, the guru is nevertheless well respected for his peace efforts by world leaders such as Mikhail Gorbachev and Nelson Mandela. He conducts twice-weekly prayer and meditation sessions for staff at the UN Headquarters in New York, and has performed hundreds of concerts in behalf of world peace.

Although Sri Chinmoy does not charge for his services as guru, a network of “Divine Enterprises of the Sri Chinmoy Centers” sells numerous items produced by the guru himself, including paintings, hundreds of books, and tapes and CDs of his flute-, esraj- and cello-playing, as well as his devotional songs. The enterprises include restaurants, boutiques, health food stores, printing shops, flower shops, and sporting goods stores. Sri Chinmoy personally appoints leaders to approximately eighty local Sri Chinmoy Centers in Europe, the United Kingdom, the United States, and Australia-New Zealand. Membership is estimated at five thousand worldwide.

Address:

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 Jamaica, NY 11432
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Rebecca Moore

Sources:

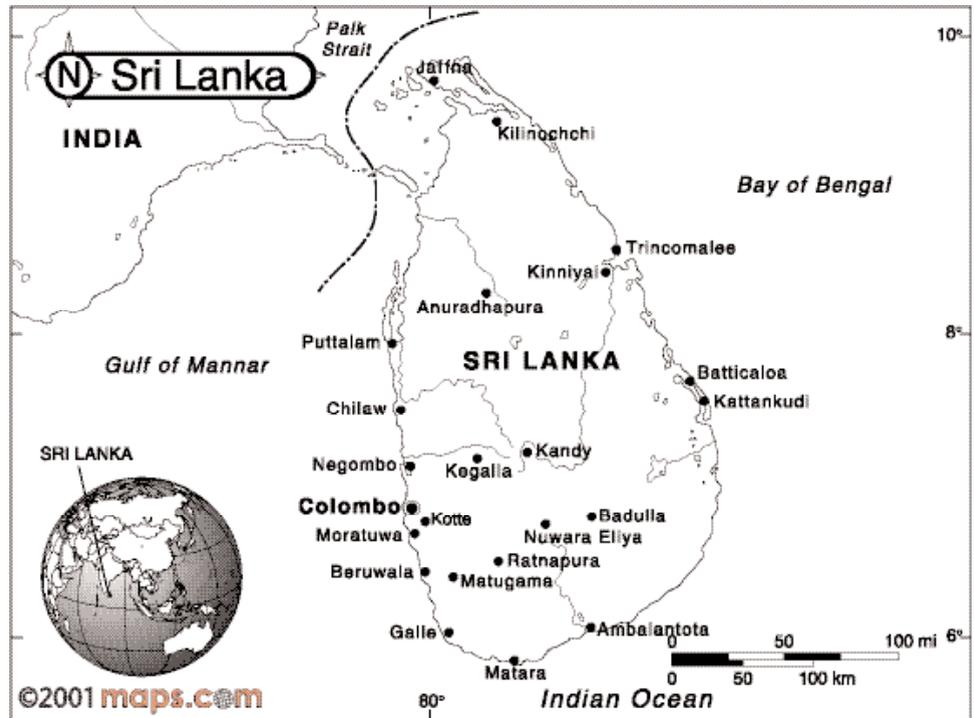
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Sri Lanka

Sri Lanka (until 1972, Ceylon) is a multiethnic, multireligious, and multilingual (Sinhalese, Tamil, and English) country of 18.1 million people (as of 1995). At a rough estimate, there are 74 percent Sinhalese (low-country and Kandyan) and 18 percent Tamils (both Lankan and Indian). Important minorities are Moors, Malays, and Burghers (of mixed origin: Dutch, British, Ceylonese). On the basis of the

1981 census (total population, 14.8 million), religious populations are as follows: (Theravada) Buddhists, 10.3 million; Hindus, 2.3 million; Christians, 1.1 million; Muslims, 1.1 million; others faiths, 8,300. There is a close association between Buddhism and Sinhalese, and Hinduism and Tamils; Sinhalese, Tamils, and Burghers are Christians (Catholics and diverse Protestant groups); Moors and Malays are Muslims.

Buddhism was transferred to Lanka by Mahinda (son of Aśoka) in the time of King Devānampiya Tissa (c. 250–210 B.C.E.). The Sinhalese tradition (Mahāvamsa—that is, The Great Chronicle) sees in the events



The sacred Sri Maha Bodhi Tree in Anuradhapura, Sri Lanka (B. Gadsby/TRIP)

Status of religions in Sri Lanka, 2000-2050

Followers	2000		2025	2050
	total	% rate		
Buddhists	12,879,000	68.4 1.01	15,922,000	17,092,000
Hindus	2,124,000	11.3 0.61	2,500,000	2,700,000
Christians	1,764,000	9.4 1.14	2,225,000	2,485,000
Roman Catholics	1,260,000	6.7 0.74	1,520,000	1,620,000
Independents	331,000	1.8 2.85	480,000	600,000
Protestants	102,000	0.5 1.04	135,000	160,000
Muslims	1,695,000	9.0 1.09	2,200,000	2,500,000
Nonreligious	340,000	1.8 1.97	633,000	1,000,000
Atheists	90,900	0.5 1.29	140,000	200,000
Sikhs	47,100	0.3 1.03	70,000	95,000
Baha'is	15,500	0.1 1.77	30,000	50,000
Zoroastrians	2,300	0.0 1.23	3,500	4,900
Neoreligionists	920	0.0 1.40	1,500	3,000
Chinese folk-religionists	750	0.0 0.73	1,200	2,000
Shintoists	150	0.0 2.32	350	500
Ethnoreligionists	150	0.0 -0.58	120	100
Total population	18,827,000	100.0 1.00	23,547,000	25,923,000

(the rejection of South Indian invaders) of the reign of King Dutthagāmani (161–137 B.C.E.) a confirmation of an intimate connection between national aspirations and the Buddhist cause, a tendency that revived in history several times. For several reasons, Lanka became important for Theravāda Buddhism: In the Alu-Vihāra (3 kilometers from Mātālē) the Pali-Canon was written down for the first time (in 80 B.C.E.); in the fifth century, the great commentator Buddhaghosa composed highly important works (*Visuddhimagga*) that later became *normans* of Theravāda Orthodoxy. Different Buddhist schools struggled to gain predominance in Lanka, although only King Parākramabāhu I (1153–1186) established the Mahāvihāra tradition (of Buddhaghosa) as



At a shrine in Sri Lanka, offerings are left at the feet of a small Buddha figure. (Martin Baumann)

“orthodox.” In this regard Sinhalese Buddhism became standard for all South Asian Buddhism.

In addition to (Hinduistic) influences from India, which distracted Lankan Buddhists for centuries, Muslim traders settled down along the coasts of Lanka (but never became really influential). In the early sixteenth century the Portuguese started Catholic missionary work in Lanka. Following colonial powers (Dutch 1640, British 1798–1956) promoted their preferred religion. In British times the Anglicans (now included in the CHURCH OF SRI LANKA, a union of several Protestant churches) and the METHODIST CHURCH, SRI LANKA gained ground. But the ROMAN CATHOLIC CHURCH has continued to be the largest Christian community.

Traditional Buddhism regained strength by the import of new ordination lines from Thailand (Siyam-Nikāya, 1753) and Burma (Amarapura-Nikāya, 1803; Rāmaññna-Nikāya, 1865). These constitute the *Mahāsaṅgha* (established order of monks) up to today. In the late nineteenth century a “new” Buddhism developed, which is to a certain

extent the result of the encounter and confrontation with Protestantism. Scholars call this form either “Protestant Buddhism” or “Buddhist Modernism.” A mythic starting point of this development is one of the debates between low-land Buddhists and Anglicans/Methodists in Panadura (1873). Influenced by a publication of this famous debate, the THEOSOPHICAL SOCIETY (ADYAR) (through its president Henry S. Olcott) started to assist the “new” Buddhists in their emancipatory struggle. One of the most influential Buddhist figures in recent times, the *anagārika* Dharmapāla (1864–1933), founder of the MAHA BODHI SOCIETY, worked in that fashion.

Heinz Muermel

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Sri Lanka, Hinduism in

In Sri Lanka there are two main representations of Hinduism: the Sri Lankan Tamil Hindus, who live mainly in the northern and eastern provinces, and the Indian Tamil Hindus, who live in the central highland on the island, especially in the area around Kandy and Nuwara Eliya. The Indian Tamil Hindus are mostly low-caste people. They came to the island in the nineteenth century from Tamil Nadu, imported by the British to work on their tea, coffee, and rubber plan-

tations. The Sri Lankan Tamil Hindus are mostly from farming and fishing castes. They trace their roots back to the kingdoms prior to the time when King Elara (king of the *damilas*) was defeated by Dutthagamani (161–137 B.C.E.)—the beginning of a Buddhist era as described in the Sinhalese chronicle *Mahavamsa*, written in the sixth century C.E. The Tamil Hindus count, in all, 2.3 million—or around 13 percent of the Sri Lankan population of 18.1 million, according to the census of 1995. (The remaining Tamils, some 26 percent, are either Muslims or Christians.)

Both groups are mostly Saivites, with a strong affiliation to the worship of Shakti and Siva's two sons, Ganesha (Pillaiyar or Vinayakar in Tamil) and Karttikeya (Murugan in Tamil). Both groups practice a similar form of TAMIL SHIVAISM rooted in the Saiva Siddhanta tradition, a tradition that became vitally important in Tamil Nadu from around the seventh century and that is based on the Smriti collection *Tirumurai* and the twenty-eight Agamas considered as being *shruti* texts. The *Tirumurai*, a collection of twelve books written by the sixty-three *bhakti* poets called the Nayanmars, presents a strong bhakti devotion to Siva and his manifestations. The Agamas describe the practice of the religion, including descriptions of how to practice yoga, when to conduct the daily *puja* (worship)



Detail of Hindu temple in Sri Lanka (Corel)

and festivals, descriptions of how to install the god statues in the temples according to the four points of the compass, and the like. The Agamas also have an implicit theology with a monistic ontology, in which creation is seen as the radiations of God (Siva), and in which *mukti*, or release from *samsara* (cycle of rebirth), is described as being identical to God, not as being a part of God. There will always be a distinct difference between Siva and the devotees.

The combination of this theology and the bhakti devotion is manifested in the temple worship, where the way of attaining *mukti* is possible through the *darshanas* (sights) of God, in which Siva's *arul-shakti* (the energy of grace) will be shown for the devotee who is clean in body and mind.

In spite of these similarities, the two groups do not seem to go to the same temples for puja, even if they live in the same neighborhood (exceptions are pilgrimage sites such as Kataragama or Kathiramam in Tamil—the most important pilgrimage site on the island after the troubles started between Hindus and Buddhists in Jaffna). This is not only an issue of caste; it is also caused by differences in history and worship.

The reformist Arumuga Navalar (1829–1879) plays an especially important role in Sri Lankan Tamil Hinduism. He emphasized the difference between the secular sphere and the religious sphere, a distinction that made him emphasize the religious institution as the basis for the religious life, and as the only place in which one can cope with the limits of human behavior. Here, in the right atmosphere, human desires will be kept under control, because the puja will engage the body, mind, and voice. This distinction has two major outcomes visible in the Sri Lankan Tamil Hinduism of today: (1) an awareness of orthopraxis, when it comes to temple worship; and (2) an adjustment of tradition, when it comes to the secular working sphere.

Since the beginning of the 1980s, when the violent conflict between the Sinhalese and the Tamils escalated, Tamils fled the island to South India and the West. There are currently some 150,000 Tamils in Canada and some 200,000 in Europe living as refugees. Wherever they settle, they have established their temples and sociocultural institutions to maintain their tradition.

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Stella Maris Gnostic Church

The Stella Maris Gnostic Church, one of a number of South American Gnostic sect groups, emerged from obscurity in the summer of 1999, when reports circulated that its members had disappeared into the mountains, ready to commit suicide. The story later proved to be a hoax.

Modern GNOSTICISM emerged in nineteenth-century Europe as part of the occult milieu. It was then taken to South America early in the twentieth century by German teacher Arnoldo Krumm-Heller (1876–1949), who had been given authority to carry the movement to Latin America at a conference in Germany in 1907. At about the same time, he was also consecrated as a bishop in the GNOSTIC CATHOLIC CHURCH by H. C. Peithman. The Stella Maris Gnostic Church was founded in 1989 by Rodolfo Perez and former members of the Universal Christian Gnostic Movement. It is headquartered in Cartagena, Colombia.

In June 1999, the mother of one of the church's members complained about the group and asked the local authorities to assist her in removing her daughter from it. They did not feel it was their responsibility to act. A month later, the group left Cartagena for its annual retreat. The day after the small group (with fewer than one hundred members) departed, Colombian papers carried stories that the group had headed for the Sierra Nevada mountains, where they expected to meet a space ship that would take them to another world. The Sierra Nevada has been the focus of UFO reports, and many flying saucer buffs believe it to be a place where direct contact with extraterrestrials is possible.

The story was picked up by newspapers internationally and tied to memories of the suicide of the members of the Heaven's Gate group. However, the next day, Perez and several members of the group went on Colombian television to point out their lack of interest in UFOs. They emphasized that they would return home when their retreat was over. The retreat was not taking place in flying saucer country, but San Pedro, Colombia. The media had been routinely informed of the facts concerning the retreat, but the leading Colombian daily, *El Tiempo*, ran the initial story without referring to the facts that they had at hand.

The story of the group press conference was carried by the Colombian media, but no follow-up appeared in the international media for almost a year. In the spring of 2000, however, an obscure British magazine, *Fortean Times*, finally printed the story of the hoax in its May issue. It was also posted on the Internet. Meanwhile, the Stella Maris Gnostic Church returned to its routine life in Cartagena.

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Sthanakavasi Jain Tradition

The origins of the Sthanakavasi (lit. hall-dweller) Svetambara Jain tradition can be traced to the Gujarati Jain reformer Lonka Sah, Lunka or Lumpaka (c. 1415–1489), who protested against the laxity of the contemporary Tapagaccha Murtipujak Svetambara Jain mendicants, because their conduct did not match the prescriptions of the oldest canonical texts. Lonka was the first layman who started a new religious movement within the Jain tradition. Because he copied manuscripts for Jain monks, he had unique access to the Jain scriptures and noticed that the oldest Svetambara scriptures do not mention the practice of merit-making by giving money as religious gifts (*dana*) for the construction of temples, nor the performance of image-worship (*murti-puja*) or similar ostentatious rituals involving the breaking of flowers and other acts of violence. On the contrary, the scriptures prescribed possessionlessness and strict asceticism: nonviolence, self-restraint, and penance. Lonka, therefore, rejected both image-worship and the authority of fourteen (or fifteen) of the forty-five canonical texts that contain references to it. He also denounced the legitimacy of the existing image-worshipping monastic orders and started to live as an uninitiated ascetic, following the oldest textual prescriptions himself.

The surviving original sources for Lonka's biography and doctrine are not entirely reliable. But most texts agree that, in contrast to common practice, Lonka accepted alms from all castes but no money, that he did not possess a mouthmask (*mukhavastrika*), a stick (*danda*), or a broom (*rajoharana*), and that he practiced neither image-worship nor the Jain rites of purification (*pratikramana* and *posadha*), which also involved elements of image-worship. Lonka quickly gained a large following among the Jains in Gujarat. Although he did not create a monastic order himself, he laid down instructions for his followers. The original texts were thought to be lost until 1964, when D. D. Malvaniya claimed to have rediscovered them in the L. D. Institute library in Ahmedabad in the form of two anonymously written manuscripts: *Lunka Na Saddahiya Ane Karya Athavan Bolno* and *Lunka Na Hundi*.

The Lonkagaccha mendicant tradition was formed by Lonka's first disciple, Bhana, who apparently initiated himself and forty-five followers of Lonka's doctrine sometime between 1471 and 1476 by accepting the five great vows of the Jain ascetics (*mahavrata*). In the first decades of the sixteenth century the Lonkagaccha split into several more or less organized regional or revisionist Lonkagaccha groups, most of which comprised lay-ascetics, or *yatis*, who did not accept all of the five great vows or reverted to image-worship. In the mid-sixteenth century, the Lonka tradition was split into more than thirteen independent branches, which further divided into separate subgroups. Until the demise of the Lonkagacch *yatis* in the nineteenth and twentieth centuries, only four branches survived: the Lahauri

Lonkagaccha (founded c. 1504); the Nagauri Lonkagaccha (c. 1528); the Gujarati Lonkagaccha Mota Paks (Varsinha Paks, or Kesav Paks) (c. 1555); and the Gujarati Lonkagaccha Nana Paks (Kumvar Paks) (c. 1555).

In protest against the renaissance of image-worship and the renewed laxity of conduct of most Lonkagaccha (lay) ascetics, five reformers—the so-called *panca muni*—split off from the Kesav Paks, the Kumvar Paks, and the Ekal Patriya Panth (a lay movement of unknown origin) in the early sixteenth century and founded the principal Sthanakavasi mendicant traditions, which still exist today. The five traditions share three doctrinal characteristics: (1) rejection of image-worship, (2) strict ascetic conduct in accordance with the prescriptions in the thirty-two accepted Jain scriptures, and (3) compulsory use of a mouthmask to prevent the swallowing of living beings such as insects and dust. The square white mouthmask is now the principal external feature of all Sthanakavasi mendicants (the Terapanth Svetambara mendicants use a rectangular blue mask). Sthanakavasi laity generally reject material forms of worship (*dravya*) and practice only asceticism (*tapas*) and inner forms of worship (*bhava*), such as meditation (*dhyana*) and study (*svadhyaya*). Instead of images, they venerate the mendicants as living symbols of the Jain ideals.

They also practice *daya dharma*, the religious work of compassionate help (*dana*) for animals and human beings, in order to accumulate merit (*punya*) and thus to advance on the path of salvation. These three typical forms of ritual practice are known under the titles *guna puja*, *deva guru*, and *dana-daya*. In 1760, Muni Bhikhan, the founder of the TERAPANATH SVETAMBARA JAIN TRADITION, severed himself from the Dharmadasa Sthanakavasi tradition because he rejected merit-making as such, in favor of a purely salvation-oriented ascetic style of life.

The Sthanakavasi Jain tradition is presently divided into twenty-six mendicant orders whose origins can be traced to one or more of the five principal reformers (*kriya uddhara*) of the aniconic Jain tradition, although the available sources are inconsistent: (1) Jivaraja has been made responsible for all crucial innovations of the Sthanakavasi tradition, though some sources give priority to Lava. He lived sometime between 1524 and 1641 (probably having been born in Surat) and separated himself from the Kumvar Paks in 1551, 1609, or 1629. Apparently it was he who selected the thirty-two Svetambara scriptures that are now accepted by all Sthanakavasis (possibly by adding the *Vyavaharasutra* or the *Avasyakasutra* or both to Lonka's list, but there is no compelling evidence), and who introduced the mouthmask (*muhapatti*), the *rajoharan*, and other paraphernalia used by present-day Sthanakavasi mendicants. (2) Dharmasimha (1599–1671) severed himself from the Kumvar Paks in 1628, 1635, or 1644 in Dariyapuri in Ahmedabad and founded the Ath Koti (eight class) tradition. He was a scholar and wrote vernacular commentaries (*tabbo*) on the

Prakrit Jain scriptures. He introduced a special pratikramana rite for his lay followers and taught that there is no accidental death, because the lifespan of a living being is determined by its own karma. (3) Lava or Lavji Rsi (c. 1609–1659), the founder of the Dhundhiya (seeker) tradition, also known under the name Rsi Sampraday, was born in Surat and split from the Kesav Paks in 1637, 1648, 1653–1655, or 1657. (4) The founder of the Baistola (twenty-two schools) tradition, Dharmadasa (1645–1703) from Ahmedabad, was originally a member of the Ekal Patriya Panth, but under the influence of Lava and Dharmasimha founded his own tradition in 1660 through self-initiation. (5) Hara, the ancestor of the Sadhumargi tradition (a branch of the extinct Kota Sampradaya), separated himself from the Kumvar Paks in 1668 or 1728.

The name *sthanaka-vasi* (hall-dwellers), though in evidence in a text written in 1630, was not regularly used as a common designation for all five traditions until the unification movement of the early twentieth century. Doctrinally, only Dharmasimha's Ath Koti tradition in Gujarat differs significantly from the other four schools, which disagree only on minor points of philosophy and ritual. The Sthanakavasi traditions as a whole nowadays are divided along regional lines between the Gujarati and the non-Gujarati (North Indian) traditions. The non-Gujarati traditions are further subdivided into those who joined the reformist and centrally organized Sramanasangha, which was founded in 1952 in Sadari in Rajasthan in a merely partially successful attempt to unite all Sthanakavasi groups, and those who remained outside or left the Sramanasangha. Both the Sramanasangha and the independent traditions include mendicant orders that derive from four of the five main Sthanakavasi traditions (the exception is the Ath Koti tradition), which were split into some thirty-three different organized groups at the beginning of the twentieth century. Although they are nominally under the command of one single *acarya* whose consent is essential for all initiations and excommunications (at present, Acarya Dr. Sivmuni), the original twenty-two founding traditions of the Sramanasangha continue to operate within its framework more or less independently.

Some monastic orders never joined the Sramanasangha, among them all Gujarati Sthanakavasi traditions, the Jnanagaccha of the Dharmadasa Ramratna tradition (founded by Jnanacandra, Ujjain 1732), and the Nanagaccha of the Jivaraja tradition (Nanakram, eighteenth century). Because of perpetual discord between the founding traditions, many disappointed senior ascetics left the Sramanasangha again and established their own independent groups: Muni Hagamilal, and the modernist Arhat Sangha (Susilkumar 1926–1994, New Jersey, 1974) of the Jivaraja tradition; the Mayaram Sampradaya (Mayaram, 1854–1912) of the northern Lava tradition; Acarya Nanalal of the Hara Sadhumargi tradition (Hukmicand, early nineteenth century); and four

groups of the Dharmadasa tradition: the Jaymalgaccha (Jaymal, 1708–1796; Rajasthan, 1748 or 1783); the Ratnavams (Ratnacandra, Rajasthan, 1796); the Dharmadasa Sampradaya (Umesmuni, late twentieth century); and Upadhyay Amarmuni (1901–1992), the inspirational force behind the modern Virayatan order, which was founded by Sadhvi Candana in Ragriha, 1974.

None of the Gujarati groups joined the Sramanasangha, which is essentially a Hindi-speaking order. With the exception of the Khambhat Sampradaya (Lava, Ahmedabad, 1648) and the three Ath Koti traditions—the Dariyapuri Ath Koti Sampradaya (Dharmasimha, Ahmedabad, 1628); the Kacch Ath Koti Mota Paks (Krsna, originally Dharmadasa Sampraday, Kacch 1715–1782); and the Kacch Ath Koti Nana Paks (Jasraj, Kacch, 1786)—the majority of the independent Sthanakavasi traditions in Gujarat descend from Mulacandra (1651–1725), one of Dharmadasa's twenty-two leading monks. Mulacandra's main disciples formed separate local groups after a dispute at a mendicant assembly in 1788 in Limbdi. Not all of the emerging Gujarati Dharmadasa traditions survived, and some of them split further into subgroups labeled great (*mota*) and small (*nana*). The seven principal orders of today are all named after the place of origin that is also their main seat: Limbdi Cha Koti Mota Paks (founded by Ajramar, Limbdi, 1788); Limbdi Cha Koti Nana Paks (Hemcand and Gopal, Limbdi, 1859); Gondal Mota Paks (Dungarsi, Gondal, 1788); Gondal Sanghani (Ganga Svami, Gondal, 1794); Barvada (Mota Kahan, Barvada, 1788); Botad (Jasa, Botad, c. 1850); and Sayala (Naga, Sayla, 1772–1812). They are not led by an elected administrator cum teacher (*acarya*), like the independent traditions outside Gujarat, but by the male ascetic with the highest monastic age, or *diksa paryaya*, who may or may not be called *acarya*. His main decisions have to agree with those of the often hereditary leader (*sanghapati*) of the lay community.

The overall number of Sthanakavasi mendicants is much higher than generally assumed. In 1999 there were 3,223 mendicants, 533 *sadhus*, and 2,690 *sadhvis*—that is, 27.5 percent of all Jain mendicants, distributed in roughly equal proportions among the Sramanasangha (1,096), twelve Independent traditions (967), and the thirteen Gujarati traditions (1,160). The nationwide umbrella organization of the Sthanakavasi laity, the All India Svetambara Sthanakavasi Jain Conference, the motivating force behind the movement toward unity, was founded in 1906 in Morvi in Gujarat, but it split in 1984 into two independent organizations because of the irreconcilable differences in ritual, culture, and language between Gujarati- and Hindi-speaking Sthanakavasi traditions.

Addresses:

Akhil Bharatvarsitya Svetambara Sthanakavasi
Jain Conference (Hindi)

Jain Bhavan
12 Sahid Bhagat Singh Marg
New Delhi 101001
India

Akhil Bharatvarsitya Svetambara Sthanakavasi Jain Conference
(Gujarati)
1 Vijay Vallabh Cauk
Paydhuni
Mumbai 400 002
India

Peter Flügel

Sources:

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Subud

Subud was founded in Indonesia around the late 1920s by a Javanese Muslim named Muhammad Subuh Sumohadiwidjojo (1901–1987), whose followers call him "Bapak," an Indonesian term of respect and affection meaning "father." From the age of about sixteen, Muhammad Subuh received a number of spiritual messages. He worked as a bookkeeper and studied with several spiritual masters (*kiai*) before receiving the *latihan kejiwaan*, the spiritual exercise of Subud, as a revelation in 1925. Around 1933 some of Bapak's friends received the latihan, and the practice slowly spread throughout Java; a small group, guided by Bapak, started an organization called Ilmu (esoteric spiritual knowledge) Kasunyatan (emptiness).

The name Subud, introduced by Bapak at the inaugural meeting of the new organization in 1947, is derived from three Sanskrit terms: *susila* (to be able to live as true human beings according to the will of God); *budhi* (endeavor, the power of the intellect, or consciousness); and *dharma* (the

possibility to surrender completely to the will of God). Taken together, *Susila Budhi Dharma* means: to follow the will of God, or the power of the life force that works both within us and without. Although religious terminology is frequently used, Subud is not seen as a religion—indeed, members of many different religions, or no religion at all, practice the latihan. Bapak emphasized that Subud has "no holy book, no teaching, no sacred formula. . . . In Subud the members only surrender with patience, trust, and sincerity to Almighty God." Subud is a "process," a "receiving." Bapak instructed his followers that there should be no proselytizing or advertising in Subud; he also recommended that there should be no membership fees.

The latihan lasts about half an hour and is practiced twice a week. It involves standing with a group of people (men and women practice separately). Some feel a vibration; most begin to feel a spontaneous impulse to move, dance, utter sounds, or sing. This is experienced as an inner cleansing and a receiving of divine guidance, which spills over into the participant's everyday life. Practitioners report feeling happier, enjoying improved personal relationships, health, and work experiences. For some, however, the process of purification brings out problems that have to be dealt with—an experience that can be difficult and painful.

Only members may attend the latihan; newcomers have to wait about three months before being invited to join. Then, with the assistance of a helper, they can be "opened" by partaking in their first latihan.

Subud has been established in the West since the late 1950s, when it attracted the attention of several followers of Gurdjieff. Worldwide, membership is now estimated as around ten thousand in more than seventy countries, with about twenty-five hundred in the United States and one thousand in the UK. Although some have left at various periods, numbers have been sustained, with some second-generation members requesting to join when they reach the minimum age of seventeen. Throughout the years, several Subud businesses have been established, not all of which have been financially successful. Nonetheless, Subud has sustained various charitable projects under the name of Susila Dharma International, which has a UN-affiliated status.

Address:

International Subud Committee
Jl. Tegal Harum No. 1
Denpasar 80237
Bali
Indonesia
<http://www.isc.or.id/>

Eileen Barker

Sources:

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Sudan

Lyle, Robert. *Subud*. Kent, UK: Humanus, 1983.
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Sudan

Settlement of the lands adjacent to the Upper Nile River and the associated rivers that feed into it occurred in pre-historic times, and as early as 3000 B.C.E. this territory came under the control of Egypt. It was thus not until the eighth century B.C.E. that

an independent state, Napata, came into existence. In 730, Napata conquered Egypt, and for several generations its leaders ruled as pharaoh. After the fall of Napata in the seventh century, three states emerged that would continue for the next two millennia. These three states, Nobatia, Dongola, and Alodia, formed important functions in the trade between the Middle East and sub-Saharan Africa.

These states came under Christian influence in the fourth century C.E. Then, in the seventh century, Muslim Arabs entered Dongola. In exchange for retaining the territorial integrity of Dongola and Alodia, the two states allowed Islamic proselytizing in the area. Egyptians invaded in the fourteenth century. Their influence led to the destruction of Dongola and the emergence of new Islamic states. Then in 1820, Egyptian forces under Muhammad Ali, the Albanian who had come to rule Egypt, occupied Khartoum. Over the next year, they unified the several countries and created the modern state of Sudan. As British influence grew in Egypt, further changes were introduced, including the abolishing of slavery.

Foreign rule led to revolution. Muhammad Ahmad raised an army in 1881 that led to British intervention in 1882. The revolt climaxed with the defeat of the British at Khartoum in 1885 and the establishment of an independent government. His victory was short lived, however, and with French assistance, Ahmad's rule was overthrown in 1898.

The independence of Sudan was finally accomplished in 1956, but civil war ensued between the predominantly Arab Muslim north and the African Christian south. The coup



Status of religions in the Sudan, 2000-2050

Followers	2000			2025	2050
	total	%	rate		
Muslims	20,731,000	70.3	2.23	32,680,000	41,484,000
Christians	4,921,000	16.7	2.32	8,530,000	12,100,000
Roman Catholics	3,149,000	10.7	2.42	5,500,000	7,700,000
Anglicans	2,320,000	7.9	2.57	3,600,000	4,600,000
Protestants	796,000	2.7	3.31	1,480,000	2,070,000
Ethnoreligionists	3,518,000	11.9	0.72	4,400,000	4,500,000
Nonreligious	280,000	1.0	2.44	588,000	1,000,000
Atheists	46,700	0.2	1.81	75,000	100,000
Baha'is	1,800	0.0	2.34	5,000	10,000
Jews	1,400	0.0	1.21	1,600	2,000
Hindus	580	0.0	1.57	1,000	1,600
Total population	29,490,000	100.0	2.05	46,264,000	59,176,000

d'etat by Gaafaral-Nimeiry in 1969 led to the end of the war but did not solve the problems between north and south. In a last attempt to retain power, in 1983 he imposed Islamic law on the whole country. Opposition organized in the south. Over the course of the next two years, a liberation movement in the southern region asserted its autonomy. War developed between the movement's guerrilla army and Sudanese forces. The many different peoples of the south, some Christians and some followers of traditional African religions, have been caught in the middle. The continued warfare in the south of Sudan has been the source of numerous atrocities and much suffering.

Until the fourth century, traditional African religions dominated across what is now Sudan. There are more than 570 ethnic groups that have been identified, each at one time having its own religion and dialect. In the fourth century, Orthodox Christianity from Egypt found its way up the Nile. In the fifth century, Orthodoxy split between those



A blood sacrifice to bless the road in Kassala, Sudan (Helene Rogers/TRIP)

who supported the Orthodox statement expounded at the Council of Chalcedon and the Monophysite perspective that dominated in Egypt. Both opinions gained a following in the Sudan. The following century, the Ethiopian Church (which favored the Monophysite position) was introduced from the east and found a following. Much of the initial Christian following was lost to Islam—especially in the former Dongola and Alodia (the northern two-thirds of the present country)—over the next centuries. Variant forms of Islam emerged, some related to changes in the Egyptian leadership, but, as in the Muslim countries to the west, the dominant form had been the Sunni MALIKITE SCHOOL.

When Muhammad Ali invaded the country, he attempted to impose strict Sunni HANAFITE Islam. This imposition was part of the cause of the revolt under Muhammad Ahmad, proclaimed by his followers al-Mahdi, the leader and prophet who, many Muslims believe, will emerge to rescue and unite Islam at some time in the future. After the defeat of al-Mahdi, a legal system that mixed Hanafi and British elements was introduced, and the Malikite school reasserted its dominant role. However, through the twentieth century, a very diverse Muslim community arose that includes numerous large Sufi brotherhoods and the

continued followers of al-Mahdi, the Ansars (some three million strong). Among the Sufi brotherhoods the Khattimiyya are the largest, but the QADIRIYYA, SHĀDHILIYYA, and TIJĀNIYYA are also prominent.

The AHMADIYYA MOVEMENT IN ISLAM has attempted to spread through Sudan but has been outlawed as heretical. The BAHĀ'Ī FAITH entered Sudan in the 1890s but has not shown much success for a century of activity.

A small Ethiopian Orthodox community has survived in Sudan, and Greek Christianity survives under the jurisdiction of the GREEK ORTHODOX PATRIARCHATE OF ALEXANDRIA AND ALL AFRICA. The Monophysite perspective survives in the COPTIC ORTHODOX CHURCH and the ETHIOPIAN ORTHODOX TEWAHEDO CHURCH, both of which have established dioceses in Sudan.

These three churches dominated the Christian community until after the defeat of al-Mahdi by the British in 1898. The next year the CHURCH MISSIONARY SOCIETY introduced the CHURCH OF ENGLAND into the Sudan, the first center being at Omdurman. In 1901, American Presbyterians from the United Presbyterian Church (now part of the PRESBYTERIAN CHURCH [U.S.A.]) entered from their base in Egypt. The Anglican work has matured as the Church of the Province of the Sudan. The Presbyterian

Sudan Interior Church

mission has resulted in two churches, the Presbyterian Church of the Sudan (in the south) and the Sudan Presbyterian Evangelical Church (earlier existing as the Sudanese presbytery of the EVANGELICAL CHURCH–SYNOD OF THE NILE).

A variety of Christian groups attempted to open work in the Sudan through the twentieth century, among the most successful being the Sudan United Mission (1913), whose work led to the present Sudanese Church of Christ, the Africa Inland Mission (African Inland Church, 1936), and the Sudan Interior Mission (SUDAN INTERIOR CHURCH, 1937). Several AFRICAN INITIATED CHURCHES have arisen, including the Eternal Life Church and the Evangelical Revival Church, both schisms from the Anglicans.

The ROMAN CATHOLIC CHURCH also entered Sudan following the British victory in 1898. The first Sudanese priest was ordained in 1944, but growth was stymied by the war that followed independence. All of its seminaries and many church buildings were destroyed. However, with the reorganization that occurred at the beginning of the 1970s, including the elevation of the vicariates and prefectures into dioceses in 1972, Catholicism has grown into the largest Christian body in the country. It grew from 600,000 members in 1970 to 2.7 million by 1995. As with other Christian churches, its strength is in the southern region. One can only speculate as to the extent of growth had the new warfare of the 1980s not occurred.

Islam, with 70 percent of the population, and Christianity, with 16 percent, dominate the religious life of the Sudan. Traditional African religions survive among the Didinga, Ingressana, Meban, and a variety of other ethnic groups. They constitute about 1 percent of the population and reside primarily in the south. The liberal Protestant community has joined together to form the Sudan Council of Churches, affiliated with the WORLD COUNCIL OF CHURCHES. The more conservative churches have combined to form the Sudan Evangelical Christian Association, which is associated with the WORLD EVANGELICAL ALLIANCE.

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Sudan Interior Church

The Sudan Interior Church is the product of the missionary activity of the Sudan Interior Mission (SIM), now known as the Society for International Ministries. SIM was founded

in 1893 by Canadians Walter Gowans and Rowland Bingham and American Thomas Kent as an independent missionary society dedicated to the evangelization of the Sudan, then one of the few countries without a single Christian missionary. The three arrived in Nigeria in December 1893, where Bingham fell ill. The others pressed inward, where Gowans and Kent died early in 1894. Bingham returned to Toronto and organized a support council and began to rebuild the effort. However, the first mission station would not be opened until 1902.

Work began in Nigeria (rather than the Sudan) and spread from Patigi to Bida (1903) and Wushishi (1904), and it became the core of the present Evangelistic Church of West Africa. Prior to its finally reaching the Sudan, work would spread to Niger (1924), Ethiopia (1927), and Upper Volta, now Burkina Faso (1930). The work in the Sudan would actually be a result of the work in Ethiopia, and it began in 1936 after its missionaries were expelled from that country. They had initiated work among the Dinka people.

Work in the Sudan prospered for a generation, but in 1961, three of the four stations were closed by the government. The following year, the Sudan passed the Missionary Societies Act, which placed a number of restrictions on the mission. In 1964 the process of missionary expulsion began, actions that marked the heightening of the civil war that continues in the southern part of the Sudan. Through the 1960s the number of missionaries dropped from thirty-six (serving at nine stations) to five, those last leaving in 1970.

The Sudan Interior Church has emerged as an autonomous body out of the pressure placed on the former mission in the 1960s. The church is a member of the Sudan Council of Churches, which unites the minority Christian community. It is a conservative Evangelical body that affirms the major Christian beliefs shared by all Protestants.

In the 1980s the Sudan Interior Mission merged with three other similar missionary agencies that had work in Asia and South America to form the Society for International Ministries. SIM has no international headquarters but operates through national councils that can now be found in a number of countries. In 1980 the Sudan Interior Church and other autonomous churches that grew from the missions founded by the Sudan Interior Mission and the three other agencies now a part of SIM created Evangel Fellowship, an association of twelve churches. In 1996, Evangel Fellowship formed the Evangelical Fellowship of Missions Association to coordinate their mutual missionary efforts.

Addresses:

Sudan Interior Church
P.O. Box 220
Khartoum
Sudan

SIM U.S.A.
 P.O. Box 7900
 Charlotte, NC 28241
<http://www.sim.org>

Sources:

Bingham, Rowland. *Seven Sevens of Years and a Jubilee: The Story of the Sudan Interior Mission*. Toronto: Evangelical Publishers, 1943.

Fuller, W. H. *Run While the Sun Is Hot*. New York: Sudan Interior Mission, 1967.

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The Sufi Movement

The Sufi Movement, a representative of Chisti Sufism, emerged following the death of India-born Hazrat Inayat Khan (1892–1927), who had founded the Sufi Order in the United States in 1910. Khan initiated a woman, Rabia Martin, and designated her as his successor. His choice was, however, rejected by Khan's family and his growing European following. Khan died at a relatively young age and had not written a will. Seizing upon this circumstance (and the

fact that his son/successor was still a minor), the European members rejected Martin's leadership and organized the Sufi Movement. They chose Maheboob Khan (1887–1948), Inayat's brother, as their new leader. He would be succeeded in 1948 by a cousin, Mohammad Ali Khan (1881–1958), Musharaff Khan (1895–1967), and Fazal Inayat Khan (1942–1990). Fazal resigned leadership in 1982.

After Fazal Khan's resignation, a collective leadership tried to assume control, but it soon met with dissent so deep as to split the movement. Hidayat Inayat Khan (b. 1917) soon emerged as the leader of the largest part of the Sufi Movement. He shared leadership with Murshida Shahzadi. Hidayat, one of the sons of Hazrat Inayat, finally became the sole leader of the movement in 1993.

Hidayat Inayat Khan was only ten years old when his father passed away in 1927. From his father he inherited a love of music. He studied at L'Ecole Normale de Musique and eventually became a professor in the Music School of Dieulefit, Drome, France, and conducted an orchestra in Haarlem, Holland. He wrote numerous compositions, including both secular music and a collection of Sufi hymns, and was a founding member of the European Composers' Union.

The Sufi Movement resembles the SUFI ORDER INTERNATIONAL, headed by Hazrat Inayat's elder son, Vilayat In-



Sufi dancers (Jeff Albertson/Corbis)

ayat Khan, and is organized in five divisions to focus on universal worship, community, healing, symbology, and esoteric activity. The movement has spread across Europe to Canada and the United States. Members meet weekly for *dhikr* (worship) and classes.

Address:

The Sufi Movement
11 rue John Rehfous
1208 Geneva
Switzerland
<http://guess.workweb.net/sufi/>

Sources:

The Gathas. Katwijk, The Netherlands: Servire, 1982.
Khan, Fazal Inayat. *Old Thinking: New Thinking*. New York: Harper and Row, 1979.
Khan, Hidayat Inayat. *Sufi Teachings*. Canada: Ecstasis, 1994.

Sufi Order International

The Sufi Order International is a religious organization whose primary aim is to promote the universalist Sufi teachings of Hazrat Inayat Khan (1882–1927) and his son, Pir Vilayat Khan (b. 1916). Hazrat Inayat Khan was a renowned Indian musician who became a disciple of Hazrat Abu Hashim Madani, a Sufi master from a branch of the famed CHISTINIYYA SUFI ORDER in India. Before his death, Madani asked Khan to bring Sufism to the West. Khan arrived in the United States in late 1910 and both taught Sufism and performed music on the East and West Coasts before traveling to Europe and Russia to organize formal Sufi centers. The seeds of future division were sown at this time, as different disciples (*murids*) were placed in charge of national centers in Europe and North America. The American leader, Rabia Martin, having been rejected by the members of Khan's family, led the American followers into a relationship with Indian teacher Meher Baba.

In 1926, Khan named his eleven-year-old son, Vilayat, to be his successor as head of the Sufi Order. Following his father's death in 1927, Vilayat studied philosophy, psychology, and music in Paris and Oxford and began intensive meditation training under various Sufi masters in the Middle East and India. He eventually emerged as a legitimate successor to his father's work, though much of the European following had reorganized as the SUFI MOVEMENT, under Maheboob, Inayat Khan's brother. However, Vilayat rebuilt the Sufi Order and eventually reinstated it in the United States during the 1960s. His efforts in California were helped by Murshid Samuel Lewis (1896–1971), an eclectic teacher who had received initiation into several Sufi orders during a lifetime of spiritual seeking. Lewis brought his group of students into the Sufi Order in 1968, but some of those students later left the order in 1977 over disagreements with Vilayat's regulations and formed the Sufi Islamia Ruhaniat Society.

Over the past forty years, Pir Vilayat Khan has become an internationally recognized spiritual teacher who gives frequent public lectures and participates in various religious congresses, interfaith dialogues, meditation camps, and New Age expositions in the United States, Western Europe, and India. Pir Vilayat and Pir Zia, his son and successor, were invited to attend the UN Peace Summit for world spiritual and religious leaders in 2000.

The Sufi Order International's teachings generally consist of the writings of Hazrat Inayat Khan and their further elaboration by Pir Vilayat and Pir Zia. All three Khans teach the essential unity of spiritual ideals across religious traditions. Pir Vilayat seeks to establish in his initiates a "stereoscopic consciousness" that cultivates simultaneous awareness of everyday human reality and the most elevated levels of the Divine Being. He emphasizes that the realm of ordinary perception both reveals and veils a sublime reality that is unfolding itself within and through human life. The universe is evolving, in other words, toward a Chardin-like Omega point. In books such as *Toward the One* and *Awakening: A Sufi Experience*, Pir Vilayat synthesizes prayer, meditation, and breathing methods from different spiritual traditions with traditional Sufi practice, with the intention of helping disciples experience the underlying unity of all things in the Divine Ground. All of Pir Vilayat's teachings are a natural outgrowth of his father's intention to foster tolerance and mutual understanding between East and West and between the different branches of the Beni Israel traditions.

The present-day teaching work of the Sufi Order International includes seminars and retreats that focus on spiritual healing arts, meditation practices, the spirituality of music, esoteric studies, and universal dances of peace. Although the Sufi Order International is headquartered in France, the North American headquarters are at the Abode of the Message, a residential Sufi community founded in 1975 in New Lebanon, New York. There, the former Shaker colony houses Omega Publications and its retailing outlet, Wisdom's Child Bookstore, and Sacred Spirit Music. The Abode hosts an annual program of spiritual retreats, the Healing Arts center, and ongoing classes in *dhikr* (a traditional Sufi chanting practice), Dervish whirling, and Universal Worship. This latter liturgy was developed by Inayat Khan and draws on elements of the world's major religions.

Additional teaching centers exist in large cities throughout the United States and Europe, with center and branch leaders appointed by the president of the order. The Hope Project is a charitable program, active in India.

On February 4, 2000, Pir Zia Inayat Khan received the teaching mantle of Pir Vilayat in an investiture ceremony at Hazrat Inayat Khan's tomb in Delhi, India. He was also elevated to the presidency of the Sufi Order in North America, although Pir Vilayat remains chairman of the board of directors. Pir Zia divides his time between the Abode, India,

and Europe. He is particularly interested in creating stronger ties with established Sufi orders in the Middle East and Asia, and with helping Sufism as a tradition to move in a more universal direction. Pir Zia is committed to his grandfather's vision of building Universal temples that honor all religions. The Universal is currently developing an institute designed to promote and implement its vision of a humanity that is tolerant, just, and unified in spirit, if not in the particulars of traditional beliefs and practices.

The Sufi Order International is not recognized as a traditional Islamic Sufi order, because its membership is open to people of all faiths and it does not promote traditional Islam. Most of its members are white, middle-class Westerners, many of whom have been affiliated with the order since the 1970s. The order is a prototypical New Age religion, with its eclectic embrace of traditional religious practices, its desire to synthesize science and religion, its expectation of a dawning New Age of spiritual unity, and its interest in both Eastern and Western methods of psychological, physical, and spiritual healing.

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Hope Project
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Nizamuddin
New Delhi 110013
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Phillip Charles Lucas

Sources:

- Khan, Pir Vilayat Inayat. *Awakening: A Sufi Experience*. New York: Jeremy P. Tarcher/Putnam, 1999.
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- . *Toward the One*. New York: Harper and Row, 1974.

Sufism

The inner esoteric spiritual dimensions of the Islamic religious tradition is commonly referred to as Sufism (Arabic, *tasawwuf*). Since the time of the Prophet Muhammad, Muslims have contemplated the existence of God and meeting the divine in the hereafter. However, practitioners of *tasawwuf*, or Sufis, have focused on encountering the divine in the present lifetime. The earliest scholars of the tradition—such as Hasan al-Basri, Rabi'a al-Adawiya, Bayazid Bistami, and Mansur al-Hallaj—had stressed various com-

ponents of leading an ascetic life and defining technical terms that came with the inner journey (*tariqah*) toward Allāh. To access a closeness with God, Sufis developed a wide body of literature that discussed the spiritual experiences of the traveler, especially detailed accounts of consciousness or unconsciousness experienced on the journey.

To earn the intimacy of God, Sufis have relied on learning the direct knowledge of the divine (*al 'ilm al-laduni*) through the rigorous spiritual training by a Sufi shaikh who had already been enlightened by the knowledge of God (*ma'rifa*). According to the classical Sufi scholars, the primary theological premise in Sufism is that Prophet Muhammad was trained by God Himself so that the Prophet would embody these inner practices and beliefs and teach his followers. A common private conversation between God and the Prophet, or *hadith qudsi*, stated: "I was a hidden treasure and I loved that I be known, so I created the creation in order to be known." For Sufis, since the moment of creation human beings have been working toward being nearer to God. The human heart has a natural tendency to feel incomplete until it dwells in the presence of God (*hulûl*).

For Sufis there is an outer (*zâhir*) and inner (*bâtin*) reading of the world, particularly in the interpretation of the Qur'an and the customs of the Prophet (*sunna*). For those who truly desire to understand and experience the inner dimensions of God's speech, Sufis have argued for studying the hidden and inner meanings of the Qur'an or *batn al-qur'ân*. The realization of God in the journey (*'irfân*) was not exclusive for select human beings, but as the Prophet Muhammad had an intimate dialogue with God in his heavenly ascension (*lâyla mi'râj wa isra*), Sufis claim this event laid down a mystical paradigm for others to follow. Sufi Muslims begin with the fundamental profession of Islamic faith: "There is no God but God, and Muhammad is the messenger of God." The first part reinforces the oneness of God at all times, while the second part speaks of the Prophet's special status as the messenger of God. For Sufis, Prophet Muhammad is the mystical exemplar and major focus for meditations, veneration, and invocations.

The Sufi tradition rapidly developed manuals as a form of religious learning (*'ilm*) alongside the normative religious sciences of law and the customs of the Prophet. During the classical period of Sufism, mystical knowledge was understood as superior to the traditional knowledge taught in the colleges. By the early eleventh century, Sufi scholars and Muslim intellectuals like Ibn Sina (or Avicenna, d. 1037) incorporated Sufi knowledge (*'irfân*) with metaphysical studies of Greek philosophy into the traditional curriculum. The discrepancies between the mystical path (*tariqah*) and the education in the colleges (*madrasa*) began to be minimized with Ahmad al-Ghazzali (d. 1111), who advocated a balanced approach to Islamic spirituality and orthopraxy. Mainstream scholars and religious authorities

accepted Sufism as Sufis themselves were able to accommodate them with a refined theology that moved beyond personal ecstasy and was based on reason, critical self-reflection, and analysis of the soul's journey.

Sufis organized themselves into orders that were highly structured for the disciples to be trained in the mystical journey. Unlike Christian monastic orders, such as the Franciscans and the Jesuits, Sufi orders did not have to take vows of celibacy, nor were they under the supervision of a central authority like the pope. Each Sufi order was based upon the teachings and authority of the Sufi teacher, who needed to have a lineage to the Prophet Muhammad. The Sufi orders established lodges (*khanaqah*) in which disciples lived and were taught by their respective teachers, but not all disciples lived in the lodges. There was a "master-disciple" (*pir-murid*) relationship within the orders, and disciples needed to pass initiation in order to be a member. The institution of Sufism meant that it was accessible to anyone who wanted to reach God from the mystical path; it also gave distinct identities to each of the Sufi orders. Sufi disciples were given specific instructions on how to pray with more attention, to bring more love to their lives, to direct their wealth toward the poor, and to learn detailed spiritual exercises for enlightenment.

Sufi orders are found throughout the Muslim world. Among the more prominent Sufi orders to emerge out of Mesopotamia (Iran/Iraq) are the Rifaiyya, SUHRAWARDIYYA, and QADIRIYYA RIFAIYYA. These are among the earliest of the Sufi orders. Rifaiyya was founded in Basra, Iraq, in the twelfth century, soon spreading from Iraq into Syria and Egypt. The Suhrawardiyya formally established themselves in early twelfth-century Iraq and spread westward into India. The Qadiriyya Sufis originated in Iran in the twelfth century and spread both eastward and westward into India and North Africa.

Sufism continued to grow in popularity in North Africa as the Rifaiyya order expanded into Syria and then Egypt. Shortly thereafter it spread to Northwest Africa, where it gained the support of the ruling Almohad dynasty (1130–1269), whose territory included Morocco, Algeria, Tunisia, and Muslim Spain. The Shadhiliyya developed in the thirteenth century in Tunisia and continues to flourish in contemporary Algeria, Tunisia, and Morocco.

In Central Asia and Anatolia (equivalent to modern-day Turkey), a number of major Sufi orders emerged between the twelfth and seventeenth centuries in Turkey and Central Asia. The Yasawiyya, originating in Turkestan, led in spreading the movement among the Turkish tribes of Central Asia. Among the important Central Asian orders is CHISTINIYYA, the foundation of which is generally ascribed to Mu'in al-Din Chishti (c. 1142–1236), a native of Sijistan. The order spread into India, where it became that land's largest Sufi order. It split into several factions and has a high profile in the West, through two branches of the work founded by Hazrat Inyat Khan, the SUFI ORDER INTERNA-

TIONAL and the SUFI MOVEMENT. Yasawiyyawiyya appears also to have given birth to the BEKTASHI Sufis, who continue strong in Albania and nearby Balkan countries.

The MEVLEVI derive from the experience, work, and writings of Turkish poet/mystic Jalal ud-din Rumi (1207–1273); they are famous as the "whirling dervishes." The order is based on Rumi's place of burial, Konya, Turkey. Along with the other Turkish orders, it was suppressed when the secular government assumed authority in 1925. It declined for several decades but experienced new life in the West at the end of the century. Equally hurt by the formal abolition of Sufi groups in Turkey were the NAQSHBANDIYA; however, they survived through their non-Turkish centers and have enjoyed more success. The order was founded by Baha al-din Naqshband (d. 1389) near Bukhara in Central Asia, and subsequently it spread from India to Turkey. It flourished under the Ottomans and Mughals, and after a setback in the mid-twentieth century, it too has found new life in the contemporary West and in Islamic nations.

In the eighteenth century, the WAHHABI movement attached to Islam many popular practices that had entered through Sufism—including the veneration of saints and pilgrimages to their gravesites—while encouraging a strict adherence to Islamic law. In Africa the spirit of reform contributed to the establishment of several new orders, such as the TIJANIYYA, founded in the 1780s by Ahmad al-Tidjani (d. 1815), and, in the same spirit a century later, the MURIDIYYA. Both have spread across North Africa and western sub-Saharan Africa, and since World War II into the West.

More extreme was the Sanusiyya, founded in Cyrenaica (eastern Libya) in the 1840s by Muhammad b. ali Sanusi (1787–1859). The Sanusiyya rejected of all forms of luxury. Like other African orders, it included a strong sense of veneration for the Prophet Muhammad. They were a critical resistance group fighting against French colonial rule, and they took the lead in creating the modern state of Libya. Overthrown in 1969 by Colonel Muammar al-Qaddafi, they have been an important element in the opposition to his regime.

Addresses:

Internet sites for Sufism include:
<http://www.arches.uga.edu/~godlas/Sufism>
<http://world.std.com/~habib/sufi.html#resources>
<http://www.sufibooks.com/>

Qamar-ul Huda

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Suhrawardiyya Sufi Order

The Suhrawardī Sufis were recognized as an important Sufi order with Shaikh Abū’Najīb al-Suhrawardī (d. 1168), the uncle of Abū Hafs ‘Umar Suhrawardī (1144–1234). Abū’-Najīb Suhrawardī was originally from the town of Suhraward, which is west of Sultaniyya, in the province of al-Jibal, Iran. Abū’Najīb was the rector of the Nizamiyya Academy and an authority on Hadith (the sayings of the Prophet Muhammad). He also wrote a famous Sufi treatise on etiquette and Sufi practice.

Equally profound was Shihab al-din Yahya Suhrawardī (1170–1208), a mystic-philosopher who expanded upon the School of Illumination (Hikmat al-Ishraq), which used rational discourse as a basis for experiential wisdom. The ishraqi school was a coherent and philosophical system of inquiry into knowledge, symbolism, and wisdom.

Later, Shaikh Abu Hafs ‘Umar al-Suhrawardī consequently wrote an equally profound Sufi text called the ‘Awārif al-Ma’arīf (Knowledge of the Spiritually Learned), which is still used in the Sufi world for spiritual lessons. Al-Suhrawardī was designated as the Shaikh al-Islam, or supreme Islamic religious authority, under caliph al-Nasir (1179–1225); he preached the importance of adhering to Islamic law, customs of the Prophet, and the Qur’an.

The Suhrawardīs professed intense studies of law, Qur’anic studies, philosophy, theology, and the complete adherence to Islamic customs set by the Prophet Muhammad. Knowledge of the divine is attainable through constructive reasoning and contemplation; the mystical way meant living moderately and not being lost in complete poverty or asceticism. The Suhrawardī Sufis can be found in South Asia, Iran, Syria, Central Asia, Europe, and North America.

The Suhrawardī Foundation in Lahore, Pakistan, publishes materials on Sufism and the modern world. The elder Sufis continue the Suhrawardī tradition of mystical studies and practice. The Suhrawardī Foundation of North America holds conferences and poetry meetings to better understand the Sufi journey.

Qamar-ul Huda

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Sūkyō Mahikari

A Japanese New Religion founded in 1959 by Okada Yoshikazu (1901–1974), a former member of the imperial guard who suffered for many years from physical afflictions and economic misfortunes. In the night of February 27, 1959, Okada received a vision of God who called him with the words: “Get up. Change your name to Kotama (Jewel of Light). Raise your hand. Trials and tribulations are coming.” This experience marked the beginning of the movement that was called Sekai Mahikari Bunmei Kyōdan. Okada came to be called Sukuinushisama (Lord Savior) and assumed a divine status in the movement as the original mediator of the saving and healing light of God. Between 1959 and 1967, Okada is said to have received a series of fifty-seven revelations that were collected and published for the first time in Japanese in 1969 as the sacred scripture of the movement, called the Goseigen. From the end of the 1960s, Mahikari underwent a rapid growth in Japan, and in the early 1970s the first centers were opened outside of Japan. In 1972 a center was opened in Paris, and from there missionaries spread all over Europe, North and South America, and Africa. After the founder died in 1974, the movement split. One group continued the original name of the movement and was led by one of the closest disciples of Okada, Sekiguchi Sakae. The other group followed the leadership of the adopted daughter of the founder, Okada Keiju (Sukuinushisama), and took the name Sūkyō Mahikari. The latter has become the larger of the two groups and is usually the organization generally associated with the name Mahikari. The exact number of members in the movement is kept a strict secret, but it may be estimated between 500,000 and one million. The movement claims about twelve hundred centers in eighty countries.

The central focus of the movement is the practice of *okiyome*, which consists of the transmission of divine Light through the palm of the hand of an initiate to another person or to any animate or inanimate object in need of purification

Sumarah

or protection. This practice was largely inherited from SEKAI KYUSEI KYO, another twentieth-century Japanese religion of which Okada had previously been a member. At the origin of this practice lies the belief that most afflictions and misfortunes are caused by spirit possession, resulting from negative karmic actions in this or in a past life. It is the forehead that is regarded as the seat of possessing spirits and that is the main focus of the practice of okiyome. The power to transmit the Light resides in an amulet, called the *omitama*, which is formally received at the end of the initiation course and which is surrounded by numerous taboos.

Besides okiyome, which can (and should) be practiced at any time and place, members are also enjoined to participate in monthly rituals, called *mimatsuri*, and in yearly spring and autumn festivals. The latter take place at the central shrine (the Suza) in Takayama, Japan, and members are encouraged to make the pilgrimage to the place of birth of the movement and if possible participate in these events. Since spirit possession is the origin of all evil, another important ritual practice in the movement consists of the worship of ancestors every morning and evening at a private altar in the home.

The teachings of Sūkyō Mahikari are transmitted in three initiation courses, each requiring an increasing commitment to the movement. The elementary teachings, which constitute the heart of the movement, focus on the etiology of diseases and misfortunes. Although the emphasis is on the notion of possession, ethical principles (mostly of Confucian origin) are inculcated as a means to avoid spirit possession. The advanced courses focus mostly on sacred history and on the millenaristic and nationalistic beliefs of Mahikari. Within the pantheon of Gods and spirits of Mahikari, one God, called Mioyamotosumahikariomikamisama (or Su-God), is worshipped as the origin of creation and salvation. It is to this God that most prayers are addressed.

Sūkyō Mahikari is organized as a theocracy, with the leader, called Oshienushisama, as its absolute authority. The world is organized in different regions (Sidobus) encompassing centers of different sizes, from a small local center called *han*, to a fully developed dojo. The movement is supported by an elaborate system of donations: monthly donations to the center, donations for particular projects undertaken by the movement, donations in thanksgiving for particular blessings or for receiving light at every visit to the dojo.

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Sumarah

Sumarah is a Javanese word referring to the condition of total surrender. Thus the name Paguyuban Sumarah, for the Indonesian spiritual association, is also a description of its practice. The aim of meditation, termed *sujud* within Indonesia, is to surrender every aspect of personal being so the self functions as a vehicle for God's will. Sumarah is currently an association of about six thousand. The seat of the organization, the Dewan Pimpinan Pusat (DPP), is in Jakarta. Regional centers exist in all major Javanese cities, and in a few regions, notably Madiun, a large number of villagers have joined. Sumarah is not identified with any religion. Although most members are Muslim, there are also Buddhist and Christian followers.

Sumarah is a practice. It has no canon of teachings, no sacred texts, and no sacred sites or buildings. There is no "guru," and the direction of attention in meditation is "inward"; the authority that meditators are meant to attend to is that of the "true teacher" (*guru sejati* or *hakiki*) inside. Nevertheless, guidance (*tuntunan*) within weekly group sessions is a critical vehicle for practice. Guides, termed *pamong*, speak spontaneously through attunement to those participating. All Sumarah members lead normal working and family lives. The aim of practice is not isolation from society but a balance of outer (*lahir*) and inner (*batin*) being in every moment.

The origins of Sumarah lie in the revelatory experiences (*wahyu sumarah*) of Sukinohartono in 1935. Pak Kino, as he was called, was born at the turn of the century near the court city of Yogyakarta. He worked as a court attendant and bank clerk until his death in 1970. After his revelation a circle of friends began to share practice, so that by 1940 the seeds of an organization had been sown through most of Central and East Java. Those seeds germinated during World War II under Japanese occupation. During the revolutionary struggle of the late 1940s, an influx of many new and younger members gave rise to the need for a formal organization.

Just as Indonesia gained independence, the association crystallized into what is now Paguyuban Sumarah, usually referred to as just Sumarah. From 1950 until 1966 formal organization was led by Dr. Surono and centered in Yogyakarta.

From 1966 until his death in 1997, the most important leader was Arymurthy in Jakarta. Throughout the period since independence, Sumarah has been one of the several dozen most prominent national movements within the sphere of JAVANISM (*kejawen*, earlier also termed *kebatinan*). Although not one of the largest movements, it has been especially important nationally because its leaders have been simultaneously active in umbrella organizations that represent kebatinan on the national scene.

Although there have been several hundred international practitioners since 1971, there is no international organization.



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Yogyakarta
Indonesia

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Sunni Islam

See Islam

Suriname

Suriname was originally settled around 3000 B.C.E. by the Arowak people and later by the Carib people, who had developed a hunting and fishing culture at the time of Colum-

Status of religions in Suriname, 2000-2050

Followers	2000			2025	2050
	total	%	rate		
Christians	210,000	50.4	0.43	275,000	310,000
Roman Catholics	93,000	22.3	0.40	120,000	135,000
Protestants	71,300	17.1	-0.09	80,000	84,000
Marginal Christians	4,400	1.1	2.31	7,000	9,000
Hindus	74,400	17.8	0.23	80,000	80,000
Muslims	57,800	13.9	-0.22	66,700	66,000
Nonreligious	20,100	4.8	1.12	32,200	44,000
Neoreligionists	20,000	4.8	0.74	30,000	38,000
Spiritists	14,800	3.5	0.90	20,000	25,000
Ethnoreligionists	8,100	1.9	-0.52	6,000	4,000
Baha'is	6,400	1.5	0.69	9,000	12,000
Buddhists	2,500	0.6	2.13	2,500	3,600
Chinese folk-religionists	1,100	0.3	4.40	950	1,200
Jews	760	0.2	0.20	1,000	1,200
Atheists	490	0.1	4.94	800	1,200
other religionists	440	0.1	0.89	800	1,300
Total population	417,000	100.0	0.38	525,000	588,000

bus's arrival in 1498. It was formally claimed by Spain, but the first European settlement did not occur until 1616 when the Dutch arrived. The territory was contested by Britain. In 1667, by the treaty of Breda, Suriname became a Dutch colony (at the same time that New Amsterdam became New York).

The Dutch introduced slavery into the colony, and after slavery was abolished, a large number of Javanese and Asian Indians were brought to the area as a new source of cheap labor. By the beginning of the twentieth century, Suriname was home to a complex mixture of ethnic groups and religious traditions. Today the largest single group derives from the Indian immigrants (35 percent), the majority of whom came from the United Provinces of India (Uttar Pradesh),

West Bihar, and the Ganges Plains of North India. After the abolishment of slavery, many Africans intermarried with the native population and developed the Creole group, with their own language (32 percent). Prior to the end of slavery, many Africans had escaped inland and founded Maroon villages that have given rise to several distinct Maroon communities (10 percent). Those of Indonesian heritage constitute some 15 percent. There are a few surviving native people (3 percent) and a small remnant of Whites.

These various ethnic groups tended to remain separate, divided both by ethnic tradition and by language. The divisions became important as the country moved toward independence, and they are credited with blocking a sense of national consciousness that prevented the change from colonial status until 1975. Following independence, approximately a third of the population left the country, many taking the opportunity to move to Holland. After a period of government instability in the 1980s, including several coups, a democratic system was put into place in 1990.

Christianity was introduced to Suriname in 1683 with the arrival of several Catholic priests. However, they stayed only for four years. Priests came again in 1786, but again for only a brief stay. Then in 1735, permanent Christian work was launched by the Moravians. They had marked success among Africans living in the interior and among former slaves. The MORAVIAN CHURCH IN SURINAME now includes more than 10 percent of the country's 400,000 citizens.

The EVANGELICAL LUTHERAN CHURCH IN THE KINGDOM OF THE NETHERLANDS and the REFORMED CHURCHES IN THE NETHERLANDS established work in 1741 and 1750, respectively, but served the White residents primarily and lost heavily after independence. A spectrum of other Protestant and Free Churches have established work, but none have found more than a few thousand members.

The ROMAN CATHOLIC CHURCH returned to Suriname in 1817 and soon jumped into the lead in its appeal to the general population. A vicariate was erected in 1852. The first bishop was consecrated a century later in 1958. Today, almost one in four residents are Roman Catholics.

The Suriname Committee of Christian Churches dates to 1960. It is affiliated with the WORLD COUNCIL OF CHURCHES and includes the Moravian, Reformed, Lutheran, and Roman Catholic churches.

The Indians brought Hinduism with them. The majority of traditional Hindus are associated in the Shri Sanatan Dharm Mahasabha, while the nineteenth-century reformist ARYA SAMAJ movement has a significant following (some 16 percent of the Hindu population).

Some Indians were Muslims, however, the largest group being from Java—Sunni Muslims of the SHAFIITE school. There are a small number of members of the AHMADIYYA Muslim movement, and several thousand members of the BAHÁ'Í FAITH.

A variety of smaller religious communities have survived into the twenty-first century. Of these the Jewish community is among the more interesting. It dates to the arrival of Sephardic Jews in the mid-1600s. Presumably some Ashkenazi Jews arrived from England a short time later. A Portuguese Jewish Congregation of Suriname was founded in 1661/1662, and a first synagogue was completed in 1667 at Jodensavanna. The congregation followed the practice of the Congregation of Amsterdam. Today there are two synagogues at Paramaribo, both Sephardic, which now serve the approximately seven hundred Jews in the country.

A much larger group of native people continue to practice their traditional religions. There are a small number of Chinese, who, like the Indians and Indonesians, came after the abolition of slavery, and who have retained their Buddhist faith. Some of those of West African ancestry have tried to keep their African beliefs and practice alive.

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Svalbard and Jan Mayen Islands

Svalbard (literally, cold coast) and the Jan Mayen Islands form an overseas territory of Norway located in the North Sea, north of the European mainland. Together they consist of some 150 islands with four main ones. These uninhabited islands were discovered in 1596 by Jacob Heemskerck, a Dutchman on a whaling expedition. They were claimed by the Dutch until granted to Norway in 1920 in the Spitsber-

Status of religions in Svalbard & Jan Mayen Islands, 2000-2050

Followers	2000			2025	2050
	total	%	rate		
Christians	1,900	52.3	1.85	2,200	2,800
Protestants	1,000	27.2	1.64	1,100	1,200
Orthodox	750	20.4	2.24	980	1,300
Nonreligious	1,800	47.7	2.28	2,400	3,200
Total population	3,700	100.0	1.90	4,700	6,000

gen Treaty. In the meantime, in 1713 the Russians established a presence.

Today some three thousand people live on the islands, some engaged in mining and some in running various weather and research stations. In the summer there is some tourism. The only visible religious life on the island is the CHURCH OF NORWAY (Lutheran), which sends chaplains to conduct worship for the people stationed there (most on temporary assignment). The territory is assigned to the ROMAN CATHOLIC CHURCH's Vicariate of North Norway, headquartered at Tromsø, but there is little Catholic presence amid the residents and there are no Catholic services.

The islands have been a source of conflict between Norway and both Denmark (with hegemony over Greenland) and Russia.

Source:

Arlov, T. B. *A Short History of Svalbard*. Polarhåndbok no. 4. Oslo: Norsk Polarinstitutt, 1989.

Swaminarayan Hinduism

Swaminarayan Hinduism began as an early-nineteenth-century reform movement. The founder, Sahajanand Swami (1781–1830), became an important religious teacher and reformer in Gujarat during the period of political disunity and social upheaval that coincided with the imposition of British rule in Gujarat.

Sahajanand Swami attacked three social evils: female infanticide, widow burning, and opium addiction. He opposed the British trade in opium and the pernicious effects of drug addiction on the peasants. He also advocated the protection and social uplift of women by opposing large dowries, establishing separate precincts in the temples for women, and permitting some celibate women to reside in the temples.

Sahajanand Swami preached against the practices of corrupt sadhus and lax discipline among householders. The major reform he instituted was a strict discipline for his sadhus, including five primary vows: (1) celibacy and strict separation from women; (2) renunciation of all family ties; (3) avoiding attachment to the objects of the senses; (4) poverty; (5) overcoming ego. Although the sadhus renounced the world, they lived in towns and cities to organize social and religious affairs. Sahajanand Swami established a strict discipline for householders that does not require renunciation of the world. His followers took five vows: not to eat meat, not to take intoxicants, not to commit adultery, not to steal, and not to defile oneself or others. Nonviolence, vegetarianism, and freedom from addictions are stressed.

As the group grew, Sahajanand Swami himself soon became the object of veneration. Vaishnava theology teaches that when human plight is great, Vishnu appears to bring true religion and salvation. Krishna was the most prominent deity

in Gujarat, and images of Krishna and his consort Radha were placed in Swaminarayan temples, but Sahajanand Swami came to be worshipped as Lord Swaminarayan. The theology of the group presents him as the manifestation of the highest reality, Purushottam; supports worship of his image in temples; and describes his heavenly abode as Akshardham. Swaminarayan established major temples at Vadtal and Ahmedabad and appointed his brothers' sons to be *acharyas* (monastic leaders) and administrators of two Swaminarayan dioceses that divide all Gujarat and India north and south.

Swaminarayan Hindus accept the Vedas and other basic sacred Hindu scriptures and doctrines, and they preserve four additional texts that are attributed to Swaminarayan's inspiration. The *Sikshapatri* contains rules for sadhus, householders, women, and acharyas. The *Vachanamritam* is a collection of philosophical sermons given by Swaminarayan. The *Satsangijivan* is a five-volume Sanskrit compendium of all the teachings, history, and legends from the life of Swaminarayan. The *Lekh* is more narrowly focused on regulations about the succession of the acharyas of Ahmedabad and Vadtal.

The nineteenth century saw steady growth of Swaminarayan Hinduism in Gujarat; the twentieth century witnessed both division in India and significant growth abroad among Gujaratis in East Africa, Britain, and North America. The major division occurred in 1906 when a sadhu named Swami Yagnapurushdas (1865–1951) split from the Vadtal temple to establish his own group with a few sadhus and a small number of householders. The doctrine of the Bochasanwasi Swaminarayan Sanstha (BAPS) is that Yagnapurushdas and his successors are the human abode (*askhar*) of Purushottam. The current leader, Narayanswarupdas Swami, popularly known as Pramukh Swami (b. 1921), presides over a rapidly growing institution.

A smaller group was founded by Mukтаживандас Swami, a sadhu who left the Ahmedabad temple in the 1940s and set up a new institution at Maninagar. In 1972 he revealed that he was the personification of the Swaminarayan Gadi, and thereafter he received divine honors. He died in Bolton in 1979 while on tour to visit his disciples in Great Britain.

Gujarati emigrations and rapid modern mobility and communication established Swaminarayan Hinduism as a growing transnational religion. Gujarati workers in British East Africa built temples that are still active in Kenya, Tanzania, and Uganda. After the independence of African countries, many immigrated to Britain, where Swaminarayan is the fastest-growing Hindu group. Many British Swaminarayan temples have been built since 1980—including the impressive BAPS temple in north London. Significant Gujarati immigration to the United States followed liberalization of the immigration laws in 1965. The Akshar Purushottam Sanstha group alone has more than 148 centers and 22 major temples in North America. Two international organizations have been formed by followers of the

Swaziland

two original dioceses of Ahmedabad and Vadtal: the International Swaminarayan Satsang Organization (ISSO) and the International Swaminarayan Satsang Mandal (ISSM).

Swaminarayan Hinduism continues to be a significant force in the preservation of personal and group identity for many Gujaratis in India and in the contemporary diaspora.

Addresses:

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India
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ISSO and ISSM
Shree Hari House 99B
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Willesden
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<http://www.swaminarayan.nu>



Status of religions in Swaziland, 2000-2050

Followers	2000			2025	2050
	total	%	rate		
Christians	875,000	86.9	3.24	1,592,000	2,211,000
Independents	460,000	45.6	3.38	870,000	1,250,000
Protestants	153,000	15.2	2.86	256,000	330,000
Roman Catholics	54,000	5.4	1.73	90,000	120,000
Ethnoreligionists	108,000	10.7	0.75	140,000	140,000
Nonreligious	12,000	1.2	4.79	25,000	40,000
Muslims	6,600	0.7	3.41	14,000	23,000
Baha'is	4,500	0.5	4.17	10,000	16,400
Hindus	1,500	0.2	2.47	3,000	4,800
Atheists	260	0.0	2.70	500	800
Total population	1,008,000	100.0	2.96	1,785,000	2,436,000

Raymond B. Williams

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Swaziland

The nation of Swaziland was formed when several very different groups united to oppose Zulu expansion from Natal and the Transvaal. Sobhuza, the head of the Dlamini, who had brought about the union, died in 1839. His son,

M'swazi, would rule for the next three decades, during which time the primary force threatening the nation became the Boers. He would give his name to the nation.

In 1867, Swaziland, a relatively small land, became a British protectorate and remained administratively separate as Great Britain established its control over all of South Africa. The drive to full independence was accelerated by the break between South Africa and the United Kingdom in 1960. The country was granted internal autonomy in 1967 and full independence the next year. It adopted a parliamentary monarchy, and King Sobhuza II was the first ruler of the independent nation. In 1973 he dissolved parliament and proclaimed himself the absolute monarch. He instituted a new constitution that included a legislature consisting of members elected by the public and those appointed by the king. The prime minister and the queen mother both held important leadership responsibilities.

The death of King Sobhuza in 1982 led to a power struggle within the royal family. In 1986, nineteen-year-old prince Makhosetive assumed the throne as Mswati III, and he continues to lead the country. He has adopted a conservative stance that continues the country's strong ties to South Africa, upon which it is economically dependent.

Traditional religion in Swaziland has revolved around the royal family, and the welfare of the state was seen as a reflection of the king's well-being. He and his mother were revered as the makers of rain. The royal ancestors are also seen as having an intercessory role with Umlhulumcandi, the First Being. Traditional religionists also have a strong belief in the phenomenon of possession, and possession by spirits, ancestors, and animals is a common part of religious practice. Approximately 10 percent of the people continue in their traditional belief system. That number has dropped steadily, however, through the twentieth century.

The Swaziland king invited Methodist missionaries from South Africa into his realm in 1825. However, that and several other attempts to evangelize the nation over the next several decades ended in failure. Permanent work really began in 1881 with the arrival of the United Society for the Propagation of the Gospel to build the CHURCH OF ENGLAND. Their work was constituted a diocese of the Anglican Church in the Province of South Africa in 1968. In 1887 German Lutherans began work that has matured into a diocese of the EVANGELICAL LUTHERAN CHURCH IN SOUTHERN AFRICA. Methodists made a new beginning in 1895 and finally built a substantial work integrated into the METHODIST CHURCH OF SOUTH AFRICA.

As the major Protestant churches came into Swaziland from South Africa, so also was the country invaded by AFRICAN INITIATED CHURCHES, originally formed in their larger neighbor. Possibly the first independent church to arrive was the Independent Methodist Church (a schism from the AFRICAN METHODIST EPISCOPAL CHURCH). Between 1906 and 1936, some twenty indigenous groups established work, the largest being branches of the ZIONIST AND APOSTOLIC CHURCHES, the Christian Catholic Holy Spirit Church in Zion, the Christian Apostolic Church in Zion of South Africa, and the Swazi Christian Church in Zion of South Africa.

In 1939 the king of Swaziland attempted to unite all the small independent churches operating in the country into a national church. Although his success was only partial, the United Christian Church of Africa did come into being, and the king is still considered its leader. A cathedral was erected in 1970 and opened in 1979 as the National Swazi Church. It is the site of special Easter services attended by the royal family.

The ROMAN CATHOLIC CHURCH arrived rather late, when brothers with the Order of the Servants of Mary opened their initial mission in 1913. The work was freed from the Vicariate of Natal in 1923 with the creation of the

prefecture of Swaziland. In 1961 the new suffragan diocese of Swaziland was attached to the diocese of Pretoria. The erection of the diocese was a result of two decades of rapid growth following the end of World War II.

The Swaziland Conference of Churches, which includes not only the older missionary churches but also the Roman Catholic Church, the SEVENTH-DAY ADVENTIST CHURCH, and a number of new conservative Evangelical churches, was formed in 1965. In 1976 the Roman Catholic, Lutheran, Mennonite, and African Methodist churches founded the Council of Swaziland Council of Churches, which is affiliated with the WORLD COUNCIL OF CHURCHES. Many of the African Initiated Churches are united in the League of African Churches in Swaziland, and conservative Evangelicals have established the Association of Evangelicals of Swaziland, affiliated with the WORLD EVANGELICAL ALLIANCE.

Islam and Judaism have made little impact on Swaziland, and there are no visible communities of Buddhists or Hindus. The primary non-Christian community to arise in the twentieth century is the BAHÁ'Í FAITH.

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Sweden

Megalithic monuments, rock-carvings, and grave-mounds bear witness to prehistoric religion during the Stone, the Bronze, and the Iron Ages. In one of the earliest written sources about religion in Swedish territory, Adam from Bremen, in a report to his archbishop in 1070, speaks about a pagan temple in Uppsala, where the gods of Thor, Woden, and Frej were worshipped through sacrificial rituals every ninth year. Most probably Sweden shared the Old Norse mythology and cosmology described in the Icelandic literature (the Eddas).

Christian mission began in Sweden in the ninth century. A small congregation was founded in 830 by Ansgar, a Frankish-German monk considered the "Apostle of the North." Through Viking settlements and trading, the impact

Sweden

of Christianity increased. Olof Skötkonung, considered the first king of Sweden, was probably baptized in the year 1000. In 1164, Uppsala was designated as the see of the archbishop. Saint Bridget (Birgitta) of Sweden, known for her visions and revelations and the founding of an order, lived in the fourteenth century. At the time of the Reformation, in the sixteenth century, the CHURCH OF SWEDEN switched its allegiance from the ROMAN CATHOLIC CHURCH to LUTHERANISM, and now exists as an evangelical Lutheran church. During the following centuries the position of the church as a state church was strengthened, and Swedish citizenship implied church membership. Adopting or giving expression to a faith that was not strictly in accordance with the teachings of the church became a penal offense and could lead to exile.

The religious currents of the eighteenth century, such as pietism, also spread in Sweden. Later on, Methodism, the Baptists, the Holiness movements, and other revival movements were brought to the country from England and North America. In Sweden these revival movements turned into popular movements (*folkrörelser*), in opposition to the Church of Sweden and to a society with a state church system. Moreover, the liberal ideas of the nineteenth century contributed very significantly to breaking the religious hegemony of the church. During the second part of that century, a number of denominations were acknowledged and given permission to act as Free Churches alongside the state church. Also the CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS was by then established in this country. During the first decades of the twentieth century, the JEHOVAH'S WITNESSES became noticeable; PENTECOSTALISM had also gained adherents.

Swedish people had to wait until 1952 to obtain full freedom of religion, even the right to reject any religious affiliation whatsoever. Today, however, the once homogeneous country of Sweden has turned into a pluralistic and a multicultural society. This change has been mainly due to labor immigration and the influx of refugees. Sweden has a population of 8.9 million, and of those, 12 percent are immigrants. All this has, of course, meant changes in the field of religion. The year 2000 was a memorable year in that the state church system as such was abolished. The full impact



Status of religions in Sweden, 2000-2050

Followers	2000			2025	2050
	total	%	rate		
Christians	6,052,000	67.9	0.30	6,030,000	5,605,000
Protestants	8,420,000	94.5	0.30	8,450,000	7,965,000
Roman Catholics	175,000	2.0	1.49	260,000	300,000
Orthodox	120,000	1.4	1.34	170,000	210,000
Nonreligious	1,562,000	17.5	0.42	1,652,000	1,601,000
Atheists	1,059,000	11.9	0.43	1,100,000	1,100,000
Muslims	202,000	2.3	3.93	270,000	300,000
Jews	16,100	0.2	0.39	17,500	18,000
Baha'is	5,000	0.1	1.62	6,000	9,000
Buddhists	1,100	0.0	1.66	2,000	3,000
Hindus	180	0.0	67.99	300	400
other religionists	13,100	0.2	0.90	19,500	25,000
Total population	8,910,000	100.0	0.40	9,097,000	8,661,000

of that event on the religious community as a whole still remains to be seen.

Today, 7.4 million Swedes, or 83 percent of the population, are members of the Church of Sweden. In 1975, 10.8 million church attendances for the Sunday-morning service were reported, and among fifteen-year-olds, 63 percent had been confirmed; in 2000, the corresponding figures had fallen to 6.6 million and 43 percent. On the other hand, during the same period, attendance at music services/concerts (*musikgudstjänster*) has increased from 1.4 million to 2.4 million. These data may serve as examples of religious change in Sweden. In 1960, the first ordination of women priests took place. Today, of those in the ministry, almost one-third are women, two of whom are bishops.

The once rebellious Free Church denominations are today well integrated into Swedish society, and they participate in ecumenical work. As far as membership within these denom-



The Woodland Cemetery outside Stockholm, constructed between 1920 and 1940, blends artistically built chapels with a serene Nordic landscape. (The Cemeteries Administration of the City of Stockholm)

inations is concerned, the trend is one of decline, from 255,500 in 1985 to 216,000 in 1999. The largest is the Pentecostal movement (Pingströrelsen), with 90,000 members. The Pentecostals reach out to immigrants, and meetings, though small, are held not only in the common Western languages but also in Amharic/Tigrinya, Arabic, Persian, and Romany for the Roma (Gypsies). The MISSION COVENANT CHURCH OF SWEDEN (Svenska Missionsförbundet), having originated from a Low-Church movement, has 67,000 members. It accepts both infant and believer's baptism, and is a member of the WORLD ALLIANCE OF REFORMED CHURCHES. InterAct (Nybygget), with 28,800 members, is the only denomination that has had a small but distinct membership increase. It was established in 1996 through a union between three Baptist denominations founded in the nineteenth century. It is a member of the WORLD EVANGELICAL ALLIANCE. Also present are the Baptist Union of Sweden (Svenska Baptistsamfundet); the Swedish Alliance Mission (Svenska Alliansmissionen); the SALVATION ARMY; the METHODIST CHURCH; a branch of U.S.-based UNITED METHODIST CHURCH; and the SEVENTH-DAY ADVENTIST CHURCH. All these churches are organized in the Swedish Free Church Council (Sveriges Frikyrkosamråd).

The Roman Catholic Church and the Orthodox and Oriental churches in Sweden have some characteristics in common, though their history differs. They are churches with many immigrants, their growth is strong, and they are primarily found in the big cities. The Catholic Church has 150,000 members, indicating that the membership has more than doubled since 1975. The church is probably the most multicultural organization in Sweden. Apart from the congregations, there are the so-called national groups, the largest being the Polish community (30,000 members) and the Spanish-speakers (20,000 members). Mass is celebrated regularly in Arabic, Croatian, Hungarian, English, French, Gheez, Italian, Portuguese, Slovene, and Vietnamese. The Orthodox and Eastern churches have altogether 100,000 faithful, a figure that has doubled since 1975. The SYRIAC ORTHODOX PATRIARCHATE OF ANTI- OCH AND ALL THE EAST is the largest, with 28,000 members. The SERBIAN ORTHODOX CHURCH has 23,000 members. Many of the Greek Orthodox Church members, who came to Sweden as labor migrants, have returned to Greece. Then there are the Bulgarian, Estonian, Finnish, Macedonian, Rumanian, Russian, Armenian, Coptic, and Ethiopian Orthodox churches, plus the APOSTOLIC

CATHOLIC ASSYRIAN CHURCH OF THE EAST. There is also a Swedish Orthodox deanery.

Among the Protestant foreign churches, the ESTONIAN EVANGELICAL LUTHERAN CHURCH is the biggest (12,000 members), followed by the Hungarian Protestant Church (6,000). All churches and denominations mentioned above are members or observers in the Christian Council of Sweden (Sveriges kristna råd).

The Faith Movement (Trosrörelsen) was established in Sweden in the early 1980s, when Ulf Ekman, once a priest in the Church of Sweden but later influenced by the teachings of Pentecostal teacher Kenneth Hagin in Tulsa, Oklahoma, founded a congregation in Uppsala, the Word of Life (Livets Ord). There are now some forty congregations with 6,000 members affiliated to the Word of Life. In the beginning the growth of the Faith Movement caused conflicts with the surrounding religious society. The Word of Life pursue an extensive missionary work, particularly in the former Soviet Union, where quite a number of congregations and Bible schools have been founded. In recent years India has been at the focus of this kind of activity. The Vineyard also has some propagation in Sweden, with 1,000 members in ten congregations and house groups. The INTERNATIONAL CHURCHES OF CHRIST have one congregation in Stockholm, with some 150 members.

Up to the beginning of the twentieth century, almost 8,000 Mormons had left for Utah. Today the CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS in Sweden numbers 8,500, which implies an increase of more than 50 percent since 1975. Almost half of the members belong to congregations in the three big city areas of Stockholm, Malmö, and Gothenburg. In 1985 a temple was built in a suburb of Stockholm. The JEHOVAH'S WITNESSES have also increased by more than 50 percent, and there are now 23,500 members or publishers; at the memorial in 1999, some 36,000 individuals were present. In contrast to the Latter-day Saints, their congregations are more evenly distributed throughout the country. To a higher degree than the Pentecostals, the Jehovah's Witnesses have gained adherents among immigrants. Taken together, immigrants make up 10 percent of the members; there is even an Arabic congregation. Denominations like the LIBERAL CATHOLIC CHURCH, the NEW APOSTOLIC CHURCH, and CHURCH OF CHRIST, SCIENTIST may have roughly 2,000 members among them, including adherents of the SWEDENBORGIAN MOVEMENT.

Among the non-Christian world religions, the Jews were given special permission to settle in Sweden, and to practice their religion, as early as the end of the eighteenth century. Today there may be 16,500 Jews, of whom 8,000 are members of a community, a figure that has been fairly constant. The big waves of immigration in recent years account for the enormous growth of Muslims in Sweden. The number

of regular attendants at the different mosques in Sweden can be estimated at 100,000, though the number of immigrants and refugees with Muslim backgrounds ("ethnic" Muslims) may amount to 300,000 or even more. A big mosque, which can accommodate 1,500 people, was opened last year in Stockholm. Other mosques—buildings that have been established and built for the sole purpose of being a mosque—can be found in Malmö, Trollhättan, and Uppsala. In Gothenburg there is a mosque of the AH-MADIYYA MOVEMENT IN ISLAM. The BAHÁ'Í FAITH, with 900 adherents, is a middle-class phenomenon consisting of Iranians, but with many Swedish converts as well. The Hindus can be estimated at some 3,000 to 5,000, the INTERNATIONAL SOCIETY FOR KRISHNA CONSCIOUSNESS included. The Sikhs number about 800. Further, there are some 800 to 1,000 Buddhists in Sweden, among them a number of Western converts, ZEN and TIBETAN BUDDHISTS in particular.

Of course a number of New Religions have established themselves, even in Sweden. There are formations such as the CHURCH OF SCIENTOLOGY (in 2000 they were granted permission to conduct marriages), a few adherents of the RAELEIAN MOVEMENT, and the CHURCH UNIVERSAL AND TRIUMPHANT, but also a number of neo-Hindu and neopagan groups including WICCA and neo-shamanism. Tentatively, the number of regular and active members within these movements may be estimated at 10,000—and some 500 of those hold to the Æsir cult. This figure has not changed very much in recent decades. Closely related to these religions and movements are the large number of loosely organized, New Age-inspired groups. If belief in reincarnation would do as a criterion of susceptibility to these kinds of new religiosity, they may involve some 400,000 individuals (the Hindus and the Buddhists excluded). Finally, Humanisterna (The Humanists), promoting humanism as a philosophy of life and affiliated with the INTERNATIONAL HUMANIST AND ETHICAL UNION, has some 700 members.

A study from 1999 including all religions showed that, during a September weekend, one million people, or 12 percent of the population, took part in a religious event either by attending services or through media religion (or both). That is a result which, when all religions and different faiths are considered, questions the picture of Sweden as a highly secularized country.

Margareta Skog

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Swedenborgian Church of North America

The Swedenborgian Church of North America, one of several churches to grow out of the teachings of Swedish visionary and theologian Emanuel Swedenborg (1688–1772), was established in Philadelphia, Pennsylvania, in 1817 as the General Convention of the New Jerusalem Church. Boston, Massachusetts, however, has long been the organizational center and spiritual home of the church. At the time of the founding of this organization, there were already seventeen different societies in the United States with approximately 360 members. The purpose of the organization was threefold: (1) to lay the foundation for permanent organization and central control of the church; (2) to regularize ordination; and (3) to support missionary efforts. Although the founding generation of this organization theoretically considered an episcopal form of church government, they opted for the more democratic congregational form. It suited the spirit of the times, as well as the previous history of the church.

The Swedenborgian Church of North America still has a congregational governmental structure. It holds an annual convention in which delegates from the various congregations assemble to conduct the business of the church. These annual meetings have been held since 1817 without interruption. At these meetings decisions are made regarding ordination, the by-laws, and the overall policies of the church. At the meeting, the administrative offices of the church are also filled. The offices are president, vice president, recording secretary, and treasurer. The president is elected for one three-year term and may be elected to serve an additional three years. After serving two terms, he or she is not immediately eligible to run again. The other administrative officers of the church serve for terms of one year and are eligible for reelection without limit.

The president and other administrative officers, along with three ministers and six laypersons, form the General Council, which constitutes the governing body of the church. One minister and two laypersons are elected annually to serve terms of three years. The General Council is assisted in its work by Support Units that are specifically focused on functional areas, such as communications, education, ministry support, and so forth. The chairs of the Support Units form the cabinet, which is chaired by the president. There is also a Council of Ministers that oversees the pastoral and theological matters of the church.

The Swedenborgian Church of North America reported in its journal for the year 2000 that it has a total membership of 2,104, of whom 1,543 are listed as active members.

The journal listed forty-three churches, thirty-six active ministers, and three authorized lay leaders. General Convention Swedenborgian Churches are located in the United States, Canada, and Guyana. In recent years the Swedenborgian Church has attempted to move beyond external criteria for membership and leadership roles in the church. In the case of the ministry, the church developed a “Statement of Inclusiveness,” preferring to make decisions regarding ordination based on “the quality of ministry that it believes the individual is capable of providing.” Women have been ordained into the ministry since 1975, and there are currently sixteen listed on the roll. Since 1997 a person’s sexual orientation is no longer regarded as an impediment to ordination.

There are two patterns of worship in the Swedenborgian Church, traditional and contemporary. The traditional format is similar to Low-Church Episcopal. A liturgy is used with opening responses, chants that are sung, two readings from the Word (Bible) separated by an anthem or solo, a sermon that is extemporaneous or read from a manuscript, pastoral prayer, affirmation of faith, hymns, offertory, and a benediction. Some of the churches that use this format have incorporated children’s talks into it.

There are also contemporary services in the Swedenborgian Church. Although they vary greatly, a consistent feature is extensive lay participation. Sacred dance and skits have been incorporated into these services, as well as contemporary music. They also involve sharing on the part of the congregants. There has been some controversy surrounding both of these styles of worship, because the church membership has strong preferences. But there has also been some movement toward a middle position, as societies that favor traditional forms have incorporated some more contemporary aspects in recent years. Both styles of worship require careful thought and planning if they are to be effective.

The Swedenborg School of Religion was closed in 1999, and the property in Newton, Massachusetts, was sold. Early in 2001 the Swedenborg School of Religion (SSR) formed a partnership with Pacific School of Religion (PSR) in Berkeley, California. The faculty of the SSR will inaugurate an ordination program in the newly established Swedenborg House of Studies at Pacific School of Religion in the fall of 2001. The program will offer a master of divinity degree, as well as a certificate of theological studies in conjunction with PSR. Distance education will also be a feature of the new program. The library will be housed on the PSR campus, but it will be electronically integrated with that of the Graduate Theological Union. This will make the resources of the Swedenborg House of Studies accessible worldwide through an interlibrary database.

The central office of the Swedenborgian Church of North America is located in Massachusetts in a church building designed by the noted architect Ralph Adams

Swedenborgian Movement

Cram. The Wayfarers Chapel in southern California is the national monument of the Swedenborgian Church to their founder, Emanuel Swedenborg. It is often called the “Glass Church,” and it attracts more than a quarter of a million visitors annually. The Swedenborgian Church in San Francisco is over one hundred years old and is a beautiful example of the Arts and Crafts school of architecture.

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Swedenborgian Movement

Swedenborgian churches are founded upon the theological writings of Emanuel Swedenborg (1688–1772). Swedenborg was born in Stockholm and died in London. A scientist, philosopher, and civil servant, he published an extensive theological corpus from 1749 to 1771. He stated in *True Christian Religion* that “the Lord [Jesus Christ] manifested himself before me, his servant, and sent me to this office,” in order “to receive the doctrines [of the new Jerusalem] in [my] understanding [and] to publish them by the press.” From the time of his call in 1744 until his death, he wrote and published eighteen different titles in thirty volumes. All of his theological writings were written in Latin. His first theological work, *Arcana Coelestia* (1749–1756), or *Secrets of Heaven*, was published in eight volumes. It presents the spiritual or internal sense of the biblical books of Genesis and Exodus. Also included in his corpus are works entitled *Heaven and Hell* (1758), the *Last Judgement* (1758), *Revelation Unveiled* (1766), *Divine Providence* (1764), *Love in Marriage* (1768), and *True Christian Religion* (1771).

Swedenborg called his theology a “new” Christianity. It emphasizes the oneness of God, who is the Lord Jesus Christ; the reality of the spiritual world and how it operates; the spiritual nature of the last judgment, which he claimed took place in 1757; the essential spiritual nature of human beings; the correspondence between the spiritual world and

the natural world; human freedom in spiritual things; the marriage of love and wisdom in the Lord; the partnership of faith and charity leading to a life of use; and the sacred nature of marriage.

Swedenborg himself never attempted to found a church based upon the revelation he was given. He saw himself as a spiritual explorer and scribe. There were only a handful of people who claimed allegiance to his teachings at the time of his death, but groups of followers emerged in Sweden and England almost immediately afterward. His followers in Sweden belonged to the elite and well-educated circles of society. In England they came from more diverse social backgrounds, and a significant number of readers and followers emerged among the artisans in Lancashire. Conflicts with the Crown and the Lutheran Church in Sweden impeded development of a legally organized New Church until 1874. In England, however, a church was organized to promote New Church worship as early as 1787.

There are two well-established Swedenborgian organizations incorporated in the United States. One is called the SWEDENBORGIAN CHURCH OF NORTH AMERICA; the other is the GENERAL CHURCH OF THE NEW JERUSALEM. The Swedenborgian Church, also called the General Convention, is the more liberal of the two organizations. Its church government is democratically organized. It is a member of the National Council of Churches and sees itself as an advocate for liberal political causes in the United States and the world. The convention advocates group diversity and environmentally aware thinking as part of its spirituality.

The General Church is more conservative and does not feel that the church should take stands on political issues, leaving such activism up to the individual. Its church government is hierarchically organized. Although not advocating diversity per se, the membership of the General Church is racially and ethnically the most varied of any Swedenborgian organization worldwide.

The Swedenborgian movement from the beginning has been international in character. In the eighteenth century readers of Swedenborg’s religious writings were found in Sweden, England, Germany, France, and America. Readers formed themselves into groups in Skara, Gothenberg, and Stockholm, Sweden; London, Manchester, and Birmingham, England; Boston, Philadelphia, and Baltimore, U.S.A.; Tübingen, Germany; and Strasbourg, France, among other places.

The General Conference of the New Church was first organized in Great Britain in 1787, and by 1815 it had instituted a congregational structure. Church business was to be conducted at an annual conference, which has been held yearly since that time up to the present. In 1999 the General Conference had 1,314 adult members in thirty societies, served by thirteen ministers and two assistants. The General Conference has recently opted to ordain women and has

begun a dispersed learning program in conjunction with its theological school, the New Church College, Radcliffe, Manchester.

The General Conference was supportive of the development of the New Church in the nineteenth and early twentieth centuries. Today there are independent Swedenborgian New Church organizations in Australia, South Africa, and Nigeria that were at one time closely associated with the General Conference. The conference also has ties to New Church societies in New Zealand and Mauritius. The developments in South Africa and Nigeria are particularly worthy of mention, because Africans have been particularly responsive to the religious writings of Emanuel Swedenborg.

The roots of the New Church of Southern Africa go back to the discovery of a copy of Swedenborg's *True Christian Religion* by David W. Mooki in 1909. He found a copy in a used furniture store, bought it, read it, and decided that its message concerning the one God, the Lord Jesus Christ, was true. He wished to found a church based upon this truth. Certain that there were more books and an organization already in existence somewhere in the world, he converted the members of his African Holy Catholic Church congregation to the teachings of the New Church. He made contact with the British Conference in 1917. As a result, his church became a missionary church of the General Conference. His efforts thrived, and by 1960 the church had twenty-five thousand members, thirty-nine churches, and 114 ministers. They became independent in 1969, under the leadership of David Mooki's son Obed, and took on the name cited above. The New Church of Southern Africa is congregationally organized, and church business is addressed annually in a conference and then supervised by a president for the remainder of the year. Given the strong leadership style of Obed Mooki, his death in 1990 created problems for the organization. A schism occurred, and in the year 2000, the membership of the New Church of Southern Africa stands at about fifteen thousand adult members. They have forty-one ministers, fifty evangelists, and more than eighty societies.

The New Church in West Africa developed in Nigeria within the same time frame as the New Church in South Africa, with a similar story of development. Africanus Mensah bought copies of Swedenborg's religious writings through an advertisement, and upon reading them he became convinced of their truth. He made contact with the General Conference, and his organization was recognized by them in 1939. When Mensah died in 1942, there were approximately one thousand adult members in thirteen societies. The church is congregational in structure, and in 1981 it became an organization independent of the General Conference in the UK.

A European Association of the New Church is headquartered in Switzerland. This is an umbrella organization for

groups located in France, Germany, Italy, and other countries in Europe. There are also independent Swedenborgian New Church organizations in, among other countries, the Czech Republic, Kenya, Korea, the Philippines, Russia, and Sri Lanka.

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Soweto
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P.O. Box 22
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European Association of the New Church
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Jane Williams-Hogan

Sources:

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Switzerland

With the advent of the Reformation, the Swiss Confederation became a religiously mixed country. Under the influence of theologians such as Huldrych Zwingli (1484–1531) in Zurich, John Oecolampadius (1482–1531) in Basle, Guillaume Farel (1489–1565) in Neufchatel, and John Calvin (1509–1564) in Geneva, several Swiss cantons turned to Protestantism; others continued their prior alignment to the ROMAN CATHOLIC CHURCH. One split into two half-cantons, and both religions were tolerated in some territories jointly owned by several cantons. Up to the nineteenth century, religious fault lines would have

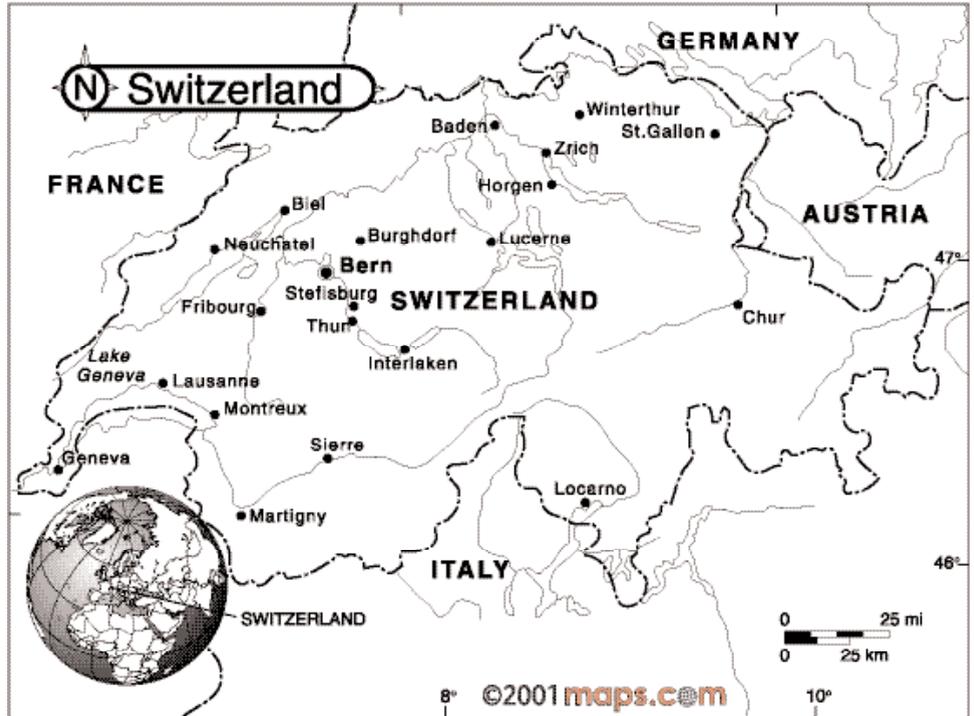
Switzerland

lasting consequences for Switzerland also at the political level: There were several internal conflicts related to religious differences.

The next step was the making of the federal state in the nineteenth century. Liberal political circles, eager to modernize the country, saw the conservative and hierarchical spirit of the ROMAN CATHOLIC CHURCH as an obstacle, in opposition to democratic aspirations. In addition, while the Protestant churches in Switzerland were cantonal ones, easily controlled by local authorities, the Roman Catholic Church formed a supranational religious organization, and its faithful were obedient to a spiritual power located abroad. This led to several clashes; as a result, a secret, separate alliance (*Sonderbund*) was concluded by seven Catholic cantons in order to help each other in case of an aggression. This was unacceptable to the other cantons, and a brief military campaign in November 1847 led to the defeat of the *Sonderbund*.

In 1848 the first federal constitution was adopted and ushered in Switzerland's modern political system. Another federal constitution came into force in 1874, and remained in force (with amendments) until 2000. The 1874 Constitution affirmed the inviolability of freedom of conscience and belief, but some passages showed a clear suspicion toward possible infringements by the Roman Catholic Church. In addition, it was forbidden to create new dioceses in Switzerland without permission of the federal government, or to establish new convents or religious orders; and the JESUITS (seen at that time as the spearhead of Roman Catholicism) were not allowed to operate on Swiss territory. The articles banning the Jesuits and the foundation of new convents or religious orders were taken out of the constitution in 1973; they had not been enforced for many years. But it was not until 2001 that the obligation to get approval from the federal government for the creation of new dioceses disappeared from the constitution.

The nineteenth century also saw the emergence of religious pluralism. There had already been people outside the mainstream previously: At the time of the Reformation, radical trends emerged with the Anabaptists (Zurich, 1525), who were severely persecuted; some managed to survive in isolated places—the Mennonites still exist today. Jews were

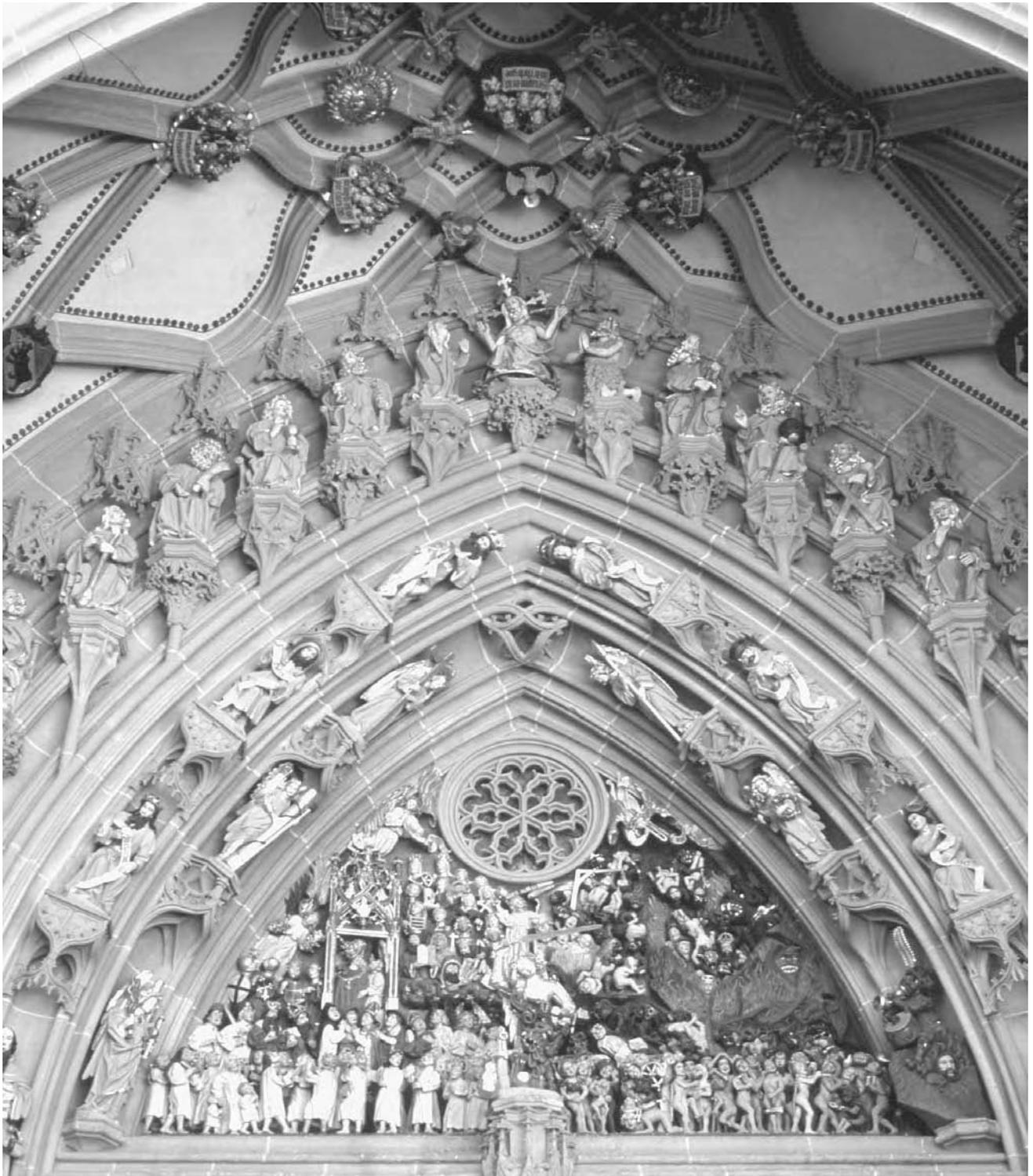


Status of religions in Switzerland, 2000-2050

Followers	2000			2025	2050
	total	%	rate		
Christians	6,527,000	88.4	0.62	6,595,000	5,690,000
Roman Catholics	3,260,000	44.1	0.44	3,200,000	2,700,000
Protestants	3,040,000	41.2	0.47	3,000,000	2,550,000
Independents	160,000	2.2	1.71	240,000	275,000
Nonreligious	522,000	7.1	2.08	622,000	652,000
Muslims	202,000	2.7	2.48	235,000	250,000
Atheists	79,800	1.1	1.32	105,000	120,000
Hindus	22,800	0.3	3.71	4,600	6,500
Jews	17,700	0.2	0.18	15,000	13,000
Buddhists	7,900	0.1	4.57	2,200	2,400
Baha'is	3,700	0.1	0.08	4,500	5,500
other religionists	2,700	0.0	0.05	4,000	5,000
Total population	7,386,000	100.0	0.78	7,587,000	6,745,000

present too, but it was only during the second half of the nineteenth century that they came to enjoy equal rights with other residents, including the right to settle at any place in Switzerland. About the same time, additional religious groups appeared in Switzerland. Among Protestants, a number of ministers and laypeople became influenced by revivalist ideas and felt unsatisfied with the control exercised by the civil authorities upon churches in their respective cantons. This gave birth to Free Churches in a few cantons, especially the Canton of Vaud, where a number of Protestant ministers, influenced by the ideas of theologian Alexander Vinet (1797–1847), resigned from the state church in protest against political intrusions in church life.

Besides the Free Churches, other small independent Christian communities, now known as the CHRISTIAN BROTHERS, emerged at various places, among them the followers of John Nelson Darby (1800–1882), who spent sev-



Elaborate carvings decorate this cathedral entrance in Berne, Switzerland. (N & J Wisemann/TRIP)

eral years in Switzerland (especially in the areas of Geneva and Lausanne). On the Catholic side, groups of Catholic liberals separated from Rome and created an OLD CATHOLIC CHURCH after the First Vatican Council. The

first Russian Orthodox church in Switzerland was consecrated in 1866. Finally, emergent new religious movements also set foot in Switzerland during that period: representatives of the Church of Jesus Christ of Latter-day Saints

reached Switzerland as early as 1850; and the first European converts to the SEVENTH-DAY ADVENTIST CHURCH were baptized in 1866.

With the exception of Jews, however, religious pluralism remained confined to the Christian heritage. Inasmuch as Switzerland never did consider itself a country of immigration (although that comes to be increasingly challenged today) and never was a colonial power, extra-European, non-Christian populations were virtually nonexistent in Switzerland until the second half of the twentieth century. Especially impressive has been the rapid development of the Muslim community, built upon immigration. According to the national census, which is conducted every ten years and includes a question on religious affiliation, there were fewer than 3,000 Muslims in Switzerland in 1960, more than 16,000 in 1970, and more than 150,000 in 1990. As the new century begins (the results of the 2000 census being as yet unpublished), estimates of the Muslim population put the number above 250,000. The Swiss Muslim community consists primarily of Sunnis of the HANAFITE school who came to the country from Turkey and the Balkans.

Although the Reformed Churches had been the largest religious group till the national census of 1960, the Roman Catholic Church took the lead after the 1970 census, on account of a higher birthrate as well as a higher percentage of Roman Catholics among immigrants (who came from southern Europe: Italians, Spanish, and Portuguese came to work in Switzerland). The difference between the two confessions has increased over the years: in 1990, Roman Catholics constituted 46.32 percent of the Swiss population, while Protestants were down to 39.98 percent. And the statistical decline of Protestantism is likely to continue, in part because there are fewer psychological obstacles for a nonpracticing Protestant to give up church affiliation. Roman Catholicism, on the other hand, is far from being homogeneous. Many Swiss Catholics have imbibed Protestant principles and the democratic spirit; inasmuch as the rules in several cantons give a high level of control to laypeople in church affairs, there are possibilities for pressure. It would be difficult for a bishop on a very conservative line to affirm his authority over all parts of his diocese: In 1997 the bishop of Chur, Wolfgang Haas, had to be transferred by Rome to a newly created archbishopric in Liechtenstein because many parishes in his diocese had gone into open revolt and refused to accept him (or pay their contributions) on account of his conservative views. On the other hand, it was in Switzerland that the late ultra-conservative French archbishop Marcel Lefebvre (1905–1991) came to create the FRATERNITY/SOCIETY OF SAINT PIUS X and a seminary for the training of traditionalist Catholic priests in 1969. Since 1970 the seminary has been located at Ecône, in the canton of Valais; the Catholic traditionalist movement has found an especially strong local fol-

lowing in that area, and elsewhere. It was at Ecône that Archbishop Lefebvre consecrated four bishops in 1988.

There are other important trends in the religious life of Switzerland, which affect the established churches. As in several other Western European countries, the number of those claiming affiliation to one of the mainline churches has been decreasing. The unaffiliated may actually be the fastest growing group on the religious map of Switzerland: From 3.8 percent in 1980, this group had reached 7.4 percent of the population in 1990, and it is expected that the results of the 2000 census will reveal a still higher percentage. In cities like Basel or Zurich, the percentage of unaffiliated people now constitutes the largest single group in the population, accounting for more than a third of the local population. “Unaffiliated” does not necessarily mean “nonbelieving” or “nonreligious,” however; but up to now, it does not seem that minority religions have gained from the weakening of traditional religions, since affiliation to religious groups outside of the historical religions (Catholicism, Protestantism, Orthodoxy, Judaism, and Islam) remained in 1990 less than 3 percent of the population. The largest of those latter groups is the NEW APOSTOLIC CHURCH, with about thirty-seven thousand faithful. In global figures, nontraditional religions all counted together were not growing.

As everywhere in the world, the Roman Catholic Church in Switzerland is organized into dioceses. Except for the Diocese of Lugano, whose boundaries correspond to those of the Italian-speaking canton of Ticino, other dioceses do not strictly correspond to cantonal borders or cover several cantons, although there is in most cantons a cantonal Catholic corporation for administrative purposes. Most of the Reformed Churches, on the other hand, are organized along cantonal lines and are regrouped together within the FEDERATION OF SWISS PROTESTANT CHURCHES. Despite a significant statistical decline, the established churches still keep a strong position in Switzerland, since they do enjoy an official status. Religious affairs are a prerogative of the cantons: There is no federal agency dealing with those issues. Of the twenty-six cantons, only two have a regime of separation between state and religion, and even in those cases, the formerly established churches still enjoy a special status. This means that, in twenty-four cantons, people affiliated with the recognized churches (usually the Roman Catholic Church and the canton’s Reformed Church, but in some cases also the Jewish community and the Old Catholic Church) will pay church taxes (as in Germany). It is important to understand that the recognition is a cantonal one, not a national one, and it is well possible that some cantons will sooner or later choose the way of separation. The fact that only some religious communities enjoy a public law status does not mean that the others are discriminated against or prohibited from operating: There are few problems of religious freedom in Switzerland, where even

emergent, fringe groups are usually able to function without any hindrance. In 2000 the federal government clearly rejected a request from a group of members of the federal parliament asking the federal authorities to introduce a nationwide policy on “cults.”

The headquarters of the WORLD COUNCIL OF CHURCHES, as well as those of the LUTHERAN WORLD FEDERATION and the WORLD ALLIANCE OF REFORMED CHURCHES, are located in Geneva. In addition, several movements have established their international headquarters in Switzerland, such as the ANTHROPOSOPHICAL SOCIETY in Dornach (near Basel) and the Moral Re-Armament (renamed INITIATIVES FOR CHANGE in August 2001) in Caux (near Montreux).

Jean-François Mayer

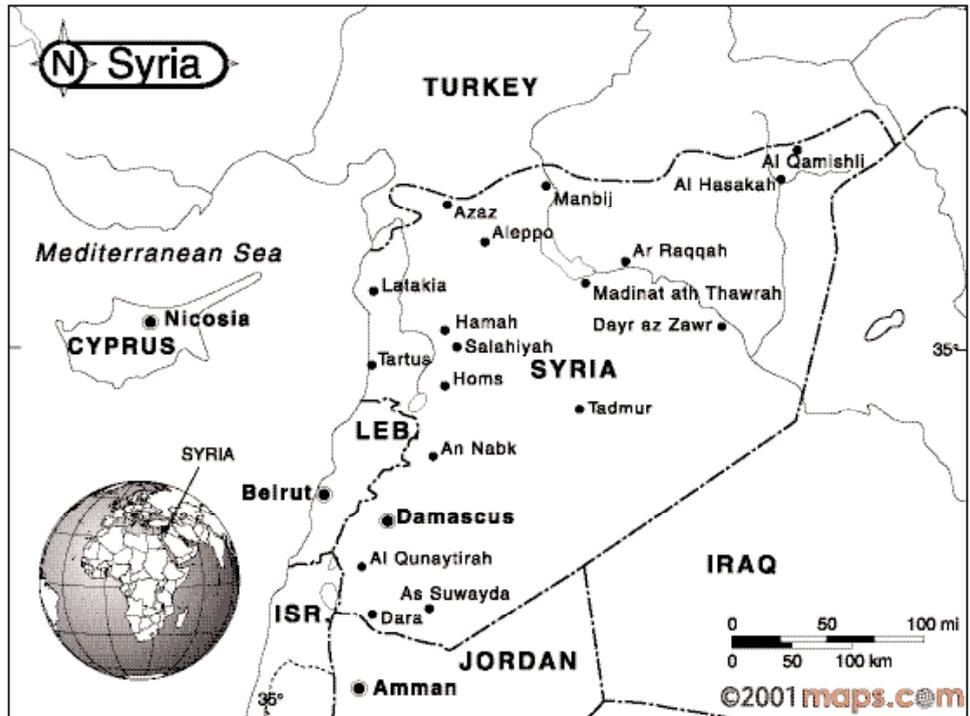
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Status of religions in Syria, 2000-2050

Followers	2000			2025	2050
	total	%	rate		
Muslims	14,395,000	89.3	2.72	23,216,000	30,228,000
Christians	1,263,000	7.8	1.99	2,033,000	2,556,000
Orthodox	798,000	5.0	1.77	1,250,000	1,550,000
Roman Catholics	325,000	2.0	2.06	530,000	690,000
Independents	100,000	0.6	3.93	200,000	247,000
Nonreligious	441,000	2.7	3.09	1,000,000	1,650,000
Atheists	33,900	0.2	2.69	60,000	80,000
Jews	4,100	0.0	0.32	3,000	3,000
Baha'is	120	0.0	1.59	200	350
Zoroastrians	30	0.0	0.65	40	50
Total population	16,125,000	100.0	2.67	26,292,000	34,490,000

Syria

Syria's prehistory begins with the invention of writing, which took place in southern Babylon perhaps around 3000 B.C.E. and evolved into cuneiform script. Israelites and other Semitic peoples had migrated there and settled near Jerusalem around 1400 B.C.E. The Hebrew Bible tells some of their stories of war, the development of monotheism, and territorial expansion. Boundaries have changed throughout the centuries because Syria was once denoted to be the entire region between the peninsulas of Anatolia and Sinai. A variety of pagan faiths flourished there, and King Hammurabi is remembered as a noted lawgiver. As intriguing as it is, Syria's ancient history lies beyond the parame-

ters of this encyclopedia, which begins with the empire of Alexander the Great, dating between 356 and 323 B.C.E.

The Hellenistic era was a time of change, following the death of Alexander, when the Seleucids, named for Alexander's general Seleucus, controlled the region. After their demise, the Ptolemies of Egypt reigned for one hundred years until Antiochus the Great defeated Ptolemy and took over southern Syria. By then Greek culture, the hallmark of those regimes, had cross-fertilized the region. Later, about 31 B.C.E., Syria was a significant province of the Roman Empire. Roman rule undermined the Syrian social structures and eroded the cohesiveness among indigenous groups. Syria was later divided into two provinces, Syria Coele in the north, with two Roman legions garrisoned there, and Syria Phoenice, which had one.

By the fifth century C.E., Syria had been partitioned into five provinces. The city of Antioch was the seat of the governor and the cultural center for developments in art,

medicine, law, and philosophy, and most importantly for the development of Christianity. According to Christian tradition, the followers of Jesus were first called Christians at Antioch (Acts 11:26), and Antioch became the center of one of the ancient patriarchates. The actions of the successive patriarchs of Antioch helped shape the doctrinal aspects of the Christian religion.

After the Roman Empire crumbled, Syria became wedged into the Byzantine Empire with Constantinople as headquarters, but during the first half of the seventh century, Syria was one of the first regions incorporated into the Muslim Caliphate. In 633–634 C.E. a decisive and vigorous campaign won the territory for the Arabs. In 636 Damascus finally surrendered to the new authority. Conversions to Islam followed the Muslim victory, though Christians and Jews were generally treated with tolerance. From 639 to 750 the Ummayyad dynasty reigned with Damascus as its capital. When the Arabic Abbasids defeated the Ummayyads in 750, they moved the center of power to Baghdad (which in Arabic is known as the city of peace), where for several centuries their caliphate ruled in splendor. The flowering of Islamic culture proceeded, committed to the arts as well as warfare, while providing the infrastructure for the early schools of Islamic jurisprudence.

The Fatimid dynasty, a Shi'a sect named for the daughter of Mohammad, wrestled control from the Abbasids. For a time during the eighth and ninth centuries, the Fatimids dominated much of the Mediterranean areas of northwest Africa. The Church of the Holy Sepulcher, a pivotal Christian holy site, was destroyed in 1010. Their use of mercenaries became their downfall, however. In 1020 their leader Hakim (996–1021) proclaimed that he was a reborn God. Some Syrians accepted his claim, and today they are identified as the DRUZE. A rival group, the Assassins, in 1130 killed Amir, the last able Fatimid caliph who ruled from Egypt. Consequently, anarchy followed. In 1171 the last of the Fatimid rulers died. A group of ruthless mercenaries dedicated not to religion but power by assassination seized control.

The Assassins, a neo-Ismailite order named for their use of hashish, minimized religious instruction, fostered murder, and spread terror through the land (1090). For nearly two centuries they operated as professional executioners. The Mongol invasions halted their reign of terror in 1272, when the Syrian stronghold at Masyad was destroyed. A sprinkling of the descendants of the Assassins, known as ISMAILIS, remain in Syria today. The Aga Khan, based in Bombay, India, is their spiritual leader, with 140,000 adherents scattered throughout India and now dispersed worldwide.

Arabs form the Sunni majority, including the Bedouins (who constitute about 7 percent of the population) and the Kurds (also with 7 percent). Armenians (a small 2 percent) are generally the descendants of early settlers who follow

Arab customs or those latecomers who arrived after the persecutions of World War I and maintain their Armenian language and identity.

Today, Syria is a Muslim state. Approximately 85 percent of the population of 16,125,000 practices Sunni Islam of the HANAFITE school. The largest Shi'a sect, the ALEVIS, are found near Latakia in the northwest province. They make up about 13 percent of the population. The Druze are a minority, with about 380,000 adherents; they are a dominant majority in the southwestern province of Suwayda. Ismailis are found in very small numbers near Hama and in Homs. A small number of Twelver Shiites are grouped near Aleppo, and they make up 1 percent of the population. The YEZIDI, whose religion combines elements of Islam, Judaism, Nestorian Christianity, Zoroastrianism, and Manichaeism, was founded in the twelfth century by Shaikh Adi. It has some nineteen thousand adherents, most in Djebel Sinjar near Aleppo. The BAHÁ'Í FAITH, with roots in Iranian Islam, initially tried to missionize Syria in 1892. They were not accepted, and to the present, the Bahá'ís have only a minuscule presence in Syria.

Judaism has an ancient presence in Syria, much of the Jews' history being recorded in the Jewish Bible (which Christians call the Old Testament). It was swelled by the addition of Jews expelled from Spain and Portugal in the 1490s. During the early twentieth century the population was more than twenty thousand, but given the events since the rise of the state of Israel, only some four thousand remain.

Prior to the advent of Islam, Syria also had a strong Christian heritage that had initially established itself in the Antiochian Jewish population. The city of Antioch had a large church where the Apostle Paul was headquartered. Antioch became a major spiritual epicenter as its theologians hammered out doctrines pertaining to the nature of Christ. After the Council of Chalcedon in 451, EASTERN ORTHODOXY predominated. Only in the sixteenth century did the ROMAN CATHOLIC CHURCH gain a foothold, when at various times Orthodox Christians found it convenient to form Eastern-Rite dioceses in communion with Rome. Among them, the MARONITE CATHOLIC CHURCH can be traced to the Crusader Kingdom of Antioch in the twelfth century. Between the sixteenth and eighteenth centuries, additional Eastern Rite churches developed, most importantly the MELKITE CATHOLIC CHURCH and the CHALDEAN CATHOLIC CHURCH.

Christians make up about 8 percent of the inhabitants of Syria. The GREEK ORTHODOX PATRIARCHATE OF ANTIOCH AND ALL THE EAST has the largest congregations, which are deeply rooted in an Arab identity. They are Greek in that they follow Byzantine traditions. The Greek Orthodox became the mother church for the Jacobites (SYRIAC ORTHODOX PATRIARCHATE OF ANTIOCH AND ALL THE EAST) who broke away in the sixth century as a result of the Monophysite controversy concerning the nature of Christ.



The interior of the Omayyad Mosque in Damascus, Syria (Christopher Rennie/TRIP)

The patriarch lives in Damascus and maintains friendly relations with other Orthodox congregations, particularly the RUSSIAN ORTHODOX CHURCH (MOSCOW PATRIARCHATE), who supported the quest for a Syrian to be appointed as patriarch of Aleppo. The ARMENIAN APOSTOLIC CHURCH (HOLY SEE OF ECHMIADZIN) forms the third major Christian community in Syria based near Aleppo, with about 300,000 followers.

Six Roman Catholic groups exist in Syria today. The MELKITES, with their main strength in Aleppo, are a pre-

dominant group. Their patriarch, who resides in Damascus, has an extensive jurisdiction that includes Jerusalem (Israel) and Alexandria (Egypt). There is an enclave of Maronites near Aleppo, but their numbers are few, as most reside in neighboring Lebanon. Latin Catholics also live near Aleppo, where their vicar dwells. Aleppo played an important geographical role in the transmission of Christian principles beginning in the thirteenth century, when Crusaders headquartered there. Chaldeans inhabit eastern Syria near the Iraqi border, with fifteen hundred people near

Aleppo and another five hundred near Damascus. The Holy See has a nuncio residing in Damascus serving as liaison with the Syrian government.

Early missionary reports frequently merged activities in Syria and Lebanon. This is because the two countries were, at one time, a single geographical area, until separated by the French Mandate in 1918 for administrative reasons. Initial missionary activity from Western nations centered around Beirut, which is now in Lebanon. Joseph Wolff of the London Jews Society visited Syria in 1822–1823 looking for converts to Christianity from among the Jewish population.

Representatives of the AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS arrived in the Middle East and traveled extensively in Palestine and Syria. Missionaries Pliny Fiske and Levi Parsons stirred religious unrest within the Catholic and Orthodox communities while being largely ignored by the Muslim community. The American Board left Syria and Iran in 1970 and turned their work over to the United Presbyterian Church (now the PRESBYTERIAN CHURCH [U.S.A.]), which has a medical and educational focus in the Middle East. Aleppo College is an outstanding institution, which is supported by the Armenian Evangelical Union, The NATIONAL EVANGELICAL SYNOD OF SYRIA AND LEBANON, the American Presbyterians, and the UNITED CHURCH OF CHRIST.

The National Evangelical Synod, founded in 1823, is one of the oldest missionary groups. The National Evangelical Christian Alliance of Syria, established in 1921, has about 1,000 members. The CHURCH OF THE NAZARENE has existed since 1970 and has seven churches. The Diocese of Jerusalem of the EPISCOPAL CHURCH IN JERUSALEM AND THE MIDDLE EAST governs the small Anglican presence of 3,000. In the 1990s, Pentecostal/Charismatic renewal movements spread through the Christian community in Syria, with more than 100,000 people participating. In the wake, new Pentecostal congregations have appeared, but as in earlier generations, converts to this latest form of Christianity have come primarily from previously existing Christian communities within Syria, rather than from Islam.

Islam's place in Syrian society has changed during the past one hundred years. Under the rule of the Ottoman Empire (1517–1918) and during the early years of the twentieth century, legal scholars (*ulama*) advocated strict adherence to Muslim jurisprudence traditions, three being operative in Syria today. The court systems follow the Hanafite school, while the SHAFIITE school is more likely to govern family issues in both Syria and Lebanon. There is a small minority that support the HANBALITE tradition, closely associated with the conservative WAHHABI school identified with the royal family of Saudi Arabia.

Syria has an innovative history associated with its use of the several legal traditions. Syrian religious scholars have tended to study with teachers of each school of jurisprudence, thus yielding a pluralistic approach to the Muslim

community. This pluralism has facilitated a level of acceptance of the various Sufi orders and other minority groups. In the early years of the twentieth century, the Syrians rejected the ultraconservative Wahhabi Movement, partially because of their spirit of judicial tolerance, their allegiance to the system of jurisprudence reflected by the Ottoman Empire, and their history of diversity in beliefs.

However, problems arose in the early twentieth century when reformers clashed with Sufi orders. Controversy developed over the Sufi love of visits to shrines and the tombs of saints, which is in direct conflict with Sunni doctrine. Most important, reformers challenged the rules so dear to the Shafite and Hanafite jurists. The resultant religious instability contributed significantly to the collapse of the Ottoman Empire after World War I. Amir Faysal of the Meccan Hashemite clan briefly seized control of Syria but was ousted by the French in 1916. The League of Nations mandated a French protectorate in 1918. Syria mobilized against Western hegemony, and even the marginalized Druze and Alevi communities combined forces with mainstream Muslims.

In 1949 a new nonreligious civil code based on an Egyptian model was adopted. Four years later, Islam's legal arm recognized a Law of Personal Status that governed family matters for Sunnis, Alevi, and Ismailis. In contrast, the Druze (not considered true Muslims), the Jews, and the Christians each have their own codes of jurisprudence to govern their members.

In 1963 a military coup brought the socialistic Ba'ath Party into power. In 1970, Hafiz al Assad began his three decades as president. Upon his death in 2000, his son Basher Assad succeeded him. Missed by most Western observers, Assad was a member of the minority Alevi community, as is his son. Their rule has given the Alevi a significantly higher profile in Syria, though some Sunnis still reject the idea of a president from what they see as a heretical minority tradition. The Syrian president appoints his cabinet. However, 250 members of the People's Council (the legislature) are elected from cities and rural areas within Syria. The country, except for a brief period during 1974–1975, has been under martial law because of constant warfare coupled with internal dissension. Today, secular and religious ideologies are flashpoints fueling human rights violations for dissident groups.

The rise of the Muslim Brotherhood, initiated in Egypt soon after the end of World War II but allied with the Wahhabi leadership in Saudi Arabia, was a reactionary backlash to the quest for secularism, and because of the furor, the Syrian cabinet established a law that the head of state must be a Muslim. However, ongoing clashes continue with the Brotherhood over the place of religion in affairs of state.

For a brief time, Syria was united with Egypt in the United Arab Republic (1958–1961) and participated in the Arab-Israeli Wars of 1967 and 1973. Syrian troops inter-

vened in Lebanon in 1976, fearing an Israeli-backed political takeover. However, Syria did not support Iraq during the Gulf War in 1990–1991, partially because the countries are ruled by rival Ba'ath parties.

The Middle East Council of Churches (affiliated with the WORLD COUNCIL OF CHURCHES) formed in 1927 near Beirut, and it includes four Syrian-based churches. After the Arab-Israeli War, the council has been active in helping with resources for the 340,000 displaced persons, mainly Palestinian refugees, who are stateless. There are another 300,000 people who have been internally displaced throughout the political and religious strife. The World Council of Churches has subsidized much of the work done to help these homeless people, who have a substandard quality of life, maintain their integrity under duress.

Gail M. Harley

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Syriac Orthodox Patriarchate of Antioch and All the East

During the fifth century C.E., the Christian church was struck by what was termed the Monophysite controversy, a stage in the Christian movement's development of the orthodox definition of the trinity and the divinity of Christ. In 451 the Council of Chalcedon promulgated the position that Christ was of one substance with the Father as regards his Godhead, and at the same time of one substance with humanity as regards his manhood. The Monophysite position spoke to the nature of Christ and suggested that Jesus's human nature had been taken up and absorbed into his divine nature. They did not ascribe to the Council of Chalcedon, though they did follow the findings of previous councils and use the standard creed promulgated earlier by the Council of Nicaea in 325 C.E.

Monophysite exponents led in the formation of several churches that separated from EASTERN ORTHODOXY and the ROMAN CATHOLIC CHURCH. Among the last to form was the Syrian church, which is generally dated to the consecration of Jacob Baradeus (500–578) as bishop of Edessa in 542 C.E. Edessa was then a major center of the Christian church in its movement into Asia. Bishop Jacob was both a fervent Monophysite and possessed of the favor of Empress

Theodosia (of the Byzantine Empire). He was able to use his position to travel through the empire from Turkey to Egypt and eastward to Persia, founding Monophysite congregations. His initial work was continued by his followers until inhibited by the emergence of Islam in the seventh century. They spread the church as far east as India and China.

The church uses a Syriac liturgy and a Syriac translation of the Bible, which has been available since the second century. As the church has spread, other languages have been introduced over the centuries.

The church's history has been marked by several disasters in the modern era. It suffered greatly when the Mongols passed through in the fourteenth century. It lost many members when the Roman Catholic Church established the SYRIAN CATHOLIC CHURCH as a Syrian affiliate in the eighteenth century. At the beginning of the twentieth century, many of its members were killed by the Turks. During the twentieth century, some reversal of the downward trend was made when it accepted many Orthodox in India under its umbrella, and in 1964 the Syrian patriarch consecrated and reestablished the office of the Catholicate of the Orthodox Syrian Church of the East in India.

For many years, beginning in the thirteenth century, the church had been headquartered at Mardin, Turkey, but it moved to Homs, Syria, in 1933 to escape Turkish violence and then in 1957 relocated to Damascus. In 2000 the church changed its name from Syrian Orthodox to Syriac Orthodox, indicating its use of the Syriac language rather than any ties to the current nation of Syria. The Syriac Orthodox Patriarchate of Antioch and All the East (popularly known as the Syrian Orthodox Church or the Jacobite Church) is now under the leadership of His Holiness Ignatius Zakka I. Ivas, its patriarch. The church has bishops in Iraq, Lebanon, Jerusalem, Turkey, the Netherlands (for parishes in Europe), Sweden (for Scandinavia), the United States, Australia, and Brazil (for South America). The largest number of members associated with the church are in India, where more than 700,000 reside. The church is a member of the WORLD COUNCIL OF CHURCHES.

Address:

Syriac Orthodox Patriarchate of Antioch and All the East
P.O. Box 22260
Bab Tooma
Damascus
Syria
<http://www.syrianorthodoxchurch.org/>

Sources:

- Chaillot, Christine. *The Syrian Orthodox Church of Antioch and All the East: A Brief Introduction to Its Life and Spirituality*. Geneva: Inter-Orthodox Dialogue, 1998.
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Syrian Catholic Church

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Syrian Catholic Church

The Syrian Catholic Church emerged in the seventeenth century out of missionary activity launched by missionaries of the ROMAN CATHOLIC CHURCH in Aleppo in northwest Syria. At the time, the majority of Christians in the area were affiliated with the SYRIAC ORTHODOX PATRIARCHATE OF ANTIOCH AND ALL THE EAST, the so-called Jacobite church, which had not affirmed the teachings of the Ecumenical Council held at Ephesus in 431 concerning the nature of Christ. The council affirmed that Christ had both a human and a divine nature, while the Syrians generally held the Monophysite position that Christ had only a divine nature.

The Catholic mission had spectacular success through the 1650s, and in 1662 a patriarch with Catholic leanings, Andrew Akhidjan, was elected head of the Syrian Orthodox Church. Following his death, however, a split occurred, and the two factions (one pro-Rome and one independent of Rome) each elected a patriarch. However, the authorities of the Ottoman Empire supported the Orthodox faction, and no successor to the Catholic bishop was elected.

Those Syrians who followed the Syrian-Antiochene liturgy and practice but were oriented on the authority of the bishop of Rome continued to exist but found themselves in an increasingly precarious position. In the eighteenth century, they were forced underground. Then in 1782, the Syrian patriarch declared his allegiance to Rome and fled to Lebanon, where he established Our Lady of Sharfeh Monastery. He began a new line of Syrian Catholic patriarchs. Finally in 1828, the Ottoman government granted recognition to the Syrian Catholic Church. In 1850 the headquarters of the church was moved to Mardin, in southwestern Turkey.

The church expanded during the last half of the nineteenth century but fell victim to the massacres of Syrians that occurred during World War I. As a result of those massacres, many Catholics fled to Lebanon, and in the 1920s the patriarchate moved to Beirut. Like every patriarch, the current patriarch, Ignatius Musa I Daud, has added "Ignatius" to his patriarchal name. There are some 100,000 Syrian Catholics, most residing in Lebanon, Syria, Turkey, Egypt, and Iraq. There are parishes in the Sudan and Israel, and the faithful in North America are organized into Our

Lady of Deliverance Syriac Catholic Diocese. The church is active in the Middle East Council of Churches.

The church oversees two religious orders, both named for Ephraem the Syrian, a fourth-century saint-theologian. A publishing house and seminary are located at Our Lady of Sharfeh Monastery. Worship is conducted in Syrian, though most members now speak Arabic.

Address:

Syrian Catholic Church
Rue de Danms
B.P. 116-5087
Beirut
Lebanon

Sources:

Liesel, N. *The Eastern Catholic Liturgies: A Study in Words and Pictures*. Westminster, MD: Newman, 1960.

Roberson, Ronald G. *The Eastern Christian Churches: A Brief Survey*. 5th ed. Rome: Edizioni Orientalia Christiana, Pontificio Istituto Orientale, 1995.

Syrian Orthodox Church of Malabar

The year 1653 can be considered the founding of the modern Syrian Orthodox Church of Malabar, while its history leads us to a time period between the first and third centuries C.E. The church traces its origins to the Apostle Thomas. As a result of a synod in the year 2000, the church refers to itself as the Syrian Orthodox Church of Malabar; previously it had been the Malankara Jacobite Syriac Orthodox Church.

The Syrian Orthodox Church of Malabar considers itself the church of the Syrian Christians of India, whose presence can be documented from the third century. To support this claim, the church refers to individual documents that suggest that the Syrian Christians of India stood under the jurisdiction of the patriarch of Antioch. But there is more historical evidence that India's Syrian Christians were members of the APOSTOLIC CATHOLIC ASSYRIAN CHURCH OF THE EAST prior to the arrival of the Portuguese. Along with all other jurisdictions of Mar Thoma of India, the church is convinced that its origins can be traced to the presence of the Apostle Thomas in India. After the Portuguese forced the church to unify with the ROMAN CATHOLIC CHURCH under Menezes at the synod of Diamper in 1599, it took decades till the local Syrian opposition, led by Archdiakon Thoma Parambil (Thomas de Campo), made intensive efforts to acquire a Syrian bishop. But Mar Atallah, the former Syrian-Orthodox archbishop from Damascus, who arrived in 1652, was captured by the Portuguese and taken to Europe. Thereafter the Thomas Christians took an anti-Latin oath, and twelve priests consecrated the Archdeacon Thomas (d. 1673) in an emergency ceremony. As a result, a faction of the Indian Thomas

Christians came into being, the members of which have since been referred to as the Malankars.

In 1655, Thomas I received help and apostolic succession from the Metropolitan Gregorios Abdalgilil of Jerusalem and other bishops of the SYRIAC ORTHODOX PATRIARCHATE OF ANTIOCH AND ALL THE EAST who traveled to India. As a result of the presence of these bishops, the Syrian Christians took on, under Thomas I, the West-Syrian liturgy and recognized the synod of Ephesus.

Once again, in the middle of the eighteenth century, problems arose surrounding the consecration of the church's leader, with the transition from Thomas IV to Thomas V and then Thomas VI. However, a delegation from the Syrian Orthodox bishops once again ordained validly and without conflict Thomas VI, later referred to as Dionysios I the Great (1761–1808).

In 1836 the general assembly of the Malankars strengthened their ties to the Syrian Orthodox Church in order to resist the Anglican Church Missionary Society, which was intent on reforming the Orthodox Syrians. With the synod of Mulanthuruthy in 1876, the Syrian Orthodox patriarch Petros IV (d. 1894) reorganized the Church of the Malankars, for which he had a full mandate. The reform Malankars were excommunicated and left the church (they formed the present-day Mar Thoma Syrian Church of Malabar). But as early as 1911 there was a conflict between the Syrian Orthodox patriarch Abdallah II (1909–1915) and the Metropolitan Dionysios VI. This conflict arose when Abdallah tried to replace the metropolitan Dionysios VI, who wanted more autonomy, with one of his own hierarchs. But with the help of the former Syrian Orthodox patriarch Abdalmasih II (who was deposed of his office in 1905 by the sultan), the Malankars managed to reestablish the Office of the Maphrian in India, which had been eliminated in the nineteenth century and had been united with the Office of the Metropolitan of Malankara since 1934. As a result, there were two opposing Malankarian Syrian Orthodox jurisdictions: the so-called Catholicos faction and the Patriarch faction. While the autonomists called for Indianization, those loyal to the patriarch sought to preserve old traditions. In 1975 the autonomist Augen I was suspended by the Syrian Orthodox synod in Damascus and was replaced by Katholikos Basileios Paulos II (d. 1996). Since then, the Malankars have once again appeared permanently divided—despite a decision of the Supreme Court of India in 1995 that aimed at unifying the Malankars.

The faith and the liturgical tradition of the Syrian Orthodox Church in India are similar to those of the Syriac Orthodox Church. The church approved the first three ecumenical councils (Nicaea, Constantinople, and Ephesus) and denies the addition of the Filioque clause in the Apostles' creed. They do not accept the concept of the Immaculate Conception of St. Mary. The liturgical language of the Syrian Orthodox Church is Syriac.

Membership in the Syrian Orthodox Church can be estimated at approximately 650,000 people. The leadership of the church is part of the Syriac Orthodox episcopal synod. The leaders are the Malankara metropolitan and catholicos, and are supported by the Managing Committee of the church, the secretary of the church, and the trustees of the church. The church is divided into ten dioceses.

The Syrian Orthodox Church is also present outside India, primarily in expatriate/diasporic communities in Europe and North America. H.G. Thomas Mor Themotheios is in charge of dioceses outside of Kerala, and H.G. Joseph Mor Gregorios is in charge of the United Arab Emirates and European dioceses.

The Syrian Orthodox Church of Malabar has a theological seminary in the state of Kerala at Udayagiri (near Mulanthuruthy). The seminary also functions as a center for the ecumenical activities of the church. In Kerala, ardent theological dialogues are taking place between the Syrian Orthodox Church and the Catholic Church (the foundation being a joint statement presented by Patriarch Yakub III and Pope Paul VI in 1971). As a result, a draft resolution was prepared, and both churches have agreed in principle to allow marriages between its members. The Syrian Orthodox Church is also an active member of ecumenical organizations such as the WORLD COUNCIL OF CHURCHES, the Christian Conference of Asia, and the National Council of Churches in India.

Address:

Syrian Orthodox Church
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Mount Senai Bishop's House
Kothamangalam
Kerala 822101
India

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Sources:

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Syro-Malabar Catholic Church

The Syro-Malabar Catholic Church emerged in the fifteenth century when Portuguese Roman Catholics discovered the

Syro-Malankara Catholic Church

SYRIAN ORTHODOX CHURCH OF MALABAR (which now exists in two branches, the MALANKARA ORTHODOX SYRIAN CHURCH and the MAR THOMA SYRIAN CHURCH OF MALABAR). The Malabar church traced its origin to the legendary ministry of the Apostle Thomas in the years after the death and resurrection of Jesus. As the Portuguese established their authority in India, Catholic missionaries began to impose a variety of Roman Catholic liturgical changes and practices upon the church. A number of these were formally adopted at a synod in 1599 held at Diamper. Portuguese were appointed as bishops, clerics were required to adopt a celibate existence, and the Inquisition was established to deal with heretics.

Over the next generation opposition to the new order grew, and in 1653, at another synod at Diamper, the majority of the church broke with Rome. They returned to their pre-Catholic practices. Pope Alexander VII subsequently appointed the Carmelites to rectify the problems in India. They arrived a short time later, and over the next decades many of those who had broken with Rome returned. The Carmelites held the leading positions in the church through the nineteenth century. By the 1680s a Syro-Malabar Catholic Church and a reordered Syrian Orthodox Church of Malabar emerged, and both have continued to the present. The Syro-Malabar church is in full communion with the ROMAN CATHOLIC CHURCH.

For the next two hundred years, the Latin-Rite Catholic churches and Syro-Malabar congregations with their heavily Latinized liturgy remained part of the same jurisdiction. Then in 1887, Pope Leo XIII separated the two groups. In 1896 the Vatican erected three vicariates apostolic for the Syro-Malabar Catholic Church and placed indigenous bishops in charge. A fourth diocese was created in 1911. Through the twentieth century, these four dioceses have grown into four provinces, each headed by an archbishop and each including additional dioceses. As the new century begins, there are twenty-four dioceses in India, twelve of which are in Kerala. In 1923 the vicariate apostolic of Ernakulam was elevated as an archdiocese, and in 1992 it was named the major archdiocese of Ernakulam-Angamly. The archbishop is the head of the Syro-Malabar Church.

The Syro-Malabar Catholic Church has an estimated 4,300,000 members. That figure represents the remarkable growth since the 1930s, when there were fewer than half a million members. The church sponsors two major seminaries at Bangalore and Ujjain, and a number of religious orders. There are several expatriate congregations in the United States and one in Canada.

As early as 1934, Pope Pius XI authorized a study of the Syro-Malabar liturgy with the aim of possible restoration of its pre-Latinized format. A revised liturgy was finally published in 1957, but it has not proved a popular format in India, where the Latinized liturgy had been used for several centuries.

Address:

Syro-Malabar Catholic Church
Major Archbishop's House
P.B. No. 2580
Kochi, Kerala 682 031
India
<http://members.aol.com/smalabar/index.htm>

Sources:

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Moffett, Samuel Hugh. *A History of Christianity in Asia. Vol. 1: Beginnings to 1500*. San Francisco: HarperSanFrancisco, 1992.
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Syro-Malankara Catholic Church

The Syro-Malankara Catholic Church originated in 1926 out of disagreement within the MALANKARA ORTHODOX SYRIAN CHURCH in southern India. The Malankara church traces its beginning to the ministry of the Apostle Thomas, who, it is claimed, came to Kerala soon after the resurrection of Christ and founded several churches prior to his martyrdom. In the fifteenth century Indian Christians came into contact with the ROMAN CATHOLIC CHURCH. Missionaries who arrived with the Portuguese began to exert considerable influence over the church, and in 1599, at a synod at Diamper, imposed a variety of practices from the Latin rite on the church. In 1653 the majority of the Indian faithful rejected Roman authority and returned to the Syriac liturgy that they had previously used.

The reestablished Orthodox Church then turned to the SYRIAC ORTHODOX PATRIARCHATE OF ANTIOCH AND ALL THE EAST, often called the Jacobite church, for the episcopal orders lost during their years affiliated with Rome. In the nineteenth century, the CHURCH OF ENGLAND, which had come to India with British rule, began to exert its influence on the Malabar church. Some suggestions for reform were accepted by parts of the church leading it to split into two branches, the MAR THOMA SYRIAN CHURCH OF MALABAR and the Malankara Orthodox Syrian Church. The Mar Thoma Church accepted the reforms suggested by the Anglicans and has established formal communion with the Church of England.

The Malankara Church continued with its traditional practice and its communion with the Syriac Orthodox Patriarchate of Antioch and All the East. However, in the 1880s, a dispute developed with the patriarch of the Syrian Orthodox Church, who began to assert his ownership of the property of the Malankara Church. That dispute would continue in several phases until the 1950s. In the midst of this controversy, five Malankara bishops opened negotiation with Rome. They asked that their liturgy be

retained and that they remain as bishops of their dioceses. Originally, on September 30, 1930, two of the five made their profession of the faith. The next day, they were joined by two more of their episcopal colleagues. They and those priests and laypeople received with them constituted the Syro-Malankara Catholic Church, a church in full communion with the Roman Catholic Church. In 1932 Mar Ivanios visited Rome. He was named archbishop of Trivandrum, and along with his archeparchy, the Eparchy of Tiruvalla was established. The new church drew significant support from the Malankara Church, and by 1960 it claimed more than sixty-eight thousand members.

At the time of its founding, the Roman Catholic Church already recognized a Syro-Malabar Catholic Church operating in the same area; however, this church uses a very different liturgy and has a variety of practices adopted from the Portuguese in the 1600s. With minor changes, the Syro-Malankara Catholic Church maintains the Syriac

liturgy that had been used prior to the arrival of Europeans in Kerala.

Besides the archeparchy (archdiocese), there are three exarchies (dioceses) in India. The church has more than 500,000 members. There are scattered congregations across North America.

Address:

Syro-Malankara Catholic Church
Archbishop's House
Trivandrum 695 004
Kerala
India
<http://malankara.net/>

Source:

Roberson, Ronald G. *The Eastern Christian Churches: A Brief Survey*. 5th ed. Rome: Edizioni Orientalia Christiana, Pontificio Istituto Orientale, 1995.

Taoism

See Daoism

Taiwan

See China: Taiwan

Tajikistan

The area that composes the modern state of Tajikistan was inhabited by the sixth century B.C.E., and several important trading centers for the ancient Central Asian world arose. The land was first overrun by the Persians, and then in the fourth century B.C.E. by Alexander the Great (356–323 B.C.E.). In the millennium after Alexander, the region was occupied by various invading armies. In the sixth and seventh centuries C.E., Turkish peoples moved onto the land, only a short time before the Arab Muslim Empire incorporated Tajikistan into the caliphate. Islam was introduced at this time and soon became the dominant religion of the people. During the years of the succeeding Tahrid and Samanid kingdoms, the Tajik people emerged as a separate ethnic group (in the ninth and tenth centuries). Their language is a dialect of Persian.

Tajikistan was part of a series of kingdoms through the next centuries, finally falling into a set of fiefdoms in the seventeenth century. Some of these were subservient to the Bukhara Khanate based in Uzbekistan. Then in the 1860s the Russians moved into central Asia, and through the 1870s they annexed the northern half of Tajikistan. The Khanate of Bukhara retained some degree of independence, and much of western Tajikistan was reorganized as the Province of Eastern Bukhara.

Soviet power in the region was established in stages, but in 1924 the Autonomous Soviet Socialist Republic of Tajikistan was incorporated into the new Soviet Socialist Republic of Uzbekistan. It was separated from Uzbekistan in 1929 and remained in the Soviet Union until independence in 1991. Following independence old tensions between Tajiks and Russians flared, and many Russians bearing needful skills returned to their homelands.



Status of religions in Tajikistan, 2000-2050

Followers	2000			2025	2050
	total	%	rate		
Muslims	5,171,000	83.6	2.02	8,000,000	10,630,000
Nonreligious	740,000	12.0	0.56	600,000	400,000
Christians	131,000	2.1	-1.14	125,000	120,000
Orthodox	93,000	1.5	-1.53	85,000	75,000
Protestants	17,000	0.3	-1.26	15,000	15,000
Independents	15,000	0.2	2.26	20,000	25,000
Atheists	119,000	1.9	-5.08	80,000	60,000
Jews	8,900	0.1	0.55	11,000	12,000
Zoroastrians	7,400	0.1	2.16	21,000	38,000
Ethnoreligionists	5,900	0.1	1.71	10,000	14,000
Buddhists	4,000	0.1	1.34	8,000	15,000
Baha'is	740	0.0	2.16	2,000	4,000
Total population	6,188,000	100.0	1.56	8,857,000	11,293,000

Through the 1990s the new government faced a somewhat unstable adjustment to post-Communist life, including a civil war led by a former prime minister (1997). The government has been especially concerned about conservative Islamic groups, and in 1998 a treaty with Uzbekistan was reached out of common concern about terrorists being trained in Afghanistan. In 1999 the Parliament passed a law banning religious organizations from having a direct relationship with any political party.

The majority of Muslims follow the Sunni HANAFITE SCHOOL OF ISLAM. This community came under sharp attack during the Stalinist years, but the attempts to suppress

it relaxed in the decades following World War II. Soviet authorities returned control of the community to local leadership, and even placed the imams on government salaries through the Muslim Board of Central Asia (1943). Russian became the language of discourse, and Muslim leaders tried to picture Russian culture as more attractive than the Turkish that had become popular in the nineteenth century. Imams for this officially sanctioned Muslim activity were trained at the two seminaries in Uzbekistan.

Besides the Hanafite majority, there is also a visible WAHHABI ISLAM presence, with their main support being in the Kurdistan region in the southern highlands. The Wahhabis gained strength from those Muslims opposed to Soviet intervention in neighboring Afghanistan. There is also a SHI'Ā ISLAM community, centered in the Gorno-Badakhshan Autonomous Oblast, and a group of ISMAILI ISLAM believers, known as Pamiris, who originated in the tenth century and currently reside in the remote Pamir Mountains. There is a popular folk Islam that undergirds all of the various Muslim groups and lends special support to the NAQSHBANDĪYA SUFI ORDER.

Christianity, in the form of the RUSSIAN ORTHODOX CHURCH (MOSCOW PATRIARCHATE), was introduced with the arrival of the czar's forces in the 1860s. The church grew as Russians moved to the region both before and after the Soviet era. Today its several parishes have been incorporated into the single diocese that covers Uzbekistan, Turkmenistan, Tajikistan, and Kyrgyzstan. St. Nicholas Cathedral in Dushanbe is the center of the Orthodox community.

In the 1920s, Soviet authorities deported two Baptist pastors and their wives to Dushanbe, Tajikistan's capital. They became the core of the first Protestant church in the region, and through the rest of the decade they were joined by other BAPTISTS who migrated and settled in Dushanbe or nearby. In 1930 the church chose I. Ya. Danilenko as its first minister. A second congregation was formed by the closely related Evangelical Christians. The two small groups united in 1936, but the next year authorities closed the church. When it was allowed to reopen in 1944, some 35 members remained. It experienced slow but steady growth through the next half-century, and at the time of independence it had more than 800 members; in addition, other congregations had been formed throughout the country. The church suffered greatly from independence and the civil war that followed. Many of its members (especially the Russians and the German-speaking members) chose to leave, and by the middle of the 1990s, only some 350 members could be found.

Besides the Baptists there are small numbers of Lutherans and Pentecostal believers in Tajikistan. The small number of members of the SEVENTH-DAY ADVENTIST CHURCH have been incorporated into its Asian-Caucasian Conference, which additionally includes members in five other counties. There is a small Armenian community that adheres to the ARMENIAN APOSTOLIC CHURCH.

Followers of Judaism in Tajikistan are closely related to those in Uzbekistan. They speak a distinct dialect of Tajik, called Judeo-Tajik. They are found primarily in Dushanbe. Jews may have arrived in the region as early as the sixth century B.C.E. They were the only people in the region who did not accept Islam in the seventh and eighth centuries C.E. Attempts at forced conversion by Muslims in the seventeenth century led to the existence of secret Jews, not unlike the Maranos of Spain. At the end of the eighteenth century, a Moroccan rabbi, Joseph Maman (Mamon) Maghribi, settled in Bukhara. He led in a revival of Jewish life and introduced the Sephardi prayer rite that replaced the Persian rite previously used in most synagogues.

As early as the 1880s, Jews began to move to Israel, and in the 1970s some eight thousand of the thirty thousand Jews believed to be living in Tajikistan and Uzbekistan migrated.

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Taliban

The Taliban, the "Students of Islamic Knowledge Movement," the organization that controlled the largest part of Afghanistan as the twenty-first century began, got its start among youth that were attending *madrasas* (religious schools) that had been set up in Pakistan by Afghan refugees during the 1980s, at which time the Russians occupied much of the country. Most of the southern part of Afghanistan was inhabited by people who were ethnically Pashtuns and speakers of a distinctive language, Pashti. This same ethno-linguistic group was dominant in that part of Pakistan adjacent to Afghanistan. The Pashtuns were traditionally followers of the Sunni HANAFITE SCHOOL OF ISLAM. The new movement among the students, a primary expression of ISLAMISM, placed an extremely conservative interpretation on their tradition, much as the followers of WAHHABI ISLAM did in Arabia, and found inspiration from the Pakistani-based JAMAAT-E-ISLAM and its founder, Sayyid Abul al-Mawdudi (1903–1979).

By the early 1990s, the Taliban had evolved into a formal organization under the leadership of a council *ulema* (or a community of learned men) and the council's leader, Mullah Muhammad Omar. Movement leaders spread through the Pashtun areas of Afghanistan and quickly gained a large following. Formed as a militia, in 1996 the Taliban moved on Kabul, the capital, and quickly took over from the divided ruling elite, who had been drawn from the Uzbek and



The body of a man convicted by the Taliban of being a member of the opposition hangs in front of a hotel in Kabul, Afghanistan, September 23, 2000. (AP/Wide World Photos)

Tajik ethnic groups whose strength lay in the north (many of whom were either followers of SHI'A ISLAM or secular Marxism). The defeated leaders quickly formed an alliance against the Taliban and retained control of the northern third of the country. (Through the 1990s, the United Nations and the United States did not recognize the Taliban, considering Afghanistan a land without a government. They recognized instead the government of Shi'a leader Burhanuddin Rabbani, of the Northern Alliance, as the rightful leader of Afghanistan. Only Pakistan, Saudi Arabia, and the United Arab Emirates recognized the leadership in Kabul.)

Once in control of the capital, Taliban leaders instituted a strict interpretation of Islamic law that included traditional modest dress for women, restrictions on female education, and denied access to male physicians. It also reintroduced various forms of punishment that have largely been banished from the West (flogging, amputation of limbs, and execution by stoning). They moved to end the lawlessness that had come to many parts of the country in the wake of the

Russian withdrawal and found televisions and video cassettes offensive to Islam. Although those actions made the Taliban unpopular in many quarters, it was the destruction of large Buddhist statues, considered by many as art treasures, in March 2001 that brought widespread denunciations from around the world.

In 1996 the leaders of the Taliban invited Osama bin Laden (b. 1957) to reestablish his organization, AL QAEDA, in Afghanistan. Subsequently, Al Qaeda was charged with a series of attacks upon U.S. citizens and property, culminating in the bombing of the Pentagon and the World Trade Center in the United States on September 11, 2001. The Taliban was implicated in these attacks because of its harboring bin Laden in Afghanistan. In October 2001, the United States began military actions in Afghanistan aimed at capturing bin Laden and his associates and destroying Al Qaeda. Secondly, the attack has been on the Taliban as an accessory to the terrorism perpetuated by the Al Qaeda network. The attack destroyed the Taliban government and has called into question its possibility of surviving as an organi-

zation. By early 2002, their Internet site, <http://www.taliban.com>, was no longer functioning and no pro-Taliban site remained.

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Tamil Saivism

Tamil Saivism is a broad category that can include any type of Siva-worship in the two thousand years or more of its existence in the Tamil-language region of southern India. The term may sometimes refer specifically to vernacular forms of Shaiva devotionalism that developed in the Tamil country. At other times, *Tamil Saivism* denotes Shaiva Siddhanta, the organized sect of Saivism most commonly associated with Tamil Nadu.

Siva (or Shiva)-worship appears in the Tamil literary record from the early centuries C.E. In the Purananuru (c. first–third centuries C.E.), a king is advised to circumambulate a temple of “the three-eyed god,” a common epithet of Siva. By the fifth century, the Silappadigaram epic shows that Siva’s mythology, iconography, and worship were well known. Beginning from the sixth to ninth centuries, Siva’s popularity spread when devotees called *nayanmar* made pilgrimages to local sacred places and celebrated Siva’s manifestations there. Through accessible Tamil songs, poet-saints like Appar, Sambandhar, Sundarar, and Manikkavachagar promoted *bhakti* (the ecstatic, loving devotion to a personal deity) and helped create an enduring temple-centered religious culture.

This devotional movement grew alongside—and soon intertwined with—a school of Saivism called Shaiva Siddhanta (the word *Saivism* means “perfected” or “fully concluded”). It apparently originated in northern India sometime before the eighth century C.E. among monastic communities in what is now Madhya Pradesh. Between the tenth and thirteenth centuries, monastic lineages spread throughout India. The school emphasized the liberating role of ritual, a dualistic philosophy, and respect for conventional caste and gender distinctions. It also tended both to accept the legitimacy of the Veda and to assert the superiority of Shaiva Siddhanta over it. The tradition eventually lost its all-India spread, but it became and remains the normative form of organized Saivism in Tamil Nadu.

Shaiva Siddhanta was originally based on twenty-eight primary Agamas, revealed texts that contain Siva’s instructions for his own worship; more than two hundred subsidiary Agamas exist as well. The earliest of these Sanskrit

works are datable to the eighth century C.E., but they must have existed in oral or written form for some time before that. These texts focus primarily on rules for rituals and doctrinal exegesis; some, but not all, add guidelines for correct conduct and yogic practices. Many Agamas also provide information on iconography and architecture.

The dualist doctrine of Shaiva Siddhanta’s Agamas accepts three fundamental and separate realities: Siva (*pati*), souls (*pashu*), and fetters (*pasha*). Siva is the ultimate God who is omniscient, omnipotent, and eternally liberated. Souls, too, have most of the same inherent qualities, but caught in a state of spiritual bondage, they do not realize their true nature. Out of his grace, Siva creates the universe through the agency of divine beings in order to provide the conditions for souls to find release from the shackles of ignorance, karma, and materiality. Ritual plays a crucial role in the soul’s spiritual progress. A qualified guru, who acts as Siva’s representative, removes most of the disciple’s fetters through the “liberating initiation” (*nirvanadiksha*). The disciple should also ritually worship Siva every day in order to remove new karmic bonds that he continues to generate after initiation. The ultimate goal is to become like or equal to Siva.

Later Shaiva Siddhanta texts developed the Agamas’s teachings in new ways. Medieval preceptors, first from Kashmir and later from Tamil Nadu, composed Agamic commentaries, doctrinal syntheses, and manuals of ritual instruction, all in Sanskrit. Many of these writings sought to unify the teachings of the Agamas. Then, from the thirteenth to fourteenth centuries, philosophical works in Tamil were composed and canonized as the Meykandasastiram. Unlike the Sanskrit works, the texts of this collection heightened the importance of devotion and saw liberation as the merging of the soul into Siva.

Shaiva Siddhanta’s dualist stance has faced serious competition from the nondualist philosophy of Advaita Vedanta. Although nondualist ideas appear even in a few Agamas, important thinkers like Aghora Sivacharya (twelfth century) and Umapati Sivacharya (fourteenth century) vigorously defended the fundamental separation of Siva and souls. But later authors such as Sivagrayogin and Sivadvaitin Appayadikshita (both sixteenth century) helped promote a nondualist understanding of Saivism that continues today. The popular Tamil ideal of union with Siva has also contributed to the shift away from dualism.

Shaiva Siddhanta religious professionals are of two main types, distinguished by caste and function. Male priests of the Adishaiva Brahman subcaste perform the rituals in most Siva temples for the welfare of the lay public and the state. High-caste, non-Brahman male ascetics residing in monastic institutions compose the other group of professionals. Their lineages were established by the sixteenth century in the Tanjavur region as centers of Shaiva learning and private religious practice.

Shaiva Siddhanta in India is organized only at the local level. Training schools for priests, temple and monastic administrative structures, and caste and kinship networks provide institutional support, while ascetic leaders and respected priests offer limited leadership. The sect extends membership to the four *varna* (castes), but excludes the lowest castes, for whom social and legal redress began only in the 1940s and remains far from complete. Women may receive initiation as lay members but are barred from priestly and monastic ranks, and they may not perform ritual worship in the elaborate manner of initiated males.

Outside India, the tradition appears mostly among expatriate Tamil communities, as in Sri Lanka, Malaysia, Singapore, and the United States. One exception is the Saiva Siddhanta Church, based in Hawaii. Sivaya Subramuniyaswami, a convert of American origin, founded this international organization in 1949. The organization aims to propagate a form of nondualist Shaiva Siddhanta around the world.

It is not easy to calculate Saiva Siddhantin membership, let alone that of Tamil Shaivas in general. Although formally initiated practitioners are no doubt few, Saiva Siddhanta's ritual tradition has exerted great influence because its priests preside over most Siva temples in Tamil-speaking Hindu communities. In India notable Siddhantin worship centers include the great temples of Madurai, Tiruvannamalai, and Rameshvaram. Important monastic institutions include Dharmapuram and Tiruvavatuturai.

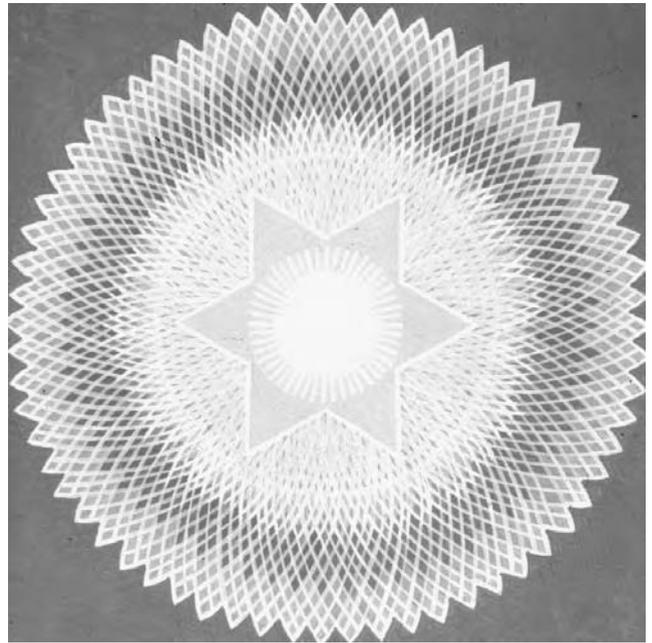
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Tantrism

Tantrism is an ancient and secret Hindu meditative practice. This secret and sometimes controversial practice emphasizes enjoying the sensual world as a means of spiritual progression and stands in stark contrast to the ascetic traditions that one finds, for example, among the *sannyasin*



A twentieth-century Mandala (Eric Pelham/TRIP)

(those who have adopted the renounced life). Tantrism resembles a number of other Hindu practices (as found within the SHAKTA MOVEMENT and SAIVISM), and has counterparts in Jainism. Buddhism has also adopted Tantrism to some extent and expanded it within various Buddhist schools of thought, especially TIBETAN BUDDHISM and Japanese Shingon.

Tantrism began in India around the sixth century C.E. and is responsible for a number of important Hindu developments. Many ancient temple wall carvings that depict tantric scenes of eroticism and divine sexuality have survived. Many mantras and yantras come from Tantrism. Tantrism also refers to a series of ancient books (the Tantras) dealing with religious ideas, magic, and sacred sexual practices. Much tantric teaching involves the concept of the female side of the divine (Shakti), and numerous Tantras were written as a dialogue between the Hindu god Siva and the goddess Parvati.

Despite its controversial nature, Tantrism is accepted by many Hindu texts as a form of meditation leading to enlightenment. Some forms of Tantra include simple prayers, icon worship, complex *pujas* (worship), and the reading of the Tantras. More rare and notorious forms of Hindu Tantrism include a spectrum of sexual practices. During these practices, the participants initiate sexual intercourse but do not complete it, seen as a form of self-control. If the participants are able to complete the ritual, they will have gained more spiritual insight; if they are not able to control themselves, they suffer serious consequences of negative karma. On account of the possible negative spiritual consequences and so-

cial taboos, sexual Tantrism has not been widely practiced in India in modern times. However, one center of Tantrism, the INTERNATIONAL YOGA FELLOWSHIP MOVEMENT, has become the source of its spread throughout the West.

Buddhism has taken the concept of Tantrism from Hinduism and has created an almost new meaning for it. Tantric Buddhism is most often called Tantrayana, Vajrayana, or Southern Buddhism. These can also be considered schools of Buddhist thought. Buddhist Tantra is a world of secret doctrines. Sometime after an individual chooses to follow the Tantrayana path, a particular celestial being (*yidam*) will confront a *sadhaka* (a pupil of Tantra) with his own personal temptations and weaknesses (usually sexual in nature) and will assist him in gaining spiritual strength to transform those temptations into vehicles of enlightenment. Padmasambhava was a great proponent and teacher of Tantrayana in the classical age of Tibet. Buddhist Tantra experienced its greatest growth under the Pala Dynasty in Bengal (700–1175 C.E.). Had it not been for Islamic invasions, Tantra may have developed into even more theological expansions.

The concept of the guru came from Hinduism and along with Tantra was incorporated into Buddhism. Buddhist teaching prohibits the Hindu concept of the Brahmanical guru teacher, but Tantra transforms the Hindu guru into a mere guide for the *sadhaka*. As the student of Tantra grew in enlightenment, his magnificent spiritual powers (*siddhi*) grew as well. Siddhi powers, according to tantric texts, could allow the student to make great changes in the social, physical, psychological, and spiritual aspects of his surroundings. As the significance of the pupil grew in Buddhism, Hinduism adapted and incorporated the idea so that it exalted the pupil in conjunction with the spiritual guru master.

Tantra has traveled to the West and has been incorporated as a popular religious icon. In some circles, it has been recognized as purely a sensual means to enlightenment. The New Age Movement has adopted Tantrism and has transformed it into the view of the masculine and feminine attributes merging together to form a whole person: a balance of energies. Many tantric mandalas can be found as icons in multiple non-Eastern metaphysical traditions.

Kumar Jairamdas

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sils known have been extracted from rock strata. However, in much more recent times it was settled by Bantu people, now divided into more than 120 separate ethnic groupings.

Tanzania (formerly known as Tanganyika) enters modern history in 695 C.E., when Prince Hamza of Oman, the first of a number of losers in various political struggles on the Arabian Peninsula, settled on the East African coast. Hamza chose Zanzibar as his new home. He was followed by a group from Mecca who founded Mogadishu (Somalia). Later immigrants founded Mombasa (Kenya) and Beira (Mozambique). The Arabs intermarried with the Zandi, or blacks, creating a new trading culture along the coast that tied east Africa to Arabia and eventually to India and lands further east.

The Portuguese arrived at the beginning of the sixteenth century and by the 1520s had taken control of the East African coast. They destroyed the Zandi culture and economic structure. They remained in control until 1688, when the sultan of Oman recaptured Zanzibar, part of a lengthy effort to drive the Portuguese out of the region. The sultan settled in Zanzibar, and his family remained in control into the eighteenth century. During this time, the slave trade flourished. Toward the end of the century, Zanzibar was lost to rival Arab leaders. The movement of the British into the region in the early nineteenth century stopped the movement of slaves out of Zanzibar and turned the rulers' attention to the mainland and the development of plantations that absorbed the slaves. Cloves became the new cash crop.

The weakening power of the sultan in the face of European encroachments came to a head in 1884, when a German arrived and annexed land on the mainland. His actions were backed by German warships. In 1886 the European powers gave Tanganyika, Burundi, and Rwanda to Germany, and Zanzibar became a British protectorate in 1890. Following Germany's defeat in World War I, the British took control of Tanganyika. It remained a colony until 1961, when the modern nation of Tanzania was proclaimed.

Status of religions in Tanzania, 2000-2050

Followers	2000			2025	2050
	total	%	rate		
Christians	16,883,000	50.4	3.23	32,500,000	48,500,000
Roman Catholics	8,283,000	24.7	2.91	16,000,000	24,500,000
Protestants	5,530,000	16.5	3.30	10,425,000	15,700,000
Anglicans	2,650,000	7.9	3.38	5,300,000	8,350,000
Muslims	10,644,000	31.8	2.83	19,000,000	27,043,000
Ethnoreligionists	5,393,000	16.1	1.39	5,170,000	3,000,000
Hindus	289,000	0.9	3.26	600,000	1,000,000
Baha'is	141,000	0.4	3.26	250,000	360,000
Nonreligious	84,700	0.3	3.51	214,000	320,000
Buddhists	45,600	0.1	2.38	90,000	180,000
Atheists	19,100	0.1	3.16	50,000	100,000
Sikhs	10,100	0.0	2.19	25,000	40,000
Jains	7,800	0.0	2.38	18,000	40,000
Jews	220	0.0	2.57	400	600
Zoroastrians	130	0.0	2.66	250	400
Total population	33,517,000	100.0	2.78	57,918,000	80,584,000

Tanzania

Tanzania's Rift Valley has been inhabited for a million years, and it is the site from which some of the oldest human fos-

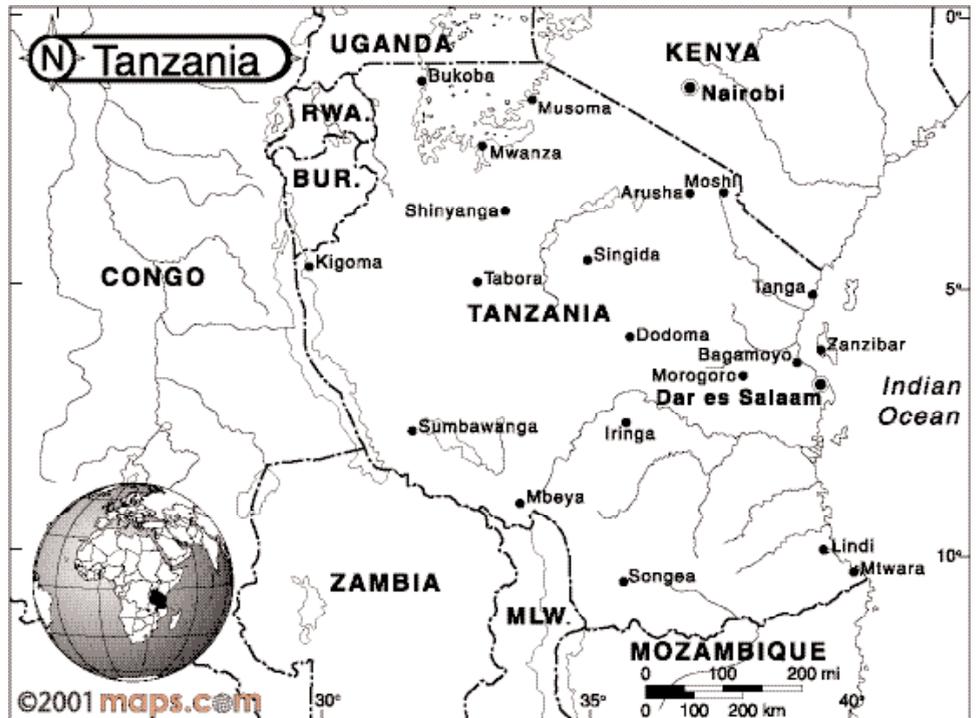
The settlers from Oman who developed Zanzibar brought with them the Ibadī Kharijite form of Islam that predominates in Oman. Kharijism is usually distinguished by its lack of allegiance to the Arab caliph and by its belief that leadership in the Muslim community should not be limited to descendants of the Prophet Muhammad. Rather, leaders should be chosen on a merit system. It developed prior to the emergence of the four schools of Sunni Islam and the split between Sunnis and Shi'as. It places much more emphasis on the Qur'an in making legal decisions than on the Hadith, the traditions concerning Muhammad.

The movement of Muslims from other parts of the Arabian Peninsula to become an integral part of Zandj culture ensured that the Kharijite sect did not gain control of the culture, which eventually was ruled by the Sunni SHAFIITE SCHOOL OF ISLAM, the dominant segment of the Tanzanian Muslim community except on Zanzibar Island. Islam spread dramatically in the period between the two world wars. In the twentieth century, the community has been enlarged by a number of Indo-Pakistanis, mostly Shi'as.

The cosmopolitan nature of modern Dar es Salaam has permitted the diversity of the Muslim community to manifest, and today there are centers of Ismaili, Bohras, and Ithna-Asharis. The AHMADIYYA MOVEMENT IN ISLAM arrived in 1934, and it now has more than forty branch centers. Approximately 32 percent of Tanzania's residents are Muslims.

Christianity originally came to Tanzania in the sixteenth century with the Portuguese, but its presence was superficial and short lived. Then, in 1860, several priests moved to Zanzibar. The HOLY GHOST FATHERS arrived three years later and eventually developed their first center at Bagamoyo, founded as a settlement for freed slaves. When the WHITE FATHERS arrived in 1878, they used Bagamoyo as their point of departure into the interior. Other orders followed. The dioceses of Dar es Salaam and Tabora (two of the now four archdioceses) were designated in 1887.

Tanzania was part of the famous exploratory travels of David Livingstone, a missionary of the LONDON MISSIONARY SOCIETY. His visit to Oxford and Cambridge in 1857 led to the formation of the Universities' Mission to Central



Africa, a High-Church Anglican sending agency, and to the launching of the first mission to Tanzania, in 1860. That same year, the London Missionary Society, which was already at work in Rhodesia (Zambia), pushed northward into Tanzania around Lake Tanganyika. The CHURCH MISSIONARY SOCIETY, a Low-Church Anglican sending agency, arrived in 1886. The Anglican work would eventually mature into the CHURCH IN THE PROVINCE OF TANZANIA.

The German colonial advent into Tanzania led to the arrival of several Lutheran missionary societies, beginning in 1886 with the Berlin Mission at Dar es Salaam. The expanded Lutheran work was turned over to several American churches, including the Augustan Lutherans, after World War I. Eventually, German missionaries were readmitted, but they were forced out again during World War II; American churches (now merged into the EVANGELICAL LUTHERAN CHURCH IN AMERICA) and the CHURCH OF SWEDEN filled the vacuum. In 1937 the Federation of Lutheran Churches of Tanzania was created and became a step toward the formation of the EVANGELICAL LUTHERAN CHURCH IN TANZANIA in 1961. With more than two million members each, the Anglican and Lutheran churches are by far the largest churches (other than the ROMAN CATHOLIC CHURCH) in the country.

Beginning with the African Inland Mission in 1908, a spectrum of churches and missionary sending agencies began work. Among the more successful have been the CHURCH OF GOD (CLEVELAND, TENNESSEE), the Moravians, the NEW APOSTOLIC CHURCH, the ASSEMBLIES OF GOD, the SEVENTH-DAY ADVENTIST CHURCH, and the Baptist Convention of Tanzania (affiliated with the SOUTH-

ERN BAPTIST CONVENTION). The extensive Pentecostal growth in Tanzania has been aided by the effort begun by Swedish (Pentecostal Churches in Tanzania) and Canadian (PENTECOSTAL ASSEMBLIES OF CANADA) missionaries. In the 1990s, several Korean groups became active in Tanzania, including a mission team from YOIDO FULL GOSPEL CHURCH.

In spite of its proximity to Kenya, Tanzania has had relatively fewer indigenous churches formed within its bounds. The larger African Initiated Churches—such as the AFRICAN ISRAEL CHURCH, NINEVAH and the LEGION OF MARY—have come into the country from adjacent states.

The larger mission churches formed the Tanganyika Missionary Council, which evolved into the Christian Council of Tanzania, an affiliate of the WORLD COUNCIL OF CHURCHES. More recently, several of the more conservative missionary agencies formed the Tanzania Evangelical Fellowship, loosely associated with the WORLD EVANGELICAL ALLIANCE.

Within the context set by the two dominant religious communities, Tanzania has become home to a spectrum of religions, many originally brought into the country through the international trading center of Zanzibar. At various times the country was open to immigrants from India, the rest of southern Asia, and the South Pacific. The Hindu community, with approximately 250,000 members, is the largest religious community apart from Christianity and Islam. Most Hindus are Asian Indians. Sikhs and Jains have also come from India. FOGUANGSHAN is one form of Buddhism (from Taiwan) that has spread through Tanzania from its anchor in the Chinese community, and SOKA GAKKAI INTERNATIONAL is active. The largest of the alternative groups, however, is the BAHÁ'Í FAITH.

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Taoist Tai Chi Society

The Taoist Tai Chi Society (TTCS), together with its religious affiliate, the Fung Loy Kok Taoist Temple, is perhaps the largest Daoist group in the Western Hemisphere. TTCS was founded in 1970 in Toronto, Canada, and maintains its headquarters there. Centers exist in most Canadian cities, and there are several in the United States, notably in Tallahassee, Florida, and Boulder, Colorado. They have a growing presence in Europe and the Caribbean as well.

hassee, Florida, and Boulder, Colorado. They have a growing presence in Europe and the Caribbean as well.

Moy Lin-Shin, the founder and spiritual leader, was born in Guangdong (Canton) in southern China in 1931. He moved to Hong Kong in 1948 to escape the revolution. There he trained at the Yuen Yuen Institute, which was established by Daoist monks from Canton who were part of the Longmen sect of QUANZHEN DAOISM. Moy immigrated to Canada in 1970, ostensibly to teach martial arts but also as a Daoist missionary. He modified standard Yang-style Tai Chi and coined the term *Daoist Tai Chi*.

As Moy's original students left Toronto, Daoist Tai Chi clubs sprang up around Canada and later in the United States. Moy's teachings attracted a graduate student from Hong Kong, Eva Wong, who went on to become the in-house intellectual of the TTCS until her break with Moy in the late 1990s. She has published a series of popular books on Daoism with Shambhala Press.

Today the TTCS has “grown to thousands of classes in over 400 locations on four continents,” and there are some ten thousand dues-paying members worldwide. Fung Loy Kok Temple, dedicated in 1981, is the religious arm of the Moy organization. Temple spaces, which vary in size, are located upstairs from or in rooms adjoining the Tai Chi studios.

Fung Loy Kok Taoist Temple “observes the teachings of the three great religions of China: Daoism, Buddhism and Confucianism.” They are represented by the central triad of the temple altar as Lu Dongbin, Guanyin (Goon Yam in Cantonese), and the Jade Emperor, respectively.

Today, the society is registered as a charitable organization and is led by a board of directors. Master Moy retired from his official leadership roles in 1995 and died in 1998. Religious activities are performed by lay members, who, at least in Canadian branches, seem to be divided equally into white Canadians and Cantonese immigrants (mainly elderly women). Chanting is performed in Cantonese, which is transliterated phonetically for the non-Chinese members.

The TTCS also owns and operates an international retreat center an hour's drive north of Toronto. There, ground will soon be broken on a “Cultivation Center” with architecture inspired by the traditional Daoist monastery. This will be the largest Daoist building outside Asia.

The TTCS raises awareness by emphasizing the health benefits of practicing Tai Chi and the service aspect of belonging to the society. It runs an old-age home and a soup kitchen. Later, Tai Chi students will be introduced to the chanting practice of Fung Loy Kok. The organization does not emphasize philosophy, mysticism, or “spirituality.”

The TTCS remains far better known in Canada (not to mention England, Australia, and Poland) than it does in the United States, in part because they have no presence in the American Daoist centers of New York, Los Angeles, and San

Francisco. In 2001, the society reported seven hundred centers of activity worldwide.

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

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Tenrikyō [Religion of Heavenly Wisdom]

One of the very first of what have come to be known as Japan's new religions, or *shin shukyo*, Tenrikyō was founded in 1838 by Nakayama Miki (1798–1887), a farmer's wife with shamanistic attributes from a village close to Tenri City, which is situated in the Yamato basin only a short distance from the historic city of Nara. In 1838, Tenri-O-no-Mikoto (the God of Heavenly Reason), also known as Oyagami (God the Parent) is believed to have taken possession of Nakayama Miki, also called Oyasama (Worthy Parent), for the purpose of revealing to her his divine plan and her role therein and to bestow upon her the gift of healing.

Nakayama Miki's mission was to consist of delivering people from suffering in preparation for the coming of a perfect divine kingdom (*kanrondai sekai*) in which human beings would enjoy the joyous and blissful life (*yokigurashi*) in union with Tenri-O-no-Mikoto. On becoming the shrine of Tenri-O-no-Mikoto, Nakayama Miki was also provided by this same deity with a plot of ground known as the *jiba*, believed to be the place of origin of the human race and its spiritual home (*oyasato*). On this land stands the principal place of worship (*Shinden*) at the center of which is the *kanrondai* (sacred pillar). Both the *Shinden* and the *Kyosoden* (the sanctuary of the founder) are centers of pilgrimage. It is believed that Nakayama Miki continues to dwell in the *Kyosoden*, where she is attended to as if still physically present by devotees who dust and clean her bedroom, prepare her food, and look after her every need.

As in the case of other Japanese new religions founded by women, Nakayama Miki was greatly helped by a dedicated male disciple in the person of Iburi Izo, a poor carpenter whose wife she had healed of childbirth fever. Iburi Izo displayed his gratitude for this cure by dedicating himself to *hinokishin* (volunteer work for the church) including the construction of a model of the first *kanrondai* in 1873 and a

sanctuary for Tenri-O-no-Mikoto. Iburi Izo became the joint leader of Tenrikyō on the death of Nakayama Miki in 1887, and in his capacity as *Honseki* (oracle) he spoke through the spirit of the founders to God. His pronouncements were written down and came to constitute a set of sacred writings known as the *Osashizu*. These supplement the two most important sacred scriptures, the *Ofudesaki* (Tip of the Divine Writing-pen), transmitted by God to Nakayama Miki, a transmission that was not completed until 1882, and the divinely inspired *Mikagura-uta* (poems that are used as the text of Tenrikyō's worship).

The major Tenrikyō sacred ritual, the dance of creation or *Kagura Tsutome*, takes place around the *kanrodai* and is performed by dancers in masks led by the head of the church, known as the *Shimbashira*, a descendant of the founder. The masks represent figures in the cosmogonic myth developed by Tenrikyō. This dance, performed on the twenty-sixth of each month, is believed to hasten the fulfillment of God's plans and is given as the main reason for Tenrikyō's existence. On the day prior to the performance, the *Shimbashira* "ordains" (in a brief ceremony known as the *honseki*) those who have completed the course of *besseki* lectures (the nine lectures required for initiation) and the *Shuyoka* course (three months' intensive training) and taken the *besseki* vow. They are given by the *Shimbashira* the sacred grant of *Osazuke* (healing) and these graduates, or *yobuku* (literally timbers), are now empowered to perform healing rites using a particular form of hand gesture known as *teodori* (hand dance) the gesture used in Tenrikyō worship.

The major festival for members from all over the world is the birthday of the founder, celebrated at the *Oyasato*, or headquarters on April 18. Other important services include the *Tai-sai* (great services) held on January 26 and October 26. There are memorial services for the dead on March 27 and September 27, as well as a monthly service, the *Tsukinami-sai*. Three times a month there is the popular sacramental rite of *obiya yurushi* (easy childbirth), which involves the consecration of white rice that is then placed on the *kanrodai* during the *Obiya Tsutome* service in which the creation is ritually reenacted.

Regarded as a dissident religious movement, Tenrikyō suffered increasing government probes and harassment, and the founder, while proud of her country, was critical and at times even scornful of its ruling elite—as were other female founders of Japanese sects, including Deguchi Nao (of ŌMOTO). Nakayama Miki was frequently interrogated, and she was imprisoned on seventeen occasions for, among other things, blasphemy and obstructing the public highways by performing elaborate ritual dances at the corners of the village. The movement's fortunes changed, however, and in 1908 it was recognized as one of the thirteen "Sect Shinto" organizations, autonomous organizations authorized by the government between 1868 and 1945.

In 1947, Tenrikyō, believing that its teachings had become distorted by state Shintoism, launched the campaign for the Restoration of the Original Teachings (Fukugen). In 1970 it withdrew from the Association of Shinto Sects and had itself placed in the category of “Other Religions.” It is one of the largest movements in that group, with a membership of more than one million in Japan. Tenrikyō is also present in many countries outside Japan, including Korea, Taiwan, India, Nepal, the Democratic Republic of the Congo, the United States, France, and Great Britain, but in every case with the exception of Korea its membership has remained numerically small.

Tenrikyō operates a number of important cultural and educational institutions including Tenri University, founded in 1925, and the very valuable Tenri Library and Tenri Sankokan Museum. It has also established a publishing house and a hospital. In the latter spiritual and scientific methods of healing are used together.

The structure and organization of Tenrikyō, while formally bureaucratic, is essentially based on the principle of the *ie* (family system); the *Honbuin* (central administration), consists of descendants of the families of Nakayama Miki and Iburi Izo or of families very close to theirs. The headquarters are in Tenri (near Nara), Japan, and are known as Oyasato (Village of the Parent).

Address:

<http://www.tenrikyo.or.jp/>

Peter B. Clarke

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Tenshō Kōtai Jingūkyō [The Religion of the Mighty God of Heaven]

Tenshō Kōtai Jingūkyō, the Religion of the Mighty God of Heaven (Tenshō refers here to the Sun Goddess, Amaterasu), was founded in July 1945 by a farmer's wife, Sayo Kitamura (1900–1967), from the village of Hizumi in Yamaguchi Prefecture in the western part of Honshu. Sayo Kitamura, after one of a series of possessions by Tenshō, became a living goddess, or *ikigami*. She proceeded to inform her listeners that global catastrophe was imminent.

She also announced that the Kami Tenshō, who had taken complete possession of her whole being, had commanded her to perform a dance as a means of restoring harmony and peace at that very moment, when the present order of the world was about to collapse into complete anarchy and chaos. From that point, observers referred to the new movement as the Dancing Religion (Odori Shukyo). The dance is also important in securing release from evil spirits and in bringing relief where there is misfortune. In the thinking of the Dancing Religion, as in numerous other Japanese religions (for example, AGONSHU), ancestral spirits are seen as bringing suffering to their descendants and the living generally when they themselves have not been redeemed.

A charismatic leader who broke innumerable conventions in relation to style of dress, use of language, and customary forms of greeting, among other things, Sayo Kitamura, known to her followers as Ogamisama (Great God), preached continuously of impending calamity and, in particular, of the devastation that awaited the world on account of the development and use of the atomic bomb. There would, however, emerge in the course of time a new world order in which peace and happiness would reign unchallenged, and this would be brought about by spiritual means, by fulfilling the commands of the absolute deity Tenshō Kōtai Jingū.

The main teaching of the movement is that misfortune and unhappiness are the result of desires and attachments and that the only way out of this unhealthy and harmful condition is through prayer that leads to the state of non-ego, or *muga*. The main practice is the ecstasy dance, or *muga-no-mai*, the dance of selflessness. A prayer known as *oinori* is said by members prior to starting this dancing ritual, and it ends with the recitation of the formula *na myo ho ren ge kyo*, a phrase that is regarded as untranslatable and whose meaning and power to transform and purify are in the sounds. This formula and improvised songs (*muga-no-uta*) are sung continuously, each time with ever-increasing intensity and volume as the dance gets underway.

It is believed that the dance bestows on participants the gift of divine insight into the innermost secrets of the universe. Followers believe, further, that this dance will give them spiritual control over the world and purify the souls of all human beings. It is also thought that once they have achieved this high emotional state, followers' prayers gain the power to redeem all evil spirits, including those that might be in possession of the living. A form of speaking in tongues during this selfless dance is not unknown, the different languages heard being those of souls who have entered the participants' bodies to express their gratitude for having been saved.

Other practices include mutual soul-polishing meetings known variably, depending on their form, content, and size, as *tomomigaki*, *migaki-no-kai*, and *komigakai*.

The movement's headquarters, or Honbu—regarded as the spiritual home of the people of the world—are located in the village of Tabuse in Yamaguchi Prefecture, close to the village where the founder was born and reared. The present spiritual head is Himigamisama, her granddaughter and the daughter of her son, known as Wakagamisama. The latter performs the role of administrative head of the movement.

Overseas branches exist in the United States, the largest center being in Hawaii, where the active membership is less than one thousand.

Peter B. Clarke

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Terapanth Svetambara Jain Tradition

The Terapanth Svetambara Jain Tradition was founded by Muni Bhikhan (1726–1803), who was later called Acarya Bhiksu. Bhikhan was born in India in the village of Kantaliya near Jodhpur. His parents were Bisa Osvals of the Sankleca *gotra* (clan) and followed the Murtipujak Jain tradition. After the death of his wife, Bhikhan renounced the world and became initiated into the itinerant mendicant order of Acarya Raghunath (1706 or 1708–1790) of the Dhanna Dharmadasa Sthanakavasi tradition in 1751. However, on June 28, 1760, he split from the "lax" Sthanakavasis with four other monks and founded his own mendicant order in Kelya near Rajsamand. In the beginning, his group had only thirteen male members, and his opponents scorned it as the path of the thirteen, or *terah panth*. Bhiksu later paraphrased *terah panth* as *tera panth*, or your path, and interpreted the number thirteen in terms of the principal rules of conduct for Jain ascetics, the five great vows, or *mahavratas*; the three restraints, or *guptis*; and the five comportments, or *samitis*—which he attempted to follow by the letter.

The cause of the schism was a disagreement over a technical point of Jain karma theory. The Jain canonical scriptures teach that the soul can be liberated from its karmic

fetters only through the renunciation of all violence—that is, all action. The Dharmadasa Sthanakavasis, like most extant Jain traditions, also propagate compassion, or *anukampa*, as a religious value and emphasize the positive karmic consequences of charity (*dana-daya*) and the protection of life (*jiva daya*). In contrast, Bhiksu argued that because ultimately both bad karma (*papa*) and good karma (*punya*) obstructs the liberation of the soul, a salvation seeker must avoid both. Because he privileged this perspective, he even regarded acts of compassion performed for the purpose of accumulating *punya* as sinful (*papa*). The most concise discussion of this issue from the Terapanth point of view can be found in Bhiksu's treatise *Anukampa Ri Caupai*, written in 1787 in the local Marvari language. Bhiksu distinguishes there (and elsewhere) between relative or worldly compassion (*laukik daya*) and absolute or religious compassion (*lokottara or dharma daya*)—that is, absolute nonviolence. He argues that although material acts of charity are positive from the social point of view (*vyavahara naya*), they are negative from the religious point of view (*niscaya naya*). In his conception, *punya* can be gained only as a side effect of acts of renunciation, not independently through acts of material help or other "mixed" actions. His criticism of the laxity of the Sthanakavasi mendicants and other Jain traditions is directed against their nonrecognition of the difference between religion and worldly morality.

The terminology of Acarya Bhiksu's teaching of absolute renunciation is influenced not only by the writings of the Digambara Acarya Kundakunda (c. second to third centuries C.E.) and the Digambara commentaries of Umasvati's *Tattvartha-sutra* (c. third to fifth centuries C.E.) but also by the *tabbas* (vernacular commentaries) of the Acarya Dharmasinha (1599–1671), the founder of the Dariyapuri Sthanakavasi tradition. Dharmasinha also taught the futility of compassionate help and nonintervention on the grounds that from the absolute point of view the moment of death of every living being is predetermined by its life-span (*ayusya*) karma, even if the causes of death appear to be accidental, and therefore preventable, from a conventional point of view. For other Sthanakavasis the name Terapanth indicates that Acarya Bhiksu's views are akin to those of the proponents of the image-worshipping lay movement of the Digambara Terapantha (which should otherwise not be confused with the aniconic Svetambara Terapanth order), whose adherents also claim to practice Jainism from an absolute perspective—or *niscaya naya*. The denial of the necessity of the practical point for a nonomniscient living being is, for them, a form of *ekanta-vada* (theoretical absolutism) that contradicts the Jain theory of *anekanta-vada* (nonabsolutism).

Although the principal outlook of the Terapanth has not changed during its 240-year history, its forms of application and its institutions have changed. To prevent schisms and

laxity, Acarya Bhiksu made the rule that there should be only one *acarya* (teacher-cum-group leader) and that he should be chosen by his predecessor. On that basis, the fourth acarya, Jitmal (Jayacarya; 1803–1881), created an elaborate institutional framework for the growing monastic order from 1852 onward. The ninth acarya, Tulsi (1914–1997), ruled the order from 1936. He modernized the Terapanth and turned it from a world-negating mendicant order into a world-transforming religious movement by emphasizing the significance of education, worldly morality, and social reform. In 1949 he created the “nonreligious” *anuvrat* (small-vow), movement for the implementation of nonviolence and morality in social life. In 1952 he abolished the dogma of nonaccidental death and later promoted “worldly” charity for his educational projects. The communal good-will movement in 1954 was followed in 1960 by the *naya mod* (new turn), initiative that sought to eradicate “outdated” social customs among the Terapanth laity, such as rituals, casteism, and female *purdha*. In 1970 the Jain Visva Bharati was opened and gained the status of a “deemed to be University” in 1991. It is located in Ladnun, the birthplace of Acarya Tulsi, and it functions today as the physical center of the Terapanth, though all important decisions are taken by the permanently itinerant acarya. In 1980, Acarya Tulsi introduced a new category of novices, the *saman(i)s*, who are permitted to use public transport and to travel abroad on missionary tours. For many Jains living outside India, the samans and samanias are the only Jain mendicants they can meet. The present leader of the Terapanth is Acarya Mahaprajna (b. 1920), who was inaugurated in 1994. Mahaprajna contributed greatly to the Terapanth edition of the canonical scriptures, or *agama* (1974 ff.), and the publication of the Terapanth literature in Rajasthan. Under the impression of the success of Goenka’s *vipassana* (meditation) classes in Rajasthan, he introduced a Jain version of insight meditation, *preksa dhyana*, in 1975. And in 1980 he introduced the science of living program, *jnana vijñana*, a step-by-step guide for a nonviolent way of life for children and adults, intended for schools and universities in particular. The chosen successor of Mahaprajna is Yuvacarya Mahasraman (b. 1962).

At present, the Terapanth has about 250,000 followers all over India (including non-Jain members of the *anuvrata* movement); several thousand in Nepal, the UK, and the United States; and a few families in many commercial centers around the world. Most Terapanth lay followers belong to the traditional business families of the Osval castes. Because of the influence of the missionary tours of the samans and samanias, the influence of the Terapanth is currently spreading worldwide, though primarily among expatriate Jains. The principal religious practices of the Terapanthis are fasting, meditation, and study. Because image worship is rejected, lay people venerate the mendicants of the Terapanth order as symbols of Jain ideals.

Address:

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Thai Forest Monks

The second half of the nineteenth century in Thailand witnessed an efflorescence of ascetic forest-dwelling monks dedicated to the practice of meditation. These monks led an eremitic life—sometimes alone, sometimes in small groups. They were heirs to a classical division within the Theravada sangha (monastic order) between forest dwellers (in Pali *araññavasi*) and town dwellers (*gamavasi*). This division correlates loosely with a further categorization of monks into those who devote themselves to meditation (*vipas-sanadhura*) and those whose vocation is more inclined toward studying texts (*ganthadhura*).

Austere activities undertaken in addition to the monks’ rules (*vinaya*) came to be associated with the path of meditation. Thirteen in number, these practices are known as *dhutanga*, and they include the practice of sleeping in forests or cemeteries. In Thailand monks who follow all or some of the *dhutanga* practices are known as *thudong* monks.

Scholars propose that the revitalization of the *thudong* tradition can be regarded as a reaction to nineteenth-century ecclesiastical reforms and the emergence of a new monastic fraternity (*nikaya*), the Thammayut, promoted by the royal monk and eventual monarch, Mongkut (1851–1868). The Thammayut reformers engineered a more

standardized and bureaucratic form of state Buddhism, commensurate with moves toward the consolidation and modernization of the state.

Many of the most noted of the thudong monks of the revival were to be found in the northeast region of the country, especially those who belonged to the lineage of the meditation teacher Phra Ajaan Man Phuurithatto (1870–1949). Man was universally acknowledged as an especially holy monk who achieved the highest level of spiritual attainment (*arahant*). Narratives of Man’s life and those of other venerated forest monks became popular and are nowadays printed for distribution as gifts at funerals.

The forest monks served as teachers, healers, and community leaders to the villagers who supported them. From the outset the wandering monks established temporary hermitages during the rainy seasons. Under pressure from the centralized authority of the ecclesiastical hierarchy, and with the encouragement of local patronage, the hermitages gave way to permanent monasteries whose members continued the thudong tradition by undertaking pilgrimages.

Most recently, organized tours have become popular among prosperous urban folk who seek to acquire religious merit through offering requisites to the forest monks, who are regarded as particularly pure and so unusually productive of merit. The funerals of forest meditation masters have attracted huge crowds, including high-ranking members of the Thai royal family. Such attention has, however, done little to safeguard the independence of forest monks, who are often in conflict with officials of the Forest Department. In 1987 the Thai Sangha Council ordered all monks, except those living in designated monasteries, to leave the forests. Furthermore, forested areas are shrinking. Decades of land clearance and logging have wiped out up to 80 percent of Thailand’s forests. Monks from forest monasteries are active in a struggle to conserve what remains.

One famous forest monk and disciple of Ajaan Man was Ajaan Chah. Ajaan Chah (1924–1993) established an international monastery, Wat Pah Nanachat, as a center for the increasing numbers of Buddhists from Europe, Australia, and America who traveled to Thailand to be ordained as monks. In 1977 he visited Britain and founded what came to be known as the BRITISH FOREST SANGHA. A branch monastery was established in the 1990s in northern California and named Abhayagiri Buddhist Monastery; similarly, branch monasteries exist in Switzerland, Italy, New Zealand, and Australia.

Address:

Wat Pah Nanachat
 Bahn, Bung Wai
 Amper Warin
 Ubon Rajathani 34310
 Thailand

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Thailand

The most prominent religion in Thailand is, and for many centuries has been, Buddhism. Individual Thai people may take Buddhism very differently—that is, as an intellectual religion, a normative religion, a popular religion, a doctrinal religion, or an engaged religion. No matter what type of Buddhism is taken, as long as it is harmful neither to an individual nor to the public, it is supported by the people and by the government. All Thai Buddhism that complies with the policy of the Thai government, as legislated in the



A seated Buddha and stupa at the Wat Wora Chettharam in Ayatthaya, Thailand (S. Reddy/TRIP)

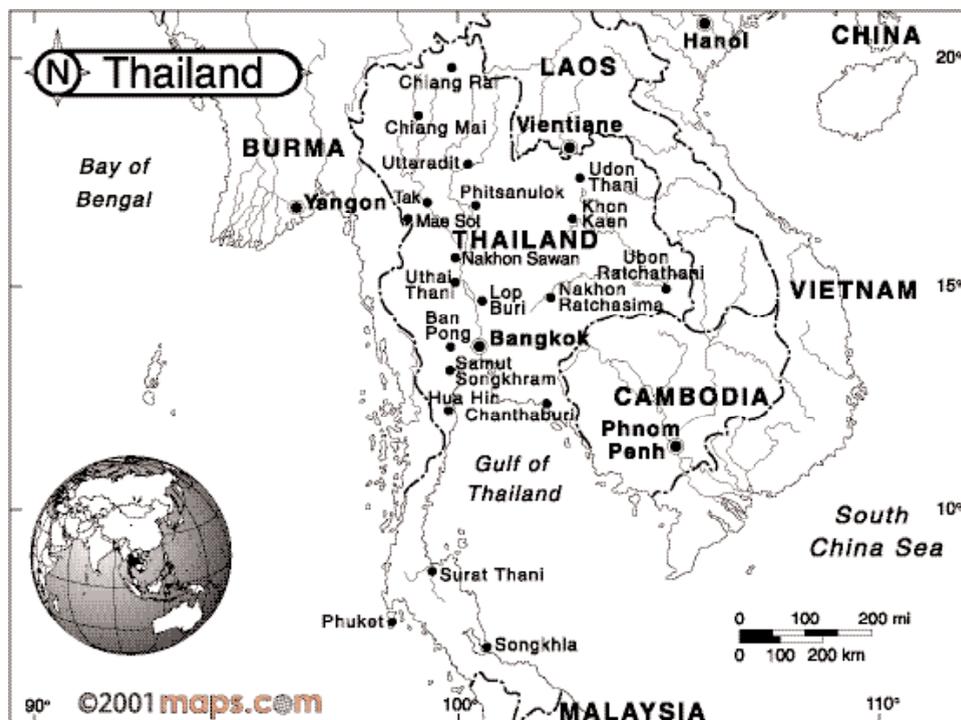
Sandra Bell

Sangha Act of 1962, and that is administrated by the Sangha Supreme Council, is considered orthodox Buddhism and, according to the Thai Constitution, is supported by the government.

Some Buddhist movements—for example, THE SANTI ASOKA—are self-governed, reject the authority of the Sangha Supreme Council, and establish their own ways of life and religious practices. They are considered unorthodox and gain no governmental support. In contrast to the Santi Asoka, another influential reformist Buddhist group, the DHAMMAKAYA FOUNDATION, submits itself to the Thai Sangha and thus is protected by some of its elders. Thailand is also the home of the international headquarters of the WORLD FELLOWSHIP OF BUDDHISTS, which has its main offices in Bangkok.

According to *Basic Religious Data* for the year 2000, compiled by the Department of Religious Affairs, there were 57,357,862 Buddhists out of 61,466,178 Thai people in 1998—that is, 93 percent of Thais are Buddhists. Thai Buddhism is predominantly THERAVADA BUDDHISM, and thus it places a great deal of emphasis upon the support of the monastic order. Monks cannot work to earn their livings. They are supported by laypeople and the government. In 1998 there were 265,791 Buddhist monks and 97,875 Buddhist novices. In 1999 there were 31,111 Buddhist monasteries throughout the country. Food is donated to monks during their alms rounds, or they are invited to lead a ceremony. This is held to yield more merit to the doer than donating to “ordinary people,” as monks are considered holy.

Apart from Buddhism, other religions in Thailand supported by the government are Islam, Christianity, Hinduism, and Sikhism. These religions are subject to the Department of Religious Affairs and under Thai law. Following the Thai Constitution, all religions whose beliefs and practices are harmful neither to an individual, society, nor the Thai nation are allowed to spread throughout the country. Thais are free to profess any religion. Besides, the Thai king, though himself a Buddhist, is the Great Upholder of All Faiths. On the king's birthday each year, leaders of all major religions in Thailand—Buddhism, Islam, Christianity, Hinduism, and Sikhism—express their well-wishes to the king on television.



Status of religions in Thailand, 2000-2050

Followers	2000			2025	2050
	total	%	rate		
Buddhists	52,383,000	85.3	0.95	61,330,000	61,607,000
Muslims	4,173,000	6.8	1.21	5,000,000	5,500,000
Christians	1,362,000	2.2	1.42	1,766,000	2,050,000
Independents	779,000	1.3	1.59	1,000,000	1,200,000
Protestants	303,000	0.5	1.74	450,000	500,000
Roman Catholics	255,000	0.4	0.61	280,000	300,000
Ethnoreligionists	1,317,000	2.1	1.10	1,450,000	1,400,000
Nonreligious	1,226,000	2.0	2.06	1,800,000	2,100,000
Chinese folk-religionists	530,000	0.9	-0.19	500,000	350,000
Confucianists	222,000	0.4	1.10	300,000	400,000
Hindus	214,000	0.4	1.73	360,000	450,000
Baha'is	144,000	0.2	1.05	240,000	300,000
Atheists	88,700	0.1	1.04	250,000	320,000
Sikhs	19,000	0.0	1.09	35,000	50,000
Neoreligionists	14,600	0.0	1.99	35,000	50,000
Shintoists	370	0.0	1.41	700	1,200
Jews	80	0.0	0.37	100	120
Total population	61,399,000	100.0	1.00	72,717,000	74,188,000

According to statistics from the Department of Religious Affairs, in 1998 there were 2,977,434 Muslims, 1,012,871 Christians, and 21,125 religious followers of Hinduism and Sikhism. There are also religious followers of other minor traditions, such as the BAHÁ'Í FAITH and Confucianism. They are, however, unable to gain support from the Thai government because of their small number of members.

The Islamic community in Thailand is Sunnite (of the SHAFIITE SCHOOL OF ISLAM) led by the Chula-raja-montri (chief imam) whose office is in Bangkok. The Islamic law is used in Muslim courts in four major provinces in southern Thailand, where a number of Malay people reside.

Christianity in Thailand represents two basic groupings: Catholic and Protestant. In 1998 there were about twenty-two



Wat Pho, Temple of Reclining Buddha, Bangkok, Thailand (Corel)

hundred Christian clergy. In 1999 there were about fifteen hundred Protestant churches and seven hundred Catholic churches in Thailand. All were supported financially by the Thai government. The Protestant community was pioneered by Dutch and British missionaries, the latter representing the LONDON MISSIONARY SOCIETY. They were soon joined by Americans from the American Board of Commissioners for Foreign Missions. A number of the Protestant church groups (BAPTISTS, Presbyterians, the CHRISTIAN CHURCH [DISCIPLES OF CHRIST], and followers of LUTHERANISM) united in 1934 to form the CHURCH OF CHRIST IN THAILAND, currently the largest Protestant body. Since World War II, significant growth has been shown by the NEW APOSTOLIC CHURCH and the indigenous Thai Ezra Churches, the latter a movement that began in northeast Thailand in the early 1980s and by the end of the century had claimed more than 100,000 members.

Christianity has found its support primarily among Vietnamese, Chinese, Karen, and Montagnard ethnic groups residing in China, and to only a small degree among the Thai proper.

Hinduism and Brahmanism play significant roles in the Thai Royal Court and popular traditions. For most Thais the king is semidivine. Although he himself is a Buddhist, his power is held to be supported by deities, both in Buddhist and Hindu traditions. All auspicious royal ceremonies, such as the First Ploughing Ceremony, the Royal Inauguration, and the Golden Jubilee of the Royal Enthronement, are partly performed by Brahmins (Hindu priests). Moreover, as Indian civilization and Hinduism have pervaded Thai society since the old days, many Thais believe that their lives are predestined by a Hindu god, especially God Brahma. Although most Thais are Buddhists, they nevertheless believe in the supernatural power of deities.

Sikhism is confined to some Thais of Indian blood living most in downtown Bangkok. Confucianism prevails among Thais whose ancestors are Chinese. The Thai people have refrained from waging wars against one another based upon their religions.

Pataraporn Sirikanchana

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Theosophical Society (Adyar)

The Theosophical Society, with international headquarters in Adyar (Chennai), Madras, India, was founded in New York City in 1875 by a number of individuals, the most important of whom were Henry Steel Olcott (1832–1907) and Helena Petrovna Blavatsky (1831–1891). Olcott became the first president of the society (1875–1907), helping in its spread and organization and popularizing its teachings. Blavatsky was responsible for the restatement, according to the Theosophical interpretation, of those teachings that became synonymous with the teachings of the Theosophical Society. Most of the teachings are contained in her two most important works, *Isis Unveiled* and *The Secret Doctrine*. Blavatsky retains special standing for most Theosophists because of her status as disciple, or *chela*, of highly evolved beings—masters or mahatmas—who dwelled in an “Occult Brotherhood” and who were the ultimate source of the teachings known as the Ancient Wisdom, the Secret Doctrine, the Wisdom Religion, or Theoso-



Helena Petrovna Blavatsky (Bettmann/Corbis)

phy. This wisdom, it is believed, existed from the dawn of humanity—a *prisca theologia* or *philosophia perennis*—and was preserved and transmitted through the ages by great teachers and initiates (Pythagoras, Buddha, Krishna, Jesus, Zoroaster, Plato, Porphyry, Proclus, Patañjali). Furthermore, it was conserved, however imperfectly, in the various religious traditions (Hinduism, Buddhism, Christianity, Judaism, Islam, and Zoroastrianism) and their sacred scriptures (the Veda, Upanishads, Bhagavad Gîtâ, the Purânas, the Hebrew and Christian scriptures, the Zohar, the Buddhist canon, and the Avesta), all of which purported to disclose, in the words of Blavatsky, “the ‘deepest depths’ of the Divine Nature, and show . . . the *real tie which binds all things together*.”

Because of this conviction, the original objects of the society, as stated in its by-laws of 1875, were “to collect and diffuse a knowledge of the laws which govern the universe.” Nonetheless, the comparative study of religion and philosophy was not its only aim. There is enough evidence to suggest that the Ancient Wisdom was to be practiced. Indeed, the very word first employed by Blavatsky to refer to this wisdom was *Magic*, a term that was syn-

onymous with the post-1870s popularization of Theosophy as defined and elaborated by her in her later writing career and which suggests a combination of both practice and understanding. For this reason, members of the Theosophical Society at various periods in its history placed greater emphasis on striving to arouse one’s latent powers than on merely investigating the laws of nature from a theoretical perspective. That was especially true from the early years of the society to the early 1880s and during the presidency of Annie Besant (1907–1933). One type of training that more advanced members sought to achieve in the early years of the society was astral projection, or the out-of-body experience.

Since there is no official dogma recognized by the society, members possess a diversity of views according to their understanding of Theosophy. One position that is universally accepted, however, is the “Brotherhood of Humanity,” which is articulated in the first of three objects of the society, quoted herein according to the language of the 1896 General Report: “to form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or color.” The other two objects of the society reflect the traditional outlook of Theosophists given above in the 1875 by-laws: “to encourage the study of comparative religion, philosophy and science” and “to investigate unexplained laws of nature and the powers latent in man.” In addition to these objects, the body of teachings generally associated with the society has been articulated by Blavatsky, especially in her greatest work, *The Secret Doctrine*. Among the teachings are (1) the notion that religions have both exoteric and esoteric elements, with the Ancient Wisdom or Wisdom Religion (that is, Theosophy) synonymous with the esoteric body of wisdom, taught and preserved by initiates in all the great religions and philosophies; (2) the recognition of the diversity and universality of sources containing the Ancient Wisdom, thereby including not only elements of Western esotericism—neoplatonism, Christian kabala, Hermetism, and Hermeticism—but also Eastern components, notably Hindu and Buddhist philosophies: in brief, an “Eclectic Theosophy” as opposed to the Theosophy of Western esotericism; and (3) the three propositions contained in the introduction of *The Secret Doctrine*: (a) the existence of an infinite and unknowable Absolute, (b) the cyclic nature of the universe and all it comprises, and (c) the identity of the soul with the Universal Soul (of the Absolute) and the need for all souls to progress through the cycle of reincarnation to realize this identity.

As is the case in many movements, disagreements over teachings and authority have led to new organizations that arose out of the original Theosophical Society. For instance, the attempt to place Esoteric Christianity and Western Theosophy on the same footing as the increasingly Hindu and Buddhist Theosophy of Blavatsky and her Masters led

to the formation of the Hermetic Society in 1884. In the same vein, the conflict arising over authority led to the 1895 separation of the American section of the Theosophical Society under William Quan Judge (1851–1896), one of the original founders. Today, the Judge Society continues under the name the THEOSOPHICAL SOCIETY (AMERICA).

The Theosophical Society (Adyar) continues as the largest of Theosophical organizations, with a membership of approximately 30,000 spread over sixty countries, with India and the United States possessing the most members (12,852 and 4,676, respectively).

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Theosophical Society (America)

The Theosophical Society was begun in 1875 in New York City by Helena P. Blavatsky (1831–1891) and Henry Steel Olcott (1832–1907) as an organization that would continue their investigations into Spiritualist phenomena and other occult practices and ideas. It would also further the work of studying and coordinating the insights of various world religions. Blavatsky and Olcott left the United States for India in 1878. For several years the society floundered; then in 1883, William Quan Judge (1851–1896), one of the original members of the society, began to recruit members and hold public meetings. He published a magazine, the *Path*, for American Theosophists, beginning in 1886. In that year he dissolved a Board of Control established by Olcott in 1884 to govern the society in the United States and created an American Section of the worldwide Theosophical Society that Judge himself headed as general secretary.

Judge was a charismatic leader, personally inspiring many middle-class American men and women interested in esoteric matters and disillusioned with Christianity. His published work conveyed Theosophical teachings in a popular, accessible style. His skills as an organizer, manager, and

communicator contributed significantly to the rapid expansion of Theosophical work in the 1880s and 1890s. By the time of his death in 1896, Theosophical lodges could be found in most major, and many smaller, American cities, and membership numbered in the thousands. Theosophy became a household word, appearing in numerous discussions of religion and culture in the popular print media. It also became the target of attacks by Christian clergy. Many who joined the Theosophical Society were spurned by their friends and families in much the same way that adherents of new religions in the 1960s and later were ostracized by loved ones.

When Blavatsky died in 1891, Judge, vice president of the Theosophical Society, became head of the Esoteric School of Theosophy, an elite group composed of individuals thoroughly committed to Theosophical principles. Later he suggested that he and Annie Besant (1847–1933), head of the European Section after Blavatsky’s death, share leadership of the Esoteric School. For the next few years controversy ensued, as Besant first sided with Judge, then opposed him, as did Olcott. They accused Judge of misusing the handwriting and seal of the esoteric leaders of the movement, Blavatsky’s teachers, the Masters. This series of events, often referred to in Theosophical history as the Judge Case, remains a controversial chapter in the evolution and development of the movement. As a result of continued attacks on Judge, in 1895 the American Section, while recognizing Olcott as president-founder, declared its autonomy, electing Judge president-for-life of the Theosophical Society in America. Olcott withdrew the branch charters and revoked the membership of those in the United States, Europe, and elsewhere who followed Judge, thus splitting the worldwide Theosophical movement in two.

The next year Judge died, and he was succeeded as leader of the American Theosophists by Katherine Tingley (1847–1929). This succession was marked by controversy. Some of Judge’s inner circle accused her of manipulating events and people to make it appear that Judge had given his blessing to her leadership, while other leaders supported her without reservation. She remained a controversial figure, among Theosophists and in the public eye, throughout her tenure. Her name frequently appeared in newspaper articles associated with various legal battles, the earliest major one involving a libel suit that she brought against the owner of the largest Los Angeles newspaper. Within the society, she inspired members to focus on philanthropic and educational activities, expanding an agenda that had emerged in nascent form during Judge’s final years.

In 1898, Tingley was named leader and official head of the Theosophical Society, and the organization was renamed the Universal Brotherhood and Theosophical Society (UB and TS). The UB and TS sponsored various reform efforts aimed at improving society and individuals through its affiliate, the International Brotherhood League (IBL).

Women joined in significant numbers and percentages after Tingley became the leader, and much of the IBL's work dealt with issues traditionally associated with women, especially raising and educating children. Under Tingley, a home for orphans and unwed mothers opened in Buffalo, medical assistance was provided for soldiers returning from Cuba following the Spanish-American War, and war relief was provided to the poor and homeless in Santiago de Cuba.

In 1900 she led an exodus of Theosophists to Point Loma, located on an undeveloped peninsula west of San Diego. Three years earlier, in 1897, at the end of a worldwide tour, she had laid the cornerstone of the School for the Revival of the Lost Mysteries of Antiquity there. At Point Loma, Theosophists constructed numerous dwellings and began educating young children. They also ran three schools in Cuba patterned after the style of education, called Raja Yoga, that had evolved at Point Loma. Educational efforts were the focus of community life at Point Loma, based on the Theosophists' conviction that a new era had dawned and that reincarnated souls entering the world as newborns were exceptionally amenable to spiritual and moral training. Tingley also worked for the abolition of capital punishment, for prison reform, and for international peace. She emphasized music, the arts, and drama in life and education, building the first open-air Greek theater in the United States in 1901.

Theosophists believe that humanity reincarnates many times, according to grand cosmic cycles of ascent and decline that last for millions of years. The progress of waves of life forms or souls is monitored by the Masters, advanced beings who no longer need physical bodies and are not bound by the constraints of time and space. Masters supposedly gave Blavatsky the teachings she passed along to other Theosophists, including those found in her magnum opus, *The Secret Doctrine* (1888), and numerous other publications. Point Loma Theosophists read and adhered to Blavatsky's teachings, often filtered through the published writings of Judge and Tingley. The published works of those latter two leaders did not depart substantially from Blavatsky, but recast her teachings in an idiom and vocabulary more accessible to U.S. readers.

Point Loma Theosophists, however, departed from Theosophists elsewhere in their belief that the earthly succession of leaders following Blavatsky was through Judge rather than Besant. They linked the validity of Theosophical teachings to this succession, the Masters supposedly granting each earthly leader in this succession credibility and authority and sometimes working in and through those leaders in a bicameral relationship in which the personality of the leader was melded with the esoteric power and wisdom of the Master. That was the case with Judge, and later with Tingley's successor, Gottfried de Purucker (1879–1942), a self-taught polymath who devoted many

years of study to Theosophy, ancient languages, mythology, and comparative religion.

During his tenure as leader, Purucker lectured on numerous occasions, and his lectures were later transcribed and published. The result was "technical Theosophy," a complex body of teachings based on the teachings of Blavatsky, Judge, and Tingley, but which used the teachings of Purucker's predecessors as points of departure for deep and creative reflection. He had led the Point Loma Theosophists through the lean years of the Depression, returning their foci to those of Judge: printing and distributing Theosophical literature and encouraging growth among local lodges. He also initiated the Fraternization movement, encouraging contact with various Theosophical organizations and the renewal of brotherly feeling among Theosophists everywhere. Near the end of his administration, during World War II, Purucker moved the Theosophical Society's headquarters from Point Loma to Covina, California.

No clear successor came forward to succeed Purucker, and a cabinet of leaders governed for three years, as he had instructed. In 1945, Colonel Arthur L. Conger (1872–1951), a retired officer in the U.S. Army, became the leader of the society. Many lifelong Theosophists did not agree with Conger's selection and left the society. Most networked informally, although one group found a semblance of an organizational center in Point Loma Publications, Inc., founded in 1971 by Iverson Harris Jr. (d. 1979) and W. Emmett Small (b. 1903). Conger expanded the Theosophical Society's publishing program and emphasized local public work, particularly in postwar Europe. Shortly before his death he began moving the headquarters to Pasadena, California, and closed the Esoteric Section. He was succeeded as head of the Theosophical Society (Pasadena) by James Long (1898–1971) in 1951. Long oversaw moving the headquarters, library, and archive of the Theosophical Society to their present location in Altadena, California. Long emphasized living Theosophical teachings and expressing the Theosophical philosophy simply in each person's own words. He founded *Sunrise* magazine in 1951 as a bridge between Theosophy and the public.

Long was succeeded in 1971 by the current president and leader, Grace F. Knoche (b. 1909), a Raja Yoga student from birth. The exact number of members is not available, but there are relatively few active lodges in the United States. The strongest contingent of Pasadena-affiliated Theosophists outside the United States is in the Netherlands. In addition, there are national sections designated for Australasia, Finland, Germany, Great Britain, Nigeria, Scandinavia, and South Africa. The society publishes Theosophical classics as well as *Sunrise*, and it holds regular meetings for members in Altadena. Such meetings, usually discussions of Theosophical writings by Blavatsky and others, constitute the rituals practiced by most Pasadena-affiliated Theosophists.

In this Theosophical tradition, Theosophy is a matter of inward transformation through mental and spiritual discipline. Meditative traditions that alter mind and body, such as hatha yoga, have been suspect since Judge's era. Instead, Theosophists in the Pasadena tradition emphasize moral refinement and advances in daily living, coupled with deepened understanding of Theosophical principles through the diligent study of texts. In recent years the Pasadena society has participated in efforts to find common ground among all Theosophical movements, especially the United Lodge of Theosophists and the International Theosophical Society, headquartered in India. Efforts have also been made to heal the divisions created by the leadership dispute of 1945, although Point Loma Publications and others who left the Theosophical Society (Pasadena) in the 1940s are not likely to return.

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Theravada Buddhism

Theravada Buddhism is the designation for the various Buddhist traditions prevalent in South and Southeast Asia. Theravada, or southern Buddhism, with its local cultural variations and specific ordination lineages, is the dominant religious tradition in Sri Lanka (69 percent of the population), Burma/Myanmar (85 percent), Thailand (94 percent), Cambodia (88 percent), and Laos (58 percent). With the global spread of Buddhism in the twentieth century, substantial numbers of migrants from these countries have come to live in North America and Europe. Alongside, Western converts have taken up Theravada meditational practices and the study of canonical texts.

The Theravada tradition is the only surviving tradition of some thirty different schools of early Buddhism. Translatable as the “sayings or doctrine of the elders,” the school claims to be nearest to the original words and teachings of

the historical Buddha (sixth/fifth century B.C.E.). The precursor of the Theravada school had been the Sthaviravada (Skt.: doctrine of the elders), which split with the majority faction of the Mahasanghikas in North India in the fourth century B.C.E. A century later, the Indian-Sanskrit Sthaviravada came to Ceylon and became the Theravada. Some five centuries after Buddha's death, the teachings were written down in Pali on palm leaves. The numerous texts were collected in three baskets. From that stems the designation of *Tipitaka* (three baskets)—that is, the text collections of the Vinaya Pitaka (basket of monastic discipline), Sutta Pitaka (doctrinal teachings), and Abhidhamma Pitaka (philosophical investigations). These voluminous collections form the canon of the Theravada tradition. There also exist commentaries to the canon and ancillary literature, especially the *Visuddhi-magga* (The Path to Purity), composed by the Ceylonese monk Buddhagosha in the early fifth century C.E.

The focal point of Theravada tradition is constituted by the order of monks (*bhikkhu* sangha). Although originally there also existed an order of nuns (*bhikkhuni* sangha), that order dissolved later as the line of nuns' ordination broke. The monk represents the Theravada ideal of a person's nonattachment to worldly relations and affairs, concentrating to practice the Buddhist path of renunciation in order to extinguish one's delusion, hatred, and greed. The main task of a monk is to live up to that ideal, to hand on the Buddhist teachings and practices, and to instruct the lay Buddhist followers. The laity supports the sangha (monks' order), donating food, shelter, and clothing. A clear hierarchy of religious virtuosi and lay followers is basic to the Theravada.

Although Theravada tradition can be considered outspokenly conservative regarding doctrinal interpretation and forms of life, it has unmistakably changed in the course of time. Following the period of early Buddhism, during the period of traditional Theravada (late third century B.C.E. to the eighteenth century C.E.), the sangha established close relations with the ruling powers. Strongly supported by feudal kings, the monasteries became wealthy landlords. In religious terms, monks became preoccupied with conducting ceremonies of chanting *pirit* or *paritta* (texts designed to improve a layperson's material and physical state; however, also of importance to the sangha itself) and presiding at funerals. Considered as “fields to gain spiritual merit,” monks developed to function mainly as ceremonial priests. This role, its form and content, was strongly criticized, much as in the period of reformist or modern Theravada (nineteenth and twentieth centuries), when urban monks and educated middle-class lay Buddhists interpreted Buddhism as scientific, modern, and universal. Confronted by imperial power, Western concepts, and missionary Christianity, this English-educated elite stressed rationalist elements in the Buddhist teachings. They devalued the “cultic” and “rit-

ualistic” practices and emphasized a scripturalist approach to achieving *nibbana* (extinction, liberation; Skt.: *nirvana*). Although this modern or “Protestant” Theravada Buddhism has remained a minority—the vast majority of both monks and laypeople continuing to hold to traditional Theravada concepts—it is this modernized version of Theravada Buddhism that is considered representative of Theravada Buddhism as a whole. An important element of the reinterpretation of Theravada Buddhism is a revival of meditation practices. Practices such as *vipassana* (penetrative seeing) and *satipatthana* meditation (application of mindfulness) have gained a growing interest in South Asia and in the West, in particular.

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3HO (Healthy, Happy, Holy Organization)

See Sikh Dharma

Tian Dao (Yiguandao)

Tian Dao is arguably the most significant Chinese religious response to modernity to result from that period of extended turmoil, the twentieth century. Tian Dao temples and congregations spread rapidly throughout urban China in the 1930s and 1940s, only to be effectively eliminated after the founding of the People’s Republic of China in 1949. Some leaders managed to leave China, however, and new networks took root in Taiwan, Southeast Asia, Hong Kong, and other areas of Chinese migration.

Tian Dao owes its initial success to Zhang Tianran (1889–1947), from Jining, Shandong Province, in eastern China, who was a senior leader in what was then a minor Daoist group known since the late 1800s as Yiguandao (the Way of Pervading Unity). (Members abandoned the term *Yiguandao* in the late 1940s, and now universally refer to themselves as Tian Dao [the Way of Heaven], or Zhenli Tian-

dao [the Heavenly Way of True Principle].) After assuming leadership in 1930, Zhang initiated reforms that made Yiguandao more attractive to prospective new members. For example, he allowed meat eating, although vegetarianism remained the preferred goal. Members were no longer required to maintain celibacy. Lengthy rituals were simplified. Most important, new emphasis was given to proselytization.

Yiguandao emerged as a way for common people to fulfill obligations to both family and the traditional realm of deities and also maintain a strong sense of community in uncertain times. Temple networks spread throughout urban China, but particularly in such rapidly industrializing cities as Tianjin and Shanghai. Missionaries established new temples and moved to incorporate existing temple networks and other associations under Zhang’s leadership.

Tian Dao experienced a growth phase during World War II. During the Japanese occupation (1937–1945), a puppet Chinese government was set up under Wang Jingwei in Nanjing. Zhang and many of his lieutenants enjoyed free passage throughout much of the occupied areas and had close ties with leaders in the Wang Jingwei government. With the end of the war those ties became a liability, and Tian Dao leaders quickly cultivated new connections with the Nationalist government that briefly reoccupied the cities before the Nationalists’ final defeat in 1949. Zhang died in 1947. By cooperating with the regimes in control of urban China, Tian Dao had bet on two losing sides in succession. Unsurprisingly, the incoming Communist regime lost no time in suppressing Tian Dao along with similar groups in the antisuperstition campaigns of the 1950s. Although Zhang’s third wife, Sun Yuehui, managed to leave China and settle in Taiwan, the group was essentially leaderless; it could have disintegrated as quickly as it had grown.

In exile, Tian Dao reinvented itself and spread the hard way: from the ground up. Those leaders who had managed to leave mainland China in 1949 settled in Taiwan, Hong Kong, and, in a few cases, Southeast Asia. Pioneers in Taiwan began to recruit new members and establish home temples despite having few sources of outside funding. Some leaders combined business with their religious efforts.

Recalling Tian Dao’s support of the Wang Jingwei regime during the war, the Taiwan government now also suspected Tian Dao of harboring Communist spies and saw its beliefs as a rival ideology. Tian Dao was actively suppressed by the police in several campaigns between 1963, when it was outlawed, and 1987, when it was finally legalized. Spies infiltrated meetings, and several leaders were arrested and sent to prison. Despite the harassment, Tian Dao flourished in Taiwan and grew to become the largest organized religious group there. It allied itself with local entrepreneurship, and as Taiwan underwent an economic boom between the 1960s and the 1980s, Tian Dao leaders recruited factory owners and workers alike. It provided a sense of community for displaced workers moving into industrial zones,

and it actively promoted adult education in the Chinese classics and Buddhist sutras.

By the 1980s the multitude of Tian Dao temples was generally grouped into eight major sublineages, the largest being the Wen Hua, Bao Guang, Ji Chu, and Xing Yi. The first three of these traced their establishment to pre-1949 mother temples in Shanghai, the fourth to a temple lineage in northeast China. According to a 1981 survey, each of these sublineages had hundreds of subsidiary temples; the total temple count went from approximately six hundred in 1981 to twelve hundred in 1991. Since the 1980s, Tian Dao groups have spread around Southeast Asia, China, Europe, and America. A reasonable estimate of worldwide membership today is between five and ten million. That number is impossible to confirm, however, since sublineages do not always cooperate, and many temples make no distinction between people initiated yet inactive and those who, once initiated, continue as active members.

Within Tian Dao, proselytization is a means by which members may gain merit that can then be transferred to family members. A member who recruits one hundred initiates can request a rite whereby the soul of a deceased relative, such as a parent, can be promoted, or pulled up (*chaoba*), into Heaven. The opportunity to make amends for past nonfilial acts and save one's parents exerts a strong pull on Tian Dao members. Initiation in Tian Dao ensures an individual's own entry into Heaven and release from the endless cycle of rebirth in which all humans are trapped. To reflect this significance, each new initiate is given a small passport recording date and temple name; entry to Heaven is barred without this passport. Misspelled names or dates on the passport will, it is believed, similarly block one's entry.

Tian Dao ritual performances involve the assembly gathering before the altar and following two ritual assistants and a presider; all three are usually dressed in formal ritual robes (*liyi*). Core rituals in Tian Dao practice include the lighting of the incense, the presentation of offerings, and the invitation of deities to the altar. Rituals include the performing of repetitive *koushou* (bows and salutes) to each of the various deities in the pantheon; Tian Dao is most familiar among people in Taiwan as a bowing religion. Tian Dao congregations also regularly attend communal meals—invariably vegetarian—and lectures. The lectures are the prime means of transferring Tian Dao doctrine.

Tian Dao's extensive pantheon of deities is centered on Ancient Mother veneration. Worship of the Ancient Mother (Lao Mu, also called Wusheng Laomu [the Unborn Ancient Mother]) formed in the mid-Ming dynasty (1368–1644) and spread especially throughout the region south of the Yangtze River area. Lao Mu is believed to have created her human children, only to have them lose their way because of the enticements of materiality. In a grand gesture of compassion she orders Maitreya to return to earth to save

these lost souls and allow them to enter Heaven and sit at her side.

The Ancient Mother is said to be present in the flame generated by an oil lamp placed in the center of the altar. Effigies of additional major deities are arrayed behind this light, usually including a smiling, seated Maitreya Buddha in the center; a Guan Yin bodhisattva, the popular deity of compassion and childbirth, to Maitreya's left; Ji Gong Huofo (living Buddha), a popular deity based on a monk from the Song dynasty (960–1279), on Maitreya's left; and, on either ends of the altar, images of Lyu Chunyang and Guang Gong, two popular Chinese deities based on legendary figures. In addition, ceramic figurines or black-and-white photographs of the founder, Zhang Tianran, and in many temples, his third wife, Sun Yuehui, are sometimes placed at the far ends of these main altars.

Tian Dao groups put little relative emphasis on textual sources. Tian Dao teachings borrow a limited palette of ideas and terms from such Buddhist, Daoist, and Confucian sources as the Maitreya Sutra, the Heart Sutra, the Dao De Jing, and the Analects. Also, spirit writing remains common in Hong Kong, Taiwan, and Southeast Asian Chinese communities. Tian Dao practice involves writing on a sand-filled tray by a team of three selected members, often teenage girls. One of the team, said to be under the direct influence of a deity, writes Chinese glyphs in the sand with a stylus as the second member smooths the sand with a squeegee and recites what is written. The third team member then records this with pen and paper.

Tian Dao today exists as one of many well-organized international religious groups active in Chinese culture. An umbrella organization, the Tian Dao General Assembly, was established in Taiwan in 1987, but only some 70 percent of Taiwan-based groups belong. Tian Dao groups tend to view other subjects with suspicion.

Today Tian Dao faces two paths into the future. It can redefine and reorient itself as an international movement relevant to people of all backgrounds, or it can focus instead on regaining its previous prominence as a significant movement in China. Either way, Tian Dao is likely to continue as a force among world religions. There are numerous Tian Dao sites in Chinese on the Internet. An English-language periodical, *Golden Voice of Maitreya*, is available.

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Tiantai/Tendai

The Tiantai (Jap.: Tendai) is a Chinese school of Buddhism, the name of which goes back to the mountain Tiantai(-shan) in China on which the school was originally situated. Zhiyi (538–597) is considered the founder of Tiantai. After having been formed in Tang-China, it soon made its way to Japan, mainly through the first Japanese Tendai-patriarch, Saicho (764–822). It was in Japan where Tendai became one of the prominent Buddhist schools of medieval and pre-modern Japan, with its main monastic center on Mount Hiei above the imperial capital of Heian-kyo (Kyoto).

Tiantai represents an integral attempt to systematize all the different teachings and the ways of teaching of the Buddha that are found in Buddhist sutras (Skt.: texts), in a chronological but also in a hierarchical way. This is reflected in the concept of “five periods and eight ways of teaching” (Chin.: *wushi-bajiao*), according to which the categories of sutras can be divided (Chin.: *panjiao*: dividing the teachings) into five soteriologically progressive and successive periods. These are the periods in which the Buddha was supposed to have preached these sutras during his lifetime: (1) the *Avatamsaka* (Chin.: *Huayan-shi*), (2) the *Agama* (*Ahan-shi*), (3) the *Vaipulya* (*Fangdeng-shi*), (4) the *Prajnaparamita* (*Banruo-shi*), and (5) the *Lotus, Saddharmapundarika*, and *Nirvana* (*Fahua-Niepan-shi*), being the last and highest level and teaching—that is, the ultimate truth of the Buddha. Another system of division is the one of eight ways of teaching according to form: (1) sudden (Chin.: *dun-jiao*; related to 1), (2) gradual (*jian-jiao*; related to 2, 3, and 4), (3) esoteric (*bimi-jiao*), insofar as different methods are used simultaneously to teach different listeners without their knowing of each other, (4) indeterminate (*buding-jiao*), in the sense that the hearers are aware of each other but not realizing what has been taught to the other; according to content, (5) the teaching of the so-called Hinayana canon (*zang-jiao*), (6) the “pervasive” teaching (*tong-jiao*) of nonorigination and emptiness, (7) the “separate” teaching (*bie-jiao*) of the “Threefold Truth” to the spiritually higher developed *Bodhisattvas*, and (8) the “Round (or Perfect) Teaching” (*yuán-jiao*), which lies beyond all differentiation and is found especially in the Lotus sutra.

The philosophical foundation of Tiantai is based on the teaching of the Middle Way of Nagarjuna, stressing the

“Threefold Truth” (*sandi*) of emptiness (*kong*), conventionality (*ji*), and the middle (between both truths: *zhong*). Tiantai also lays emphasis on meditation practice (called cessation and insight or *zhiguan*) with the realization of the “Threefold Truth” through the “Threefold Contemplation” (*sanguan*).

Although Tiantai as a living factor in Chinese Buddhism has almost totally lost effect, it has preserved its most influential legacy in Japan. It continues not only in the Tendai-headquarters of Mount Hiei and the affiliated temples but also through its impact on Japanese Buddhist thinking in general. The primary Tendai organization in Japan is Tendaisghu. There are also a number of independent groups in the Tendai tradition in the country.

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Enryaku-ji Temple
1771–1, Sakamoto
Hinmichi, Otsu-shi
Shiga
Japan

Max Deeg

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Tibetan Buddhism

Following its initial introduction in the seventh century, Buddhism became the dominant religion in the Tibetan cultural area—which includes the central provinces of Ü and Tsang (now composing the “Tibet Autonomous Region” of the Peoples’ Republic of China), the eastern provinces of Kham and Amdo, Mongolia, Bhutan, parts of Russia, and several republics of the former Soviet Union, as well as large areas of northern India and Nepal. Traditional histories trace the beginning of the first dissemination (*chidar*) of Buddhism to the reign of King Songtsen Gampo (c. 618–650).

Royal patronage continued during the reign of King Trisong Detsen (c. 740–798), who together with the Indian scholar-monk Santaraksita and the tantric master



Pilgrims walk around the Barkor in Lhasa, Tibet. (J. Sweeney/TRIP)

Padmasambhava founded the first Buddhist monastery at Samye in 775. The two Indian masters represent competing paradigms of Buddhism, both of which became influential in Tibet: a monastic and clerical stream that emphasized cenobitic monasticism; and lineages often centered on charismatic lay Tantrics. The former was transmitted mainly from north Indian monastic universities such as Nalanda, while the latter was centered in Bihar and Bengal and generally existed well apart from the monastic establishments.

The early Tibetan dynasty came to an end with the assassination of King Relbachen (reigned 815–836), whose death was followed by a brief persecution of Buddhists. This marked the end of the “first dissemination.” The “second dissemination” (*ngadar*) began with the arrival in Tibet of AtiŸa in 1042.

Following the ascension of the fifth Dalai Lama, Ngawang Losang Gyatso (1617–1682), to power in the seventeenth century with the backing of Mongol troops, Tibet was ruled by successive Dalai Lamas (who are believed by Tibetan Buddhists to be physical manifestations of the buddha Avalokiteshvara). This ended with the Chinese invasion and annexation of Tibet in the 1950s, which began a period of widespread persecution of Buddhism and resulted in the

destruction of thousands of monasteries. In 1959 the fourteenth Dalai Lama, Tenzin Gyatso (b. 1935), fled to India, where he subsequently formed a government-in-exile in Dharamsala. Hundreds of thousands of Tibetans have since followed him into exile.

Many of the monasteries that were destroyed by the Chinese in Tibet have been rebuilt in exile, and today tens of thousands of monks and nuns continue to study the traditional monastic curricula. In Tibet, however, the Chinese government is deeply suspicious of monastics because many have been at the forefront of anti-Chinese agitations. As a result, the number of monks and nuns is severely restricted, and many are forced to spend several hours each day in “patriotic reeducation classes,” in which they are taught Marxist dogma. Many monasteries have Chinese secret police in residence, and little time is allowed for study of traditional Buddhist curricula.

There are four main orders in Tibetan Buddhism: Nyingmapa, Sakyapa, Kagyupa, and Gelukpa. Nyingmapa means Old Order; it is so named because it relies on older translations of Buddhist texts, and it traces itself back to Padmasambhava. The latter three are collectively called New Orders (*Sarma*) because they rely on translations prepared during the second dissemination. All four orders have



Hilltop temple, Tibet (Corel)

both scholastic and tantric traditions, but they differ in the relative emphasis they place on study or meditative practice. In addition, each bases itself on particular tantric texts and traces itself to particular lineages.

John Powers

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Tibetan Nyingma Institute

Tarthang Tulku Rinpoche (b. 1935), a lama from eastern Tibet (Kham), moved to India in 1959 following the Chi-

nese takeover. His father was a Nyingmapa lama and astrologer, and he had received teachings in all four principal Tibetan Buddhist schools while in Tibet. Tarthang Tulku's principal teacher was Dzongsar Khyentse, Chokyi Lodro (d. 1959). In India Tarthang Tulku taught at the Sanskrit University in Varanasi (Baranasi) and reprinted Tibetan texts. Then in 1969 he moved to Berkeley, California, with his French Egyptian wife Nazli.

In Berkeley, Tarthang Tulku established the Tibetan Nyingma Meditation Centre (or Padma Ling)—a pioneer Tibetan-American Buddhist Dharma center. He emphasized meditation practice, the recitation of the mantra of Padmasambhava, *Om Ah Hum Benza Guru Pema Siddhi Hum*, and embodied the *ngags-pa* ideal—the householder-yogi. (Householder-yogis, which have existed in Tibet since Buddhism was first introduced, are dedicated religious practitioners not residing in monasteries but living in families.)

In 1970 Tarthang Tulku founded Dharma Publishing. Over the past thirty years it has launched many books on Tibetan art, teaching, and practice. Not long after coming to America he and his students purchased a large fraternity house near the University of California in Berkeley and converted it into a major place of teaching and practice. In 1975, the organization broke ground for their rural retreat

center, Odiyan. His success in establishing a solid institutional base was remarkable, as other Buddhist leaders noted. Buddhism was not unknown in the West, even in the 1960s, but it lacked dedicated communities and teaching facilities (other than some serving the Japanese-American community). As Tarthang Tulku was a Tibetan refugee, only a decade out of Tibet, the establishment of a significant and enduring Dharma center was a significant accomplishment.

He next set himself the task of integrating the sophisticated insights of the Tibetan path into modern language and modern life. His writing is characterized by an applied approach to Buddhist spirituality. Books such as *Gesture of Balance*, *Skillful Means*, and *Time, Space and Knowledge* introduced a meditation format that engages with the ordinary world. His work on *Kum Nye Relaxation* was a fresh approach to Tibetan yoga. Dharma Publishing continues to produce translations of Tibetan classics and has reprinted the entire Tibetan Buddhist canon, the bKa'-gyur—the spoken word of the Buddha—and bsTan-'gyur—the authoritative commentaries (Kanjur and Tanjur)—as well as thousands of other texts.

Through the late twentieth century, Tarthang Tulku's work led to the founding of centers around the world, the principal ones being in California, the Netherlands, Germany, and Brazil, though there are numerous smaller centers throughout the world.

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<http://www.nyingmainstitute.com/index.htm>

Dharma Publishing
2910 San Pablo Ave.
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<http://www.dharmapress.com/>

Diana Cousens

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Tijāniyya Sufi Order

The Tijāniyya is a Muslim brotherhood or Sufi order (in Arabic, *tariqa*) named after its founder, Ahmad b. Maham-

mad al-Tijānî (1737–1815). The sources—the most important being Jawāhir al-ma'ānî by 'Alî Harāzîm Barāda, a disciple of al-Tijānî—allow us to establish 1782 as the year when the Tijāniyya was established in the Algerian desert. In 1798, Ahmad al-Tijānî moved to the city of Fez (Morocco), where he spent the rest of his life. By the time of his death, the new Sufi order had already reached areas such as Mauritania to the south and Tunisia to the east.

During the nineteenth century, the Tijāniyya expanded further into sub-Saharan Africa: the areas of present-day Senegal, Guinea, Mali, and northern Nigeria came to be included within the sphere of influence of the Tijāniyya. A key figure of this development was al-Hājj 'Umar b. Sa'îd Tal (d. 1864), who, in the 1850s, launched a jihad against the “pagan” Bamana rulers and later against the French, who had attempted to include the West African hinterland in their colonial state. Although the military activities of al-Hājj 'Umar earned the Tijāniyya the reputation of being anticolonial in Africa south of the Sahara, the contrary was the case in its original homeland: the leaders of the order at 'Ain Mâdi and Temasin (Algeria) were on good terms with the French rulers, and there is evidence that they gave their support to French missions that were to explore the northern and central Sahara. When Morocco became a French protectorate in 1912, the colonial administration tried to use the Tijāniyya to increase its acceptance among the local Muslim population.

The twentieth century saw the continuation of the rapid spread of the Tijāniyya in sub-Saharan Africa. However, after the final military defeat (1890–1893) of the Tijānî state established by al-Hājj 'Umar by the French colonial army, a new generation of Tijānî leaders emerged who worked for the spread of their Sufi order by peaceful means. With regard to the French presence, these leaders followed the “accommodationist” approach of their Northern African counterparts. Some prominent Tijānis, such as the Senegalese shaykh al-Hājj Malik Sy (1855–1922) or Seydou Nourou Tal (c. 1880–1980, a grandson of al-Hājj 'Umar), became close allies of the French administration. The only significant exception to the new approach was shaykh Hamallāh from Niore du Sahel (present-day Mali), the founder of a distinctive branch of the Tijāniyya whose followers clashed repeatedly with French forces. Hamallāh died in exile in Montluçon (France) in 1940, and his movement continues to exist in some regions of Mali, Burkina Faso, and the Ivory Coast.

Among the most visible figures of the Tijāniyya in the twentieth century are Ibrāhim Niassé (d. 1975) from Senegal, Muhammad al-Hāfiz b. 'Abd al-Latif (d. 1978) from Cairo, and Ahmad Skiraj (d. 1944) from Morocco. Niassé established a movement known as Jamâ'at al-fayda (Congregation of the Spiritual Overflowing) within the Tijāniyya in the 1930s. In the following decades, the fayda movement expanded rapidly in West Africa and even reached such dis-

tant areas as Darfur (Republic of Sudan). When Niase died in 1975, the number of his followers was estimated at twenty to thirty million. The proselytizing activities of Muhammad al-Hāfiz were concentrated on the Anglo-Egyptian Sudan (and later the Republic of Sudan). In addition, he acquired the reputation of being the most distinguished defender of Tijāniyya doctrine, together with Ahmad Skiraj. Both scholars published numerous books and pamphlets with the purpose of explaining the mystical teachings of Ahmad al-Tijāni to a larger audience. For more than twenty-five years Muhammad al-Hāfiz edited the Cairo-based journal *Tariq al-haqq* (*The Way of the Truth*), which dealt not only with Tijāni doctrine but also with a wide range of issues such as the exegesis of the Qur'an, legal opinions (fatwas), the history of Islam, and current debates within the Muslim world.

Right from the outset, the Tijāniyya became the target of strong criticism by other Sufis and non-Sufi Muslims. According to Jawāhir al-ma'ānī, Ahmad al-Tijāni—who had been affiliated with several Sufi orders before—founded his own brotherhood only after a personal encounter with the Prophet Muhammad (d. 632). Moreover, al-Tijāni claimed to be in permanent communication with the Prophet and justified his teachings by pointing to what the Prophet told him during those meetings. However, the authenticity of the alleged sayings of the Prophet was contested by non-Tijānis. Although Sufis usually accepted the possibility of meeting the Prophet even after his death, other Muslims denied such a possibility completely. Controversial statements made by al-Tijāni included his claim to be the “seal of the saints” (*khatm al-awliyā'*), the notion that one recitation of a short prayer formula known as *salāt al-fātih* was equivalent to six thousand recitations of the whole Qur'an, and the prohibition against visiting any Sufi shaykh who is not affiliated to the Tijāniyya, to mention but a few examples. Al-Tijāni is even quoted as having said, “Whoever sees me on a Monday or on a Friday will surely enter paradise and will not be punished.”

Not surprisingly, such tenets were unacceptable to many non-Tijāni Sufis and non-Sufi Muslims. Tijāni doctrines have thus been at the root of countless controversies since the order's foundation. Compared with other Sufi orders, the Tijāniyya is distinguished by its exclusiveness, its outspoken sense of superiority to other orders, and the high degree of confidence of salvation among the followers, because Ahmad al-Tijāni gave them the guarantee that they will enter paradise on the Day of Judgment, provided that they comply with the order's rules. Apart from the severe opposition evoked by such teachings, the Tijāniyya also managed to gain staunch support, particularly among Muslims in West Africa. Membership in this Sufi order always transcended adherence to particular social status groups. Tijāni doctrine seems to be attractive to both scholars and the illiterate, nobles and former slaves, peasants and the

emerging Muslim urban middle class, the rich and the poor. Every member is supposed to perform daily recitations, some being on an individual basis (*awrād*, sg. *wird*), while the *wazifa* (duty) and the Friday *dhikr* (worship) have to be performed in a group.

At the top of the order's hierarchy is the eldest living male descendant of Ahmad al-Tijāni. The present head is Sidi 'Abd al-Jabbār from 'Ain Mādī (Algeria). Generally, all descendants of the order's founder are considered to be the highest authorities within the Tijāniyya. But other *shaykhs* can also occupy a high position in the hierarchy when they are granted the title *khalīfa*. Below the *khalīfa* is the so-called *muqaddam*, who is allowed to initiate others into the recitation practices of the brotherhood. The Tijāniyya is nowadays the most influential Sufi order in West Africa. Its main areas of influence are Senegal and northern Nigeria, followed by countries such as Mauritania, Gambia, Ghana, Mali, Niger, and Cameroon. The order also has a significant presence in some regions of Guinea, Burkina Faso, the Ivory Coast, Togo, Benin, and Sierra Leone. More to the east, important Tijāniyya communities can be found in Chad, the western and central regions of the Sudan, and in some regions of Ethiopia. As for North Africa, it seems that the influence of the Tijāniyya has declined over the course of the twentieth century. However, the order is still active in parts of Morocco, Algeria, Tunisia, and Egypt. Since the first half of the twentieth century, the order has also managed to make inroads into Southeast Asia (Indonesia, Malaysia). This expansion was possible primarily through the contacts established in Mecca by Tijāni leaders from West Africa and Egypt with pilgrims from Southeast Asia. Tijāniyya centers also exist in Albania, and there seem to be small communities in Turkey, Lebanon, Syria, and even in Iran. In a more recent development, the Tijāniyya order has started to recruit members among North American Muslims. The proselytizing activities in the United States are coordinated by Shaykh Hasan Cissé from Kaolack, Senegal, a disciple of the above-mentioned Ibrāhim Niase.

As there is no statistical data available, it is impossible to provide the number of followers of the Tijāniyya. For West Africa—nowadays the Tijāniyya heartlands—estimates run as high as sixty million. However, the number of twenty million followers worldwide seems to be more realistic, and the number of those who participate in the order's rituals on a regular basis is certainly much lower.

At present, the most active centers of the Tijāniyya include Fez (Morocco), where the shrine of al-Tijāni is located; Tivaouane and Kaolack (Senegal); Niore du Sahel (Mali); Kano and Maiduguri (Nigeria); and Kiota (Niger), to mention but a few.

Address:

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Khalife des Tijâniyya
 'Ain Mâdi
 Cercle de Laghouat
 Algeria
<http://home.earthlink.net/~halimcisse/index.html>

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Timor

The eastern half of the island of Timor, part of the nation of Indonesia, became a separate nation in 2002, following a referendum in which more than 70 percent of the people voted for independence. When the Dutch took control of most of Indonesia, the Portuguese retained control of the eastern half of Timor and colonial rule continued into the 1970s. After the Portuguese revolution of 1974, the government moved to allow East Timor to determine its own future. The transition was handled poorly, however, and facing a civil war, the Portuguese administration suddenly abandoned the island in October 1975. One group seeking immediate independence, the Frente Revolucionaria de Timor Leste Independente, or FRETILIN, seized the capital, Dili.

At that point, Indonesia sent troops into East Timor, and the civil war reached a climax in December 1975 when a coalition of groups opposed to FRETILIN captured the capital. They formed a provisional government and moved to incorporate the island into Indonesia. The president of Indonesia designated East Timor as an Indonesian province in July 1976. In the meantime, the FRETILIN forces retreated into the mountainous interior and conducted a

guerrilla war that continued into the late 1990s. The United Nations called for the Indonesians to withdraw.

Indonesia finally changed its policy on East Timor in 1989. However, the 1990s became a time of increased violence, and it was only with the change of governments in Indonesia (and the resignation of long-time president Suharto) that a move to respond to East Timor's aspiration for independence occurred. In the meantime, in 1996 the Nobel Peace Prize was awarded to Timorese liberation activists Jose Ramos-Horta (b. 1948) and Catholic bishop Carlos Ximenes. In 1999 the United Nations oversaw a referendum on Indonesia's autonomy proposal. After the great majority voted for independence, the United Nations oversaw the transition and the first elections in 2001. Candidates associated with FRETILIN won the majority of seats in the new legislature.

Timor is home to a vast array of native peoples, all of whom developed their own particular culture and religion. There are a dozen ethnic groups in East Timor. One important group, the Tetum, contributed their language as a common language in the capital city during the days of Portuguese rule. Tetum subsequently spread throughout East Timor, and today it is spoken by about 60 percent of the residents. Common to many of the groups was the belief in a Lord of the Upper World, various lesser spirits, and, what is very important, ancestral figures. Different religious functionaries (diviners or medicine men) worked to discern the cause of any misfortunes and treated illness (which was believed to be caused by sorcery or the displeasure of spirits). Ancestor worship was focused at the different ceremonies marking the life cycle. These traditional religions have largely been replaced by Roman Catholicism.

The ROMAN CATHOLIC CHURCH came to Timor with the Portuguese in 1511. The Dominicans took the lead in evangelizing the people and had an early success when the island's principal ruler was converted in 1561. However, with the coming of the Dutch, the work of the Dominicans was largely disrupted. In 1816 the Oblates of Mary Immaculate reorganized the weakened Catholic community. The

Status of religions in Timor, 2000-2050

Followers	2000			2025	2050
	total	%	rate		
Christians	816,000	92.3	1.89	1,128,000	1,336,000
Roman Catholics	796,000	90.0	1.89	1,080,000	1,270,000
Protestants	47,000	5.3	2.70	73,500	100,000
Muslims	28,300	3.2	3.55	30,000	30,000
Ethnoreligionists	26,400	3.0	-1.50	10,000	2,000
Neoreligionists	5,000	0.6	0.49	6,500	7,000
Nonreligious	3,400	0.4	2.01	5,000	6,000
Buddhists	1,700	0.2	-0.68	900	600
Chinese folk-religionists	1,400	0.2	-0.58	800	700
Baha'is	1,200	0.1	2.28	1,700	2,100
Hindus	1,100	0.1	1.66	1,800	2,800
Total population	885,000	100.0	1.80	1,185,000	1,387,000

work was placed under the diocese of Macao, but a bishop, the suffragan to Goa, India, was placed in Dili in 1940.

Since the end of World War II, the Catholic Church has made rapid progress in converting most of the island. Membership went from 66,000 in 1956 to more than 700,000 by 1996. It now includes more than 90 percent of the population. It was the case, however, that during the 1980s, Indonesian law required everyone to be aligned with a “monotheistic” religion. Traditional Timorese religions did have legal status, but Catholicism had absorbed various traditional practices and accommodated to traditional indigenous belief systems.

Timor is one of only two Asian countries with a Catholic majority (the other being the Philippines). Much of that growth has been attributed to the church’s ability to operate with some degree of independence during the 1980s as the people struggled for independence. The church was attached to Gao rather than aligned with the rest of Indonesian Catholicism, and its bishop took actions that directly opposed Indonesian authority and identified with the people.

Although the country is dominated by Catholicism, there is a small Protestant presence, the ASSEMBLIES OF GOD having the largest following. Also, Muslim traders have brought Islam (of the Sunni SHAFIITE SCHOOL OF ISLAM) to Timor, primarily in the coastal towns. With rapid growth during the years of Indonesian rule, Islam now counts the allegiance of some 3 percent of the population. There are several BAHÁ’Í FAITH spiritual assemblies and a marginal number of Buddhists of Chinese extraction.

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Tocoist Church/Church of Our Lord Jesus Christ in the World

In northern Angola, several movements associated with the KIMBANGUIST CHURCH movements started after the prophet’s arrest in 1921. The first significant AFRICAN INITIATED CHURCH began there under the prophet and former Baptist teacher and choirmaster Simão Toco (1918–1984): the Church of Our Lord Jesus Christ in the World, also known as the “Red Star” after the church’s symbol. This movement started in 1949 in the western Congo in a deci-

sive Pentecost of its own, with trembling and speaking in tongues. Toco was arrested by Belgian officials and handed over to the Portuguese government at the Angolan border in 1950, together with eighty-two Angolan followers. The movement was severely repressed, but it had ten thousand adherents by 1965 and had become multiethnic, thanks to the Portuguese practice of exiling Tocoists to distant provinces. Toco himself was exiled to various parts of Angola and eventually in 1963 to the islands of the Azores, where he worked as a lighthouse keeper until 1974. During the Angolan civil war, Toco, who then lived in Luanda, was in a precarious position because of his origins in an area that supported an antigovernment party.

A leadership struggle in the church followed Toco’s death in 1984, and the government did not include the Tocoist Church in its list of twelve recognized churches. The dispute was resolved in 1988 when Luzaisso Antonio Lutango was elected leader of the church and the government lifted its suspension of the church’s activities. There were many remarkable similarities between the careers of Simão Toco and Simon Kimbangu, besides their first names. Like Kimbanguism, the Tocoist church requires monogamy and forbids pork and alcohol. Tocoist members must wear white in worship, and they are taught to regard Toco as the second member of the Trinity.

The headquarters of the church is in Luanda, Angola.

Allan H. Anderson

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Togo

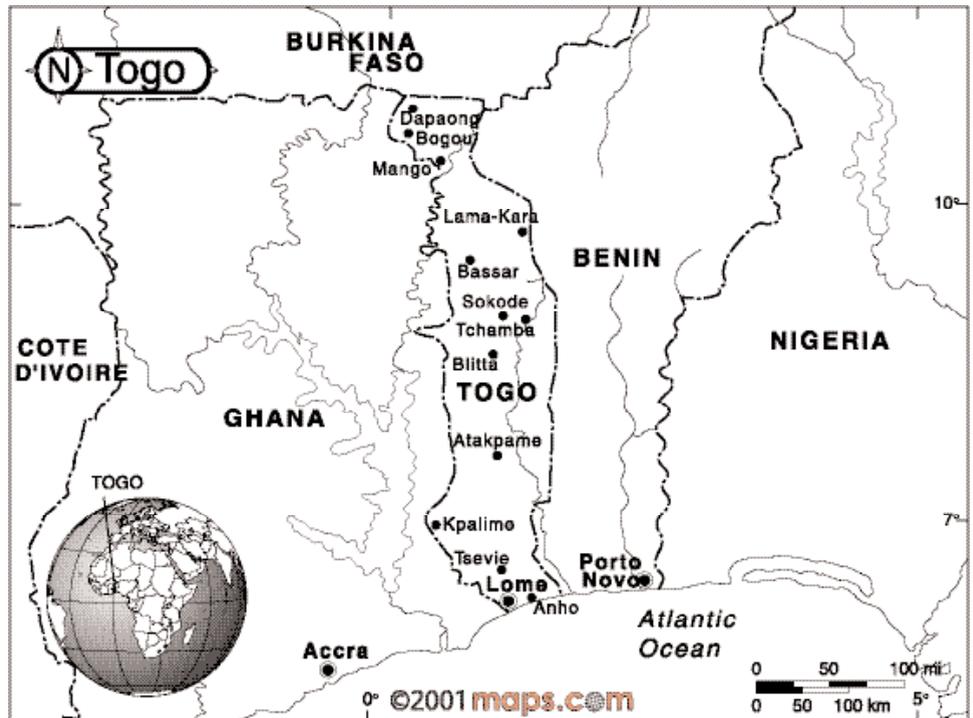
Modern Togo originated as a small country on the Gulf of Guinea sandwiched between the Gold Coast (Ghana) and Dahomey (Benin). The area has been the home of the Ewe, a people related to the Ashanti (of Ghana) and the Ibo and Yoruba (of Nigeria). The Kabye and Mina are also among the more important of the more than a dozen peoples who reside in the country. Through the mid-nineteenth century, the land was a semiautonomous region, ruled by several African chiefs, that became a buffer between the British Gold Coast and French Benin. Then in 1884, at a conference of European powers, Germany asserted its rights to a share in central Africa. This land was then given to Germany, which named it Togoland. The German commissioner for West Africa, Gustav Nachtigal, signed a treaty with several of the more powerful Togo chiefs.

German control of the area was short lived. During World War I, Britain and France closed the gap between their territories. In 1957 the part of Togo under British control was annexed and merged with the Gold Coast to create modern Ghana. However, the French part remained a separate territory that finally attained independence in 1960. It is that former part of Togo under French control that constitutes the present state. Independence was followed by a period of national unrest that included political assassination and several coups. The 1967 coup brought in Etienne Eyadema, who has remained in power ever since, in spite of periods of strong protest and an abysmal human rights record. He has regularly been reelected as the leader of the only legal political party.

Traditional African religions remain strong in Togo, claiming the allegiance of as much as half of the population of 3.5 million. Among the Ewe, the Supreme Deity is named Mawu. Mawu is feminine, thought of as mother, creator, judge, and law-giver, and temples managed by priests may be found throughout Ewe country, where sacrifices are made to Her regularly.

Although the Portuguese had worked the coast of the Gulf of Guinea gathering slaves and had visited the coast of Togo from the sixteenth into the nineteenth century, it was not until 1871 that the ROMAN CATHOLIC CHURCH established its first mission, at Agouyé. A second station was opened in 1886, established by the Society of African Missions, a French order from Lyon. Togo became a prefecture in 1892 and a vicariate in 1924. German Catholic priests were active during the days of German rule, but they were forced to leave in 1918. Priests from the Society of African Missions took their place. The ordination of the first Togo priest signaled the beginning of the indigenization process. The Diocese of Lomé was erected in 1955. The Roman Catholic Church is now the largest Christian body in Togo.

As early as 1847, the North German Missionary Society, which drew much of its support from the pietist element in the Lutheran churches of northern Germany, sent missionaries into Togo to work among the Ewe people. At the time that the missionaries were expelled in 1918, the mission had been divided, with one part in British territory and part in



Status of religions in Togo, 2000-2050

Followers	2000			2025	2050
	total	%	rate		
Christians	1,972,000	42.6	3.00	4,150,000	6,100,000
Roman Catholics	1,123,000	24.3	3.17	2,450,000	3,500,000
Protestants	480,000	10.4	3.45	1,200,000	1,800,000
Independents	110,000	2.4	4.48	300,000	500,000
Ethnoreligionists	1,745,000	37.7	2.47	2,528,000	3,018,000
Muslims	873,000	18.9	2.99	1,700,000	2,800,000
Baha'is	25,400	0.6	3.50	55,000	90,000
Nonreligious	10,500	0.2	3.82	40,000	80,000
Atheists	1,300	0.0	2.71	4,000	8,000
other religionists	2,600	0.1	2.09	5,000	8,000
Total population	4,629,000	100.0	2.80	8,482,000	12,104,000

French. In 1922 the mission constituted itself as the Evangelical Ewe Church. It developed a congregational polity with a general synod that met triennially. Through the 1920s the UNITED FREE CHURCH OF SCOTLAND sent in personnel to assist the congregation in British territory, and the PARIS MISSION did likewise for the remaining congregations. Increasingly, in spite of efforts to prevent it, the church divided. The church in French territory began a theological school in 1929.

In 1955 the UNITED CHURCH OF CHRIST (through its United Church Board of World Ministries) added its support to the church and expanded its work to include the Kabye people in the northern reaches of the country. Then in 1959, the church in French territory became an autonomous body as the EVANGELICAL CHURCH OF TOGO (Église Évangélique du Togo). The following year, the North German Missionary Society returned, and the Evangelical Church was able to further expand. At the time that Togo



Traditional figures at a Loma Fetish Market in Togo (M. Jelliffe/TRIP)

became an independent country, the Evangelical Church was already the largest Protestant church, and it has remained so. Its present name, the EVANGELICAL PRESBYTERIAN CHURCH OF TOGO, reflects its replacement of the congregational polity it had at its beginning with a presbyterial organization.

As early as 1843, Thomas Birch Freeman, the missionary of the British Methodists (now the METHODIST CHURCH in Great Britain) visited Togo. He met with the chief in Anécho and gained his friendship. More important, he gained permission to locate a preaching point and a school in Anécho, from which Methodism was able to begin its spread along the coastal communities inhabited by the Mina people. The church has maintained its strength among the Mina people and has been largely unable to transcend that base.

The ASSEMBLIES OF GOD, the Pentecostal church from the United States, began work in Togo in 1937 and expanded to the northern part of the country in 1940. In the years after World War II, the church expanded rapidly and soon surpassed the Methodists as the third largest religious group in Togo. Various other American-based Free Churches also

came to Togo: the SEVENTH-DAY ADVENTIST CHURCH and the JEHOVAH'S WITNESSES. However, by far the largest number of churches contributing to the growing pluralistic environment of the country either came from other nearby countries, especially Ghana, or, in a few cases, originated within Togo.

Among the African Initiated Churches founded by Togo believers is Église du Christ, founded by an Ewe pastor in 1962, and the Ordre Sacre de Deliverance (Sacred Order of Deliverance), founded among the Ewe in 1968. Ghana has contributed a number of groups, such as the Église de la Guérison Divine du Togo (the Divine Healer's Church of Togo), which came to Togo around 1960, and the Société de la Croix Blanche. Nigeria contributed the CHURCH OF THE LORD (ALADURA), and Benin the Heavenly Christianity Church.

The Sunni MALIKITE SCHOOL OF ISLAM was introduced into Togo in the eighteenth century. The first mosque was built in 1820 at Sokodé and found its major support among several of the peoples living in the extreme northern part of the country. In 1973 the Muslims organized the Muslim Union of Togo, which has struggled to block the development of the Sufi brotherhoods and the AHMADIYYA MOVEMENT IN ISLAM, the Pakistani revivalist movement that opened work in 1960 and that some consider heretical; the BAHÁ'Í FAITH first appeared in 1955. Muslims now constitute some 15 percent of the population.

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Tokelau Islands

The Tokelau Islands consist of three South Pacific atolls located between Kiribati and Samoa, with a total population of approximately seventeen hundred people. The islands have been inhabited for several thousand years by Polynesians who had their first contact with Europeans in 1765.

Status of religions in the Tokelau Islands, 2000-2050

Followers	2000			2025	2050
	total	%	rate		
Christians	1,400	95.7	-0.70	1,400	1,400
Protestants	1,000	66.7	0.00	1,000	1,000
Roman Catholics	560	37.3	0.36	600	640
Marginal Christians	30	2.0	0.00	50	80
Baha'is	60	4.3	0.80	100	150
Total population	1,500	100.0	-0.69	1,500	1,500

Explorer John Byron found the islands to possess little of interest to his government. Only in 1877 did Great Britain move to name the islands a British protectorate. In 1916 they were formally annexed and incorporated in the Gilbert Islands and Ellice Islands colonies. Administration was transferred to New Zealand in 1925.

The present name of the island appeared in 1946, and New Zealand assumed full sovereignty in 1958. However, in the post-World War II decades, the United States also claimed hegemony over the islands, which claim it did not drop until 1980. From 1960 to 1972, New Zealand encouraged immigration of Tokelau Islanders to New Zealand, but in 1972 reversed that policy for one of supporting the retention of cultural life and traditions. Since the 1980s, the United Nations has monitored the ongoing desires of the residents concerning their relationship to New Zealand, but they have continued to enjoy their semiautonomous state. New Zealand has placed its Tokelau Affairs Office on Samoa.

The LONDON MISSIONARY SOCIETY, which had been operating in the South Pacific for a half-century, finally sent a missionary to Tokelau in 1861. The early missionaries were extremely aggressive toward the traditional religion, and by the late twentieth century it had all but disappeared. Approximately 70 percent of the residents are members of the CONGREGATIONAL CHRISTIAN CHURCH IN SAMOA, created in 1962 and based in western Samoa.

The ROMAN CATHOLIC CHURCH established work immediately after World War II in 1946. That work was attached to the vicariate headquartered in Samoa in 1955 and eventually grew into the Diocese of Apia (Western Samoa) in 1966 (now the Diocese of Samoa-Apia.) It was separated from the diocese as an independent mission in 1992. The only other religious activity in the islands is a small BAHÁ'Í FAITH community.

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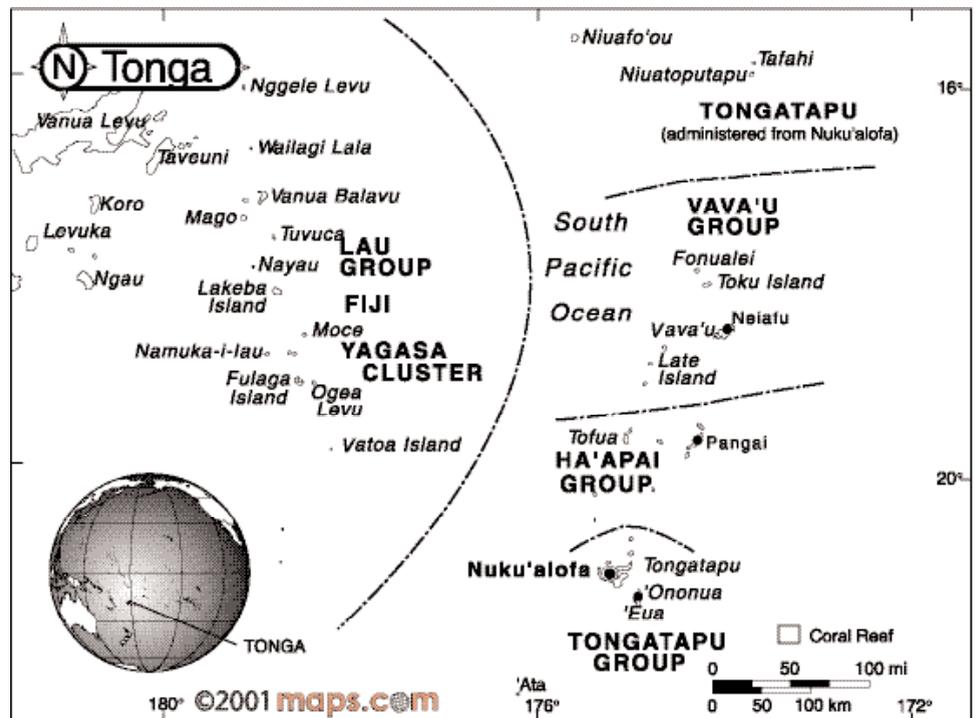
Tonga

Tonga, whose name means "south," is an island archipelago of 169 islands in the far South Pacific between Fiji and American Samoa. It was settled more than a millennium ago by Polynesians who arrived from those two island groups. The islanders developed a complex social system headed by the Tui Tonga (ruler), later replaced by local leaders (divided among religious and secular leaders) on the main islands. The Dutch explorer Jakob Lemaire visited Tonga as early as 1616, but it was Captain Cook who in the eighteenth century gave them their early name among Westerners, the Friendly Islands.

In the mid-nineteenth century, a civil war broke out. A young leader, Taufa'ahau Tupouin, was victorious and unified the islands under his rule, which lasted until 1893. An admirer of British ways, he called himself George I and introduced a parliamentary system of governance. The British established a protectorate over Tonga in 1890 but did not

Status of religions in Tonga, 2000-2050

Followers	2000			2025	2050
	total	%	rate		
Christians	91,600	92.9	0.10	95,400	96,800
Protestants	42,300	42.9	0.10	43,000	44,000
Independents	20,800	21.1	0.54	27,000	32,000
Marginal Christians	14,400	14.6	-0.10	13,800	13,500
Baha'is	6,600	6.7	3.05	9,000	12,000
Nonreligious	160	0.2	4.48	400	800
Buddhists	120	0.1	2.75	180	280
Hindus	100	0.1	12.68	50	100
Ethnoreligionists	10	0.0	0.00	10	20
Total population	98,500	100.0	0.29	105,000	110,000



disturb the local system of government. In 1918 the youthful great-granddaughter of George I was crowned Queen Salote. Tonga was never transformed into a colony, and in 1970 it became independent of British oversight under King Taufa'ahau, who continues as head of state.

Missionaries from the LONDON MISSIONARY SOCIETY attempted to evangelize Tonga in 1797, but they withdrew after three of their number were killed in 1799. They were succeeded by Australian Methodist Walter Lowery, who arrived in 1822. The work bore little fruit until the mid-1830s, but it suddenly spread rapidly over the island of Vava'u in 1834 and then spread through the archipelago. King George I, who finally unified the islands, was a Methodist, and in the decade after he established his rule the great majority of the islanders converted. The older Polynesian religion was virtually wiped out.

George I also became the source of the first schism within the Christian community. He established the Wesleyan Free Church and ordered his subjects to join it. The two bodies remained bitter rivals until 1924, when, under a new ruler, a plan of union was worked out. The majority of the Free Church, the larger body at this time, united to form the Free Wesleyan Church of Tonga. However, some six thousand members refused to join the union and continued as the Free Church of Tonga. The Free Church of Tonga has subsequently experienced two schisms, with members leaving in 1929 to form the Church of Tonga and in 1962 to form the Church of the Red Coats. Through these four churches, the Methodists remain the majority church grouping on Tonga, though they have declined proportionately as the population has grown and new missionary groups have arisen in the last half of the twentieth century.

The second church to establish itself on Tonga was the ROMAN CATHOLIC CHURCH. After several unsuccessful attempts, dating back to 1837, to create a mission, Catholic work began in earnest following an 1855 treaty between Tonga and France proclaiming religious freedom as the law of the land. The church grew to the point that a vicariate was erected in 1937 and a diocese in 1976. The first indigenous priest was ordained in 1933. The bishop resides in Nuku'alofa, the capital.

Anglicans arrived fairly late into Tonga (1902) but had little success. Anglican work is part of the Diocese of Polynesia within what is now known as the ANGLICAN CHURCH IN AOTEAROA, NEW ZEALAND, AND POLYNESIA. Somewhat earlier (1895), the SEVENTH-DAY ADVENTIST CHURCH began its mission on Tonga, which was formally organized as the Tonga Mission in 1921, a year before the creation of the church's South Pacific Division.

The ASSEMBLIES OF GOD entered in the 1930s but did not experience real success until 1966, when they held a Good News Crusade to which hundreds responded. Like the Assemblies of God, the JEHOVAH'S WITNESSES arrived in Tonga in the 1930s and experienced a heightened growth

in the 1960s, though they have not been as successful in gaining members. More successful than either has been the CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS, which entered Tonga in 1891 and grew rapidly after World War II, the publication of the Tongan edition of *The Book of Mormon* in 1946 being a significant factor. Beginning with twenty-four hundred members, by the end of the century the church reported more than forty thousand members in a population of approximately 120,000. It is the second largest religious body on Tonga.

Tonga remains one of the most thoroughly Christianized of the South Pacific countries, which has meant that few newer Evangelical churches entered through the last decades of the twentieth century and that the community of people who follow other faiths is small. There is a small BAHÁ'Í FAITH community, as well as a group of immigrants from India who continue to worship as Hindus.

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Toraja Church (GT)

The people of the Toraja region of the central highlands of Sulawesi, one of the larger Indonesian islands, resisted incursions into their territory by the Dutch government, Muslims, and Christians. However, in 1906 the Dutch established their authority in the area, and in 1912 the Reformed Church began a mission that in 1913 resulted in the first baptisms. That same year, the Gereformeerde Zendingbond, a very conservative Calvinist missionary society based in Holland, assumed responsibility for the mission. The church grew quickly, and through the 1930s a planned development toward independence was put into place. In 1941 the first congregation was declared independent of the mission and called its pastor. There were approximately fifteen thousand people affiliated with the mission at that point.

The church's plans were interrupted by the Japanese invasion of Indonesia. However, in 1947 an independent Toraja church with a presbyterian polity was constituted. Then, as Indonesia moved toward independence, an Islamic revolt developed across Sulawesi. Many Muslims opposed the new government and fought a guerrilla war into the 1960s. The revolt forced many Torajans to choose between Christianity and Islam. By the time the revolt had ended, more than 70 percent of the Toraja people had joined the

church. The church also founded congregations in other parts of Sulawesi and on Kalimantan and Java, where Torajans had immigrated.

Through the 1970s, the church gave considerable time to rethinking its relationship to the local culture, toward which it had developed a positive stance. One result was a new confession of faith adopted in 1981. In 1988, women were accepted into the ordained ministry. Although retaining a cordial relationship to the founding mission, the church has asserted its independence and joined both the WORLD ALLIANCE OF REFORMED CHURCHES and the WORLD COUNCIL OF CHURCHES.

In the 1990s, the church reported 300,000 members in 709 congregations. It sponsors two hospitals, an orphanage, and a rural training center for female leaders.

Address:

Toraja Church (GT)
 Jalan Jenderal Ahmad Yani 45
 Rantepao—Tana Toraja 91831
 Sulawesi Selatan
 Indonesia

Source:

Bauswein, Jean-Jacques, and Lukas Vischer, eds. *The Reformed Family Worldwide: A Survey of Reformed Churches, Theological Schools, and International Organizations*. Grand Rapids, MI: William B. Eerdmans, 1999.

Toronto Airport Christian Fellowship

The Toronto Airport Christian Fellowship (TACF) is the church base for a famous charismatic renewal known as the “Toronto Blessing” that began on January 20, 1994. TACF, led by senior pastors John and Carol Arnott, a husband-and-wife team, was originally a part of the California-based Association of Vineyard Churches, founded by John Wimber. TACF separated from the Vineyard during late 1995 and early 1996 after serious disagreements over aspects of the renewal connected with the Toronto Church.

The Blessing renewal began under the ministry of Randy Clark, a Vineyard pastor from St. Louis, who was holding a revival campaign at the former Toronto Airport Vineyard in early 1994. Clark outlined his own experience of spiritual awakening through the work of evangelist Rodney Howard-Browne, a Pentecostal evangelist from South Africa, who now heads Revival Ministries International in Tampa, Florida. Howard-Browne gained fame through manifestations of “holy laughter” that characterized his revival meetings.

The initial campaign in Toronto continued after Clark returned to St. Louis. The Blessing gained international attention as news spread throughout the charismatic Christian world about a supernatural “Holy Ghost” revival in Toronto. By the summer and fall of 1994 thousands were flocking to Toronto for the meetings held six nights every

week. *Toronto Life* magazine billed the “Blessing” the top tourist attraction of 1994. Visitors continued to come to Toronto by the thousands from every part of the globe throughout 1995 and early 1996. Since then TACF has focused on special conferences and on travel to various countries to export the renewal around the world.

From the outset of the renewal, critics like Hank Hanegraaff, author of *Counterfeit Revival*, accused TACF leaders of using hypnotism and psychological control to manipulate the crowds into frenzied bouts of laughter, shaking, rolling on the floor, moaning, groaning, crying, and falling down (known as being “slain in the Spirit”). What drew particular concern from Vineyard leader John Wimber were episodes of people acting or sounding like animals during the worship services.

In early 1996, TACF formed Partners in Harvest, a non-denominational organization that seeks to unite charismatic grouping of ministries and churches influenced by the revival. There are now about one hundred participating member organizations from the United States, Canada, and a dozen other countries in Europe, the United Kingdom, Africa, and South America.

TACF became the target of fresh criticism in 1999 following reports from the church leaders that God was filling people’s cavities with real gold. TACF released a video about the alleged miracles called “Go for the Gold” and their website featured pictures from people who claimed that God had performed dental work on them. Attendance increased as reports circulated about the supernatural claims.

Though local membership involves about one thousand people, TACF has enormous worldwide outreach through its weekly television program, renewal magazine, and school of ministry. As well, the church has been visited by several million people since 1994 and maintains links with some of the most prominent leaders in the charismatic and Pentecostal world, including Benny Hinn and Paul Cain.

Address:

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 Canada
<http://www.tacf.org>

James A. Beverley

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TRADITIONAL AFRICAN RELIGIONS

The term *indigenous* is inadequate, but refers to African societies with a “traditional” religious and cultural orientation with many common characteristics. African peoples do not have the same traditional religious ideas or philosophy, and the existence of common characteristics must be proved through systematic comparative analysis. Any suggestion that there is a “unity” of African indigenous religions must be limited to considering common themes in systems that are often quite different. There are wide divergences between religions, which sometimes develop in isolation from each other. Each “common” phenomenon belongs to a complete whole, which is itself from a unique cultural, historical, and religious context. In this essay we must make generalizations with their accompanying dangers of misrepresentation, although in the indigenous religions of sub-Saharan Africa there is a great degree of affinity. These religions have weathered the ravages of time and the influences of external religions and cultures, and certain expressions of beliefs that have endured for many centuries still persist, even in urbanized and “secularized” societies. When these beliefs come into contact with an imported religion, such as Christianity or Islam, they often remain unaltered or may fundamentally change the character of that religion.

The term *animism*, from the Latin *anima* (“breath” or “soul”) was popular in nineteenth-century Europe, and is the belief that natural objects or phenomena possess a soul. At best, this idea of a pervasive soul describes only one aspect of African religions and this term, together with “primitive” and even “primal” (basic or primary), should be abandoned. A more satisfactory way of describing African indigenous religions might be to use three interdependent and overlapping terms: (1) *theism*: the belief in a Supreme Being and (sometimes) lesser gods; (2) *spirituality*: the belief in a spiritual world, including ancestors; and (3) *dynamism*: the belief in power working through objects and available to people.

Theism: God and Lesser Divinities. Almost all African religions posit the idea of a single God, a supreme creator. The term *polytheism* (many gods) is a difficult one to sustain in Africa, and writers like Idowu have suggested that an “implicit” or “diffused” *monotheism* is true of African religions. This theism is ambivalent: the Supreme Being is at the same time very near (immanent) and distant (transcendent). But writers like Mbiti have pointed out that the two attributes of God’s transcendence and immanence are complementary, and that transcendence cannot be emphasized to the exclusion of immanence. African observers acknowledge that God in traditional religions is predominantly transcendent, which usually means that for most of the time the Supreme Being is remote from everyday affairs. Because of this, he/she (usually male) does not interfere with or harass people, and therefore is regarded as “good.” But because of his/her simultaneous nearness, sometimes people live in dread of an unpredictable God who may cause calamity and distress, including affliction, misfortune, diseases, death, and national calamities.

There are no atheists in African religions. Most peoples had a unique name (sometimes several) for a Supreme Being before the introduction of Christianity or Islam. Often one name, or a derivative of it, reappears among different peoples. Although there is widespread belief in a Supreme Being, usually a creator God, most divine functions have been delegated to other beings, lesser gods, spirits, or ancestors. In places where Christianity or Islam predominate there is a stronger belief in monotheism at a popular level, and vaguer traditional ideas of a Supreme Being have been replaced by a definite belief in a monotheistic God. The

Supreme Being is a being with personal attributes (although not human) and isolated from other spirit beings. Often the Supreme Being is also the first ancestor and essentially the same name or root word is used for *God* as for *ancestors*. Sometimes the name for God is associated with both the ancestors and with a place where he is believed to live. In these cases the distinction between *God* and *ancestor* is maintained by the use of different noun classes. In some cases the name for God is a locative related to the place where the spirits live. Usually the Supreme Being is believed to live in the “sky” or “heaven” (in most African languages there is no differentiation between these two words), but some peoples situate him under the earth, where the spirits live. In Yoruba (Nigeria), *Olorun* is “owner of heaven,” and in many religions the word for *God* is synonymous with *sun*, and sometimes with *rain*. These ideas indicate that the sun, the rain, the sky (heaven), and other natural phenomena are manifestations of God and among some, God is sometimes identified with nature. In west Africa, the male deity in the sky sends rain to fall upon the female deity, Mother Earth. The Ashanti venerate the Earth Goddess Asase Yaa, as the earth is closely related to the fertility of the Ashanti people as well as being the resting place of their ancestors.

The activity most commonly attributed to the Supreme Being is that of creation, and many of the names for God describe God as creator, molder, and maker. Every new institution and birth is attributed to God’s power. However, it is often felt that God has withdrawn from creation usually as the result of some human (or animal) blunder or by God’s arbitrary decision, and usually God does not do anything any more. Thus we have the view that the African “high god” is a *deus otiosus*, a passive, inactive God. It is true that many African peoples no longer are able to say who or what God is. Seldom is God worshipped directly and shrines, altars, temples, or priests do not exist. There is no feeling of guilt in the sight of God and therefore there is no need to try to appease God with gifts or sacrifices. There are exceptions to this general rule, and among some peoples sacrifices and prayers are addressed to and shrines and priests devoted to God. As long as God provides rain, harvests, health, possessions, and children, everyone is satisfied. Nevertheless, God sustains all life, and if he/she chooses to withdraw provisions, then people may have to entreat God. But God is normally too far above humanity to be concerned with their daily affairs. There is no spontaneous longing for God and no desire to enter into relationship with God—religion is practical and material rather than mystical or spiritual.

Nevertheless, belief in the Supreme Being is a central feature of these religions, and it would be wrong to emphasize the remoteness and inactivity to the exclusion of the simultaneous nearness and unceasing activity. God stands behind everything, is mentioned in many proverbs and myths, and is called on in times of crisis. Terrifying and unexplainable natural phenomena (such as storms, earthquakes, lightning, fire, and epidemics) are often attributed to God, who is invoked to account for these otherwise unexplainable things. The basic conception is that God is “good,” but this seems to mean that he/she is neutral and does not hamper, irritate, or interfere with humans, and therefore humans should not interfere with God and may ignore him/her. If they do “interfere,” this might irritate God and lead to punishment. When God does intervene, a person may never know what God is going to do, and thus there is a strong undertone of fatalism. God becomes arbitrary and unpredictable, merciful or merciless, as God chooses. The comforting thought for those faced with inexplicable events is “God has done it,” “it’s God’s will,” or “God knows” (but we do not understand).

Some African peoples, especially in west Africa, have a belief in a pantheon or hierarchy of divinities. They are often associated with some aspect of nature or life, and thus are sometimes called “nature spirits.” They have many human characteristics: they can become hungry, jealous, angry, and so on, and people must always endeavor to remain on good terms

with them. Some of these divinities used to be human beings, others were created by God or appear as God's wives or children, and some are regarded as more powerful than others. Among west African peoples (unlike most other Africans), there are a great number of divinities and spirits that appear to be personifications of the Supreme Being. But these "gods" are more limited than the Supreme Being and bear a generic name that is not applied to God. Thus, about 1,700 Yoruba divinities are called *orisha*, a term never used to refer to God, which is *Olurun* or *Olodumare*. These divinities, like ancestors, often function as servants and intermediaries of the Supreme Being and are often represented by wooden or metal images. The Yoruba *orisha* are headed by *Orisha-nla* or *Obatala*, the one who gives riches or poverty, strength or deformity. *Ogun* is the god of war, *Shango* the god of storms and the anger of *Olurun*, *Shopona* the power of smallpox and fever (*Sapata* among the Ewe in Benin), *Eshu* the power of mischief, *Olokun* the sea god, and so on. The Yoruba pantheon has reappeared in the Caribbean and in Brazil. The divinities derive from the creator and have no existence or authority in their own right. In west Africa, sea deities and many river deities are important. Sky gods distinct from the Supreme Being also exist. The Ewe have twin gods *Mawu* (male) and *Lisa* (female) with fourteen children who become gods of natural phenomena associated with the sky: thunder, lightning, rain, etc.

African societies have myths about the beginning of time, which often reveal beliefs about creation and a supreme creator. These myths are passed on orally from generation to generation, providing fundamental explanations for the order in the universe and society established by a creator, and sometimes explaining why God has "gone away" from creation. Some myths associate human origins with a tree, others tell of the first person's formation out of clay or out of a hole in the ground or a marsh. Others attribute human origins to the knee or leg of a divine being, or to being brought from heaven to earth. The Akan myth (Ghana) has God creating an orderly universe: first the sky, then the earth, rivers, waters, plants, and trees. After that, humans were formed and animals made for them, and nature spirits were formed to protect them. According to many myths, humans originally lived in a state of indescribable bliss, immortality, and unimpeded fellowship with God. Although God lived in heaven, heaven was closely connected to earth at the beginning. God provided all the necessities of food and clothing for people in a paradise, and taught them how to till the ground, make beer, hunt, and cook. But this paradise did not last, and after some time God withdrew from people. This withdrawal is not usually attributed to human sin or offence, but to some mistake—although there are some exceptions where myths relate the presence of sin and disobedience. In most of these myths humans are innocent victims of tragic circumstances. Myths go on to explain how people lost their immortality, again through an unfortunate accident. The most common myth in Africa concerns the animal messenger (often the chameleon) who was sent to people with news of immortality or resurrection. But the messenger dawdled on the way, forgot his message or garbled it, stuttered in delivering it, or had his parcel of new skins stolen by the snake (which explains why snakes can have new skins every year). But the most common version of the myth is that the first messenger was overtaken by a second one (often the lizard) whose message was that people would die. The result is irreconcilable separation between humanity and the creator.

Dynamism: Power and Power Specialists. Practices associated with the so-called "manipulation of power" ("dynamism") are intimately related to religious practices. The dependence on the Supreme Being, the gods, spirits, or ancestors is revealed in resorting to the "dynamism" specialists for solutions to problems. Africans believe in power, which may reside in charms, amulets, beads, medicines, words, names, and various other inanimate objects. Possessing this power enables people to do supernatural things or to prevent evil from

occurring, and so people long for more of it. The greatest disaster possible follows the losing of power. Illnesses, suffering, disappointments, exhaustion, injustice, oppression, and failure are all regarded as a lessening of power, and so everything possible is done to avoid its loss and to promote its increase. The Supreme Being is seen as the source of all power, but this power has no dualism—God can use his power for good or withhold it, resulting in evil. There is a personal quality about the power residing in people, intimately linked to the ancestors and the ongoing life of the community. The interrelatedness between magic, power, and the ancestors is shown in the diviner’s capacity to make “magic,” ascribed to the power of the ancestors residing within. Life and existence or being itself is inextricably tied up with power. To live is to have power, to be sick or to die is to have less of it. These concepts are not always held by all people in these societies, they sometimes depend upon the level of cultural and technological development, and whether people are in a rural or an urban environment. In these different contexts, although power is sought earnestly, it acquires different meanings.

The principle behind the use of magic and divination in Africa is the ability to strengthen or weaken another person’s power through the manipulation of the power of non-human things. In order to obtain power, people make use of charms and medicines, and consult diviners or “witchdoctors,” healers, prophets, and mediums. These specialists, who have undergone a long period of training by their elders, use their power for the good of the local community, particularly in providing protection against the illegitimate use of power, the work of evil sorcerers or witches. And so, whenever the lessening of power results in problems, it is usually necessary for people to consult such specialists in order to receive more power. These specialists have power to discern the wishes of the ancestors and to act as protectors of society. They must be heeded, for one who does not follow their instructions courts disaster. The diviner is able to diagnose the cause of the affliction and will usually prescribe some ancestor ritual and sometimes give protective medicines and strong charms to overcome this unseen evil force. The specialist often seeks to discover the source of the trouble and *who* sends it. The answer to the question of who sent the problem takes different forms, but usually involves one of five possibilities that the adversity comes from: (1) an evil wizard; (2) an offended ancestor; (3) the breaking of a taboo; (4) God; or (5) the personal guilt of the sufferer or someone close to her or him. The specialist will be concerned mainly with the first three causes.

These specialists are believed to use their power for the good of the community, and function as doctors, counselors, and pastors at the same time (often the most influential people in the whole community with an all-encompassing mandate). They explain the mysteries of life and death, convey messages from the spirit world, heal sicknesses, give guidance in daily affairs, protect from dangers seen and unseen, resolve quarrels, promote fertility, act as “agony aunts” in affairs of the heart, and ensure success and prosperity in all areas of life. They are in opposition to the evil wizards, who are to be feared and avoided. Sorcery and witchcraft are to be overcome by the strengthening of people through the use of more powerful medicine or magic. In many African languages, different words are used to distinguish between the “good” diviner on the one hand and the enemy of society, the sorcerer or witch, on the other.

Divination is still widely practiced all over Africa, not least of all in urban areas. It is often intimately associated with the ancestor cult, since diviners are traditionally believed to be possessed by ancestors. There are diviners in urban areas throughout Africa whose techniques may differ from rural diviners and who may even consider themselves Christian, although usually they are not. Their healing power is specifically not Christian, coming di-

rectly from guiding ancestors, although today the influence of Christianity has contributed to the syncretistic views of many diviners and prophets regarding their source of power. The manipulation of power (magic) may be homeopathic or contagious. The former is based on the principle that power can be harnessed by analogous or imitative actions, such as causing smoke to symbolize clouds and produce rain, or piercing a so-called “voodoo doll” in the likeness of a particular person to produce the same effect in that person. Contagious magic likewise is based on the idea that everything closely associated with a person, such as hair, nail clippings, urine, saliva, dirty clothes, and so on, may be used by someone else to do that person harm. The power resident in material substances collectively known as “medicines” is interrelated with the power resident in people and can be used to support that power. Medicines are therefore not exclusively curative in a western sense, but are powerful substances that can be legitimately used for a wide variety of beneficial purposes such as fertility, success, courtship, protection, and even the changing of personality, and also to combat sorcery and witchcraft. These medicines contain (or are) power, which should be used for the benefit of the community, but they are also used illegitimately to harm people or to reduce their power.

Very often there is also the unseen evil and antisocial force of the sorcerer, who has too much power that can be selfishly used to harm others and must be counteracted with a more powerful force. In some African societies a distinction is made between two kinds of wizard. Sorcerers deliberately use medicine against their victims and are the personification of evil in the community. If such a person is discovered or smelled out, there is only one remedy, total extermination by the whole community. The second kind is witches, who are usually female and use medicines and/or some psychic act, usually inadvertently and unconsciously. Witches are believed to leave the bodies of women while they sleep to meet other witches at certain places. They fly around on the backs of birds, fireflies, sticks, and other objects, or they change themselves into owls, bats, or hyenas. They seek to enter other people’s bodies and suck out their power. The wizard can sometimes only succeed with an evil intent if some kind of access to the victim is gained through the latter’s protective ancestors.

Some make a distinction between Asian shamans who “travel” to cosmic worlds in a state of trance (ecstasy) and African healers who are possessed by guiding ancestors, also resulting in a trance. These are probably different explanations of the same phenomenon, consistent with their own religious contexts. Whether we refer to a shaman or a diviner, both exhibit similar characteristics as spirit mediums. They can be male or female persons who, as a result of a disorientating illness, believe themselves to be called to be healers. After initial resistance to this calling, they accept it and undergo a prolonged period of training often in isolation, usually with an experienced diviner or shaman, and the training ends with a symbolically rich initiation ceremony. Thereafter they enter into periods of purposeful ecstatic communication with the spirits by means of trances or seances, with ancestors or other spiritual entities accepted in their religious contexts, in order to bring health to others and harmony between the community and those spiritual entities they represent. African healers exhibit many similar characteristics to Asian shamans. There are many kinds of healers who divine through wooden divining slabs, shells, or through ancestors or alien spirits, and are distributors of appropriate medicines. This is true whether they are herbalists or diviners/spirit mediums. As long as there is belief in the power of spirits and evil sorcery, the healer’s enhanced position as pivotal to the well-being of the community is guaranteed. The healer is called to this position by recurring healing dreams followed by illness, which is sometimes a mental disturbance. Periods of withdrawal and resistance then follow, after which the novice healers accept the calling and enter into training, which involves observing

a number of taboos. They must receive their guidance from a spirit or ancestor if they are going to succeed as professional specialists in the spirit world. Various healing techniques and methods used include using herbs, throwing bones, stones, or nuts to divine, and relying on dreams or other forms of communication with guiding ancestors. To increase the power of their patients, specialists use a wide variety of objects: amulets, necklaces, powders, tattoo markings and face painting, incantations, forked sticks, horns, calabashes, and so on. These are all symbols of power intended either to protect or to promote health, happiness, and success. Many healers are also herbalists, with detailed and intimate knowledge of the use of herbs, roots, and other plants as medicines to protect or restore life. In Africa it is not always possible to distinguish between a therapeutic “herbalist” and a diagnostic “diviner,” because most specialists use both methods in treating patients. In many of the independent AFRICAN INITIATED CHURCHES, the prophet-healer has taken the place of the traditional healer, and the use of healing symbols with parallels to traditional healing methods is one of the central and most important features.

Spirituality: Ancesters and the Spirit World. Rituals concerning ancestors are the center of many African religions, and this practice is still important for many Africans converted to Christianity. The operating principle is the ancestors’ presence and moral influence in the community of which they are part. Ancestors usually manifest themselves through dreams, sicknesses, and other misfortunes. All African peoples take dreams seriously, although not all dreams are sent by ancestors, as these can always be recognized. Africans usually recognize a message from the ancestors by means of a visible manifestation of the dead person in their dreams. It is only when the meaning of a recurring dream is unclear that the diviners are consulted for interpretation. But when an ancestor appears in a dream, the meaning is usually clear enough. Ancestors are limited in that their influence is mainly restricted to their kin of the same lineage. Usually in African societies these will be their patrilineal descendants (male and female), although sometimes an ancestor can even be a younger relative who has predeceased one (hence the inadequacy of the term “ancestor”). The ancestors visit their living kin from time to time by means of various signs that are interpreted by the family—the most common (besides dreams) being an onslaught of different sicknesses and delay in conception. Various unfortunate and fortunate occurrences will be ascribed respectively to the ancestors’ displeasure or their favor. Their main benevolent function is that of protection. If they are neglected (for their main need is to be remembered), then they are capable of unleashing destructive powers on the family concerned. In this respect, ancestors are causative agents of both good and evil. Having protective powers, their exercise of these powers results in good, the withholding of them in evil. Furthermore, the direct actions of their surviving kin, particularly in ritual acts of remembrance or the neglect of such acts, has direct bearing on the conduct of the ancestors.

Ancestors are conceived of as elevated people. Although they are approached with the respect due them as the older and wiser ones of society, it is doubtful whether this approach is the same as that given to God. In other words, such terms as ancestor *worship* or even *veneration* are inaccurate. Of course, the ancestors are known to be dead and therefore they are not the same as living people. They are generally believed to be less fortunate than the living; and because of their limitations, having more power than the living compensates them. African peoples, however, who pray to ancestors also pray to living people. In African societies, elders are believed to have more power and therefore require allegiance from the younger ones. Ancestors are conceived of as quite distinct from the Supreme Being, although they are thought of as nearer to God than are living people. Contact with ancestors on the part of the living is usually made through offerings and rit-

ual killings, which occur when the ancestors are believed to be hungry; essentially, a ritual killing is to participate in a communal meal with the ancestors. People must continually see to it that the ancestors are fed. Thus, apart from ritual killings, beer is poured out for them and food left in the pot. The ancestors are sometimes thought of as unpredictable, capricious, and prone to anger and jealousy, and if they are thought to behave like this they may be scolded. Although ancestors are primarily for the preservation of the family, they are also a threat and are therefore to be feared. No one can ever be sure what they are going to do or not do next. In practice there is an intimate personal relationship between the living and the departed. Supplicants may make suggestions to the ancestors of acceptable alternatives to the course being followed by them, and respectfully request a change in attitude. The language is usually that of polite everyday speech, the address of people to their seniors.

Ancestors are believed to enter into individuals and to use them as mediums of communication. Some African diviners are specialist spirit mediums and are mostly women. Such spirit mediums are “possessed” by ancestors in order to communicate with the living. Various things happen that show that a medium is possessed. Usually she goes into a trance, accompanied by various ritual activities of the people around her, such as singing and dancing. The onset of this trance is accompanied by trembling, rolling of the eyes, falling down in a fit, or supernatural feats, after which the medium begins to speak with the “voice” of the ancestor. After the trance is over, the medium returns to normal. The people inquiring of her are thereafter to carry out the instructions of the ancestor as interpreted by the medium. Spirit possession usually means that a spirit temporarily enters into people and displaces their ability to control themselves while being possessed. Among the Shona and many other African peoples, the desire of an ancestor to possess someone is usually signaled by a lengthy illness. Shaking and grunting noises during dancing and the beating of drums herald the onset of possession. The family may then discuss their problems with the possessed medium, for they are actually talking with the ancestors. A Zulu person possessed by ancestors is expected to become a diviner, for spirit possession is linked to divination. At first, the person will demonstrate strange behavior, will tend to be antisocial, and will be subject to constant dreaming and prolonged illness. The eventual possession is evidenced by frequent yawning and sneezing, by shaking, quivering and convulsions, by belching and hiccuping, and by singing the songs of the ancestors. Ancestors are also believed to reappear in newborn children.

Ancestors who have been forgotten and no longer fulfil their protective function, children who die, and adults who did not have children of their own or did not receive a proper burial are believed to become spirits in the graveyard of time. Their abode is in the earth or in the air, and they seldom fulfill any practical function, but may become angry and vengeful. In many parts of Africa, nature spirits are abundant, such as spirits that dwell in water, sacred stones, caves, hills, springs, trees, groves, forests, and many others. These spirits may have been ancestors buried in or near that particular natural phenomenon, who with the passing of time were identified with that phenomenon. There are also anthropomorphic spirits, often visible to people, which are often ogre-like little creatures, sometimes with strong sexual connotations and associated with natural phenomena. A famous one in southern Africa is the Zulu *thokoloshe*, a creature that is known throughout the region and the subject of many conversations. There are also many spirits identified with particular animals. The origin of all these spirits is not speculated on; they are simply believed to have always existed, and they are omnipresent, very much a part of the world. The main difference between spirits and ancestors in practical terms seems to be that spirits do not appear as

often to people. When they do, they may bring adversity or even possess people. In west Africa, nature spirits have become significant deities that must be placated by means of daily sacrifices, offerings, and other ritual acts.

One of the functions of a diviner is to determine the identity of and exorcise evil spirits. These spirits could include nature spirits, spirits under the control of malicious sorcerers, and spirits that come from outside a person's particular ethnic group or lineage, sometimes perceived as avenging spirits. Ancestors are never referred to, nor considered, evil spirits, as their existence depends on the continued respect of their relatives. But once they are forgotten and no rites are performed for them, they may reappear and cause trouble. Many nature spirits are feared, and people go to diviners to seek protection from them. There seems to be a connection in perception between ancestors and all types of spirit; they are all personal spirits with individual identity and characteristics. They often possess people, which in African thought is not always a bad thing. Spirits possess mediums in order to convey significant messages to people and this possession is a treasured feature and not a threat. But at other times, spirits possess people in such a way that they desire to be free from the troublesome consequences through exorcism.

Allan H. Anderson

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Traditional Anglican Communion

The Traditional Anglican Communion is an international ecumenical body of conservative churches in the Anglican tradition. In the mid-1970s a significant conservative reaction developed in the EPISCOPAL CHURCH in the United States, occasioned by the ordination of the first female priests and the authorization of a new Prayer Book. Several new jurisdictions were established in the United States that became catalysts for Anglicans in various Anglican churches worldwide to leave those churches in fellowship with the Archbishop of Canterbury and to form independent dioceses. In the 1980s such churches emerged in Canada, Australia, New Zealand, and the United Kingdom.

In 1992 the Anglican Catholic Church, the Anglican Catholic Church of Canada, and the Anglican Catholic Church of Australia, including their member dioceses in New Zealand, Hong Kong, and Latin America, formed the Traditional Anglican Communion. Subsequently, the Traditional Anglican Church was formed in England, and its affiliated additional members included the Church of Ireland (Traditional Rite), the Anglican Church in America, and the Anglican Church in South Africa.

The Traditional Anglican Communion is minuscule relative to the CHURCH OF ENGLAND and its affiliates, and most of the churches that have resulted from the schisms that began in 1976 have not affiliated with it. It does represent a growing alternative for those unsettled by the ongoing changes within the larger Anglican world.

The communion formed the International Anglican Fellowship as its missionary arm and charged it with the task of raising money for those churches around the world that were finding it difficult to survive in their efforts to maintain traditional faith and worship.

Address:

Traditional Anglican Communion
275 Solomon Dr.
Estes Park, CO 80517-7255
<http://www.acahome.org/>

Source:

Anglican Church in America. Posted at <http://www.acahome.org>.

Transcendental Meditation

See World Plan Executive Council

Trinidad and Tobago

The religious plurality of Trinidad and Tobago's 1.3 million people stems from its colonial history and ethnic diversity, making the land a "rainbow nation." During colonial times (1498–1962), the indigenous Arawak population was wiped out by the Spanish. In late eighteenth century, French settlers were invited to set up plantations to grow sugar and cocoa. The settlers brought with them Roman Catholicism and slaves from West Africa. The ROMAN CATHOLIC CHURCH since then has represented Trinidad's religious norm, despite the British takeover in 1802 and the introduction of the CHURCH OF ENGLAND and, later, other Christian denominations. Anglicans in the Diocese of Trinidad and Tobago were incorporated into the CHURCH IN THE PROVINCE OF THE WEST INDIES in 1883.

The religious traditions of the West Africans became blended into Catholic-African syncretic cults, such as the Shango/Orisha and SPIRITUAL BAPTISTS ("Shouters," with Protestant elements). With the British abolition of slavery in

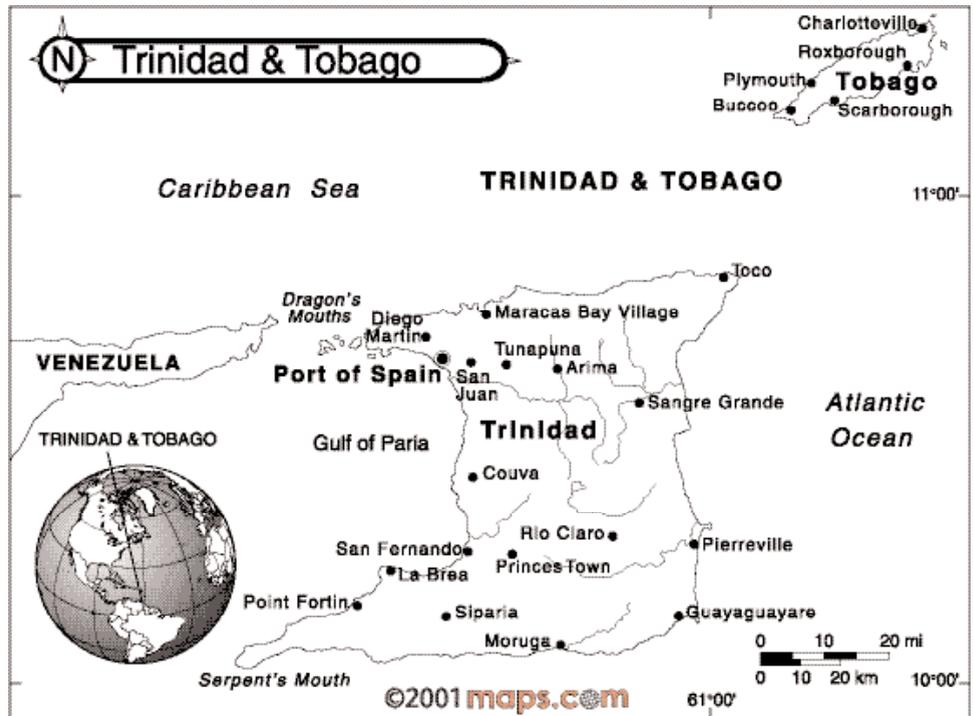


A Corpus Christi procession in Tobago (Helene Rogers/TRIP)

1834, the need for cheap plantation laborers was fulfilled through indentured workers from India. From 1845 to 1917, more than 140,000 Indians from various regions and religious backgrounds were brought to Trinidad. The diversity of Hindu ritual practices and doctrinal beliefs became standardized during the nineteenth and early twentieth centuries into a homogenized and Brahman (priestly) monopolized “Caribbean Hinduism.” The religion aspired to acquire a more respected place in Trinidadian society; thus Hindu folk traditions were purged and marginalized and “official” Hindu worship aligned with Christian patterns. Nevertheless, certain healing practices, “evil eye” ceremonies, sorcery, and divination rituals persisted. Interestingly, those practices cut across the generally highly segmented, exclusive, and stratified population of Trinidad and Tobago (the latter having been administratively joined with Trinidad in 1889), that being especially so in the working-class population.

Indians and Africans also brought with them Islamic traditions. Among the Indian segment, Muslims constituted some 12 to 16 percent. As with the African peoples, Indians were subjected to Christian missionary programs, the PRESBYTERIAN CHURCH IN CANADA being most active in attempting to convert the so-called heathen brothers and sisters. Proselytization efforts among Indian Muslims more or less failed. However, among the Indian people, evangelists from the PRESBYTERIAN CHURCH IN TRINIDAD, and later the Roman Catholic Church, the Anglicans, the SEVENTH-DAY ADVENTIST CHURCH, and, most recently, several Pentecostal churches, count some 22.2 percent as members. Thus Hindu and Muslim traditions remain the religious backbone of Trinidad and Tobago’s Indian population.

Afro-Trinidadians and Indo-Trinidadians, each with about 40 percent of the population, form the two largest segments. The 1990 census specifies that some 68.2 percent of T and T’s population regarded themselves as belonging to one of the Christian denominations, whereas 23.7 percent were Hindu and 5.8 percent were Muslim. Among the Christian traditions, Roman Catholicism remained strongest, with 29.4 percent, followed by Anglicanism (10.9 percent), Presbyterianism (3.4 percent), and Seventh-day Adventism (3.7 per-



Status of religions in Trinidad & Tobago, 2000-2050

Followers	2000			2025	2050
	total	%	rate		
Christians	837,000	64.6	0.44	896,000	872,000
Roman Catholics	398,000	30.7	0.07	390,000	380,000
Protestants	179,000	13.8	0.94	220,000	320,000
Anglicans	154,000	11.9	0.10	170,000	160,000
Hindus	295,000	22.8	0.74	355,000	370,000
Muslims	88,500	6.8	0.83	121,000	135,000
Nonreligious	28,000	2.2	3.16	50,000	70,000
Spiritists	19,300	1.5	3.65	26,000	30,000
Baha'is	15,600	1.2	1.47	28,000	45,000
Chinese folk-religionists	5,100	0.4	0.15	7,500	9,000
Buddhists	4,000	0.3	0.33	6,500	8,000
Jews	600	0.1	0.08	700	800
Atheists	240	0.0	0.00	500	800
other religionists	1,700	0.1	2.59	2,000	2,900
Total population	1,295,000	100.0	0.64	1,493,000	1,543,000

cent). Many of the older Christian churches are members of the Christian Council of Trinidad and Tobago, which is in turn affiliated with the WORLD COUNCIL OF CHURCHES. A strong inroad at the expense of Anglicanism and Roman Catholicism has been made by Evangelical and Pentecostal groups since the 1970s, constituting about 15 percent of the population in 1990. Although the public domain had long been dominated by Christian traditions, since the 1990s a more balanced representation of non-Christian faiths has come to the fore.

Martin Baumann

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Trinidad and Tobago, Hinduism in

Indians from South Asia, often in the Caribbean referred to as East Indians, migrated to Trinidad as indentured laborers for cane and cacao estates between 1845 and 1917. What began as a system to meet an acute labor shortage in the wake of slave emancipation was maintained as a system that depressed local wages, thus dramatically increasing the total number of immigrants (over 145,000). The vast majority of laborers were Hindu (87 percent) and came from the middle Gangetic Plain, although a relatively small number were recruited from the Madras Presidency. Despite the hardships and difficulties they found in Trinidad, many Indians remained, and, mainly because of high birth rates, they composed 41 percent of the total population by 1990. At the time of that census, East Indians of the Hindu faith represented 59 percent of the Indian population and 24 percent of the total population—or approximately a quarter of a million adherents. The majority of migrants were lower caste, although those reputed to have “soft hands” (that is, Brahmins) also migrated in substantial numbers. Hindu immigrants carried with them religious practices, many of which have been synthesized and transformed by the migration experience and sociocultural milieu of colonial Trinidad. Caste distinctions have become muted, though not fully ignored in Trinidad today. Also, the majority of Hindus subscribe to their own ritual orthodoxy (that is essentially, but not exclusively, a Vaishnavite, Puranic, bhakti, and congregational-centered amalgam of practices) as defined by the Sanatan Dharma Maha Sabha—the strongest Hindu organization on the island. In addition, adherents of the DIVINE LIFE SOCIETY, the SATHYA SAI BABA MOVEMENT, Vishwanath Parishad, ARYA SAMAJ, and others can be found. One of the clearest examples of a Trinidadian Hindu culture can be seen in their temple architecture.

Hindu temple architecture in Trinidad has its clearest roots in the small priest-owned temples of the central Gangetic Plain during the middle of the nineteenth century. Essentially, Hindu migrants first depended on holy books, plants, and small statues of the deities (*murtis*) that they brought with them. Since folk deities are generally propitiated under trees throughout India, it is safe to assume that Hindus in Trinidad also continued that practice from the earliest time. Eventually, home shrines gave way to specially constructed traditional-style temples in the house

yard or garden. The earliest known temples in Trinidad were erected by the 1860s and were mainly of bamboo wattle and daub construction with a thatch roof. By the 1880s more substantial structures were established in “clay brick” and stone. These traditional temples can still be found in Trinidad’s landscape and are relatively small (about a hundred square feet) with a pyramidal or rounded dome (*sikhara*) enshrining the deities.

During the 1920s a new type of temple was introduced called the *koutia*. This is derived from a Bhojpuri Hindi term *kutia*, that indicates a hut or simple hermitage. The architectural form derives from the Bhojpur region (central Gangetic Plain) of India where the *koutia*’s significance lies in housing the person who takes care of the temple (*pujari*). In Trinidad, the *koutia* took on the function of an assembly hall (*mandapa*) when it was added to a traditional temple. Throughout the 1920s and 1930s itinerant swamis (invited from India) traveled from village to village. The *koutia* was ostensibly built to house them temporarily and as a meeting place in which to sing *bhajans* or read scripture after they left. Villages without a temple also built *koutias* to attract a swami’s visit. Afterward, villagers could use the *koutia* as a temple with the simple installation of a deity’s image. Eventually it became a temple in and of itself, though it is difficult to determine exactly when and where this first took place. *Koutias* are rectangular, rather than square, and have a flat, shed roof or low-angled gable roof. They rarely have *sikharas*, except in a few cases in which a dome was added to the front porch of the structure for decorative purposes. By this time, many different deities (primarily Sanskritic) might be installed in the same temple, thus making it possible to worship Mahadeva and Krishna in the same place. In this way, villagers need not travel to different locations to worship a specific deity.

The *koutia* temple evolved into the Trinidadian temple by the 1950s. The addition of a dome where the deities were enshrined successfully merged the traditional form with the *koutia*. Thus, the Trinidadian form is also rectangular, with a raised platform and dome at one end, and the rest of the structure extending away from it with space to seat several hundred people in the larger versions. Trinidadian temples always have a *sikhara* and an assembly hall attached to the domed area. Today it is common to see Trinidadian temples, *Koutia* temples, and traditional temples with or without a *koutia* attached. Often on Sundays a community-based ritual called *satsang* is held. *Puja* is performed, scripture is read and interpreted, and *bhajans* are sung by the group. In addition, yearly events called *yagnas* (fire festival) are held. This is a seven- to nine-day affair sponsored by a family or a village. In all cases, whether through temple architecture or congregational ritual, a very strong sense of Trinidadian Hindu identity is created and maintained.

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True Buddha School

The True Buddha School is a PURE LAND BUDDHISM group oriented on Amida Buddha as the Bodhisattva capable of assisting people in the afterlife to the Pure Land, the Western Paradise. The True Buddha School teaches that anyone who calls on Amitabha’s name with an undivided mind will be reborn in the Pure Land and in the future will escape the cycle of reincarnation.

The True Buddha School mixes the Pure Land emphases with Tibetan practices. It was founded by Master Sheng-Yen Lu, who was born in 1945 in Taiwan. As a young man he studied engineering and worked at his profession for a decade. He also studied various religions and different schools of Buddhism. His own study led him to a state of Enlightenment, and his followers consider him a Living Buddha; an emanation of the White Padmakumara Master Sheng-Yen teaches that there are eighteen Padmakumaras (or Lotus Bodhisattvas) residing in the Pure Land, among whom the White Padmakumara is the chief. At one point he traveled spiritually to the Pure Land, where he realized that he is an emanation of the White Padmakumara incarnated in the present as a human being in order to assist the liberation of sentient beings.

The True Buddha School describes itself as a school for spiritual cultivation that begins with members taking refuge in the guru, and the Three “Gems of Buddhism”: the Buddha, the Dharma, and the Sangha (that is, Buddha, Truth, and Fellowship). Members also practice a Tantric Dharma believed capable of leading individuals to Buddhahood (Enlightenment). The True Buddha Tantric Dharma involves a practice of visualizing oneself and Buddha as “One,” which, combined with the cultivation of purity of body, mind, and speech, offers the hope that an ordinary layperson can achieve Buddhahood.

Those seeking to follow the Dharma are advised to seek initiation from a true guru (Master Sheng-Yen). To take refuge in the Living Buddha and become a student of the True Buddha School, one may come to the school’s headquarters, now located in the state of Washington in the United States, and direct Initiation Empowerment, or one can, on the first or fifteenth of any lunar month, at 7:00

A.M., recite the Fourfold Refuge Mantra: “Namo Guru bei, namo Buddha ye, namo Dharma ye, namo Sangha ye” while prostrating oneself. On those same days each month, Master Sheng-Yen Lu performs a ceremony of “Remote Initiation Empowerment.” One may also go to a True Buddha School center and receive initiation.

From Taiwan the True Buddha School has become a global institution with three hundred local chapters and some thirty major temples in more than twenty countries, from Japan to Australia, Brazil, and the United Kingdom. Master Sheng-Yen Lu has been a prolific writer with more than a hundred books to his credit.

Address:

True Buddha School
17012 NE 40th Ct.
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<http://www.tbsn.org/>

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True Jesus Church

In 1917, Paul Wei, Ling-Shen Chang, and Barnabas Chang, Christians residing in Beijing, China, received the baptism of the Holy Spirit and the revelation of the perfect Truth concerning salvation. They proceeded to found the True Jesus Church, whose message spread through the previously existing Christian communities and then to the general public through several gospel newsletters that the three initiated. From the Chinese mainland the movement found its way to Taiwan (1927), throughout Southeast Asia (1927), and Hawaii (1930). Headquarters of the church moved first to Nanjing (1926) and then to Shanghai (1927).

The True Jesus Church lost considerable following in its homeland after the Chinese Revolution and the establishment of the People’s Republic in 1949, though it still has an estimated one million members in China. However, headquarters were moved to Taiwan, and from there growth was directed through the Chinese in diaspora. Delegates to the church’s World Conference in Taiwan in 1975 created the International Assembly of the True Jesus Church. In 1985 leaders relocated the principal office of the International Assembly to Los Angeles, California. Subsequently, four Evangelical centers have been established for America, Europe, Northeast Asia, and Southeast Asia.

The True Jesus Church sees itself as the restored Apostolic Church of the End Time that has received the divine

revelation of Truth through the Holy Spirit. That Truth has been confirmed through various signs and miracles. The name is also assigned spiritual meaning: God is “True” (John 3:33, 17:3; 1 Thessalonians 1:9) and Jesus designated himself the “Truth” (John 14:6), or the “true Vine” (John 15:1). The author of the Gospel of John called him the “true Light” (John 1:9). God called and established the “Church” (Acts 15:14–18). It is believed that the church should bear God’s name—that is “Jesus” (Matthew 1:21; John 17:11, 26). The True Jesus Church thus exalts the name of God and considers itself the Christ.

The church’s doctrinal position is quite similar to the nontrinitarian, Apostolic, or “Jesus Only” perspective. It teaches that the reception of the Holy Spirit is necessary for entering the kingdom of God, and that speaking in tongues is the sign of that reception. It practices baptism in “Jesus’ Name.” Baptism is by full immersion in living water. Unlike most Pentecostal churches (both trinitarian and nontrinitarian), the True Jesus Church baptizes infants. The church also considers foot washing as a third sacrament (in addition to baptism and the Lord’s Supper). It worships on the Sabbath (Saturday) rather than Sunday.

Outside of mainland China, the True Jesus Church reports approximately seventy-nine thousand members as the new century begins. Members are scattered in some twenty countries.

Address:

True Jesus Church
11236 Dale St.
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<http://www.tjc.org>

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True (Old Calendar) Orthodox Church of Greece

The True Orthodox Church of Greece was organized as a reaction to the adoption in 1924 of the New or Gregorian calendar by the ORTHODOX CHURCH OF GREECE. In spite of pockets of opposition to the change, no priest rejected it until an extraordinary event, the appearance of a cross in the sky on September 14–15, 1925, the day celebrated as the Feast of the Elevation of the Holy Cross according to the Old or Julian calendar. As a result of that event, two priests announced their adherence to the Old calendar. However, it was the monks from Mt. Athos who provided the strongest opposition to the New calendar and who took the lead in

founding Old Calendar churches. By 1934 there were some eight hundred such churches, in all parts of Greece.

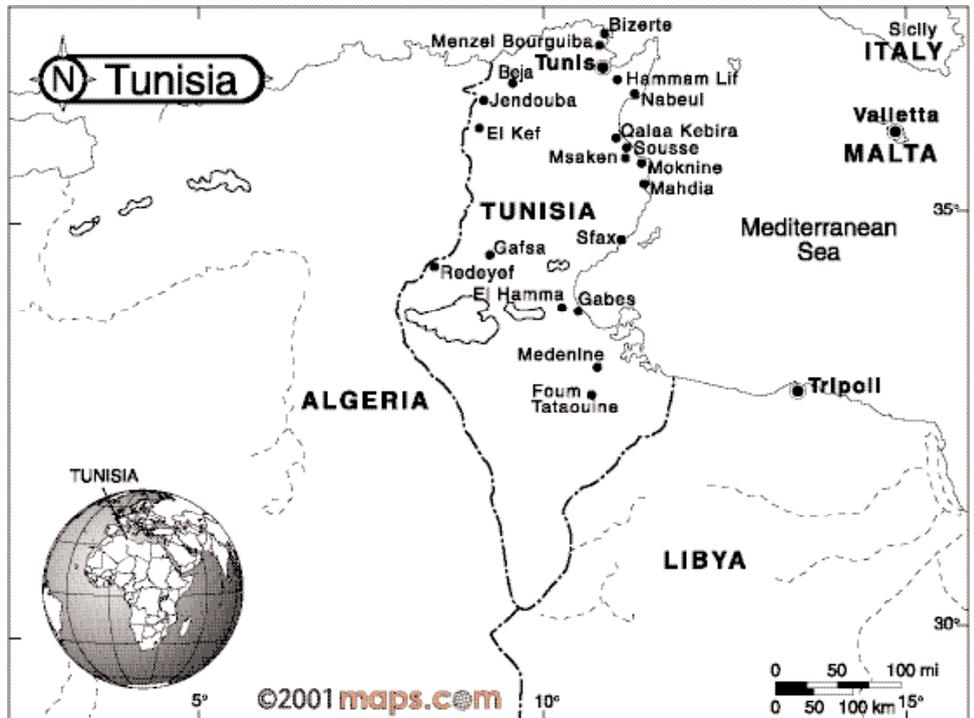
As of the mid-1930s, no bishop had appeared in support of the Old Calendarists, but in 1935 three bishops left the Church of Greece and adhered to what had become known as the True Orthodox Church of Greece. They immediately consecrated four additional bishops, though two of the three original bishops then returned to the state church. Metropolitan Chrysostomos of Florina emerged as the leader of the True Church.

In 1937, Metropolitan Chrysostomos made a statement that while the state church had erred in adopting the New calendar, it had not lost the supernatural presence of God, and its sacraments were still valid. His statements were rejected by two of his bishops, both of whom formed separate factions, though most of their supporters returned to Chrysostomos’s jurisdiction by 1950. At the same time, however, the state church launched a systematic, repressive effort that included an attack upon Old Calendar priests, who were deprived of their clerical clothing and often beaten and shaved. Chrysostomos was sent into exile for a year in 1951. Released in 1952, he now was the only bishop left, and he died in 1955 without an episcopal successor. Orders for a new bishop were finally obtained in 1960 from the RUSSIAN ORTHODOX CHURCH OUTSIDE OF RUSSIA.

Archbishop Akakios headed the church from 1960 until his death in 1963. He was succeeded by Archbishop Auxentios. New controversy developed in 1974, when Archbishop Auxentios suggested, contrary to Metropolitan Chrysostomos, that the state church’s sacraments were without grace. In response, two of the bishops adhering to Chrysostomos’s more favorable moderate view consecrated a set of new bishops. Those who accepted Auxentios’s position also consecrated more bishops, and two separate synods came into existence. Each synod itself split into two factions, leaving the Old Calendar movement divided into at least five factions (including the group that had originally separated from Metropolitan Chrysostomos in the 1930s). Two of these factions merged, leaving the four factions (each with its separate synod) that exist today.

Three of the factions believe that grace has been removed from the sacraments of the state-supported Orthodox Church of Greece. Of those, the largest is led by Metropolitan Chrysostomos II. The moderate faction, which believed that the state church retained grace in its sacraments, eventually looked to Metropolitan Cyprian of Oropos and Fili as its leader. That branch of the Old Calendar movement has been able to garner the support of the Old Calendar Orthodox Church of Romania and the Old Calendar Church in Bulgaria. This faction is second in size to that led by Metropolitan Chrysostomos II, and in 1994 it entered into full communion with the Russian Orthodox Church Outside of Russia.

In spite of the existence of the various factions, the members and clergy of the True Orthodox Church consider themselves as one body united by their disagreement with the stance of the Church of Greece regarding the calendar, and by their general opposition to the participation of the state church in various ecumenical endeavors. They claim some 200,000 adherents, about 120 parishes, and a number of monastic communities. Their churches have no electric lights or pews. Associated parishes are found in Australia and Canada. Each of the four factions also has congregations as well as a diocesan structure based in the United States.



Source:

Chrysostomos, Archimandrite, with Hieromonk Ambrosios and Hieromonk Auxentios. *The Old Calendar Church of Greece*. Etna, CA: Center for Traditionalist Orthodox Studies, 1986.

Tunisia

Tunisia, a North African country between Libya and Algeria, was originally the home of the Berbers; later it became the center of a series of ancient cultures. The ancient city of Carthage (located not far from modern Tunis) was established by the Phoenicians around 800 B.C.E. It became the center of a sizable empire that eventually fell to Rome. In 146 B.C.E., Rome razed the city. The Vandals overran the Romans in 439 C.E. They were in turn driven out by the expanding Byzantine Empire in 533. Finally, in 670, the Arabs moved across North Africa, bringing with them Islam.

Tunisia was incorporated into the Almohad Empire based in Morocco in the twelfth century. As that empire fell apart, the Berbers reasserted themselves. Tunisia remained independent until the coming of the Ottomans in the sixteenth century. After centuries of control by various Muslim forces, Tunisia was invaded by the French, who in 1882 invaded Tunisia and made it a protectorate. French control of the area was granted by Britain in return for their loss of a role in the Suez Canal.

As early as 1925, Tunisians organized to demand independence. Only after three years of armed conflict (1952–1955) did France relent and in 1956 recognize Tunisia's au-

Status of religions in Tunisia, 2000-2050

Followers	2000			2025	2050
	total	%	rate		
Muslims	9,485,000	99.0	1.63	12,659,000	14,693,000
Christians	51,600	0.5	1.07	80,000	120,000
Independents	30,400	0.3	2.40	60,000	100,000
Roman Catholics	19,000	0.2	-0.76	17,000	16,000
Protestants	670	0.0	0.30	900	1,500
Nonreligious	39,800	0.4	2.53	89,000	150,000
Jews	3,800	0.0	0.53	3,000	2,000
Atheists	3,700	0.0	2.91	8,000	12,000
Baha'is	1,900	0.0	2.48	4,000	6,000
Total population	9,586,000	100.0	1.63	12,843,000	14,983,000

tonomy. A year later a republic was proclaimed and a president representing the Destur Party was elected. Tunisia was transformed into a socialist state until financial problems forced a more open economy. The country has since moved toward a more democratized, secularized, and Westernized position.

Islam is both the dominant and official religion of the country. The great majority of the population follow the Sunni MALIKITE SCHOOL OF ISLAM. The legal structure of the country demands that the president be a Muslim, and it prevents attempts at proselytization by representatives of other religions.

Although most believers follow the Malikite school, there are a significant number of Kharjites on the island of Djerba. In the 1980s a strong fundamentalist movement emerged to oppose the further Westernization and secularization of the country. Included in the critique of the country was a protest of the un-Islamic role assumed by women and the immorality of tourists who flocked to the country's



The Sidi Oqba Mosque in Kairouan, Tunisia (Helene Rogers/TRIP)

Mediterranean beaches. In 1992, Tunisia's president Zina El Abidene denounced the fundamentalists to a gathering of Arab government ministers in Tunis.

Before the arrival of Islam, Tunisia had been the home of a vital Christian community. It was there at the beginning of the fourth century C.E. that the Donatist controversy erupted over the role of those who had betrayed their faith during times of persecution. The Donatists rejected the appointment of such people to positions of leadership. They argued that the efficacy of the sacraments depends upon the purity of the priest who delivers them. In reaction to Donatism, Augustine, the bishop of Hippo (354–430), developed arguments for the use of state power to suppress heretical ideas. An episcopal structure existed in Tunisia until at least the eleventh century.

The ROMAN CATHOLIC CHURCH attempted to reestablish itself in Tunisia at various times but did not build a real following until the nineteenth century, and that among expatriates. In 1843 a prefecture was erected, and a new archbishop of Carthage was named in 1884. The church grew through the first half of the twentieth century, primarily among the French and others who had moved to the country. In like measure, following independence, with the emigration of most Europeans who had lived there, the church suffered considerably. In 1957 the church turned over sixty-five of its seventy church buildings to the state. Today the church is led by a bishop who resides in Tunis.

Anglicans entered Tunisia in 1829 with a mission directed toward the Jewish community, which at the time was 100,000 strong. The mission opened two schools for Jewish children that soon were also serving the Muslim community. Today the work continues under the direction of the Diocese of Egypt of the EPISCOPAL CHURCH IN JERUSALEM AND THE MIDDLE EAST. In 1881 the North

African Mission began work in Tunis, and over the next decades it expanded to seven centers. Its work was significantly disrupted by World War II, and most of its centers were closed. In 1962 the mission started a popular Bible-study correspondence course that enrolled some twenty thousand people before the government became aware of it and forced its withdrawal in 1964. Subsequently, the mission moved its work to France. The same year that the mission began, the REFORMED CHURCH OF FRANCE began its work serving French Protestants in Tunisia. The Reformed Church in Tunisia still maintains one congregation of one hundred members in Tunis.

During the years of French rule, the SEVENTH-DAY ADVENTIST CHURCH (1905), Methodists (1908, from America), and Pentecostals from the CHURCH OF GOD (CLEVELAND, TENNESSEE; 1911) established work. A short time later the Greek and Russian Orthodox churches organized a parish for their members who had moved to Tunis to work.

Jews had resided in Carthage prior to the coming of the Christians, and their community survived the changing of governments through the years. In 1881 they had been granted equal rights with the Muslim community, and they had been promised that those rights would be guaranteed by the independent government established in 1957. When they were not, many Jews decided to leave. Over the next decade, the population of the community dropped from 100,000 to 25,000. Many moved to France, others moved to Israel. As the century came to an end, only 3,000 remained. They were found in Tunis, Sfax, and Sousse. There is also a group of Jews on Jerba Island, where an ancient synagogue, El Ghriba, is located. The community is headed by the Grand Rabbinate of Tunisia, located in Tunis.

Like other North African countries with an established Muslim faith, Tunisia has proved unattractive to the many

new religions that have arisen through the twentieth century. There are, however, a small number of Baha'is.

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Turkey

Turkey, as Asia Minor, has been home to civilizations reaching back to pagan times. Anatolia, modern-day Turkey, is the homeland of numerous cultures, mostly of mixed ethnic origin. Theories indicate a link between Sumerians, Hittites, and Turks because they spoke agglutinative languages and are believed to have come into southern Mesopotamia more than six thousand years ago from Central Asia. Western culture associates Turkey with the Troy of Homer's *Iliad* and *Odyssey*, as well as tales of the fabled kings Midas (725–696 B.C.E.) and Croesus (560–547 B.C.E.). By the sixth century B.C.E., Turkey was home to the philosophies of Thales, Anaximander, and Anaximenes, who were natives of Miletus. Before Athens emerged, Hellenic culture flourished in Anatolia until the invasion of Cyrus the Great (550–530 B.C.E.), who drove the culture to Athens. The conquests of Alexander the Great (334 B.C.E.) helped revive Hellenic thought through the Middle East, and during the Roman era, Anatolia had enormous libraries that rivaled Alexandria's in Egypt. The last Anatolian king bequeathed his kingdom to Rome (133 B.C.E.), which established a capital at Ephesus from which it ruled fairly peacefully for six centuries.

Turkey played a key role in the development of Christianity. Its foremost proponent was Paul, a Jew from Tarsus. He trekked the excellent Roman road system to spread the new religion. His first journey took him to Antioch, Perga, Iconium, Derbe, Attalia, and other cities in Anatolia. His

Status of religions in Turkey, 2000-2050

Followers	2000			2025	2050
	total	%	rate		
Muslims	64,714,000	97.2	1.73	84,924,000	96,598,000
Nonreligious	1,349,000	2.0	1.97	2,300,000	3,300,000
Christians	389,000	0.6	0.63	450,000	500,000
Orthodox	228,000	0.3	0.16	200,000	200,000
Independents	78,000	0.1	1.84	120,000	160,000
Protestants	32,500	0.1	0.97	40,000	55,000
Atheists	68,100	0.1	1.80	100,000	135,000
Buddhists	38,300	0.1	2.46	60,000	80,000
Jews	21,600	0.0	-0.19	15,000	10,000
Baha'is	19,600	0.0	3.00	35,000	55,000
Chinese folk-religionists	15,900	0.0	1.64	22,000	30,000
Ethnoreligionists	10,700	0.0	0.15	8,000	6,500
Total population	66,591,000	100.0	1.73	87,869,000	100,664,000

Epistle to the Galatians, the ninth book of the Christian New Testament, was addressed to people of the Galatian region, where descendants of the Gauls (Celts) had pioneered the interior. He took three missionary trips (recorded in the Book of Acts) and ran into difficulty in Ephesus, where silversmiths engaged in creating statues of Diana/Cybele/Asartate felt that he threatened their livelihoods. Other figures, such as John the Apostle, were reported to have taken Mary, the mother of Jesus, to Ephesus, and a small chapel dedicated to her celebrates Mass on August 15, which is believed to be her Ascension Day. The author of the biblical book of Revelation, writing from the Isle of Patmos off the Turkish coast, addressed his words to the seven churches of Asia, all in Anatolia: Ephesus, Izmir, Pergamum, Sardis, Philadelphia, Laodicea, and Thyatira.

The Ecumenical Council of Nicea of 325 C.E. proved a major milestone in developing Christian doctrine. Five



A man prays during Ramadan in Istanbul, Turkey (K.Adlard/TRIP)

years later, the emperor Constantine dedicated the city of Byzantium as a new Rome. He was a death-bed convert to Christianity, and his new holy city, Constantinople, would be the seat of the Roman Empire. Eventually, the metropolitan of Constantinople would be given a higher status than those in other Mediterranean cities (Jerusalem, Antioch, Alexandria, and Rome), thus foreshadowing the Great Schism of 1054, when the Roman Catholic Church and Eastern Orthodoxy split. While the barbarians across the Mediterranean were laying siege and weakening Rome, Constantinople thrived. Emperor Justinian (527–565) reconquered the Balkans, Italy, Anatolia, Egypt, and North Africa, while embellishing the architectural structures of the Byzantine Empire. The Church of Holy Wisdom, or St. Sophia, in Constantinople became the most highly acclaimed church in Christendom, unrivaled for a thousand years.

By the late thirteenth century, Byzantine rule had declined in power. Within fifty years of the Prophet Muhammad's death, a new religion founded in Saudi Arabia and called Islam (submission to God's will) had conquered all of Anatolia and threatened the walls of Constantinople (669–

678 C.E.). Muhammad, the prophet of this new religion, died and was succeeded by caliphs (deputies) whose job was to ensure the welfare of Islam. Two great dynasties emerged: the Umayyads (661–750), based in Damascus; and the Abbasids (750–1100), who ruled from Baghdad. Both challenged the Christians of Byzantium.

The Great Seljuk Turkish Empire (1037–1109), based in Persia, was a catalyst for the decline of Anatolia. In 1071, Seljuk armies defeated the Byzantine force at Manzikert and captured their emperor. They subsequently took most of Turkey and established a capital near Nicea. They ruled what are now Iran, Iraq, and Turkey, developed beautiful architectural designs, and produced the noted poet Omar Kayyam (d. 1123). Celaleddin Rumi (1207–1273), or "Mevlana," founder of the Mevlevi Whirling Dervish order of Sufis, made the century's outstanding contribution to religious poetry and mysticism.

Byzantine culture was weakened by the assertion of Islam. However, the fatal blow to its glory occurred from fellow Christians during the Fourth Crusade (1202–1204). A disheveled European Christian army invaded and plundered Constantinople, doing irreparable damage. While the

Byzantines were attempting to recover, legions of Turks running before the Mongols took over areas of the Marmara and Aegean coasts. Under Sultan Suleyman the Magnificent (1520–1566), these Turks conquered Constantinople (1453) and established the Ottoman Empire. Suleyman also attempted to incorporate Europe in the Ottoman Empire. His successors were finally defeated at Vienna in 1529. As they conquered new territories, the Ottoman sultans placed the religious leadership of each community of non-Turks (including the Orthodox patriarch in Constantinople and the chief rabbi) in political positions responsible directly to the sultan.

During the early nineteenth century, subject peoples revolted against Ottoman rule. In 1832, the Kingdom of Greece was formed as the Romanians, Bulgarians, Armenians, Arabs, and Albanians successfully agitated for their freedom. European powers watched as the debilitated empire began to come apart. France and England stood ready to occupy and annex the Ottoman territories, using religion as the excuse: to protect Catholic, Protestant, or Orthodox subjects from the Islamic Turks.

The empire sided with Germany in World War I and lost. The last blow to the weakened dynasty was dealt when Greek armies invaded Turkey and the Turkish War for Independence (1920–1922) began. Turks repelled the invading armies under General Mustafa Kemal (1881–1938). The charismatic Kemal took control as the empire collapsed. He abolished both the sultanate and the Islamic caliphate. Treaties from World War I were renegotiated. As a result, 1.5 million Greeks in Turkey returned to Greece, and Turks in Greece were brought back to Anatolia. Earlier turmoil (1915–1917) had seen 600,000 Armenians and Chaldeans massacred before they could leave the country. Now the survivors emigrated rapidly, and the number of Christians in Turkey dropped drastically.

Kemal established a republic in 1923, and a secular constitution was adopted in 1924. Islam was removed as the state religion and all mystical orders were abolished. Wearing the fez and polygamy were outlawed. A new Latin alphabet was designed, and Persian and Arabic words were purged from the Turkish language. The Gregorian calendar replaced both the Muslim and the older Julian calendars. In 1930, Constantinople was renamed Istanbul. In 1934, women obtained the right to vote. By then, Kemal had become Atatürk, or Father Turk. He ruled by fiat through the Republican Peoples Party until his death on November 10, 1938.

Turkey remained neutral during World War II. Years of postwar turmoil finally led the military to intercede in 1980 to stabilize the situation. Two major trajectories have continued to clash in modern Turkey: secular understanding and the ideal of a nonsecular world that supports the union of religion and state. Tensions rose as the modern Turkish state supplanted a traditional religiously ruled empire.

Heightened tensions followed the introduction of Western global and technical cultures. Modern Turkey exists between modernity and traditionalism.

Republican secularists abandoned the Islamic world, especially the habits of folk religion deemed superstitious or unscientific. Authorities also removed economic, political, and social roles from mosques. Religion was limited to personal choice instead of imposed by government mandate. At the same time, traditionalists saw these actions, symbolized by the change to the Western calendar, as an immediate danger to the supremacy of Islam. On a social level, cooperation and integration has not occurred between secularists and nonsecularists, leaving Turkey straddling two worlds and thus appearing religiously and secularly unstable.

Since Ottoman times, Sunni Islam, of the HANAFITE SCHOOL OF ISLAM, has been mainline religion, and it continues to be the most noticed and supported religious practice. Its precepts and ethos are based on the Qur'an and revelations of the Prophet Muhammad, and its jurisprudence on Hanafite precepts. These principles remain the unifying factor in a strident cultural identity. Concurrently, paradoxical practices of folk Islam include fortune-telling, astrology, divination, manipulation of spirits, sorcery, the wearing of amulets such as the Mediterranean eye, the circumcision of boys, and praying at the tombs of saints. Despite these deviations from the orthodox, Muslims acknowledge the primacy of an enduring piety in orthodoxy. It is paradoxical that even as Turkish secularism attempts to divorce religion and government, the Department of Religious Affairs (Diyanet) promotes Sunni Islam. About 15 percent of the population are SHI'A Muslims, considered heterodox by the Sunni majority, as are the small group of YEZIDIS near Diyarbakir.

Islam is not systematically organized in the manner of Western churches. There are no membership lists or formal bodies to petition for membership. Everyone born into a Muslim family is considered a Muslim unless they deny it. Turks carry national identity cards, and 99 percent of them state Islam as their religion. Secularists rarely change them. An inner sense of belonging is the criterion for inclusiveness. Turks normally do not ask about personal religious beliefs. Male circumcision is noncanonical, but it is ritually practiced with boys between the ages of seven and twelve.

A major factor in the social, ethnic, and political turmoil in Turkey is the question of what to do about the Kurds who live in eastern Turkey and in the mountains bordering Iraq. Kurdish populations wish to maintain their language, social customs, and mores. The official position of Turkey for some years was that these people are mountain Turks and that they should abide by the rules and laws of Turkey. Genocide and mass migration to Europe have caused their numbers to dwindle. The Kurds are primarily Sunnite, but many are Shi'a followers of ALEVISM. Turkey has no accurate statistics on these minority religious and ethnic groups



Interior of the Blue Mosque, one of many temples of Islam in Turkey (Photodisc)

who do not subscribe to mainstream Turkish tradition. There are also small numbers of Tahtacis and Ahl-el-Hak who are separatist groups but usually pass for Muslim.

Islam is widely manifest in the form of folk piety. For example, Turks generally keep their Qur'ans in high places, as they are believed to provide protection against evil thoughts. Some time ago it was believed that to carry a small Qur'an would also ward off bullets. Today, those who carry them do so above the waist. Many write and then sew verses from the Qur'an into their clothing for spiritual healing. Reciting a verse before bedtime may protect the home from burglars, and before traveling is considered a good omen. Children recite verses to protect them when alone or when they find themselves in atypical situations.

There are pious expressions peppered throughout Turkish speech patterns. *Inshallah* means "if Allah wills" and can be used in the positive as a salutation or departure term, or when negativity is present. *Mashallah* praises Allah and means "O, what Allah has willed" and is used consistently in daily life. The *besmele*—"I begin in the name of Allah, the most merciful, the most compassionate"—is normative for canonical prayer and is used before any day-to-day activities. Every call to prayer starts with the *tekbir* phrase *Allahu Akbar*: "It is Allah who is magnificent." The expression *Ya*

Allah—"O, Allah"—is used when changing position from something passive to active. Today, some secularists attempt to strip the Turkish language of religious connotations, while others consider greetings such as *aley kum selam*—"May the peace, health and security of Allah be with you"—to be normative for verbal interchange.

Prayer beads are widely used, especially with Sufi groups. Other groups use them also as "worship using the fingers." The repetitive verses calling on Allah, *zikir*, find confirmation that each prayer has been recited thirty-three times. Some people carry beads to handle when worried, and that cultural routine is not religious but comforting in a secular way.

Some people wear the blue "evil eye" bead or attach it to Turkish belongings. At times, the *Mashallah*, which means "O, what Allah has willed," accompanies it. The bead is a form of folk religion that wards off the evil eye. Some people are thought to have the propensity to gaze at others and inadvertently harm them, although they themselves are well-meaning people. Villagers cover the faces of beautiful babies, or tie sacks around the udders of milk cows when outdoors to protect the production of milk from the evil eye. This evil eye figure predates Islam and the immigration of Turkish-speaking peoples in the Middle East.

Where folk traditions predominate, one also finds shamans. The shaman, or *hodja*, is believed to be gifted with metaphysical powers. When Islam is used as the format for divining procedures, the *hodja* is called a Muslim shaman. People for whom contemporary medicine and psychology have failed frequently turn to the *hodjas*.

The idea of receiving knowledge about a certain circumstance through dreaming is believed to have been taught by Muhammad. There are Muslims who live by their dreams and perform acts of ablution as preparation for dreaming, because ritual impurity negates the authenticity of the dreamer. Atatürk took severe action against *hodjas* and mediums, sometimes jailing them. Today, folk practices are common, and there are many secularized people who take horoscopes, evil eye beads, and the work of *hodjas* quite seriously.

At the beginning of World War I, Christians made up about 20 percent of the Turkish population. In 1914 the Roman Catholics had four archdioceses and sixteen dioceses. The shuffling of populations, emigrations, and especially the mass execution of Armenians significantly reduced the Christian presence. The majority of Christians are Orthodox, though they are scattered in different jurisdictions. The See of the ECUMENICAL PATRIARCHATE is in Istanbul. He has status and prestige but is without power to intervene in Turkish matters. He has few followers in Turkey proper, his status coming from his far-flung international jurisdiction, which includes the Greek Orthodox in all of the non-Orthodox countries of Europe, the Greek islands of the Aegean Sea, Mount Athos, Crete, and the Americas.

The GREEK ORTHODOX PATRIARCHATE OF ANTIOCH AND ALL THE EAST has five congregations in Turkey; the BULGARIAN ORTHODOX CHURCH has two churches and an exarch in Istanbul; the RUSSIAN ORTHODOX CHURCH has a congregation in Istanbul; and the SERBIAN ORTHODOX CHURCH has a small membership in the country. Non-Chalcedon Oriental Orthodox are separated into two distinct communities, the ARMENIAN APOSTOLIC CHURCH and the SYRIAC ORTHODOX PATRIARCHATE OF ANTIOCH AND ALL THE EAST (Syro-Jacobite). Together they make up the bulk of the Christian population in Turkey, about 225,000 people. There is also a minuscule Turkish Orthodox Church, the result of a largely unsuccessful attempt to create an indigenous national Orthodoxy separate from the Ecumenical Patriarchate.

The ROMAN CATHOLIC CHURCH has dioceses representing its several rites—Latin, Armenian, Chaldean, Syrian, and Byzantine. Most Latin Catholics live near Istanbul, Izmir, and Ankara. Most of the Chaldeans are clustered near the Iraqi border. Small numbers of Catholics of the Byzantine rite are divided between Rome and the patriarchal Vicariate of Istanbul. There are about twenty-eight thousand Catholics in Turkey.

A new wave of Protestant Christian missionary work began with the arrival of William Goodall of the AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS in Istanbul in 1831. However, most Turkish converts came not from Islam but from the older Christian populations. The CHURCH MISSIONARY SOCIETY, the BASEL MISSION, and the SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS had abandoned Istanbul by the 1870s on account of an inhospitable environment for religious conversion. Later the American Baptists, the CHRISTIAN CHURCH (DISCIPLES OF CHRIST), the CHURCH OF THE BROTHERS, British Quakers, and the London Jews Society retired from missionizing indigenous Turks. In 1970 the United Church had eighty-four missionaries in Turkey attempting to help the people without proselytizing. Most of the missionaries are based in Istanbul. The American Academy for Girls has about eighteen missionaries assigned to the American College at Izmir. The British and Foreign Bible Society were responsible for translations of Scripture into Turkish. The American Congregationalists established Roberts College, north of Istanbul, in 1871; in 1961 it was given over to the Turkish government, renamed Bosphorus University, and today is a premier institution of higher education and flagship for the Turkish university system.

German Lutherans and British Anglicans (under the CHURCH OF ENGLAND's Diocese of Europe) have parishes in Ankara, Izmir, and Ankara. They have a very small presence of two thousand people. They serve expatriates, the U.S. military, and diplomatic communities. Turks do not have memberships in these groups. Various Protestant and Free Church groups have opened missions in Turkey through the twentieth century. However, their success has been marginal.

An indigenous Jewish population of thirty-five thousand, most of them Sephardic Jews, live near Istanbul. There has been a Jewish community in Turkey since ancient times, though its makeup was changed by the addition of a number of Jews who were expelled from Spain and Portugal at the end of the fifteenth century. Their numbers have dwindled since 1948, when many decided to immigrate to Israel. Unity for the Jewish community is provided by the Great Rabbi, who resides in Istanbul.

The number of spiritual assemblies of the BAHÁ'Í FAITH has expanded rapidly through the 1990s, and Bahá'ís now number about one thousand. There is a small Buddhist presence, but Islam remains the majority religion, with more than 85 percent of the population; those who profess no religion approach 10 percent. Little shift in these numbers is expected in the near future.

Gail M. Harley

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Turkmenistan

Turkmenistan, a central Asian republic on the Caspian Sea directly north of Iran, was the reward of numerous conquerors, from Alexander the Great's Greek Empire to the Arabs. Modern Turkmens are a relatively later product of the mixing of the Oguz Turks with several of the groups who had long inherited the region. That mixing occurred in the eleventh through the fifteenth centuries.

In the nineteenth century, Turkmenia was conquered by Russia and was incorporated into Bukhara and Khuva, two Russian protectorates. Resistance to Russian domination was fierce, and only in 1881 was all the country pacified. In spite of efforts to break with Russia at the time of the revolution, Turkmenistan was incorporated into the Soviet Union, and the Soviet Socialist Republic of Turkmenistan was created in 1924. The republic actually brought some political unity that had often been denied as parts of the country changed hands and fell under various regimes over the centuries.

Turkmenistan finally emerged as an independent country in 1991. It is the least democratic of the governments of the former Soviet republics, now being under the leadership of strongman Saparmurat Niyasov. In 1994 the government created the Council on Religious Affairs to provide oversight of the religious (primarily Muslim) community.

Islam came to Turkmenia in the 650s, when the Arab caliphate expanded into Central Asia under Uthman (644–656) and remained a part of the subsequent Umayyid and Abbasid caliphates. The Mongols invaded early in the thirteenth century, and over the next hundred years they were converted to Islam. Suppressed through the Soviet years, the Islamic community was revived in the 1980s and has done well under the independent government established in the 1990s. From four mosques operating in the country in 1987, several hundred are now open.

Beginning in the mid-1990s, however, steps have been taken by the government to ensure that Muslim organiza-



Status of religions in Turkmenistan, 2000-2050

Followers	2000			2025	2050
	total	%	rate		
Muslims	3,888,000	87.2	2.50	5,918,000	7,457,000
Nonreligious	401,000	9.0	-0.35	250,000	150,000
Christians	102,000	2.3	-1.69	93,000	90,000
Orthodox	74,600	1.7	-2.70	70,000	60,000
Independents	19,000	0.4	3.48	12,000	14,000
Protestants	2,800	0.1	0.00	5,000	7,000
Atheists	64,000	1.4	-3.35	20,000	10,000
Jews	2,800	0.1	0.71	2,000	2,000
Baha'is	960	0.0	1.88	2,000	4,000
Ethnoreligionists	740	0.0	1.46	1,000	1,200
Buddhists	630	0.0	1.94	900	1,200
Total population	4,459,000	100.0	1.97	6,287,000	7,715,000

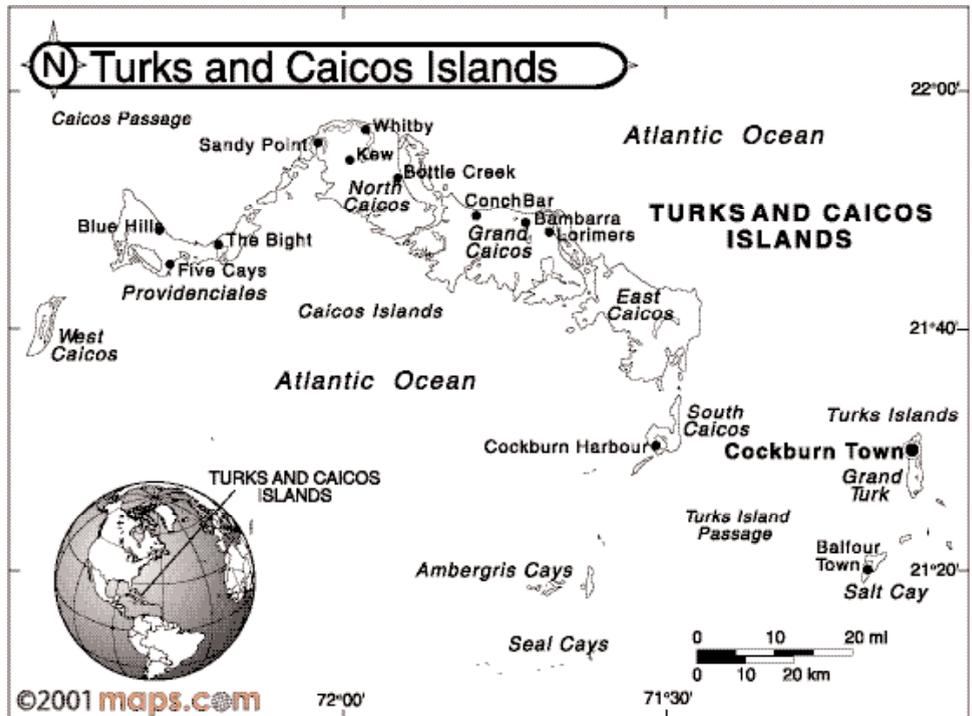
tions do not become centers of political protest. The government began to take control of Muslim schools for clergy training, frustrated the effort to form an Islamic political party, and restricted the printing and distribution of religious literature. The government has been especially attentive to any suggestion that an Islamic government should replace the present secular one. In 2000, Niyasov ordered the burning of four thousand copies of the Qur'an, copies that the government had paid to have printed, ostensibly because of the inaccuracy of the translation. The translator had made some public criticisms of Niyasov's un-Islamic activities.

A small Christian presence was established in Turkmenistan during the years of Russian dominance. A small RUSSIAN ORTHODOX CHURCH presence remains. It is part of the single diocese that covers Uzbekistan, Turkmenistan, Tajikistan, and Kyrgyzstan. There are a number of Armenians who reside in Turkmenistan, and they have organized the ARMENIAN APOSTOLIC CHURCH (HOLY

SEE OF ECHMIADZIN). Protestants entered the country in the 1890s when I. K. Saval'ev, a Baptist, moved from Vladikavkas (Russia) and F. S. Ovsyannikov, a Mennonite, moved from Samatria Province to Ashkhabad. Two years later the two established a village, Kuropatkinsky, some twenty kilometers from Ashkhabad, where the first church was erected. Later a church was opened in Ashkhabad. This church became the target of Soviet authorities in the 1930s. The Baptist movement remains small in Turkmenistan, there being only three congregations in the 1990s. These congregations have joined with the Union of Evangelical Christian-Baptists of Central Asia, an association founded in 1992 that also includes the churches in Uzbekistan and Tajikistan.

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Status of religions in the Turks & Caicos Islands, 2000-2050

Followers	2000		2025	2050
	total	% rate		
Christians	15,300	91.6	3.65	30,600
Protestants	8,100	48.4	3.06	16,300
Anglicans	2,000	11.9	2.26	3,500
Independents	2,000	11.9	4.24	5,000
Nonreligious	830	5.0	5.24	2,100
Spiritists	430	2.6	4.43	750
Baha'is	130	0.8	3.67	250
Atheists	20	0.1	5.45	60
Total population	16,800	100.0	3.79	33,800

Turks and Caicos Islands

The Turks and Caicos Islands are two Caribbean island chains located north of Haiti and southeast of the Bahamas. They were originally inhabited by the Arawak people, and there is research to suggest that it was on one of these islands that Columbus first touched the soil of the New World in 1492. The islands did not face European colonization until 1678, when the British moved in. During the next century the islands faced a common history of the destruction of the Arawak society, the importation of slaves to work plantations, and battles with the French and Spanish. British dominion was firmly established by 1787. Rule was administered from the Bahamas until 1848. Then, in 1874, the islands became a dependency of Jamaica until 1962, after which they again became a separate British colony. They became autonomous by steps, with direct involvement of the British government ending in 1988. The islands remain in the British Commonwealth.

The traditional religion of the Arawak people was destroyed with the people in the eighteenth century. Christianity entered the islands as the Church of England followed British settlement. It was established in the middle of the eighteenth century and now claims approximately 20 percent of the islands' relatively small population. The churches are included in the CHURCH IN THE PROVINCE OF THE WEST INDIES.

Baptists have had the most success, their work having originated from the British Baptist Union's missionary activity in Jamaica. Baptists from the JAMAICA BAPTIST UNION came to Turks and Caicos in the middle of the nineteenth century. They soon outstripped the Methodists, now the second largest group in the islands, who had come in 1800 as part of the last stages of their spread through the islands that began in 1787. Their work was later incorporated into the METHODIST CHURCH IN THE CARIBBEAN AND THE AMERICAS.

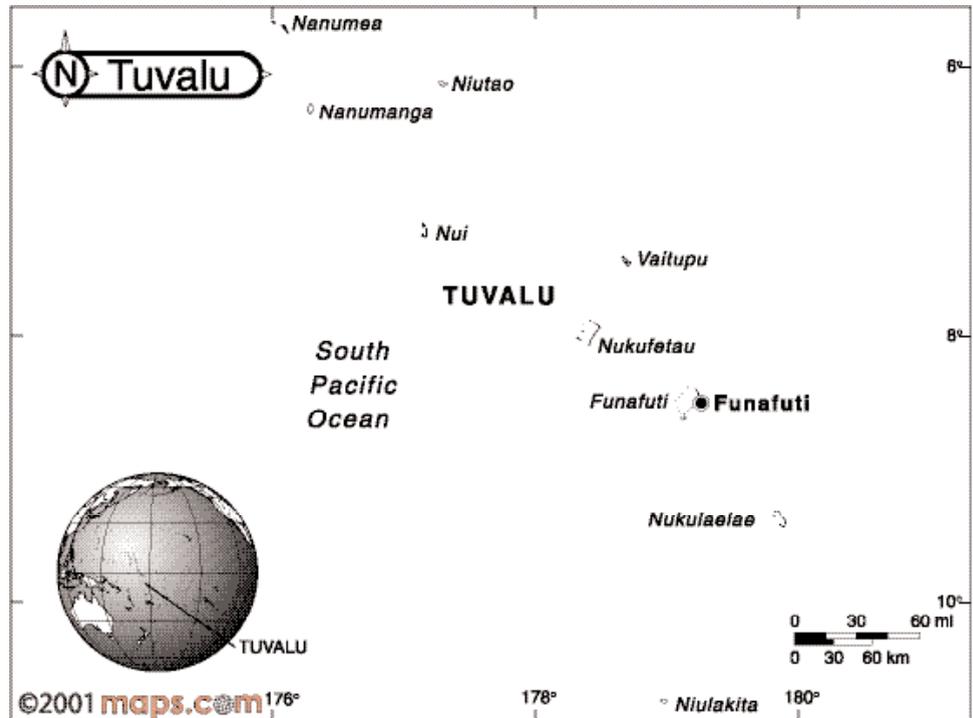
Through the twentieth century, a spectrum of Protestant/Free Churches came to the islands (BAPTIST BIBLE FELLOWSHIP INTERNATIONAL, CHURCH OF GOD OF PRO-



PHECY, and the SEVENTH-DAY ADVENTIST CHURCH). The CHURCH OF GOD IN CHRIST, an African American Pentecostal church, has established a small presence, as have the enthusiastic SPIRITUAL BAPTISTS. The ROMAN CATHOLIC CHURCH has a minimal presence.

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Tuvalu

Tuvalu is a South Sea island republic located between Fiji and Kiribati. Tuvalu was settled by Polynesians several thousand years ago, most likely by migration from Tonga and Samoa. The Tuvaluans first came into contact with Europeans as early as the sixteenth century, and at some point the islands were named the Ellice Islands. However, between 1850 and 1875 they were targeted by slavers, and the majority of the islands' residents were taken to Peru and Chile to work in the mines. The slave trade was stopped only upon effective settlement by the British and the establishment of a Christian mission. In 1892 the British established a protectorate over the islands, and in 1915 incorporated them into the new colony of the Gilbert (now Kiribati) and Ellice Islands.

The islands began the process of independence with a referendum in 1974. Independence became a fact in 1978. A parliamentary system modeled on the United Kingdom was installed. The new nation retained close ties to England.

The LONDON MISSIONARY SOCIETY (LMS) launched a very successful mission in Samoa, and in 1861 Samoan missionaries arrived in the Ellice Islands. They were joined in 1870 by J. S. White, a LMS missionary. Over the next three decades, the three thousand island residents were converted to Congregational Christianity. As a result, the traditional religion (already severely weakened by the losses to the slave trade) disappeared. This work matured into the CHURCH OF TUVALU, which retains the allegiance of more than 90 percent of the islands' residents.

The only other churches operating in the islands are the SEVENTH-DAY ADVENTIST CHURCH, which began work in

Followers	2000			2025	2050
	total	%	rate		
Christians	10,500	89.3	2.66	18,000	23,800
Protestants	12,000	102.4	2.83	20,500	27,000
Marginal Christians	290	2.5	3.79	600	800
Independents	250	2.1	5.24	500	750
Nonreligious	600	5.1	4.07	1,200	1,600
Baha'is	580	5.0	3.79	1,400	2,000
Atheists	70	0.6	3.27	80	120
Buddhists	10	0.1	10.84	20	30
Total population	11,700	100.0	2.80	20,700	27,600

the 1950s in the Gilbert Islands, and the ROMAN CATHOLIC CHURCH. The Catholic Church had been prevented from operating in the islands until 1964, but today it has several congregations. There is also a small BAHÁ'Í FAITH presence in Tuvalu.

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Twelve Tribes

The Twelve Tribes Messianic Communities are a utopian and millenarian Christian communal fellowship that emerged from the Jesus People Revival in 1972 under the leadership of Elbert Eugene ("Gene") Spriggs, whom

community members consider an apostle, and his wife, Marsha. Through the years, as the community has evolved it has occasionally changed its name, a reflection of its development. In recent years it has been known as the Messianic Communities and the Northeast Kingdom Community Church.

Members of the Twelve Tribes adopt Hebrew names and consider themselves as part of the Commonwealth of Israel forming in the last days, bound together by the New Covenant in Messiah's Blood (Ephesians 2:12). The communities have evolved a distinct culture around their craftsmanship and handiwork. They also have evolved their own devotional music and dance forms.

Spriggs, the son of a factory quiller and scoutmaster, was born in Chattanooga, Tennessee, and grew up in the Methodist Church. In 1971 he became involved in the Jesus Movement through Marineth Chapel and Center Theater in Glendale, California. Returning to Tennessee, he and his wife opened their residence in East Ridge, a suburb of Chattanooga, and attracted a variety of young spiritual seekers. As a group formed, they copied the early Christian pattern of sharing all things in common (Acts 2:37–47). The group also opened the Yellow Deli, a health-food bakery and sandwich restaurant. They prepared whole-grain bread, which symbolized the Gospel of Jesus—the real spiritual food in contrast to the lifeless “White Bread Jesus” found in mainline churches. Eventually they rejected conventional religion and began developing their own worship, gathering on Friday evenings to welcome the Sabbath and on Saturday to break bread and celebrate the Messiah's resurrection.

They made contact with a Christian fellowship in Island Pond, Vermont, that wished to emulate their communal life, and in 1979 the group sold their property and moved north. In Chattanooga the households had been centralized, but in Island Pond they formed independent communes, each household specializing in its own cottage industry. Many members left after the first winter, but the group opened up the Common Sense Restaurant and attracted new members.

The Twelve Tribes accept the basic affirmation of traditional Christianity, but also include various theological innovations concerning communal living, marriage, and eschatology. They also have been influenced by the Sacred Name movement and have adopted the Hebrew designation for Jesus (Yahshua). As their theology has developed, more has been discerned concerning the community's role in the last days, their relationship to Yahshua, and levels of salvation after Judgment. The communities define themselves as the lost and scattered tribes of the ancient Jews undergoing restoration in preparation for eternal life. They believe that their community is undergoing a process of purification as the “pure and Spotless Bride” awaiting her Bridegroom, and that it will probably take three genera-

tions to be ready for the Second Coming. By increasing their ranks through conversions and childbearing, they are “raising up a people” in preparation for the Jubilee horn that heralds the return of Yahshua. The group condemns abortion and homosexuality and supports monogamy, premarital chastity, and home schooling.

Since relocating in Island Pond the group has also developed an elaborate ritual life. Public “gatherings” are held on Friday and Saturday night (the Jewish Sabbath and the eve of the First Day) that feature circle dancing, devotional songs, spontaneous speaking, and stories for the children. The public is also invited to their weddings, which dramatize the community's millenarian expectations: the Bride, representing the Community, prepares herself for the call of the groom, her “King.”

Some fifteen hundred people are involved with the movement, of whom roughly half are children. There are fourteen associated communities in the United States and additional communities in Argentina, Brazil, France, Germany, Spain, Australia, New Zealand, the United Kingdom, and Canada. The majority of members still reside in New England, mainly in Vermont or in the Boston area. In 1993 the community in Island Pond, Vermont, numbered fifteen households. By 1994 it had shrunk to five, as families moved to Bellows Falls, Rutland, and Burlington in Vermont, as well as to Rhode Island and Hyannis, Massachusetts, in order to set up new communities.

Each local community is “covered” by a council of male elders (one from each household). Under the elders is an informal hierarchy of teachers, deacons, deaconesses, and shepherds. Women wear head scarves “in church” or at the “gatherings” and meetings to demonstrate their submission to their husbands and the male elders, who, in turn, are “covered” by “Our Master.” The Spriggs, childless and with no fixed abode, travel among the communities offering counsel and inspiration. Evangelism is carried on by contact with individuals whom they meet through their businesses and the distribution of their periodical, the *Twelve Tribes Freepaper*.

The Twelve Tribes have been attacked by anticultists ever since the founding of communes in Chattanooga, but they experienced a new level of conflict beginning in 1984 with accusations of child abuse in the community. In that year the Vermont State Police, armed with a court order and accompanied by fifty Social Services workers, raided the Island Pond Community homes and took 112 children into custody. Several days later a district judge ruled that the search warrant issued by the state was unconstitutional, and all the children were returned to their parents. Child custody disputes and investigations by Social Services continue, however, partly because of the influence of the anticult movement and several former members. The group's commitment to their biblically based disciplinary practices



is the primary focus of concern. Parents are instructed to discipline children who do not obey upon “first command” with a thin, flexible “reed-like” rod (as mentioned in Proverbs 23:13) so as to inflict pain but not injury. No evidence has been produced to substantiate the accusations of child abuse against the group, though these have been repeated for more than fifteen years.

Since the raid the group has attempted to cooperate with state authorities and has made efforts to reach out to neighbors in trying to foster better understanding. On June 25, 1994, the church held a ten-year anniversary celebration “to commemorate [our] deliverance from the 1984 Island Pond Raid.” Many of those 112 children, now in their teens and twenties, shared their traumatic memories of the raid, again denied allegations of abuse, and declared their allegiance toward their parents and their community.

Address:

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<http://www.TwelveTribes.com>

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UFO Religions

The term *UFO Religion* refers to a group of extremely diverse, predominantly but not exclusively small Western, religious groups with one thing in common: they have a distinctly religious understanding of what may be broadly termed “the myth of the flying saucer,” and the accompanying legends of human intercourse with extraterrestrial beings.

In essence little can be said about these religions that does not apply to most religions in general. Religious leadership, rituals, sacred texts, myths, social structures, and the like are typologically no different from what we find in most spiritual groups outside society’s larger religious tradition(s). Sometimes the UFO aspect appears simply as an attachment to well-known religious representations—for instance, when UFOs are considered vehicles of Theosophical Masters from Venus who, in traditional Theosophy, live in Tibet and do not use that kind of transportation. In general, the UFO perspective forms a part of syncretic belief systems.

No UFO cult predates the flying saucer rumors that hit the public imagination around the beginning of the cold war in the summer of 1947. As it appears, the strange aerial objects that were allegedly seen by more and more people could not be explained to everyone’s satisfaction. At a certain point it was suggested that they were spaceships from other worlds, and soon the first “contactee,” George Adamski (1891–1965), who claimed to have met with space people in the Californian desert, met his audience. He was soon to be followed by numerous major and minor UFO prophets, each with his (and occasionally her) special message from beings from other planets.

It is debatable whether the general belief in extraterrestrial visitation should be considered a religious idea. However, it is quite obvious that this belief very often takes the shape of genuine religious faith. It is therefore appropriate to distinguish between the broader public imagination and the beliefs expressed in the actual UFO religions.

UFO religions are directly inspired by dominant features of the modern, technologically advanced world. Science, technology, space travel, fears of atomic war, computers, pollution of the natural world, and the like are among the themes incorporated, and thus dealt with, in religious UFO narratives. The occupants of the UFOs are understood to be superhuman beings, bringers of all good to people on Earth. The UFO cults are distinctively modern in the sense that they interpret typical aspects of the modern world into their religious apparatus.

UFO religions are usually inspired by ideology perpetuated through the THEOSOPHICAL SOCIETY (ADYAR), and most leaders of such groups are known to have been engaged in different kinds of modern spirituality prior to their UFO-related work. Well-known examples are George King (1919–1997), who founded the Aetherius Society in 1954; Ruth (1900–1993) and Ernest Norman (1904–1971), who headed UNARIUS (estab. 1954); Charles Boyd Benzel, the original founder of Mark Age (1960); George Van Tassel (1910–1970), who founded the Ministry of Universal Wisdom; and on the fringe of what may be termed religious UFO groups, George Adamski, who built up the International Get Acquainted Program (IGAP) in 1958.

The basic idea in these groups is the need for humans on Earth to grow spiritually and eventually to align with peoples from other worlds who are already united in a Cosmic Brotherhood. The leader(s) of the group will usually claim to be in personal contact with the space people or higher beings, either man to man (being to being) or by means of telepathy. Other groups, though, have quite a different heritage. The RAELIAN MOVEMENT (INTERNATIONAL), for instance, draws heavily on Jewish-Christian traditions, claiming that what the Bible recollects in fact is the story of how a group of extraterrestrials some twenty-two thousand years ago created life on Earth by means of hyper-advanced biotechnology. The leader of the group, Rael (born Claude Vorilhon in France in 1945), who was allegedly approached by the extraterrestrials in 1973, is identified as a prophet and a messiah succeeding the biblical characters. Another UFO cult, Heaven’s Gate, which met its sad destruction in a collective suicide in San Diego in 1997, had developed its own rare belief system urging believers to aim at “The Evolutionary Level Above Human” (TELAH).

In all, some twenty-five different UFO religions may be active today. Further, a line of other religions have incorporated belief in UFOs into their theologies. Certain Evangelical groups, for instance, believe UFOs to represent satanic forces, while other Christian groups, such as THE FAMILY, believe them to be associated with angels. UFO-like notions are also found in the CHURCH OF SCIENTOLOGY’s belief system. Finally, of course, religious interpretations of the UFO-narrative are important to the NEW AGE MOVEMENT.

Mikael Rothstein

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Uganda

Inhabited for millennia, Uganda emerges on the historical stage in the tenth century C.E. with evidence of an urban civilization. In the thirteenth century the area was invaded by Bacwezi people who subdued the resident Bantu people. After settling in, they created a number of fortresses that protected their

cattle, the key to their wealth and power. Through succeeding centuries, some of the groups of the region were oriented eastward toward Zanzibar and others northward through the Nile Valley to Sudan and Egypt. In the seventeenth century, Islam began to spread into Uganda.

The history of the region was changed by the movement through the area of David Livingstone (1813–1873), the fabled missionary of the LONDON MISSIONARY SOCIETY. Out of communication with the West for some years, in 1875 he became the object of a highly publicized search by reporter Henry Stanley (1841–1904). Upon his return to England, Stanley denounced the spread of Islam farther south, and he occasioned the sending of missionaries. In 1888 the Imperial British East Africa Company set up a trading enterprise.

British influence in the area was solidified in 1886, when it received European recognition for the establishment of a protectorate, formerly put in place in 1893. British control lasted until 1962, when independent Uganda came into being. The land reform program of the new government met opposition from the forty thousand Indian expatriates in the country who controlled much of the commercial activity. Following the coup that brought Idi Amin to power in 1971, many of the Indians were expelled from the country. Amin's bloody regime was ended when he prompted war with neighboring Tanzania by attempting to annex some of its territory.

The return of economic and political stability in the 1980s was hindered by a guerrilla-led civil war that ended only after a coup at the end of 1985. After seizing power,



Status of religions in Uganda, 2000-2050

Followers	2000			2025	2050
	total	%	rate		
Christians	19,321,000	88.7	3.01	40,900,000	60,866,000
Roman Catholics	9,130,000	41.9	2.99	19,000,000	28,500,000
Anglicans	8,580,000	39.4	3.01	18,400,000	27,500,000
Independents	815,000	3.7	4.46	2,100,000	3,650,000
Muslims	1,137,000	5.2	2.32	2,076,000	2,200,000
Ethnoreligionists	954,000	4.4	1.28	700,000	600,000
Hindus	174,000	0.8	2.82	365,000	550,000
Nonreligious	110,000	0.5	3.22	300,000	500,000
Baha'is	66,500	0.3	-5.73	60,000	80,000
Atheists	10,200	0.1	2.50	25,000	40,000
Jews	2,300	0.0	1.32	3,200	4,800
Jains	2,000	0.0	1.93	5,000	8,000
Sikhs	1,100	0.0	-0.51	1,000	1,000
Total population	21,778,000	100.0	2.84	44,435,000	64,850,000

Yoweri Museveni attempted to re-create an orderly situation in a country that was heavily in debt and is still beset with poverty. He has stood for election on several occasions, most recently in May 2001, when he received 69 percent of the vote.

Traditional religions are still practiced in Uganda, but they now can count less than 5 percent of the people among their adherents. Among the groups that have retained a sizable percentage of traditionalists are the Ganda, the largest group in the country. The Ganda have a sophisticated theology that poses the existence of a pantheon of deities headed by a Supreme Being (Katonda) and his family, including Nalwanga (wife), Wanga (grandfather), Mususi (father), and Kibuka (brother). The many deities that surround Katonda serve as intermediaries between Him and human beings, and each is given charge over an aspect of

the cosmos of importance to human life (from childbirth to hunting).

The meaningful push of Islam into Uganda began in the mid-nineteenth century. It flowed in from the north (Sudan) and east (Tanzania). Inadvertently, the British encouraged Islam by their use of Muslims as bureaucrats and translators. The community was expanded by the inclusion of Muslims among the Indians who assumed responsibility for developing Uganda's commercial life. Indian Muslims brought SHI'A ISLAM, especially in its ISMAILI BOHRAS, Ithna-Ashari, and BOHRAS forms.

The AHMADIYYA MOVEMENT IN ISLAM arrived in 1921. Considered heretical, it nevertheless attempted to evangelize the Ugandan public, with some response. However, in the middle of the century it divided into three factions that have yet to reunite.

During his 1875 visit to Africa, Henry Stanley met a Ugandan ruler, Kabaka Mutesa I, who requested Christian missionaries to assist him in throwing back the encroachments of Islam, a distorted tale if not an outright fabrication. The CHURCH MISSIONARY SOCIETY's (CMS) first missionaries arrived in 1877. They found Dallington Maf-taa, an African preacher commissioned by Livingstone. All of the team, except its leader Alexander McKay, died within their first two years. McKay continued to work alone, and his steadfastness eventually paid off with converts and additional missionaries, who arrived in the 1890s. The Bible Churchmen's Missionary Society bolstered the CMS's efforts in 1921.

The Anglican work became the largest in the country, not counting that of the Roman Catholics, and it is structured today as the CHURCH OF THE PROVINCE OF UGANDA, set aside as an independent province in 1961. In 1965 the province elected Erica Sabiti as its primate, the first African to assume such a post. The African Inland Mission had added its strength to the small Anglican community in Uganda in 1918. It worked closely with the CHURCH OF ENGLAND, and eventually its missions/churches were integrated into the new province as its West Nile Diocese.

The ROMAN CATHOLIC CHURCH was introduced into Uganda in 1879. The brothers of the White Fathers found their way to the court of Kabaka Mutesa. Their subsequent missionary endeavor had an immediate impact. By 1912 there were more than 136,000 members, and the church now has more than seven million members. The first Ugandan priest was ordained in 1911, and the first bishop in 1939. In 1969 the church was encouraged by the visit of Pope Paul VI, whose talk emphasized the need to develop a truly African Christianity. Today the Catholic Church numbers in excess of nine million, more than 40 percent of the country's population.

The development of Christianity in Uganda has been marred by a number of horrendous events, beginning with the persecution of Muslims in 1875 and 1876 in which

some seventy Muslim leaders were killed. In 1885 and 1886, between two hundred and three hundred Anglican and Catholic Christians were killed (an event marked by the Church of the Martyrs at Namugongo, erected by the Catholic Church). Most recently, in 2000, the Catholic Church was embarrassed when a group of former members who had formed a new organization, THE MOVEMENT FOR THE RESTORATION OF THE TEN COMMANDMENTS, committed a mass murder/suicide in the rural village of Kanungu. Some 780 died (including a number of members who had been murdered at other locations). The group appears to have been built around messages received by its leaders from the Virgin Mary.

Pentecostalism was introduced into Uganda in 1935 by the PENTECOSTAL ASSEMBLIES OF CANADA. Their mission (now known as the Pentecostal Assemblies of God) spread; other Pentecostal churches established missions, and new Ugandan Pentecostal bodies (such as the Church of the Redeemed) were created. Several hundred AFRICAN INITIATED (INDEPENDENT) CHURCHES now are active in Uganda, including the Charismatic Church of Uganda (founded by former Anglicans), the AFRICAN ISRAEL CHURCH, NINEVAH (from Kenya), and the Society of the One Almighty God.

The MRTC incident brought to light several obscure Ugandan apocalyptic and millenarian movements heretofore known only locally. For example, the Holy Spirit movement led by Alice Lakwena had engaged the government in a war that lasted more than a decade (from 1985 to 1996). Lakwena eventually fled Uganda and now lives in exile in Kenya. The Lord's Resistance Army, led by Joseph Kony (a distant relative of Lakwena's), is closely related to a rival group founded by Lakwena's father, Severino Lukoya. In the light of problems encountered among these groups, the government has moved to suppress what it perceives as prophetic movements: most recently, in 1999, the World Message Last Warning Church, founded by Wilson Bushara.

Apart from these smaller and more controversial groups, more traditional Christian bodies have entered Uganda and garnered a significant response, including the NEW APOSTOLIC CHURCH, the SEVENTH-DAY ADVENTIST CHURCH, and the CHURCH OF GOD (ANDERSON, INDIANA). There is also an Orthodox presence that originated in a schism among the Anglicans in the 1920s, now under the GREEK ORTHODOX PATRIARCHATE OF ALEXANDRIA AND ALL AFRICA. The Orthodox Church joined with the Anglicans and Catholics to found the Uganda Joint Christian Council in 1963. It is now affiliated with the WORLD COUNCIL OF CHURCHES. More conservative churches have formed the Uganda Association of Evangelicals, loosely associated with the WORLD EVANGELICAL ALLIANCE.

Hinduism was brought to Uganda by the Indian businessmen who settled in Africa throughout the twentieth

century. They have built temples in Kampala and, though suppressed during the years of Idi Amin, have returned in strength and have spread throughout the country. There are close to a million adherents following a spectrum of Hindu forms. There are a very small number of Jains and Sikhs.

The BAHAI FAITH has had some of its greatest African response in Uganda. It had formed more than fifteen hundred spiritual assemblies, and Kampala was chosen as the site of its first African temple. However, Amin banned the movement, and the subsequent years of civil war and unrest almost destroyed it. Less than a hundred spiritual assemblies were active through the 1990s. However, there is every reason to believe that it will rebuild in the early decades of the new century.

Among the more interesting of Uganda's newer religious movements is the Abayudaya, a group which has practiced Judaism since 1919, when their leader, Semei Kakungulu, after his study and consideration of the Torah, began to observe the Mosaic law, including circumcision. In the intervening years, Western and Israeli Jews have visited Uganda and offered Kakungulu and his followers information on contemporary Judaism. The five hundred Abayudaya survived Idi Amin's conversion to Islam and anti-Semitism, and today they reside in four villages outside Mbale, Uganda.

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Ukraine

During the pre-Christian period, in what is now Ukraine, various forms of Paganism dominated among the Slavic and non-Slavic tribes that inhabited the region. Animism and belief in a Goddess-Mother was the main faith of the Cimmerians (ninth to seventh centuries B.C.E.); the gods Tabi, Papa, and Api were the primary deities in the pantheon of the Scythians (seventh to third centuries B.C.E.); the cult of the sun, fire, and the Great Goddess Astarta

was deeply extended among Sarmatians (second century B.C.E. to fourth century C.E.); and a belief in ghosts and a variety of natural and social forces was characteristic of the faith among the Goths and the Gunnys (third to fifth centuries C.E.).

The distinctive paganism of the local Slavic population had developed on its own basis but in close interaction with non-Slavic influences. A few dozen gods and innumerable ghosts had formed the polytheistic system of Eastern-European Slavs, in which Perun (the god of lightning and rain), Dazhboh (the god of the sun), and Svaroh (the god of heaven and fire) headed the pantheon. Before the adoption of Christianity, Slavic polytheism appeared to be making a smooth transformation into henotheism with the most intensive worship directed toward Perun.

The first attempt to evangelize the Kyivan Rus was realized in 866 (or one or two years later) during the time of princes Ascold and Dir. Although this event did not leave any serious effects in the religious history of Ukraine, it was the first direct meeting with Byzantine Christianity (though previously the Kyivan Rus had had sporadic acquaintances with other Christian branches—Aryanism, Armenian Monophysitism, Manicheism, and even Nestorianism).

The official conversion of Eastern-European Slavic tribes to Christianity started after the mass baptizing of Kyivans in 988 under Great Prince Volodymyr (980–1015), who was later canonized and became one of the most popular local saints. As the conversion resulted from the efforts of priests from Constantinople, subsequent church history flowed out of the context of Eastern Christianity in general and the Byzantine tradition in particular. Since that time EASTERN ORTHODOXY has been the main spiritual institution in Ukraine. Its history can be divided into three main periods. For seven centuries (988–1686), the Kyivan metropolis was under the ECUMENICAL PATRIARCHATE in Constantinople; in 1696 it was incorporated into the RUSSIAN ORTHODOX CHURCH (MOSCOW PATRIARCHATE). In 1918 it began a period of struggle for independence from the Moscow Patriarchate.

During the first centuries following the official conversion of the Kyivan Rus, although influences of paganism had remained strong, Orthodoxy extended through all the land. The Orthodox Church became an obligatory and official institution in the country. It promoted the development of writing, education, law, architecture, social and political life, the strengthening of family values, and the transformation of interpersonal relations. It also started its own monastic tradition. The Kyiv-Cave monastery from the second part of the eleventh century is the most famous monastic center from that time.

Following the Mongol invasion, for a time (1240–1458) the Kyivan metropolitans didn't have a permanent place of residence. They transferred the actual place of their see to the northern part of the country (Vladimir, Suzdal,

and, finally, Moscow), while keeping their old title—Metropolitan of Kyiv (ir Kiev) and All Rus. As a result, the bishops moved to create a new identity (separate from the Kyivan heritage) of a northern-Rus national self-image, centered on Moscow. At the same time, there was an aspiration to keep all the privileges of the Kyivan Church in the southern (Ukrainian) part of the former Kyivan Rus.

The Moscow metropolis declared its autocephaly from Kiev in 1458, and ten years later it announced its complete separation. It still existed as an independent body when, in 1596, a number of its clergy, including bishops, signed the Brest Union by which a number of them moved into the ROMAN CATHOLIC CHURCH. Many of the Orthodox and the Eastern-rite Catholics were forced into the Russian Orthodox Church beginning in 1686. Moscow and Kiev were reunited, but this time the Moscow Patriarchate was in control. Over the next centuries, the Ukrainian church lost many of its unique ecclesiastical features.

Through the twentieth century, the Ukrainian Orthodox Church alternated between two quite opposite positions, first as a jurisdiction within the Moscow Patriarchate, which took the form of an exarchate (1921–1942, 1945–1990), and then as a formally autonomous church (1918–1921, 1942–1944, 1990–2001). Following the Russian Revolution, Ukrainian leaders began an attempt to exist as an autonomous jurisdiction, though as yet unrecognized by other canonical Orthodox communities (1919–1934, 1942–1944, 1989–2001).

Although the Ukrainian Orthodox Church remains the dominant religious body, relatively strong influences from other Christian churches are also present in the Ukraine. The Roman Catholic Church's mission to Ukraine began late in the first millennium C.E. As early as 960, King Otton I established a mission to Kyiv under the leadership of the monk Adalbert as the first "bishop of Rus." A permanent presence by the Roman Catholic Church started in the twelfth century with the settlement of the Dominicans. New Episcopal sees (including Lviv, Lutsk, and Kamjanets-Podilskij), which continue to exist, were established in the western Ukraine after successful Polish and Hungarian conquests in the thirteenth century. Later, especially during the



Status of religions in Ukraine, 2000-2050

Followers	2000			2025	2050
	total	%	rate		
Christians	41,868,000	83.0	0.02	40,000,000	36,284,000
Orthodox	27,400,000	54.3	0.07	27,000,000	25,000,000
Independents	8,500,000	16.9	0.86	9,000,000	8,300,000
Roman Catholics	5,579,000	11.1	0.07	5,700,000	5,500,000
Nonreligious	5,480,000	10.9	-1.63	3,750,000	1,498,000
Atheists	2,012,000	4.0	-2.35	893,000	500,000
Muslims	863,000	1.7	0.51	880,000	900,000
Jews	220,000	0.4	-1.25	150,000	100,000
Ethnoreligionists	9,100	0.0	0.15	10,000	12,000
Buddhists	2,500	0.0	0.32	4,000	6,000
Baha'is	250	0.0	23.72	1,000	1,800
Total population	50,456,000	100.0	-0.28	45,688,000	39,302,000

period when Ukraine was a part of the Polish-Lithuanian state, some conversions into the Latin-rite Roman Catholic Church were recorded, though Catholicism has primarily remained a religion of the national identity of Polish, Slovak, and Hungarian minorities in the country. As the new century begins, there are seven Roman Catholic dioceses with 807 parishes and fifty monasteries in Ukraine. The head of the church, Archbishop Marjan Javorky of Lviv, was nominated as a cardinal in January 2001.

The second branch of the Catholic Church in Ukraine is the UKRAINIAN CATHOLIC CHURCH, established in 1596 following the Brest Union, in which five of the seven Ukrainian Orthodox bishops accepted papal supremacy and the teachings of the Roman Catholic Church. They were allowed to preserve the Orthodox liturgy and rite. The new church was tolerated and even supported when Ukraine was part of the Polish-Lithuanian (till the end of the eighteenth century), Austrian-Hungarian (1772–1914),



Patriarch Filaret ministers on Christmas, St. Volodymr Cathedral in Kiev, Ukraine (D. Mossienko/TRIP)

or Polish (1920–1939) states. But it was declared an antinational institution and was opposed by the Cossacks (the main national force in the seventeenth and eighteenth centuries); later it was completely prohibited in that part of the Ukraine which became part of the Russian Empire in the eighteenth century, and subsequently in the Soviet Union after World War II. In 1946 all seven bishops and hundreds of monks and priests were imprisoned, and all parishes were converted to the Russian Orthodox Church. The Ukrainian Catholic Church continued to function outside the Ukraine, and it finally restored its activity in the Ukraine after 1989. In the 1990s it became the second largest religious body in Ukraine according to the number of parishes (3,317). These are now organized into nine dioceses and three exarchates. There are, additionally, seventeen dioceses and exarchates of the church around the world.

A Mukachiv Greek-Catholic diocese (established after the separate Uzhhorod Union with Rome in 1646) functions in Ukraine autonomously from other structures of the church. It is ruled directly by the Vatican and in close relationship with the RUTHENIAN CATHOLIC CHURCH, which was established in the United States by Ukrainians

and Ruthenians from the Carpathian region. The visit to the Ukraine by Pope John Paul II in June 2001 has become an extremely important event for both branches of the Catholic Church.

Unlike Orthodoxy and Catholicism, Protestantism has never been really influential in Ukrainian society, in spite of two periods of closer acquaintance with Protestant ideas and even some planting of Protestant denominations. In the sixteenth and seventeenth centuries, classical Protestantism appeared in the Ukraine in the form of Calvinism (the Reformed Church), Anti-Trinitarianism, and Socinianism. Some two hundred Protestant congregations appeared in Galicia, Volyn, and central Ukraine, but owing to strong opposition to Protestantism from the Cossacks and official state prohibitions, Protestantism had almost completely disappeared by the beginning of the eighteenth century.

In the middle of the nineteenth century, the Baptists moved into the southern and central regions of Ukraine under the influence of German colonists. Over the next decades, approximately 5 percent of the Ukrainian population became members of the Baptist Church. At the same time, lesser numbers of Adventist, Pentecostal, and

Jehovah's Witnesses congregations (the latter in western Ukraine) arose during the first half of the twentieth century and continue to exist.

Protestantism today has become increasingly important in the Ukraine, with almost fifty Protestant denominations combining to include 27 percent of existing religious communities (approximately sixty-eight hundred organizations). In several regions, the number of Protestant congregations is larger than the number of parishes of more traditional churches. Judging by the number of adherents, the Baptist Church of the Ukraine is currently the largest Baptist body in Europe.

The Ukraine has also traditionally been home to adherents of non-Christian religions. JUDAISM was established in the tenth century, and extensive immigration of western European Jews through Poland took place in the fifteenth and sixteenth centuries. They established seventy-nine towns scattered through the country. Then, in the eighteenth century, the Ukraine became the motherland of one of the most influential Jewish movements of modern times, Hassidism. Its founder, Baal Shem-Tov (Besht; 1698–1760), was born in Ukrainian Galicia and spent most of his life in the region near the Carpathian Mountains and in the town of Medzhybizh. Other famous Hassidic thinkers—Josef Koen, Levi Itshak, Hershon Kurtover—as well as founders of the scientific study of Judaism—Solomon Pappoport and Nahman Krohmal—have worked in the Ukraine.

The Jewish community also suffered much through the years. For example, three hundred local Jewish communities with their inhabitants were annihilated during the Ukrainian war for independence under the leadership of Bohdan Hmelnytskyj in the mid-seventeenth century. Many additional Jews were killed during anti-Jewish pogroms at the beginning of the twentieth century. However, the Holocaust during World War II became the most significant tragedy, with 98 percent of the Jewish population being systematically annihilated. Today, following mass emigration in the 1970s and 1990s, fewer than a half-million Jews remain in the Ukraine. They have created 230 communities (including Hassidic and Reform synagogues) and several dozen Jewish organizations.

The continuous history of the Muslim community starts in the eleventh century, when Kyivan princes invited Muslims into the country for war service. As a result small Islamic communities were created in various cities, though the most intensive spread of Islam was on the Crimean Peninsula, where the local Tatar population accepted Islam in the fourteenth century under Khan Uzbek. From 1475 to 1774, a Crimean-Tatar Islamic state was under the protection of the Ottoman Empire. Attacks on Ukrainian Christians set the Cossacks in permanent opposition to Crimean Tatars. From the time of the incorporation of Crimea into the Russian Empire in 1783 until the Revolution of 1917, Islam continued its development without major conflict

with other religions, but it was seriously disrupted in the 1930s by the atheistic policies of the Soviet Union. It completely disappeared after Stalin's deportation of all Crimean Tatars from their ethnic motherlands in 1944. Crimean Tatars began returning to the Crimea in the 1980s, and through the 1990s Islamic traditions have started to revive in Crimea and all of the Ukraine. Four hundred Muslim communities (305 of which are in the Crimea) exist now in the Ukraine under the supervision of three separate spiritual centers.

Armenian colonies have existed since the fourth century in Crimea and along the northern coast of the Black Sea. Additional Armenians moved to the Ukraine (mostly to Galicia and Volyn) during intensive migration in the eleventh, thirteenth, and fourteenth centuries. In 1365, the head of the ARMENIAN APOSTOLIC CHURCH (HOLY SEE OF ECHMIADZIN) appointed a bishop for Ukrainian Armenians with the See in Lviv. In 1630 this bishop (Michael Torosovych) signed the union with Rome and started the Lviv archbishopric of the ARMENIAN CATHOLIC CHURCH. All the institutions of both churches were destroyed in 1945, however, during the post-Communist period; some sixteen communities of the Armenian Apostolic Church and one of the Armenian Catholic Church have restored their activities.

Crimea particularly and Ukraine in general have been among the most famous centers of development of the KARAITES, the Jewish group that rejects the Talmud and recognizes only the authority of the Torah. Ukrainian believers have added some pagan practices and become a new religion, without direct correlation to other Karaite branches in the world. Karaites have been in Crimea since at least the eighth century; in the thirteenth century, they created new settlements in several cities of western Ukraine. In the late nineteenth century, Crimea was the world center of Karaism. Fully prohibited during the Soviet time, Karaites have opened eight communities in the post-Soviet era.

Reflecting a trend in the religious world internationally, the Ukraine became a place of intensive growth of New Religious Movements (NRMs) through the 1990s. Although there are many NRMs of all types, they do not have a large number of followers. Among newly arrived Christian groups are the CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS, the NEW APOSTOLIC CHURCH, THE SALVATION ARMY, the CHURCHES OF CHRIST CENTERS INTERNATIONAL, the SWEDENBORGIAN MOVEMENT, and many Charismatic groups (some three hundred congregations). There is one group with Eastern Christian roots—the Church of Transfigurative God's Mother, a Russian Marian Church.

Eastern religions are represented by the INTERNATIONAL SOCIETY FOR KRISHNA CONSCIOUSNESS, neo-Buddhists (including several Tibetan Buddhist communities), adherents of SRI CHINMOY (NON-INSTRUMENTAL), Transcendental Meditation, SAHAJA YOGA, and many other small

groups. Several groups that seek a universal synthesis of religions include the UNIFICATION MOVEMENT, the BAHÁ'Í FAITH, and the specifically Ukrainian GREAT WHITE BROTHERHOOD. Leaders of the brotherhood became known far beyond Ukraine when they predicted the end of the world for November 1993, at which time they also attempted to occupy and worship in the most famous Christian sanctuary of Ukraine—Sophia Cathedral (dating from 1037) in Kyiv.

As in many European nations, the past decade has seen a revival of neo-paganism, which in the Ukraine has included a search for old Slavic roots. There are two major representatives in the country, the Native Faith, which focuses upon the mainly monotheist idea of Dazhboh, and the Native Ukrainian National Faith, which accepts polytheism.

There are a wide range of Western esoteric groups, including the THEOSOPHICAL SOCIETY (ADYAR) (as founded by Helena Blavatsky, who was born in Ukraine) and the Brotherhood of Holy Grail. American representatives of the tradition now active in the Ukraine include the CHURCH OF SCIENTOLOGY, the CHURCH OF CHRIST, SCIENTIST, and RELIGIOUS SCIENCE (Science of Mind).

Although the number of communities of new religions is relatively high, Ukraine still remains a country in which traditional religious priorities and affiliations prevail. According to the most recent sociological surveys, 61 percent of the population define themselves as Orthodox, 8 percent as Greek Catholic, 2 percent as Roman Catholic, 3 percent as Protestant, and only 1 percent as adherents of a NRM; meanwhile, 25 percent are atheists or do not relate to any religious group.

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Ukraine, Eastern Orthodoxy in

As a unique phenomenon of Eastern Christianity, Ukrainian Orthodoxy (UO) has been shaped under many, sometimes controversial, influences. From the time of the baptism of the Kyivan Rus' (988 C.E.) until the end of the

seventeenth century, it developed in interaction with the ECUMENICAL PATRIARCHATE in Constantinople, and since the middle of the seventeenth century, it has been in close communication with the RUSSIAN ORTHODOX CHURCH (MOSCOW PATRIARCHATE), or ROC. During its entire existence, contact with Western Christianity has been very important for its identity. And finally there are many features that testify to the distinctive character of the church's tradition, such as some pagan traces, unique local practices, specific combinations of saints, openings to different traditions, unique canonical law, the experience of conducting local councils, its own monasticism, numerous Western adoptions, and so forth. The church has been a point at which Constantinople Orthodox, Western Roman, and Russian Orthodox traditions converge.

In spite of its diverse past, any actual pluralism in the UO was suppressed while Ukraine was a part of the Russian Empire (1654–1917), especially after the UO was subordinated to the Moscow Patriarchate (from 1686). The first attempts to establish liberal values in the society after the Russian revolutions in 1905 and February 1917 caused strong demands from Ukrainian clergy and adherents to separate the Ukrainian Church from the Russian one. Prior to 1919, the separation movement had expressed only a general desire to translate all of the church's books and liturgy into Ukrainian. After publishing a decree of the government of the Ukrainian People's Republic (an independent state in 1917–1920) about autocephaly of the UO (January 1, 1919), the exponents of separation divided into two ideological directions that with variations and some changes have existed till the present. One group argued for full separation from Moscow and the creation of an independent autocephalous church, while the other favored the preservation of the organizational connection with the Russian Orthodox Church in the form of an exarchate or autonomous church.

In March 1919 the supporters of autocephaly founded the first parishes that declared their full independence from their former religious center, and in October 1921 they conducted an All-Ukrainian Council in which the creation of the Ukrainian Autocephalous Orthodox Church (UAOC) was announced and its hierarchy was consecrated. This new church was not recognized by any traditional Orthodox church, as none of the then-current Orthodox bishops took part in the ordinations. In spite of canonical law, a new bishop for the UAOC was consecrated from among and by parish priests (only the Russian Living Church faction of the Russian Orthodox Church recognized the UAOC, in 1923). The UAOC was most active in central, and to some extent northern and southern, Ukraine, where till the end of the 1920s almost three thousand parishes were within its jurisdiction. In 1929, Stalin had initiated suppression of the UAOC, which he accused of nationalism. Twenty-six of its bishops and thousands of its priests and active members

were arrested and killed in the concentration camps. By 1934 all of the institutions of the UAOC were destroyed.

The UAOC revived in February 1942, following the German occupation of the Ukraine, when three former bishops of the ORTHODOX CHURCH OF POLAND (OCP) declared the second birthing of the UAOC and ordained new bishops (who were from the canonical point of view quite legitimate). In 1944, before the Soviet army reoccupied Ukrainian territory, the hierarchy of the UAOC, the majority of its priests, and hundreds of thousands of adherents left the Ukraine and established the church's institutions in diaspora (till 1949 in Western Europe and, after 1950, mainly in the United States, Canada, and additionally in Australia and South America).

Responding to demands of the Ukrainian clergy concerning more independence for UO, in 1918 the ROC had agreed to proclaim the autonomy of the Orthodox Church in Ukraine. However, practically speaking, that independence was never realized. In 1921 the Moscow patriarch Tikhon appointed an exarch to Ukraine, which in effect converted the autonomous church into an exarchate.

Before 1917 the ROC had had 11,753 churches in Ukraine: during the 1920s some 3,000 of those recognized the jurisdiction of the UAOC; some 2,000 (after 1920) found themselves in Polish territory and became a part of the OCP; and fewer than 7,000 churches remained under the authority of the ROC. Initially, parishes of the ROC dominated in the eastern and southern Ukrainian regions, but its infrastructure was almost completely destroyed by the middle of the 1930s as a result of the Soviet state's antireligious policy: fewer than one hundred churches remained open. The church in connection with the ROC renewed its structure during World War II, and in 1942 it announced its return to its previous autonomous status, which was transformed again into an exarchate in 1944 when the Soviet Union restored its control over Ukrainian territory. The majority of the bishops of the Autonomous Church left the Ukraine.

From 1944 till 1989 the Ukrainian exarchate of the ROC was the only Orthodox religious structure that was permitted by the Communist regime. Immediately after World War II, it brought together twenty-one dioceses with more than seven thousand parishes. All of the parishes of those churches that were then prohibited in the Soviet Union were included in the ROC's Ukrainian exarchate, including the parishes of the former UAOC, the OCP (in the territories that moved back to the Soviet Union), and the UKRAINIAN GREEK CATHOLIC CHURCH. The number of parishes was further decreased, to fifteen dioceses and approximately five thousand parishes, at the beginning of the 1960s as a result of Khrushchev's antireligious campaign.

The monopoly of the ROC over orthodoxy in the Ukraine was demolished after the beginning of liberal changes in the Soviet Union. In 1989 the third revival of the

UAOC in Ukraine was proclaimed by a group of Orthodox clergy in Galicia. The priest Volodymyr Yarema from Lviv was its ideological leader, and Bishop Ioan Bodnarchuk, formerly with the ROC, led the new movement. The revival of the autocephalous church was strongly opposed by the ROC in general, and especially by Metropolitan Filaret, the head of the Ukrainian exarchate of the ROC, which included at that time almost 70 percent of all Orthodox parishes in the country (approximately five thousand out of fewer than seven thousand).

In the early 1990s, three separate church structures appeared in the Ukraine. The Ukrainian Orthodox Church under the jurisdiction of the Moscow Patriarchate (UOC MP) represents a pro-Russian direction in the Ukrainian Orthodoxy. It was created in January 1990 from the former Ukrainian exarchate of the ROC. After the declaration of Ukraine's independence (August 1991), Metropolitan Filaret signed a request to the ROC requesting autocephaly. The ROC deemed the request inexpedient. Two other bishops did not agree with that decision and joined Filaret in creating the Ukrainian Orthodox Church of Patriarchate (UOC KP). Volodymyr Sabodan became the new Ukrainian metropolitan of the UOC MP. In 1996 the UOC MP officially refused the idea of its granting autocephaly in the Ukraine.

Parishes of the UOC MP now prevail in most sections of the country. It is the largest religious body in the Ukraine (with 36 dioceses) according to the number of religious organizations (9,246 in total), monasteries (122, with 3,519 monks and nuns), brotherhoods (24), and clergy (7,507); its headquarters and main cathedral are on the territory of the most ancient and famous Ukrainian monastery, the Kyiv-Cave Lavra.

The strictly autocephalous direction within UO is represented by two churches—the UOC KP and the UAOC. Neither structure is recognized by any autocephalous Orthodox church, owing to the strong opposition of the ROC. After 1998 the Ecumenical Patriarchate manifested special interest in UO. Patriarch Bartholomew I has proposed a way to unify the several Orthodox branches and grant autocephaly to the unified UOC.

The Ukrainian Orthodox Church of Kyivan Patriarchate was founded in June 1992 with an eye toward the unification of the whole of the UAOC (which had existed in Ukraine from 1989) and smaller parts of the UOC MP, which, under Metropolitan Filaret, hadn't agreed with the refusal of the ROC to give autocephaly for UO. It was founded by Patriarch Mstyslav Skrypnyk, who was at the same time the head of the UOC in the United States. The UOC KP is now led by patriarchs Filaret and Denysenko. It includes under its jurisdiction thirty dioceses in the Ukraine, and six dioceses abroad (Russia, Germany, France, Greece, and the United States). It has sixteen seminaries and academies, twenty-two monasteries, ten brotherhoods, and

eighteen missions. The main cathedral of the UOC KP is the Church of Saint Volodymyr in Kyiv.

The third Orthodox body, the Ukrainian Autocephalous Orthodox Church (UAOC), was created in 1993 by the small group of former UOC KP clergy, which until June 1992 had been in the UAOC that had existed from 1989 to June 1992. These clergy disagreed with the leadership of the UOC KP of Metropolitan Filaret. The charismatic leader of this group, Volodymyr Yarema, was ordained as a bishop in 1993 and subsequently elected the patriarch of this new UAOC. He was succeeded in September 2000 by the present metropolitan, Mephodij Kudriakov. The UAOC has eleven dioceses, 1,015 religious organizations, one monastery, and six seminaries. More than 90 percent of its parishes are located in Galicia, though its headquarters have been stationed in Kyiv.

In addition to the three large churches, a variety of smaller Orthodox communities, most with ethnically Russian roots, are also present, including the two branches of the Old Believers Russian Orthodox Church, one with clergy (fifty-eight religious organizations) and one without (twelve religious organizations). Also visible are the RUSSIAN ORTHODOX CHURCH OUTSIDE OF RUSSIA (7 religious organizations), the Russian True Orthodox Church (35 organizations), the Apocalyptic Orthodox Church (4 organizations), the Greek Orthodox Church (2 organizations), the Innocentian Church (1 organization), and several independent parishes (4 organizations).

After the intensive movement of Ukrainians through the twentieth century, Ukrainian Orthodox structures were established abroad: in America, the Ukrainian Orthodox Church in the U.S.A. was founded in 1924; it now has three dioceses and 95 parishes. It was unrecognized until 1995 but has since been in communion with the Ecumenical Patriarchate. The Ukrainian Orthodox Church in Canada, founded in 1918, has 3 dioceses and 260 parishes. Also unrecognized for many years, in 1990 it came into communion with the Ecumenical Patriarchate. There are also separate dioceses in Western Europe, Australia, and South America. Orthodox communities of Ukrainians have also created structures in Romania (the Ukrainian decanate of the ROMANIAN ORTHODOX CHURCH) and Poland (several dioceses of the OCP in which Ukrainians are in the majority). An independent and informative Internet site devoted to Ukrainian Orthodoxy can be found.

Sociological data show that 61 percent of the Ukrainian population recognize themselves as adherents of Orthodoxy; however, only 35 percent (57 percent of Orthodox believers) are sure concerning their concrete church affiliation (indicative that many people see Orthodoxy more as an abstract historical tradition than as their actual religious practice). The UOC MP, which unites 37 percent of the all-Ukrainian religious organizations (70 percent from the Orthodox organizations), is supported by 12 percent of the population; the UOC KP, which unites 12 percent from the

general number of communities (22 percent among Orthodox churches), has 22 percent of the adherents among the all-Ukrainian population; the UAOC (representing 4 percent of all-Ukrainian organizations and 8 percent of Orthodox ones) has 1 percent of the supporters. These figures show that the real jurisdictional priorities of the population do not coincide with existing church infrastructures. They also indicate that the thrust toward an autocephalous structure has significantly stronger support in the society than the pro-Russian position. The likelihood of a unified autocephalous church that will be recognized by the other Orthodox patriarchates is high.

Addresses:

Ukrainian Orthodox Church of Kyivan Patriarchate
Church of Saint Volodymyr in Kyiv
36 Pushkina St.
Kiev
Ukraine
<http://www.ukrainian-orthodoxy.org/index.asp>

Ukrainian Autocephalous Orthodox Church
1 Entrance
8-A Triokhsviatytel's'ka St.
Kiev
Ukraine

Andrij Yurash

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Ukrainian Greek Catholic Church

Christianity came to what is now the Ukraine at the end of the first millennium C.E., and following the division between the ROMAN CATHOLIC CHURCH and EASTERN ORTHODOXY in 1054, the Ukrainians adhered to the latter. The church in Ukraine was under the jurisdiction of the ECUMENICAL PATRIARCHATE residing in Constantinople. In the fourteenth century, Lithuania, a Roman Catholic nation, invaded the region, and much of the national and ethnic identity of the Ukrainians was developed in opposition to the imposed Lithuanian authority.

In 1439 the Orthodox metropolitan of Kiev, Isidore, attended the Council of Florence, a gathering of the bishops of the Roman Catholic Church, and agreed to the union of the Ukrainian Orthodox with the Roman Catholics. Many Ukrainians accepted the union, but many rejected it and remained Orthodox in faith. Then in 1569, following the union of Lithuania and Poland, control of the region passed to Poland. Catholic leaders made a new effort to unite Catholic and Orthodox structures as a means of stopping the growth of Protestantism.

In this context, a number of Orthodox began to see a union with Rome as a means of saving their church from absorption into the Latin-rite Roman Church, which was expanding rapidly. Thus in 1596, at a gathering of Orthodox bishops, a new union of Ukrainian Orthodoxy with Rome was proclaimed. Over the next century the majority of Ukrainians accepted it. It survived until the nineteenth century, when Russia expanded its control in the region. Russian authorities suppressed the Roman Catholic Church and incorporated both the Ukrainian Greek Catholic Church and the Ukrainian Orthodox Church into the RUSSIAN ORTHODOX CHURCH (MOSCOW PATRIARCHATE). The Ukrainian Greek Catholic Church survived in Galicia, western Ukraine, which had by this time come under Austrian control.

The Ukrainian Greek Catholic Church flourished during the early twentieth century under the brilliant leadership of Andrew Sheptyckyj. Beginning in the late nineteenth century, Ukrainians had started to migrate worldwide, and Catholic parishes began to emerge in the United States, Canada, South America, Australia, and Western Europe. These parishes served an important part in keeping Ukrainian identity alive during the years after World War II, when the Soviet Union annexed Galicia, Poland deported most Ukrainians in Poland to the Soviet Union, and the Soviet government suppressed the Ukrainian Greek Catholic Church. All of the bishops were arrested, and all but one died in prison. Believers were forced to choose between the Russian Orthodox Church or the Latin-rite Roman Catholic Church, though in fact the Ukrainian Catholic Church survived as an underground church.

Only with the weakening of the Soviet Union at the end of the 1980s was a distinctive Ukrainian Catholic church re-established, when in 1989 a new bishop of Przemyśl was named. In 1991, Cardinal Myroslav Lubachivsky was able to move into his residence in Lviv. By the end of the year seminaries were established at Lviv, and Ivano-Frankivsk and religious orders were revived. There were a reported five million members in eleven dioceses. Meanwhile the church in diaspora continued on. There are five dioceses in Canada and four in the United States. There are also dioceses in Australia, Brazil, and Argentina. Apostolic exarchates have been appointed for France, Germany, and the United Kingdom. Ukrainian Catholic seminaries are located in Washington, D.C.; Ottawa; and Curitiba, Brazil. There is a Ukrainian College in Rome.

Address:

Ukrainian Greek Catholic Church
Ploscha Sviatoho Jura 5
290000 Lviv
Ukraine
<http://www.ugkc.lviv.ua/>

Sources:

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Umbanda

Umbanda, a Brazilian-based religion closely related to CANDOMBLÉ, integrated Afro-Brazilian and kardecistic-spiritistic doctrines and practices, along with various indigenous elements. With its desire to magically manipulate the empirical world according to the sorrows and necessities of its adherents, Umbanda has remained loyal to the Afro-Brazilian tradition. At the same time it has excluded blood sacrifice, and, compared with Candomblé, initiation into Umbanda is considerably less costly, both in terms of money and preparation time. Like SPIRITISM, Umbanda focuses on an altruistic morality and charity.

As an institutionalized religion, Umbanda emerged in the 1930s, when a far-reaching processes of urbanization and industrialization began, and the political context supported the ideological integration of a new society. Hence Brazilian scholars of religion point out that the consolidation of Umbanda reflects the search by a still disintegrated population for a national identity, capable of harmonizing internal contradictions, including racial tensions. Umbanda established itself on a larger scale in the 1950s, especially in Rio de Janeiro, Pôrto Alegre, and São Paulo. Until today the urban character remains a key element. As the Datafolha survey showed, 69 percent of all Umbanda members in 1991 were inhabitants of major Brazilian cities, and 56 percent were white.

Brazilian scholars subsume both Umbanda and Candomblé in the category of “mediumistic religions.” The 1991 census treated Candomblé and Umbanda as a statistical unit, with 648,463 members (0.44 percent of the total population). According to the 1994 Datafolha study, about 1 percent of Brazil’s adult population were associated with Candomblé, and 1 percent with Umbanda. The Federação Nacional de Tradição e Cultura Afro-Brasileira projected a very different picture, with an estimate that seventy million Brazilians are participants in either Candomblé or Umbanda. Among several Umbanda organizations is the Initi-

atic Order of the Divine Cross, an Umbanda temple established in 1970 by the medium F. Rivas Neto.

Address:

Initiatic Order of the Divine Cross
Rua Chebl Massud, 157
Bairro Água Funda
São Paulo
Brazil
http://www.umbanda.org/conce_e.htm
<http://www.jornalumbandahoje.com.br/>

Frank Usarski

Sources:

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Unarius

Unarius, one of several religions to emerge out of the claims of contact with advanced beings from outer space, emerged out of the spiritualist work of Ernest Norman (1904–1971) and his wife, Ruth Norman (1900–1993). Unarians believe that the Normans have been reincarnated a number of times, on occasion together. For example, Ernest appeared as the Egyptian pharaoh Amenhotep, and Ruth as the pharaoh's mother. Most important, Ernest is believed to have been Jesus and Ruth his betrothed. Ruth was also believed to have been the woman who sat as a model for Leonardo da Vinci's *Mona Lisa*. Unarius is seen as the return of Jesus and the renewal of his work, which was so abruptly stopped by his untimely death.

Unarius ("universal articulate interdimensional understanding of science") was organized in 1954, and during its early years it was built around the channeling of Ernest Norman, who claimed contact with beings on a variety of planets. Following his death in 1971, Ruth emerged as a

channel and over the next twenty years produced a number of texts. She also produced a basic set of lesson materials, which became the curriculum for new Unarius members. These lessons, "The Psychology of Consciousness" and "Self-Mastery, the Infinite Concept of Cosmic Creation," concentrate on bringing forth the latent potentials in each individual. The original materials channeled from beings from Venus, Mars, Hermes, Eros, Orion, and Muse related information on life in other worlds, their advanced science, and, most important, information on spiritual development and healing. Healing may occur utilizing energy directed from the great intelligences on other worlds.

Building on her husband's earlier works, Ruth Norman offered an integrated picture of the many planets that she asserted were combined into an Intergalactic Federation. These advanced planets contacted Ruth and invited Earth into the confederation through her. A joining occurred in 1973, with Ruth (spiritual name, Ioshanna) as the principal contact. Since that time, Earth has been seen as progressing so that in the future it can become a full member of the confederation.

Following Ruth Norman's death, Unarius was led by Charles Spiegel (1921–1999). It is currently led by a board of senior students. Members are scattered across North America and in Italy, Spain, New Zealand, and Nigeria.

Address:

Unarius
143 S. Magnolia
El Cajon, CA 92022
<http://www.unarius.org/>

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UNBELIEF

The term *Unbelief*, as used in this encyclopedia, refers directly to the modern community of people and organizations who advocate those philosophical/ideological positions that do not include a belief in God, either in the singular or plural, and have no use for various supernatural realities, often seen as the essence of religion, including prayer, miracles (in the sense of divine intervention in the natural order), revelation, or life after death. Such philosophical positions go under a variety of names—ATHEISM, HUMANISM, AGNOSTICISM, FREETHOUGHT, rationalism, secularism, and so forth.

Through the centuries, numerous individuals, and even religious groups, have espoused positions that formally could be called Unbelief. In the ancient West, Unbelief has been ascribed to those philosophers who challenged various supernatural assumptions commonly held within Greek society, such as the belief in demonic inspiration and divination. In the East, JAINISM and THERAVADA BUDDHISM developed extensive religious systems without the need of positing a God as a focus of worship.

However, modern Unbelief does not encompass every form taken by alternatives to theism and polytheism; rather, it refers to the critical approach taken to Western Christianity that emerged in post-Reformation Europe in which unbelief was unbelief in Christian theism (and to a lesser extent, Judaism). Attacks upon the belief in God as irrational and lacking evidential support began to be made in the eighteenth century, but a foundation for these attacks had been laid by the events of the previous centuries.

At the beginning of the sixteenth century, western Europe was united religiously by the ROMAN CATHOLIC CHURCH. Although its power varied considerably from country to country, the challenges to its hegemony were relatively localized and were dealt with by the power of the state. However, the attack on the Church's power that began with Martin Luther (1483–1546) in the second decade of the new century would by the end of the century remake the religious map of Europe significantly. Different countries would emerge with LUTHERAN, REFORMED-PRESBYTERIAN, or ANGLICAN establishments in power, and additional space would be provided for MENNONITES, Socinians (nontrinitarians), and various small mystical groups such as the Schwenfelders.

Relative to the time, the champion of unbelief was Michael Servetus (1511–1553), the Spanish physician who wrote a book comparing the Christian Trinity to the three-headed hound of hell. For this and other opinions expressed in his 1553 work on the restitution of Christianity, he was first imprisoned by the Inquisition. Escaping, he fled to Geneva, where Reformed Church leader John Calvin (1509–1564) saw to his arrest and execution. Although Lutherans, Calvinists, and Anglicans had challenged a set of Roman Catholic beliefs, they did not disagree concerning the doctrine of God (and that unanimity would quickly push the Socinians from their brief ascendancy in Poland).

Protestantism, while still operating within an orthodox Christian world, did begin the process of criticism of popular supernaturalism that had become institutionalized in Roman Catholicism. It challenged the nature of the Eucharist, the central Christian sacrament, and offered alternatives to the Roman Catholic doctrine of transubstantiation, which holds that the bread and the wine once consecrated are transformed in substance into that of the Body and Blood of Christ (although their appearance remains unchanged). Protestants also chal-

lenged the use of numerous relics and the doctrine of purgatory (and the accompanying system of rewards and punishments associated with it).

A next step, the challenge to some of the pervasive views shared by both Protestant and Roman Catholic Christians alike, emerged in the seventeenth century. Deism affirmed the existence of God but generally denied its miraculous or supernatural elements. Such belief generally saw Jesus as a great moral teacher but denied that as the Christ he was the second person of a Triune God. Deism was often seen as a natural or reasonable religion (as opposed to revealed religion). According to its initial advocate, Edward Herbert, Lord Cherbury (1583–1648), deism focused on five affirmations: the existence of a supreme being; the need for worship; piety and virtue as the primary forms of worship (rather than prayer and ritual); the need to repent of shortcomings; and a set of rewards and punishments awaiting individuals in the afterlife. The deist worldview undercut belief in God's activity in the world, apart from maintaining the system through natural law and the validity of prayer.

Deism became popular among the educated elite as science developed. Although affirming the existence of God, it supplied a worldview that did not interfere with scientific experimentation and investigation and a theology that did not answer scientific questions in a way that blocked further inquiry. Deism tended to adopt the view of God as the watchmaker who created the world, wound it up, and left it to run according to natural laws. Deism also included an anticlerical element, and many deists attacked the Church, the authority of its priests and ministers in secular matters, and publicized immoral acts attributed to church leaders in centuries past.

While arising in the seventeenth century, Deism became a significant movement in the eighteenth century. British Deist leaders included Lord Shaftsbury (1621–1683), Alexander Pope (1688–1744), Anthony Collins (1676–1729), and Thomas Woolston (1669–1732). In France, Voltaire emerged as the leading Deist spokesperson and used his literary abilities to attack religion in general and the Roman Catholic Church in particular. In the British American colonies, Deism emerged as the faith of the most prominent revolutionaries—Thomas Jefferson, Benjamin Franklin, Thomas Paine, John Adams, and George Washington.

Atheism. As Deism was gathering a wide following, a next step was taken away from the dominant religious sentiments in Western society with the development of perspectives that dispensed with the notion of a deity as an ultimate point of reference. Because of the need to establish itself within a society in which the overwhelming majority profess theism, the nontheistic perspective struggled to find space to exist in reference to the larger community; it was commonly perceived as a negative position, simply a denial of God and religion. To the contrary, atheists have generally insisted, however, that their position is not so much a denial of God as the development of a perspective on life after having found no convincing evidence that something called God exists and of creating a lifestyle in which God is unnecessary either as a moral authority or an object of worship.

Atheism thus includes a variety of belief systems that lack any belief in a God or in multiple gods. Some go even further and say that the very term *God* has no meaning to them. The assertion of such a perspective has put atheists at odds with the mainstream of religious thought as it has existed in the West since the seventeenth century. Although hinted at in earlier works, atheism was first openly asserted in the modern West in 1772 in the book by Paul Henri Holbach (1723–1789), *The System of Nature*, though his position had been implied in several earlier texts in which he criticized the Church and Christian theology.

As atheism developed, it did so under a variety of names, each indicating a major theme and a slightly different emphasis in thought—Freethought, rationalism, secularism, and

humanism being the most popular. The concept of Freethought developed in the eighteenth century to describe systems of dissent from specific religious propositions. As science was emerging as a relatively secular endeavor, Freethought insisted that science be free from various theological debates and conclusions and be allowed to develop its own vocabulary and methodology as it pursued its investigation of the world—that scientists be freed to follow the paths opened by the logic of their thoughts. Inasmuch as scientific conclusions offered dissenting views on what most considered religious issues, from the sanctity of the human body to the age of the universe, Freethought became identified with non-Christian views and eventually with atheism.

Rationalism refers to any one of several philosophical positions characterized by the elevation of reason to the level of a dominating metaphysical or epistemological principle. In one sense, rationalism has a significant philosophical history, as the philosophical school begun by Rene Descartes (1596–1650). In the more popular sense, however, rationalism refers to a position adopted by many unbelievers suggesting that religious beliefs and practices be subjected to a rational examination and accepted or rejected on the same basis as one would accept or reject other matters. In examining religions, rationalists tended to reject theological supernaturalism and practices such as worship and prayer, which they tended to condemn as “irrational”—that is, contrary to reason as they used it.

Secularism is a perspective on the world that begins with the division of the world into two realms, the sacred and the secular—that is, the realm of the divine and the religious, and those aspects of life that may be considered apart from either. As originally proposed in the mid-nineteenth century, secularism had a special concern for ethics and the development of ethical systems apart from theology. Secularism thus came to mean the practical process of improving humans and society without reference to religion or religious institutions. Secularism has also taken on special connotations with regard to the single issue of the separation of church and state in its more absolutist sense—namely, that not only should government not interfere with religion but that religious ideas should not be injected into governmental processes.

Humanism, a term that covers a variety of philosophical perspectives, arose anew in the early twentieth century as an attempt to build a human-centered worldview and ethic that by implication rejected supernatural understandings of the operation of the universe and an ethic based upon pragmatic human values and love.

France has been particularly important in the development of Unbelief. The term *atheism* was coined in France, where it was often used in conjunction with the term *libertine* (freed man). The latter term came to be used almost exclusively for sexually liberated individuals, but originally it included those who were intellectually and theologically free. Deism flowered in France in the eighteenth century, Voltaire (1694–1778) emerging as its champion. Denis Diderot (1713–1774) was possibly the first true French atheist.

The revolution in France, as in the American colonies, was led by Deists, but because of the power exercised by the Catholic Church it included a strong element of anticlericalism. Atheism was present in postrevolutionary France and produced some outstanding lights, such as pioneer sociologist August Comte (1798–1857), but it found its major expression over the next century in various anti-Catholic events, including the secularizing of the schools in the 1880s. Church and state were separated in 1905. French Freemasonry also created a nontheistic form of its esoteric teachings. In the twentieth century, atheism has found expression in various Freethought groups (La Libre Pensée being the largest national organization), and atheists have taken to promoting the national policy against minority religions.

In the last half of the nineteenth century, throughout the Western world, people who identified themselves as atheists, freethinkers, rationalists, secularists, or humanists began to create organizations and movements to support their various tendencies, now grouped under the umbrella of Unbelief. Among the earliest and most important of the nineteenth-century organizations were the First Society of Free Enquirers (founded by Abner Kneeland [1774–1844] in Boston in 1834); the Bund freier religiöser Gemeinden Deutschlands (founded in Germany in 1859); and the National Secular Society (founded by Charles Bradlaugh [1833–1891] in England in 1866).

The Issue of Marxism. In the West, Unbelief has generally distinguished itself from what was arguably the most successful nontheistic system to arise in the modern world, Marxism. Marxism has been tied in the public consciousness with totalitarian governments in the Soviet Union and post-revolutionary China.

The philosophy of Karl Marx (1818–1883) was much more anticlerical than atheistic, and he felt that most religion (as experienced in the state-aligned religions of the nineteenth century) was, as expressed in his most famous quotation, the “opiate of the people”: it lulled people into accepting their exploited status in the lower levels of the social order and acquiescing to rule by the few. He had positive views of some Christian movements, but he argued that both Judaism and Christianity were expressions of stages in human development that had to be surpassed if progress was to occur. Marx felt that religions are a human product that, like other human ideologies, reflect the social systems that perpetuate them.

Marx’s economic critique of history took form primarily in political parties that went on to participate in the governmental systems of different countries. The atheism that was implicit in his thought became operationalized in the Communist Party. However, it was largely assumed in the twentieth century that to be a Communist was to be an atheist, and the support for atheism and the resultant disparagement of religion became embedded in the national policies of those countries in which Marxism became the ruling philosophy—the Soviet Union, the People’s Republic of China, North Korea, Vietnam, the countries of Eastern Europe. Albania was the only country, however, that formally (in 1967) proclaimed itself an atheist nation and acted on that proposition by outlawing all forms of religion, closing all of its churches and mosques, and imprisoning many of the clergy. Only in 1991 was freedom of religion restored.

In the Soviet Union atheism became institutionalized in a succession of organizations: the League of the Godless, the League of the Militant Godless, and the Institute of Scientific Atheism (which continues into the post-Soviet era). Initially the Soviets focused upon efforts to marginalize religion and end the institutional authority of the Church. The formation of the League of the Godless, however, represented the emergence of active promotion of atheism through the press, social institutions, and specialized organizations. Through succeeding decades religious policy periodically shifted its emphases between the promotion of atheism and the forceful suppression of religion.

In China, the critique of what were seen as various systems of exploitation reached out to include religion. Chinese policy led initially to the cutting of the ties between religious groups and any foreign leadership, especially in the case of Christianity, the complete reorganization of the various religious communities into five approved religious organizations, and the imposition of an ideology that was more aligned to the new Marxist Maoist government. While this reorganization was occurring, many government leaders, representing the Chinese community, argued that religion and Marxism were incompatible. Chinese Communist antagonism toward religion reached its zenith during the period of

the Cultural Revolution (1966–1976). Since that time a much more accommodationist policy has been adopted, though government attacks on religion have continued.

As the new century begins, religion in China survives, and an official policy of freedom of religious belief has been written into the law. It is also the case that the Chinese Communist Party is officially atheist and that membership in the party and belief in religion are mutually exclusive. In between those people who are members of officially accepted religions and the party is a mass of unofficial religious activity that is still subject to periodic suppression by the atheist government. It remains the strong belief in those countries still ruled by Marxism that religion and belief in God will eventually pass away. In the world, the spread of Marxism accounts for the great majority of Unbelief, which includes some 55 percent of the North Koreans, 42 percent of the Chinese, 31 percent of the Czechs, and 27 percent of the Russians.

Modern Western Unbelief. Through the twentieth century, as Marxism rose and then faced the crisis of the fall of the Soviet Union, non-Marxist forms of Unbelief emerged as a popular movement that competed for the support of the public with religious groups. Groups professing nontheistic philosophies supported many values commonly offered by religious groups, including answers to the three main religious questions: Where did we come from? Why are we here? and Where are we going? Answers to these questions were given without reference to God or the supernatural. Atheist groups also offered moral systems devoid of supernatural authorities and communal fellowship in their various local gatherings, national and international conventions, and even ritual life.

Non-Marxist atheism as a positive philosophy, as opposed to simple irreligion or concern with ultimate questions, enjoyed its greatest response in Europe and European outposts in North America, South Africa, Australia, and New Zealand. It has not fared well in South America, although it found some support in India where a movement critical of Hinduism attacked many of the supernatural powers ascribed to various Indian spiritual teachers. As early as 1875, the Hindu Freethought Union appeared in Madras. It survived for two decades. Through the twentieth century a succession of Indian organizations appeared, the most successful being the Indian Rationalist Association, founded in 1960.

In the West, organized atheism has proceeded country by country. In the United States, popular leadership was provided by organizations such as the National Liberal League, the Freethinkers of America (Joseph Lewis), The American Association for the Advancement of Atheism, the American Humanist Association, AMERICAN ATHEISTS (Madalyn Murray O’Hair), and the COUNCIL FOR SECULAR HUMANISM (Paul Kurtz). Similarly, across Europe a number of national rationalist, humanist, Freethought, and atheist groups have been organized.

As early as 1880, the International Federation of Freethinkers (since 1936 the World Union of Freethinkers) was organized. The more substantive INTERNATIONAL HUMANIST AND ETHICAL UNION was formed in 1952. It now includes member groups from around the world. A specifically Jewish form of unbelief emerged in the 1960s and eventually gave birth to the INTERNATIONAL FEDERATION OF SECULAR HUMANISTIC JEWS.

Although the different communities of Unbelief have generally reached a consensus on the issues of God and the supernatural, they have disagreed on the issue of religion. Humanists, in particular, have expressed positive approaches to religion and have developed (or continued) religious structures that they feel contribute to ameliorating the human condition or provide a ritual dramatization of the important events of the life cycle—birth, coming of age, marriage, and death. Secular Judaism perpetuates synagogue life under the lead-

ership of rabbis. The American Humanist Association “ordains” celebrants (Humanist ministers) who lead celebration services (analogous to Protestant worship services). Operating in a somewhat different context, the Norwegian Humanist organization HUMAN-ETISK FORBUND I NORGE, one of the largest in Europe, has worked for a secular alternative to Christian confirmation (through which most Norwegian youths have traditionally passed). As the new century begins, these “civil” confirmations are celebrated annually in some ninety locations throughout Norway with some four thousand young people, approximately 10 percent of the relevant age group, taking part.

In response, many atheist and Freethought groups eschew any form of religious activity. They see themselves as over and against religion rather than providing a nontheistic or non-supernatural alternative to it. The Council for Secular Humanism is among those groups opposed to associating Unbelief in any way with religion.

Pseudoscience. Increasingly associated with Unbelief is the crusade against pseudoscience. A pseudoscience is a set of related ideas based on theories put forth as scientific but which upon examination lack any scientific base. The ideas may be based on an inadequate methodology, false or fraudulent information, or supernatural claims. During the nineteenth century, occult and esoteric claims revived, claiming to have scientific support from movements like mesmerism, and then as science expanded, found confirmation in a variety of scientific findings.

At the end of the twentieth century, a variety of people examined and debunked the claims of Spiritualist mediums to contact the dead and produce various physical phenomena. As claims of paranormal phenomena proliferated in the years after World War II, including the obvious popularity of astrology, some humanists, led by Paul Kurtz, then a leader in the American Humanist Association, took the lead in the founding of the Committee for the Scientific Investigation of Claims of the Paranormal (CSICOP).

The leadership of the society saw the rise of interest in the paranormal, psychic phenomena, alternative forms of healing, UFOs, and related phenomena as dangerous to society and representative of a general decline in critical thinking. The society promoted the development of a “skeptical” movement designed to debunk what it saw as pseudoscience, gave rise to local affiliated chapters across North America, and led to the formation of several like organizations, such as the Los Angeles–based Skeptics Society. It also became the model for several similar organizations now found in more than thirty countries around the world. CSICOP now maintains an International Network of Skeptical Organizations.

Agnosticism. Arising along with atheism was a slightly different position of Unbelief, agnosticism. The term was coined by Thomas Henry Huxley (1825–1895) in 1869 to indicate a methodology of refusing to assert knowledge about things that are not demonstrated or even demonstrable. Huxley’s position, as later expanded and popularized, has identified agnosticism as the position that God or the origin of the universe is unknowable, and hence it is best to refrain from opinions on the subject.

The agnostic position has generally assumed a certain methodology in looking at the world and coming to conclusions about matters that could be labeled as “true.” Most have found in scientific methodology the way to truth, and hence they rely primarily on reason and the empirical method as the proper way of knowing the universe. Belief in a deity (and many related theological realities) push the individual beyond the confines of scientific methodology. Hence, for the person who assumes such a methodology, discourse on God and divine realities is beyond the realm of knowledge. The agnostic chooses to withhold judgment on such matters.

Address:

European Council of Skeptical Organizations
Postfach 1222,
64374
Rossdorf
Germany

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Unification Movement

The Unification Movement (UM) refers to the messianic religious and social movement led by the Reverend Sun Myung Moon (b. 1920). It consists of a complex network of religious, media, industrial, commercial, cultural, and educational enterprises worldwide. Many of these organizations, such as *The Washington Times* and the University of Bridgeport, function independently and include only a few individuals who accept the messianic teachings of the movement. Nevertheless, all of these entities are in one way or another identified with the Reverend Moon.

The Unification Church (UC)—formally, the Holy Spirit Association for the Unification of World Christianity (HSA-UWC)—stands at the center of the movement. It was founded May 1, 1954, in Seoul, Korea, but was not legally recognized by the government of the Republic of (South) Korea until 1963. Highly conversionistic, the UC sent its first missionaries to Japan and the United States in 1958 and 1959. The movement was largely dormant in the United States during the 1960s and had only three hundred or so members in 1971. However, there was more dynamism in Japan, and in the early 1970s, the Reverend Moon decided to concentrate the resources of the movement in America. He conducted a series of evangelistic tours that substantively increased the church's membership and visibility. By 1974, UM sources claimed that members in the United States had increased tenfold to three thousand. The movement filled New York's Madison Square Garden for a highly publicized speech by the Reverend Moon on "The New Future of Christianity" in late 1974. He later spoke to large audiences at New York's Yankee Stadium (1975) and the Washington Monument (1976).

In 1975 the church sent out missionaries to 120 nations but still focused much of its activity in the United States. With the close of the evangelistic campaigns, the UM proliferated a variety of nonprofit and business organizations that extended well beyond the confines of the church. By the early 1970s, the Reverend Moon had initiated an International Conference on the Unity of the Sciences (ICUS) that brought together numerous scientific luminaries annually. The movement also funded the Professors World Peace Academy (PWPA), which in 1992 gained a controlling interest in the University of Bridgeport, Connecticut. The movement operated Sung Hwa, later Sun Moon, University, in Korea, as well as the Little Angels Arts School. It also established the Bolshoi Ballet Academy in Washington, D.C. Unification Theological Seminary (est. 1975) served as the base for a broad-ranging ecumenical program, and during the mid-1970s the movement established its first two metropolitan daily newspapers, *Sekai Nippo* (1975) in Tokyo and *The News World* (1976) in New York City. The movement expended millions in founding *The Washington Times* (1983), which became its flagship media enterprise. In 1989

it established a major daily, *Segye Ilbo*, in Korea, and in 1996 it set up *Tiempos Del Mundo*, a Latin American hemispheric daily, in Buenos Aires. The movement's business operations in Korea—including its major holding, Tong-il Industries—were reported to have net assets worth nearly \$200 million. The movement focused on maritime ventures in the United States, purchasing shipbuilding yards and fish-processing plants in Norfolk, Virginia; Bayou La Batre, Alabama; Gloucester, Massachusetts; and Kodiak, Alaska, during the late 1970s and 1980s.

Apart from these undertakings, the UM was known for its fervent anti-Communist activities. It set up chapters and training centers for "Victory Over Communism" in Korea and strenuously opposed Marxist advances on Japanese college campuses during the late 1960s and early 1970s. It funded Radio of Free Asia and the Freedom Leadership Foundation (FLF) in the United States during the same period. In 1973–1974, the Reverend Moon initiated a highly publicized National Prayer and Fast for the Watergate Crisis (NPFWC) in support of President Nixon, and he circulated an "Answer to Watergate" in most of the nation's major newspapers. During the 1980s the movement attempted to arm the West ideologically through various organizational affiliates, most notably CAUSA (Confédération des Associations pour l'Unification des Sociétés Américaines), which sponsored high-tech multimedia conferences for conservative leaders and clergy throughout the Americas. *The Washington Times* played an important role and was reportedly the newspaper of choice in the Reagan White House. At the same time, the movement took advantage of perestroika by assiduously cultivating contacts in the Communist world. The Reverend Moon invited Soviet journalists to participate in annual World Media Conferences and, importantly, invested heavily in mainland China. These initiatives and others gained the Reverend Moon private audiences with Soviet premier Mikhail Gorbachev (1990) and North Korean premier Kim Il Sung (1991).

With the collapse of the Eastern Bloc and Soviet communism, the UM entered what it regarded as an era of messianic fulfillment, or what the Reverend Moon termed the "Completed Testament Age." The movement established innumerable Federations for World Peace and conducted high-profile sisterhood ceremonies between women from formerly enemy nations and peoples. However, the true gateways to the Completed Testament Age were massive International Holy Weddings over which the Rev. and Mrs. Moon officiated in 1992, 1995, 1997, 1998, 1999, and 2000. The UM already had conducted record-breaking weddings for 1,800 couples (1975), 2,075 and 6,000 couples (1982), and 6,500 couples (1989). During the 1990s these numbers soared into the hundreds of thousands and even hundreds of millions as members under the auspices of the Family Federation for World Peace and Unification (FFWPU) campaigned worldwide to rededicate marriages and distributed

holy wine, holy grape juice, and eventually holy candy on a mass basis. In addition to the globalization of the Blessing, the UM embarked upon an effort to reclaim a “restored and purified” Garden of Eden in the South American outback, acquiring vast tracts of land primarily in the Brazilian state of Mato Grosso do Sul after 1995.

All of these efforts were animated by the conviction that the Reverend and Mrs. Moon are “the True Parents of all humanity . . . the Savior, the Lord of the Second Advent, the Messiah,” a declaration that the Reverend Moon made publicly in 1992. This declaration brought to completion a series of experiences, which began on Easter morning, 1935, when the Reverend Moon was praying alone on a mountaintop and received what he understood to be “a special mission from Heaven through Jesus.” Afterward, according to his testimony, he “spent years searching precisely how to bring salvation to humankind.” In 1952 he completed a hand-written version of *Wolli Wonbon* (Original Text of the Principle). This was followed by *Wolli Haesul* (Explanation of the Principle, 1957) and *Wolli Kangron* (Exposition of the Principle, 1966), which has served as the movement’s definitive theological and holy text. The latter was translated into English as *Divine Principle* (1973) or *Exposition of the Divine Principle* (1996), and Unificationists regard it as “the new expression of God’s truth” that unlocks the secrets of the Bible. It contains chapters on the Creation, the Fall, the Consummation of Human History, the Advent of the Messiah, Resurrection, Predestination, Christology, and an elaborate account of dispensational history, which concludes that the messiah was born as a Korean between 1917 and 1930. The text interprets the human fall in sexual terms and maintains that the crucifixion of Jesus was not God’s original will but the result of human ignorance and disbelief. After 1996, the Reverend Moon Moon instituted *Hoon Dok Hae* (gathering for reading and learning), utilizing passages from his many volumes of sermons. Some consider *Hoon Dok Hae* to have displaced the Principle. Others view it as a complementary and more universal expression of the “Completed Testament Word.”

The UM has not been subject to the apocalyptic configurations that have afflicted and destroyed other movements. Nevertheless, the broad scope and duration of negative reactions accompanying its emergence have rendered it one of the most controversial new religious movements of the latter twentieth century. The Communist regime in North Korea jailed Reverend Moon in 1948 for, among other things, “bringing disorder to society.” The South Korean government jailed him for draft evasion in 1955, and unsubstantiated rumors of church sex orgies swirled in Korean society. During the 1960s, Japanese media referred to the Principle Movement as “the religion that makes parents weep,” and in 1971 the practice of kidnapping and deprogramming began. During the 1970s, in the United States, the movement was widely regarded as a brainwashing cult

that exploited members, known as “moonies,” and that practiced “heavenly deception.” Alternatively, the UM was depicted as a subversive group abridging the separation of church and state and influencing U.S. policy on behalf of the Korean government. During the 1980s, the U.S. government jailed the Reverend Moon on charges of tax evasion, and during the 1990s there were exposes and allegations leveled against his family. Similar patterns of response have been prevalent elsewhere, notably in Europe, the CIS (Commonwealth of Independent States), Southeast Asia, and Latin America. Still, in the United States and many countries, the Unification Church has gained acceptance as a bona fide religion, related movement components operate as legal entities, and it has been able to extend constitutional protections to members.

The UM’s organizational structure is charismatic, with the Reverend Moon Moon exercising authority over the movement’s direction and major operations. Immediate supervision is delegated to trusted elders, mainly Koreans and some Japanese, who form a spiritual hierarchy extending from senior to new members. The Unification Church has incorporated numerous national churches and maintains missions in more than one hundred nations. However, leadership is often rotated and membership dispersed to forestall premature institutionalization. The literally hundreds of UM-related nonprofit and commercial organizations have led some to describe the UM as a religious multinational. For many years, the Unification Church maintained a World Mission Center in midtown Manhattan. However, the UM’s international headquarters generally have been wherever the Reverend Moon resides. During the 1970s and 1980s, that was Irvington, New York. During the 1990s, he resided for substantial periods in South America and Korea. The movement has constructed a substantial religious shrine north of Seoul at Chungpyung Lake Training Center, where the Reverend Moon frequently went for prayer and meditation. The site, which includes a “heavenly palace” with seating for several thousand as well as sacred trees and healing springs, is understood to be the meeting place of heaven and earth.

Reliable membership totals are difficult to ascertain. During the 1970s, both the movement and its critics exaggerated its size, claiming between two and three million adherents worldwide. During the 1980s observers tended to downplay the movement’s numbers, given a leveling off of conversions in the West. However, this was compensated by growth elsewhere. The number of marriage ceremony participants is the most reliable indicator of UM membership totals. Since 1960 the Reverend Moon has “blessed” approximately 100,000 church couples, suggesting an adult UM membership population approaching 200,000. The UM would appear poised to build on these totals, given the favorable age, sex, and geographical distribution of its members and its encouragement of large families.

Address:

Unification Church in America
4 W. 43rd St.
New York, NY 10036
<http://www.unification.org/>
<http://www.ettl.co.at/uc/europe/> (in Europe)
<http://www.ettl.co.at/uc/index.htm> (multilanguage)

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Unified Buddhist Church of Vietnam

A number of separate but related organizations have operated under the name of the Unified Buddhist Church of Vietnam (also variously called the United or Unified Buddhist Congregation). The original Unified Buddhist Church of Vietnam (UBC) was the largest Buddhist organization in the Republic of Vietnam (South Vietnam) prior to 1975. Although banned in present-day Vietnam, the UBC remains religiously and politically active, both in its homeland and through related groups in diaspora. Furthermore, the history of the UBC is inextricable from the influential Buddhist form of social activism known as “engaged Buddhism.”

Specifically, the genealogy of the UBC can be traced to attempts, first, to counter the suppression of Buddhist activities in the early 1960s, and later, to find an effective, integrated Buddhist response to the Vietnam-U.S. war. Protests and demonstrations began over the suppression of Buddhist activity by the U.S.-supported, Catholic president Ngo Dinh Diem (1901–1963). As the antagonism grew, monks and lay leaders were jailed, and a number of demonstrators were killed. Several monks burned themselves to death, including Thich Quang Duc, whose photograph focused worldwide attention on the Buddhist struggle in South Vietnam. In 1964, following a coup and Diem's assassination, monks in central and southern Vietnam organized the UBC at a conference in Saigon. Early leaders included Thich Tri Quang, Thich Tam Chau, and Thich Nhat Hanh.

The UBC was a diverse organization, spanning Vietnamese Buddhism's historical divisions, and it included local THERAVADA, MAHAYANA, ethnic Chinese, and Khmer, as well as sectarian laypeople, monks, and temples. It was not the only Buddhist organization in Vietnam, but the

UBC became the most prominent Buddhist voice in the Republic of Vietnam's politics. Although the UBC was beset with internal disagreements over the proper place of Buddhist political advocacy (not new to twentieth-century Buddhism), protests against the military government, the war, and U.S. involvement in Vietnam broadened with mass rallies. In May 1966 a violent crackdown on what had become known as the Buddhist Struggle Movement resulted in more deaths and the imprisonment of thousands of monks. Thus ended the UBC's most overt attempt to bring democracy to South Vietnam. UBC members nevertheless continued to be involved in war and refugee relief activities. Thich Nhat Hanh, having recently escaped an assassination attempt, was abroad at the time of the crackdown and never returned.

After the fall of Saigon, religious activity was severely curtailed, and the UBC was compelled to continue its political opposition at times underground. In 1981 the government formed an official Buddhist church, forcing the UBC deeper into the shadows. Through regular cycles of government oppression of religious activism, whether political or humanitarian, UBC members have continued in their opposition to government regulation of religion. In 1992, UBC leader Thich Quang Do, the most prominent religious activist in contemporary Vietnam and a Nobel Peace Prize nominee, published an open letter to the government in advocacy of religious freedom and an open society. His imprisonment, house arrest, and continued humanitarian efforts have been a catalyst for world attention to the issue of religious freedom in Vietnam through the 1990s and early twenty-first century.

Thich Nhat Hanh continues to advocate for socially engaged Buddhism with an international organization also known as the Église Bouddhique Unifiée, which is based in France at his compound, Plum Village. This incarnation of the UBC is widely known among Vietnamese in diaspora and in Vietnam, but it also possesses a large following among convert Buddhists in North America and Europe. A greater number of Vietnamese Buddhists in exile are involved with disparate (and not more than loosely linked) descendants of the UBC, such as the Unified Buddhist Church, Inc., Vietnamese American Unified Buddhist Congress in the U.S.A., the Unified Buddhist Congregation in Australia-New Zealand, and other organizations in those countries, France, Germany, Canada, and throughout the worldwide Vietnamese diaspora.

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Unified Buddhist Church, the Order of Interbeing, and the Community of Mindful Living

The Venerable Thich Nhat Hanh (b. 1926) entered Tu Hieu monastery in Hue (central Vietnam) at the age of seventeen and was ordained into the Lam Te (RINZAI [JAPAN], LIN-CHI [CHINA], IMJE [KOREA], LAM-TE [VIETNAM]) Zen sect. His studies included both MAHAYANA and THERAVADA traditions, emphasizing mindfulness, *gatha* (short verses), and *koan*. Later he studied religion in the United States at Princeton University and lectured at Columbia University.

Returning to Vietnam in 1964, Nhat Hanh, together with others, founded Van Hanh University in Saigon and the School of Youth for Social Service, one of the primary vehicles of Engaged Buddhism during the Vietnam War. In 1965, Nhat Hanh founded the Tiep Hien Order, the Order of Interbeing, a new branch of the Lam Te School and another manifestation of Engaged Buddhism; the order consists of laypersons as well as monks and nuns and includes those who have taken the order's fourteen precepts.

During the years of the Vietnam War, Nhat Hanh was one of the primary theoreticians and spokespersons of the Struggle Movement, the Buddhist effort to bring peace to Vietnam while siding with neither north nor south. His 1966 international speaking tour to publicize the Vietnamese Buddhist perspective led to his life in exile, which has continued to the present. In 1967, Nhat Hanh was nominated for the Nobel Peace Prize by Martin Luther King Jr., whom he had convinced to repudiate the war publicly.

Since the war, Nhat Hanh has traveled the Western world, leading workshops and retreats emphasizing mindfulness (cultivating awareness in the present moment); the five Mindfulness Trainings (his engaged version of the five lay precepts—not only does one do no harm oneself but one also finds ways to prevent others from causing harm, and so forth); and nonviolent engagement of Buddhism with all aspects of life. Nhat Hanh's approach is typified in the title of his most famous book, *Being Peace*: one must be peace in order to make peace. For Nhat Hanh, Buddhism is about cultivating our love and understanding, which will then naturally be expressed in all aspects of our lives.

The UNIFIED BUDDHIST CHURCH OF VIETNAM was founded in Vietnam in 1963 to create a unified Buddhist voice during the volatile period of intense conflict between the government of South Vietnam and South Vietnamese

Buddhists. Nhat Hanh reestablished the UBC in France in 1969 as the Église Bouddhique Unifiée and in 1998 in the United States as the Unified Buddhist Church, Inc. The UBC is outlawed by the government in Vietnam, where only the government-established and -controlled Buddhist Church of Vietnam is permitted.

Today the Unified Buddhist Church has major practice centers with residential monks and nuns in Vermont and California. There are home-based practice groups in most countries of Western Europe, as well as the United States, Canada, Australia, India, Israel, Japan, New Zealand, Russia, Poland, Guatemala, the Dominican Republic, and Brazil. This loose-knit lay organization is called the Community of Mindful Living. The monks at Nhat Hanh's root temple, Tu Hieu, in Hue, Vietnam, also claim him as their teacher, but he has not been able to visit them.

Approximately 120 monks and nuns have been ordained into the Lam Te Order and Order of Interbeing by Nhat Hanh. Nhat Hanh considers as his students those who have taken the fourteen Precepts of the Order of Interbeing and those who have taken the five Mindfulness Trainings from him, but there is no estimate of the number of laypersons who have done so. Nhat Hanh himself does not encourage Westerners to convert to Buddhism; he encourages them, if they are Christians, to "be good Christians"; if Jews, to "be good Jews." He does encourage everyone to take the five Mindfulness Trainings, in an ecumenical spirit, as guides for mindful living.

Address:

Unified Buddhist Church
Plum Village, New Hamlet
13 Martineau
33580 Dieulivol
France

<http://www.plumvillage.org>

Sallie B. King

Sources:

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Union d'Églises Baptistes Françaises au Canada

The French Baptist Union's roots are in the Grand Leigne Mission, which was founded as a school by Madame

Henriette Feller and Louis Roussy, two missionaries representing the Swiss Missionary Society (Reformed), who arrived in Montreal in 1835. In 1849 it became Baptist, and by 1855 there were twenty preaching points and more than three thousand converts. After Mme Feller's death in 1868, nine churches organized as the Union des Églises Baptistes de Langue Françaises while being part of the Grande Ligne Mission.

At the beginning of the twentieth century there were several thousand members in the churches in the Ottawa-Montreal area, as far east as Nova Scotia and as far west as Manitoba. Against rising French nationalism, however, the mission was seen as a tool of the English. By 1960, when the Quiet Revolution flourished in Quebec, the decline was clear, with only one in nine of the pastors being French Canadian.

Union d'Églises Baptistes Française au Canada received a federal charter in 1966. The Reverend Maurice Boillat, a Swiss-born pastor, became the first full-time general secretary, who broke down barriers between the union and the Quebecois culture. It developed a headquarters in Montreal; a radio and television studio; a Bible college; and, in 1982, the Centre d'Etudes Théologiques Évangéliques.

The Union d'Églises Baptistes Françaises au Canada in 1970 became the fourth body in the Baptist Federation of Canada, with eight churches and 398 members. By 1986 they had grown to 1,404 members, with nine of nineteen churches self-supporting, and fifteen of twenty-two pastors being French-Canadians. Today there are twenty-seven churches and 1,300 members in Quebec and New Brunswick that provide both inspiration and completion to Canadian Baptist Ministries.

Address:

Union d'Églises Baptistes Françaises au Canada
2285 Papineau
Montreal, Quebec H2K 4J5
Canada
<http://www.unionbaptiste.com/>

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Sources:

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Union of Baptist Churches of Cameroon

The Union of Baptist Churches of Cameroon (Union des Églises Baptistes du Cameroun) traces its history to the British Baptist Missionary Association, which began work in West Africa utilizing converts from among the recently freed Africans residing on Jamaica. In 1843, forty-two Jamaicans and four European couples established a mission station on Fernando Po (now Bioko), an island off the coast of Cameroon. In 1845, Joseph Merrick, a Jamaican, moved to West Cameroon and began learning the language of the Usubu people. One of the Europeans, Alfred Saker, moved to Cameroon Town (now Duala), where he founded the first Baptist church in Cameroon in 1849.

The Baptist work grew slowly until 1884, when Germany assumed authority in Cameroon. The Baptists turned their work over to the BASEL MISSION, a Swiss missionary society that drew support primarily from Reformed churches in Germany and Austria. The new workers agreed to respect the Baptist faith of the converts, but many did not like the manner of the Basel missionaries or their introduction of non-Baptist practices such as infant baptism. Those who retained their Baptist distinctives rejected the Basel leadership and turned to German Baptists in Germany and the United States for support. Baptist missionaries arrived to assume control of the mission, and in 1898 they formed the Mission Society of German Baptists.

The German missionaries were expelled during World War I, and the work of the Mission Society was largely turned over to the PARIS MISSION (of the REFORMED CHURCH OF FRANCE), which agreed to respect the Baptist beliefs and practices. This mission continued to develop with the assistance of the Paris missionaries, and in 1952 it reorganized as the Union of Baptist Churches of Cameroon. The union became fully autonomous in 1957.

The Union of Baptist Churches is a member of the WORLD COUNCIL OF CHURCHES and the BAPTIST WORLD ALLIANCE. In the mid-1990s it reported some sixty thousand members.

Address:

Union of Baptist Churches
B.P. 6007
New Bell, Douala
Cameroon

Sources:

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Union of Evangelical Christians–Baptists of Russia

The Union of Evangelical Christians–Baptists of Russia, founded in 1979, is the largest organization of Baptist Christians in Russia. The union also carries the tradition of Baptists in the country, a tradition that has a severely broken organizational presence because of the periodic repression of religion in Russia. In the last decade, with the relative religious freedom of post-Soviet life, Russian Baptists have become known for their allegiance to traditional Baptist standards, including the pious life expected of present members and the testimony of repentance and faith of new members prior to their baptism by immersion.

The Baptist entrance into what was then the Russian Empire had at least three different points of origin. First, in 1855, a man named Plonus, a tailor, moved from Memel (then in Germany but today in Lithuania) to St. Petersburg, where he distributed Christian tracts and gathered a small circle of believers. Three years later, Gottfried Alf (1831–1858), a German Lutheran residing in Poland, was baptized and went on to found Baptist churches in Poland and the Ukraine. The German-led Baptist movement spread throughout the empire from the Transcaucasus to Siberia. In some cases, German-speaking communities in various parts of Russia served as the originating point from which Baptist perspectives were disseminated to the surrounding communities.

Toleration was granted to Baptists in those areas in which Lutheranism was the dominant religion, but such toleration was not granted in predominantly Orthodox areas. In the Ukraine and Russia proper, the abandoning of the Russian Orthodox Church was not permitted. In spite of this obstacle, in 1887 the German Baptists in the Russian Empire founded the Union of Baptist Churches of Russia and formally separated from the Baptist Union of Germany (now the UNION OF EVANGELICAL FREE CHURCH CONGREGATIONS [BAPTIST]).

A second Baptist movement began in the Ukraine in the 1860s with the spread of Ukrainian Bibles and literature. One Ukrainian, Efim Tsymbal, raised in the Orthodox Church, received a believer's baptism from a group of Mennonite Brethren living in the Ukraine and went on to launch a Baptist movement among the Ukrainian citizenry. He and two evangelists he discovered and baptized, Ivan Ryaboshapka (1831–1900) and Mikhail Ratushni (1830–c. 1915), found an opening among the Stundists, followers of a movement who gathered for an hour (or *stunde*) of devotion every day. In the Ukraine, most Stundists became Baptists.

A movement similar to that in the Ukraine began in 1862 in Georgia when Martin Kalweit (1833–1918) baptized Nikita I. Voronin (1840–1905). This movement drew considerable strength from the Molokans, a Protestant-like

group that had rejected the sacramentalism of the Russian Orthodox Church. The new Baptist movement soon spread throughout Caucasus and in the early 1880s ran into the Ukraine. The two groups formed a single united front in 1884 with the founding of the Russian Baptist Union.

In 1874, Lord Radstock, a member of the CHURCH OF ENGLAND with leanings toward the PLYMOUTH BRETHREN (EXCLUSIVE) teachings of John Nelson Darby, began to preach in St. Petersburg. His work attracted Colonel Vasili A. Pashkov (1831–1902), who would lend his name to the movement that resulted from Radstock's effort. The movement spread as a spiritual revival among Orthodox believers and was thus able to grow to some extent free of government interference. It survived until 1905 and the granting of religious toleration, and then it went public with the founding of two congregations in St. Petersburg. They called themselves Evangelical Christians. After a brief association with the Russian Baptist Union, Pashkov and the Evangelical Christians separated and in 1909 formed the All-Russian Union of Evangelical Christians.

The Russian Revolution brought significant change, beginning with a period of rapid growth only to be followed by decades of persecution and restriction. By the end of the 1930s, most churches were closed and many pastors and other church leaders arrested on various charges. Finally, in 1944 the government allowed/forced the Baptists and Evangelical Christians to form the All Union Council of Evangelical Christians-Baptists, which was to be the single organization for all Protestants who accepted adult believers' baptism. The union would eventually become home to Pentecostals and the Mennonite Brethren.

In the years after World War II, the All Union Council was allowed some freedom. It published a periodical; in 1955 it participated in the meeting of the Baptist World Alliance; and in 1962 it was accepted into the World Council of Churches. Then in 1960, during the presidency of Nikita Khrushchev, the union was forced to sign a letter of instruction to its member congregations limiting evangelism. That letter led to a schism, with the new group taking the name Council of Churches of Evangelical Christians-Baptists. The council, popularly known as Reform Baptists, accused the union of cooperating too closely with the state.

Some relief came in 1988 with the reforms that began under Gorbachev, but a reunion between the two groups has not been worked out. Then in 1992, a significant change occurred in the wake of the fall of the Soviet Union and the emergence of the Commonwealth of Independent States. The All Union Council of Evangelical Christians-Baptists gave way to the Euro-Asiatic Federation of Unions of Evangelical Christians-Baptists, uniting Baptists in ten independent Baptist Unions. The bulk of the membership remained in the Union of Evangelical Christians–Baptists of Russia, which in the 1990s reported seventy-nine thousand members in more than a thousand churches. The Pentecostal

members, always in an uneasy position in the union, left and organized separately in 1989.

The union's new five-story headquarters building also houses the headquarters of the federation and the Moscow Baptist Seminary. The union cooperates in the issuance of the federation's two periodicals. The union has launched a vast evangelism effort throughout the country and has nurtured the formation of Sunday schools with each of its congregations. The union continues its membership in the WORLD COUNCIL OF CHURCHES and the BAPTIST WORLD ALLIANCE.

Address:

Union of Evangelical Christians–Baptists of Russia
International P.O. Box 171
Moscow
Russia

Sources:

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Union of Evangelical Christians–Baptists of the Ukraine

The Baptist Church originated in the Ukraine with the movement of Germans who happened to be Baptists into the territory. They formed two churches, in Horczik and Soroczin, in 1864. Simultaneously, other tendencies toward the Baptist position appeared among others of German background in the country, including Mennonites and those independent pietists called Stundists. The government and the Orthodox Church allowed little room for religious deviance, and persecution began. However, in 1884, a Russian Baptist Union was formed.

Ukrainian Baptists formed an All Ukrainian Baptist Union in 1918, following the Russian Revolution. They were allowed to exist and met regularly through the 1920s. In 1926 they began a periodical to further spread their message. The relative freedom of the 1920s gave way to a period of persecution and repression of the 1930s. They were forced into the All Union Council of Evangelical Christians-Baptists in 1944 but maintained some autonomy through the retention of their own senior presbyter and other presbyters for different sections of the church in the region.

In 1992 the Ukrainian Baptists formed an independent union, though one that retains fraternal relations with similar organizations in Russia and other countries formerly a part of the Soviet Union. Three years earlier they once again

had been able to begin a periodical. The Ukrainian Baptists, with more than 105,000 members, now claim more than half of all the Baptists that once resided in the Soviet Union.

The union is a member of both the BAPTIST WORLD ALLIANCE and the Euro-Asiatic Federation of Unions of Evangelical Christians-Baptists.

Address:

Union of Evangelical Christians–Baptists of the Ukraine
3-a Tolstoi St.
252004 Kiev 4
Ukraine

Sources:

- Tolbet, Robert G. *Venture of Faith*. Philadelphia: Judson, 1955.
- Wardin, Albert W., ed. *Baptists around the World*. Nashville: Holman, 1995.

Union of Evangelical Free Church Congregations (Baptist)

The Union of Evangelical Free Church Congregations (Baptist), or Bund Evangelisch-Freikirchlicher Gemeinden, continues the thrust of the Baptist movement in Germany that originated in the 1830s. German-born Johann Gerhard Oncken (1800–1884) grew up in Scotland, where he encountered some evangelical Christians and experienced a personal conversion. In 1823 he returned to Germany to distribute Bibles and Christian literature. Along the way, his own Bible study convinced him of the truth of the Baptist belief that limits baptism to adult believers. The story of his change of belief was eventually called to the attention of American Baptists then still in the early stages of their organization. One of their leaders, Barnas Sears, traveled to Germany in 1833 and contacted Oncken. The following year he baptized Oncken and seven others who then formed the first Baptist Church in Germany, in Hamburg. This church would become the mother church not only for German Baptists but also for much of Europe. In 1835 Oncken was appointed as a missionary for the American Baptist Triennial Convention (now the AMERICAN BAPTIST CHURCHES IN THE U.S.A.).

The Baptists suffered persecution in their early years, but in 1842 their response to a fire that swept Hamburg gained them the respect of the city. Then legal changes in 1848 and 1850 provided some greater degree of religious freedom. In 1848, Oncken founded a periodical, *Das Missionblatt*. He also began to hold regular classes for ministerial students that grew into the Baptist seminary in 1880. He traveled widely and brought together the groups that became the nucleus around which Baptist churches emerged throughout German-speaking Europe.

Oncken attracted a number of talented assistants, among them Julius Wilhelm Köbner and Gottfried Wilhelm

Union of Indonesian Baptist Churches

Lehmann. Köbner, the son of a Danish rabbi, established the first Baptist churches in Denmark, and Lehmann led in the organization of German Baptists. In 1848, Lehmann called together representatives of the churches in Germany and created the first association. That led to the formation the next year of the Union of Associated Churches of Baptized Christians in Germany and Denmark.

In the 1870s, Baptists had to struggle to assert their freedom from Oncken who, as the patriarch of the movement, had increasingly wanted to see the many churches in Germany as mere branches of the Hamburg church. The German union was threatened but survived through the end of Oncken's career. The movement continued to grow through the 1930s. In 1936 the Baptist Union accepted the Elim Congregations, a Pentecostal fellowship, into membership, and in 1940 the Baptists merged with the Plymouth Brethren to form the Union of Evangelical Free Church Congregations.

The union was hard hit by the war; it lost many members and leaders. Half of their buildings, including the seminary and printing facilities in Hamburg, were destroyed. Following the war, the country was divided. For a while the union held together, but in 1970 the East Germans withdrew and formed a separate union. Meanwhile, the Pentecostals and some of the Brethren congregations withdrew from the union, and the term *Baptist* was added to the union's name. Then, in 1991, after the reunification of Germany, the East and West German congregations were reintegrated into a single union.

In 1974 the Baptists of German-speaking Europe came together to create a confession of faith—"An Account of Our Faith"—finally accepted in 1977. The confession affirms the basics of the Reformed faith, the belief in baptism by immersion for adult believers, and the nature of the Christian life.

In 1990 the union reported eighty-seven thousand members in 590 churches. Besides the seminary in Hamburg, many German-speaking Baptists attend the seminary in Rüschtikon, Switzerland. The union is a member of the BAPTIST WORLD ALLIANCE.

Address:

Union of Evangelical Free Church Congregations (Baptist)
Friedberger Str. 101
Postfach 1262
61282 Bad Homburg v.d.H
Germany

Sources:

Balders, Günter, ed. *Ein Herr, ein Glaube, eine Taufe*. Wuppertal/Kassel, Germany: Oncken, 1984, 1989.
Der bund Evangelisch-Freikirchlicher Gemeinden in Deutschland. Wuppertal/Kassel, Germany: Oncken, 1992.
McBeth, H. Leon. *The Baptist Heritage: Four Centuries of the Baptist Witness*. Nashville, TN: Broadman, 1987.

Rushbrooke, J. H. *The Baptist Movement in the Continent of Europe*. London: Kingsgate, 1923.

Union of Indonesian Baptist Churches

The Union of Indonesian Baptist Churches (Gebungan Gereja Baptis Indonesia) began with the closing of China to foreign religious leadership in 1949. In 1951 three former missionaries from China arrived in Jakarta, the capital of the newly independent country of Indonesia. They were assisted by Ais Pormes, an Indonesian trained in Australia and the United States, who soon became pastor of a growing Baptist church in Jakarta.

Growth of the church was slow, though a Baptist presence was built during the next fifteen years through the formation of a seminary, a publishing house, and a hospital on Java, with support from the Foreign Mission Board of the SOUTHERN BAPTIST CONVENTION. Thus the mission was in place when, following an attempted government coup in 1965, there was a sudden move to Christianity that the missionaries could only describe as phenomenal. The union was established in 1971.

During subsequent years, Baptists connected with the union established work on Sumatra, Bali, and several of the other Indonesian islands. It established a hospital on Sumatra and pursued a rural development program. Korean and Japanese Baptists also added their resources to the expansion of the church.

In the mid-1990s, the union reported more than fifty thousand members in 625 churches. It is a member of the BAPTIST WORLD ALLIANCE.

Address:

Union of Indonesian Baptist Churches
P.O. Box 2474
Jakarta 10001
Indonesia

Source:

Nance, John Irvin. *A History of the Indonesian Baptist Mission: 1950–1960*. M.A. thesis, Baylor University, 1969.

Union of Messianic Congregations

The Union of Messianic Congregations is the oldest and largest of several groups that have emerged out of a new movement within Evangelical Christianity. Messianic Judaism originated in nineteenth- and twentieth-century Protestant missions to the Jews, as well as in the countercultural religious and ethnic ferment of the 1960s and 1970s. Jewish- and Gentile-born adherents accept "Yeshua" (Jesus) as Savior and Son of God, as well as other standard tenets of Evangelical theology, but they adopt Jewish practices to express that faith. Today, hundreds of congregations through-

out the world affirm this unique Jewish/Christian religious identity.

In the nineteenth and early twentieth centuries, Protestant missionaries used Jewish symbols and language to communicate the message of salvation to Jewish audiences, and they sponsored separate congregational worship for new Hebrew-Christian converts. By the 1950s several Hebrew-Christian congregations existed under Protestant denominational control that kept potentially dangerous “Judaizing” to a minimum. Hebrew Christians were still eventually expected to “melt” into existing church structures.

In the 1960s and 1970s, however, the growing interest among young adults in ethnic identity and religious meaning led to new developments. Martin “Moishe” Rosen, an evangelist with the older American Board of Missions of the Jews, left to found “Jews for Jesus,” to demonstrate that Jewish identity need not be washed away by baptism. Although new converts were still expected to join Christian churches, the missionary organization effectively utilized Jewish symbols to reach Jewish youth. By 1975 the Hebrew Christian Alliance of America had changed its name to the Messianic Jewish Alliance of America as a symbol of self-acceptance and as a successful evangelization tool. More important, key leaders such as Martin Chemoff began to form congregations to maintain Jewish identity; “assimilating” into churches was now rejected. “Jesus” became “Yeshua,” churches were reorganized as “synagogues,” and Protestant hymns were replaced with Jewish-sounding music and Israeli dancing. A Jewish calendar was followed, with Christological messages inserted into each holiday using altered Jewish liturgy. As additional messianic congregations formed, representatives met in 1979 to create the Union of Messianic Jewish Congregations.

This lifestyle alteration led to deeper theological discussions concerning the place of Jewishness in the movement, dividing congregations into several groups. The two largest are the Union of Messianic Jewish Congregations and the International Alliance of Messianic Jewish Congregations. The alliance, founded in 1986, is formally affiliated with the Messianic Jewish Alliance of America. It includes congregations in more than twenty countries around the world. Both groups accept Charismatic theology and worship, plus a modicum of Jewish practices amended to fit Evangelical faith. (Noncharismatic Messianic congregations have organized the Fellowship of Messianic Jewish Congregations. A few Messianic congregations are independent, but some others have been accepted into Evangelical denominations such as the EVANGELICAL FREE CHURCH OF AMERICA and the ASSEMBLIES OF GOD.) All Messianics agree, however, that Jesus was a Jew, Jewish identity is God-given, and thus Jewish practices can enrich and even fulfill the original purpose of Christianity; most agree that Jewish believers will lead the great revival at the End of Days.

American Jews oppose the Messianic movement because of their active proselytization of Jews with the seemingly

false message that one can be both Jewish and Christian. “Jews for Judaism” is the most prominent organization countering what it sees as Messianic deception of the ignorant, and some feel that it unnecessarily divides believers into Jewish and Gentile populations.

Today, there are more than 250 congregations of the Union of Messianic Congregations in the United States, with dozens more worldwide, often building on earlier Hebrew-Christian missions. A generous membership estimate would be fifty thousand. However, the union’s influence is much greater in Jewish circles as a threat to Jewish continuity and in Christian circles as a success story of Jewish evangelism and a living reminder of original Jewish Christianity.

Addresses:

Union of Messianic Jewish Congregations
529 Jefferson St. NE
Albuquerque, NM 87108

International Alliance of Messianic Jewish Congregations
P.O. Box 274
Springfield, PA 19064

Carol Harris-Shapiro

Sources:

- Ariel, Yaakov. *Evangelizing the Chosen People*. Chapel Hill: University of North Carolina Press, 2000.
- Cohn-Sherbok, Dan. *Messianic Judaism: The First Study of Messianic Judaism by a Non-Adherent*. New York: Continuum, 2000.
- Harris-Shapiro, Carol. *Messianic Judaism: A Rabbi’s Journey through Religious Change in America*. Boston: Beacon, 1999.
- Internet sites on Messianic Judaism include the home pages of the Union of Messianic Jewish Congregations (<http://www.umjc.org>) and the International Alliance of Messianic Jewish Congregations (<http://www.mjaa.org>), plus pages reflective of Jewish assessment of the movement, such as <http://www.jewsforJudaism.org/j4j-2000/html/library/rnessianicjudaism.html>.
- Schiffman, Michael. *Return of the Remnant: The Rebirth of Messianic Judaism*. Baltimore: Lederer, 1992.
- Stern, David. *Messianic Jewish Manifesto*. Jerusalem: Jewish New Testament Publications, 1989.

Union of the Armenian Evangelical Churches in the Near East

The Union of the Armenian Evangelical Churches in the Near East began as a reform movement within the ARMENIAN APOSTOLIC CHURCH but was established as an independent Protestant community in Istanbul in 1846. It grew through the nineteenth century to include more than sixty thousand members scattered throughout the Ottoman Empire. However, during World War I, the Turks turned on the Armenians and massacred more than two million of them. That event and the subsequent movement

Union of Welsh Independents

of Armenians out of the Turkish-controlled territory decimated the union.

In the 1920s, the union reorganized in Lebanon and Syria. Today it includes some twenty-three congregations with approximately ten thousand members. It is organized as a union of organized churches who elect a committee of twelve members that carry on the work of the union. It is related through the Supreme Council of the Evangelical Community in Syria and Lebanon with the National Evangelical Union of Lebanon and the NATIONAL EVANGELICAL SYNOD OF SYRIA. Together the three churches support the Near East School of Theology in Beirut.

The union sponsors Haigazian University College and cooperates with the Armenian Apostolic Church in cosponsoring a hospital and two nursing homes. It is a member of the Middle East Council of Churches and the WORLD COUNCIL OF CHURCHES.

Address:

Union of the Armenian Evangelical Churches in the Near East
P.O. Box 11-377
Ibrahim Pasha Mar Mikhael
Beirut
Lebanon

Sources:

Bauswein, Jean-Jacques, and Lukas Vischer, eds. *The Reformed Family Worldwide: A Survey of Reformed Churches, Theological Schools, and International Organizations*. Grand Rapids, MI: William B. Eerdmans, 1999.

Chopourian, G. H. *The Armenian Evangelical Reformation: Causes and Effects*. New York: Armenian Missionary Association of America, 1972.

Union of Welsh Independents

Wales, a separate country with a separate language, was united with England in 1536. English became the official language, and as Henry began the Reformation, English replaced Latin as the official language of worship for the CHURCH IN WALES (Anglican). Although many adopted English as their primary language, voices continually arose requesting worship in Welsh, and in 1588 a Welsh edition of the Bible was finally published.

As a whole, the dissenting traditions (Presbyterians, Congregationalists, and so forth) had less problem with the Welsh language, though dissent in Wales carried the same social disapproval and legal restrictions as it did in England. Independency experienced a revival in Wales as a result of the Evangelical Awakening in the middle of the eighteenth century, and numerous informal religious societies emerged across the land. Many supported the London Missionary Society (formed in 1795) and joined with the Congregational Union of England and Wales (formed in 1832).

The Union of Welsh Independents (Undeb yr Annibynwyr Cymraeg) formed among Congregationalists in Wales in 1872. It continued the tradition of the Puritan movement of the seventeenth century but has emphasized the preservation of Welsh culture and language. Within that concern, the union has participated in various ecumenical endeavors and was early in accepting women into ministerial orders (1925).

In the 1990s the union reported more than forty-five thousand members in its six hundred congregations. It is a member of the WORLD COUNCIL OF CHURCHES and the WORLD ALLIANCE OF REFORMED CHURCHES. It also joins in the conferences sponsored by the INTERNATIONAL CONGREGATIONAL FELLOWSHIP.

Address:

Union of Welsh Independents
11 St. Helen Rd.
Abertawe, Swansea
Wales SA1 4AL
United Kingdom

Sources:

Bauswein, Jean-Jacques, and Lukas Vischer, eds. *The Reformed Family Worldwide: A Survey of Reformed Churches, Theological Schools, and International Organizations*. Grand Rapids, MI: William B. Eerdmans, 1999.

Van der Bent, Ans J., ed. *Handbook/Member Churches/World Council of Churches*. Geneva: World Council of Churches, 1985.

Unitarian Universalist Association

The Unitarian Universalist Association (UUA) is the primary carrier of the several strains of the liberal religious tradition that developed in nineteenth-century America in dissent from the Orthodox Christian faith. Since the time of the Protestant Reformation, teachers have appeared who advocated non-Trinitarian approaches to theology. However, in the United States a new challenge appeared among the Congregational churches (now an integral part of the United Church of Christ) in the person of Joseph Priestly. Response to his preaching in the 1790s led to the founding of the first Unitarian churches. Then in 1819, William Ellery Channing preached a famous sermon that became a catalyst for the formation of a Unitarian movement. In this sermon he called for an emphasis on the oneness of God and the role of Christ as a moral exemplar. The American Unitarian Association was founded in 1825, and the Congregational churches were called upon to choose between the Trinitarian and Unitarian positions.

Even earlier, in the 1760s, John Murray had been expelled from the London tabernacle founded by George Whitefield because of his belief that hell was not the destiny of unbelievers and his preaching that eventually all would be saved.

He moved to the American colonies and then became an itinerant preacher. By the time of the American Revolution the first Universalist congregations had begun to appear. These churches came together in 1786 to issue the Articles of Association for Universalist Churches. The association was short-lived, but Murray was succeeded by Hosea Ballou, who accomplished a more permanent organization in 1790.

The Universalist Church of America and the American Unitarian Association grew up side by side through the nineteenth and twentieth centuries. Although they saw themselves as the more liberal wing of the Protestant churches, many felt that they were far more than just another Christian sect. They felt that in denying the Trinity and the doctrine of hell, both groups had placed themselves beyond the boundaries of the faith. Neither group was invited to participate in ecumenical organizations.

The Unitarian Association and Universalist Church merged in 1961 to form the Unitarian Universalist Association. Although the association acknowledges its roots in Christianity, in the decades since the merger it has steadily moved away from those roots in the acceptance of a broad spectrum of religious perspectives within its membership. Not only are Humanism and other nontheist perspectives acceptable but, in addition, Eastern religious systems have taken root among the members. Possibly the most interesting of recent developments has been the growth of neopagan Witchcraft (or Wicca) in the association, which has been given structure through the Covenant of Unitarian Universalist Pagans (CUUPs). Christian Unitarians continue to exist as one caucus among many.

The UUA is organized congregationally. Congregational representatives gather annually for a national meeting. In 2000 the association reported 155,000 members in North America.

American Unitarianism was exported by missionaries to India and Japan in the nineteenth century. As a result of its work in India, the Unitarians became aware of the BRAHMO SAMAJ and the similarity of their beliefs. Eventually the Unitarians withdrew from India and have continued their fraternal ties to the Brahma Samaj. Through the twentieth century, the association developed followings among expatriate communities in Europe. Universalists, meanwhile, developed a missionary program in Japan.

Unitarians also became aware of their Reformation roots in the teachings of Fausto Socinius (1539–1604), who had great success in spreading non-Trinitarian beliefs in Poland, and Francis David (d. 1579), who propagated Unitarian beliefs in Romania. Their work continues in the Unitarian Church in Romania, with whom the American association developed a fraternal relationship. In 1995, American Unitarians led in the formation of the International Council of Unitarian Universalists, to nurture those of a similar persuasion around the world. Through the

nineteenth century some cooperative activity had been carried out through the INTERNATIONAL ASSOCIATION FOR RELIGIOUS FREEDOM.

Address:

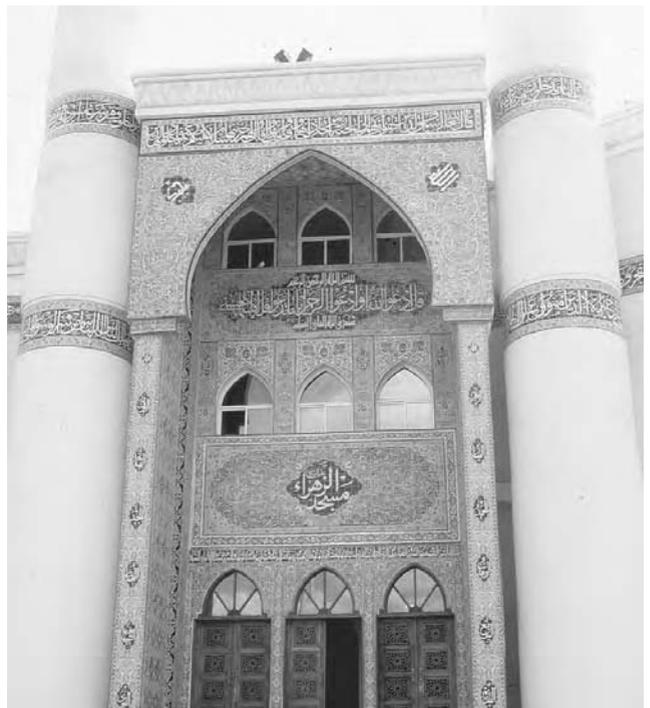
Unitarian Universalist Association
25 Beacon St.
Boston, MA 02108
<http://www.uua.org/>

Sources:

- Alstrom, Sydney E., and Jonathan S. Carey. *An American Reformation*. Middletown, CT: Wesleyan University Press, 1985.
- Miller, Russell E. *The Larger Hope*. 2 vols. Boston: Unitarian Universalist Association, 1979, 1985.
- Tapp, Robert B. *Religion among the Unitarian Universalists*. New York: Seminar, 1973.
- Wilbur, Earl Morse. *A History of Universalism*. Cambridge: Harvard University Press, 1946.

United Arab Emirates

The United Arab Emirates (UAE) lies along the southern coast of the Persian Gulf between Saudi Arabia and Oman. The area was little populated until it became the home of pirates who attacked traders moving between Mesopotamia and India. It was not until the nineteenth century, when the



The New Mosque in Sharjah, United Arab Emirates (Helene Rogers/TRIP)

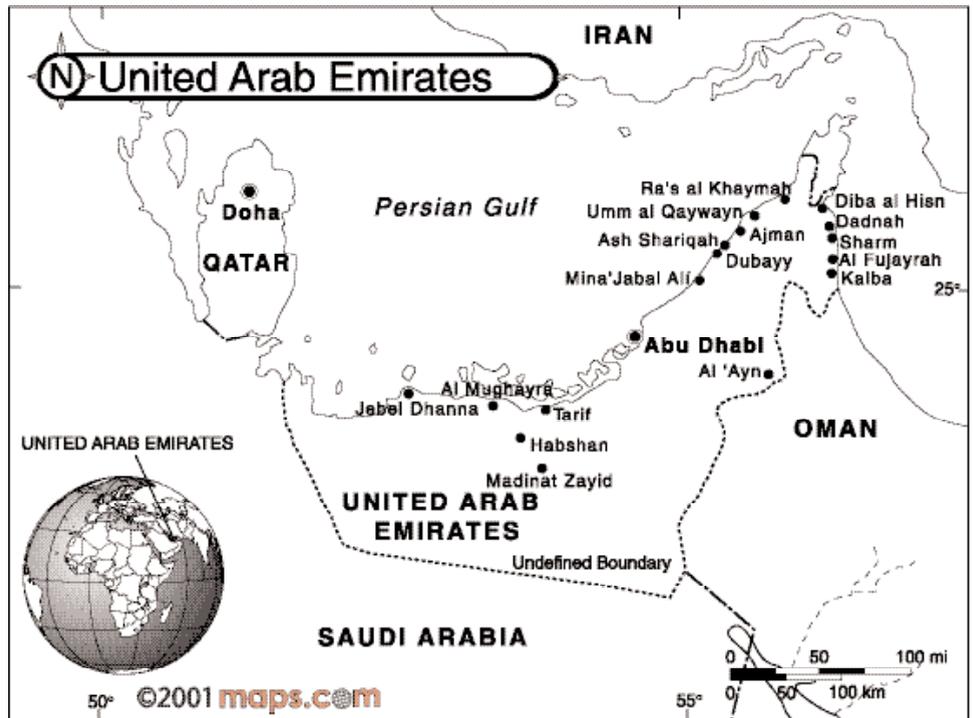
British moved into the area in strength, that the piracy was controlled. Under continuing British influence, the various local rulers in the region (called emirs) were brought together in a truce (1835) and then as a British protectorate (1892).

Oil exploration and production began in the region in 1958; it flourished, especially around Abu Dhabi. In 1971 the British withdrew, and seven emirates (of which Dubai and Abu Dhabi are the most powerful) united to form the present United Arab Emirates. Bahrain and Qatar, which also had the opportunity to join, decided to become independent nations. The UAE is one of the top oil-producing countries in the world at present.

The United Arab Emirates is a very conservative Arab country. The area converted to Islam in the seventh century C.E., and at one point what is now the UAE was the center of the Carmathians, a dissident Muslim movement. The sheikdom at the heart of the movement grew powerful, to the point of conquering Mecca. The fall of the sheikdom led the surviving residents to turn to piracy as a means of livelihood. More recently, the UAE has become a country of hundreds of thousands of immigrants from other Muslim countries, attracted by jobs in the oil fields. The population of the country went from around 360,000 in 1975 to 1.5 million in the mid-1990s. Immigrants have brought a spectrum of Sunni Islamic schools to the area. As in Arabia and Oman, there are substantial numbers of WAHHABI ISLAM followers, and immigrants have established mosques of the HANBALITE, SHAFIITE, and MALIKITE schools. There are also SHI'AS from Pakistan, India, and Bangladesh.

The UAE understands itself to be an Islamic state and has made that a matter of law. Since 1975 all proselytizing has been outlawed, and those who violate the law are fined or imprisoned. The primary Christian evangelization effort is through international radio broadcasts.

Christianity attempted to build work in the area in the nineteenth century but had little success. As early as 1841 a Roman Catholic priest of the Servites traveled through the region. In 1889 the vicariate of Arabia was erected at Aden. South Yemen expelled the vicariate, which relocated to Abu Dhabi. In the 1970s the vicariate had eleven parishes and fifteen chapels, two of which were in the UAE. Both



Status of religions in the United Arab Emirates, 2000-2050

Followers	2000		2025	2050
	total	% rate		
Muslims	1,846,000	75.6 2.13	2,483,000	2,600,000
Christians	270,000	11.1 2.98	390,000	455,000
Roman Catholics	124,000	5.1 2.95	175,000	202,000
Orthodox	70,000	2.9 3.42	100,000	110,000
Independents	47,000	1.9 3.29	80,000	100,000
Hindus	187,000	7.6 4.09	200,000	272,000
Baha'is	55,200	2.3 3.28	85,000	120,000
Buddhists	48,600	2.0 3.04	75,000	95,000
Nonreligious	24,000	1.0 4.13	35,000	50,000
Sikhs	5,900	0.2 3.89	9,000	12,000
Atheists	3,700	0.2 4.47	5,000	8,000
Neoreligionists	1,200	0.1 3.69	2,000	3,000
Total population	2,441,000	100.0 2.43	3,284,000	3,615,000

parishes were founded in the 1960s and serve expatriates. Additional vicariate worship centers are presently located in Bahrain, Oman, Qatar, and Yemen.

Protestantism entered the area in 1890 in the person of Samuel M. Zwemer of the REFORMED CHURCH IN AMERICA; Zwemer eventually settled in Bahrain. The CHURCH OF ENGLAND established work once the British acquired some hegemony in the Gulf. Parishes in the region emerged only in the 1960s and were limited to expatriates from the British Isles. The primary Anglican parish, St. Andrew's Church in Abu Dhabi, is now attached to the Diocese of Cyprus and the Gulf, a diocese within the EPISCOPAL CHURCH IN JERUSALEM AND THE MIDDLE EAST. Other Protestant/Free Church groups with work include the CHRISTIAN BRETHERN, The Evangelical Alliance Mission (TEAM), and the Reformed Presbyterian Church, Evangelical Synod. The small work of the SEVENTH-DAY ADVEN-

TIST CHURCH is attached to the Gulf Section in the Middle East Union Mission. Also, members of various Orthodox churches have relocated to the UAE.

There are a small number of expatriate Hindus in the UAE and a set of assemblies of the BAHÁ'Í FAITH.

Sources:

Fenelon, K. G. *The United Arab Emirates: An Economic and Social Survey*. London: Longman, 1976.

Horner, N. A. "Present-day Christianity in the Gulf States of the Arabian Peninsula." *Occasional Bulletin of Missionary Research* 2 (April 1978): 53–63.

Vine, P., and P. Casey. *United Arab Emirates: Profile of a Country's Heritage and Modern Development*. London: Immel, 1992.

United Baptist Church (Mozambique)

The United Baptist Church (Igera Uaiiao Baptista) of Mozambique dates its beginning to a mission established by the CHURCH OF SCOTLAND in 1913 at Mihecani, Mozambique. During the 1930s support for the mission dried up, and it was turned over to the Nyassa Mission, which also had trouble with sustaining support. In 1939 the work was transferred to the South Africa General Mission (now known as the Africa Evangelical Fellowship). The South Africa General Mission was closed by the government in 1959, at a time when the missionaries were out of the country on furlough. They were refused reentry, and the Free Baptist Union of Sweden assumed oversight.

The Free Baptist Union had originally come into Mozambique from South Africa in 1921, when it had assumed responsibility for another independent mission. It had established further missions in the southern part of the country by the time it accepted responsibility for the Mihecani Mission in the north. The Africa Evangelical Fellowship was able to return to Mozambique in 1985.

The work progressed until 1975, when it began to suffer from the repression of the Marxist regime. During the next seven years, churches were closed, missionary personnel imprisoned, and religious activities severely limited. The United Baptist Church, formally organized in 1968, began a period of spectacular growth, however, following the change of governments in the early 1980s, and by the end of the twentieth century it had reported more than 200,000 members. In 1998 the Africa Evangelical Mission merged into the SIM (the Society for International Ministries, originally the Sudan Interior Mission).

The United Baptist Church supports a seminary at Mihecani. The church is a member of the Christian Council of Mozambique, which in turn is affiliated with the WORLD COUNCIL OF CHURCHES. The church also has a relationship with the United Baptist Church in Zimbabwe, which also grew out of the work of the Africa Evangelical Fellowship.

Address:

United Baptist Church
c/o SIM
14830 Choate Circle
Charlotte, NC 28273

Sources:

Hansson, Eric, and Barbro Wennbergs, ed. *Mission genom hundra dr*. Tidaholm, Sweden: Fribaptistsamfundets Förlag, 1991.

SIM. Posted at <http://www.sim.org/sim.html>. Accessed September 15, 2001.

Thompson, Phyllis. *Life out of Death in Mozambique*. London: Hodder and Stoughton, 1989.

United Board for World Ministries

See American Board of Commissioners for Foreign Missions

United Church in Jamaica and the Cayman Islands

The United Church in Jamaica and the Cayman Islands dates to the first presence of Presbyterians who were among the Protestants that gathered for worship at Hampden Trelawn, Jamaica. However, organized missionary activity did not start until representatives of the Scottish Missionary Society arrived in Jamaica at the beginning of the nineteenth century. They quickly extended their activity to Grand Cayman, also the home to some Scottish settlers. Along with establishing worship services, they began schools for the children of Africans. In the 1830s they joined the forces demanding the end to slavery in Jamaica, and following abolition in 1838 they actively participated in evangelical activity among the freedmen. They had already founded the Jamaica Presbytery and the Presbyterian Academy (to train ministers) by 1836. As early as 1846, some graduates of the academy were sent to Calabar, thus initiating what became the PRESBYTERIAN CHURCH OF NIGERIA. They also began a mission among East Indians residing in Jamaica that led to the sending of missionaries to Rajputana in northwest India.

The LONDON MISSIONARY SOCIETY, representing British Congregationalists, arrived in 1834. The Congregational Union of Jamaica was formed in 1977, but because of continuing financial problems in the land, they remained dependent on the Congregational Union of England and the International Congregational Council.

In 1965 the Congregational Union of Jamaica and the Presbyterian Church of Jamaica merged to form the United Church in Jamaica and the Cayman Islands. In the 1990s it reported twenty thousand members. It is a member of the Jamaica Council of Churches, the WORLD ALLIANCE OF REFORMED CHURCHES, and the WORLD COUNCIL OF CHURCHES.

United Church in Papua New Guinea

Address:

United Church in Jamaica and the Cayman Islands
P.O. Box 359
12 Carlton Crescent
Kingston 10
Jamaica

Sources:

Bauswein, Jean-Jacques, and Lukas Vischer, eds. *The Reformed Family Worldwide: A Survey of Reformed Churches, Theological Schools, and International Organizations*. Grand Rapids, MI: William B. Eerdmans, 1999.

Van der Bent, Ans J., ed. *Handbook/Member Churches/World Council of Churches*. Geneva: World Council of Churches, 1985.

United Church in Papua New Guinea

The LONDON MISSIONARY SOCIETY (LMS) joined the effort to bring Christianity to the residents of Papua New Guinea in 1871, and missionaries established stations along the coast. They were joined by Methodists from Australia, who opened work on the Bismarck Archipelago in 1875 and the islands to the south and east of the main island. Their primary effort was among the Dobu people. The work grew slowly but steadily with relatively few incidents, the most memorable being the killing of one LMS missionary and eleven of his converts in 1901.

After World War II, it became increasingly evident that the church should be prepared to become autonomous. Thus in 1963 the LMS helped to form the Congregational Church in Papua New Guinea. Then in 1968 the Congregationalists and Methodists, along with two congregations attached to the United Church of North Australia, merged to create the United Church of Papua New Guinea and the Solomon Islands. At the time of the United Church's formation, the leadership was already largely indigenous, and the transition of authority was smooth. In 1996 the congregations in the Solomon Islands separated to become the United Church in the Solomon Islands.

In the mid-1990s the United Church in Papua New Guinea reported one million members. The church has a congregational polity and an assembly as its highest legislative body. Work continues in the different languages spoken among Papua New Guinea's residents. It cooperates with several other churches in sponsoring the Theological Seminary at Rabaul. It is a member of the WORLD COUNCIL OF CHURCHES and cooperates with the Council for World Mission.

Address:

United Church in Papua New Guinea
P.O. Box 1401
United Church Assembly Office
Port Moresby
Papua New Guinea

Sources:

Bauswein, Jean-Jacques, and Lukas Vischer, eds. *The Reformed Family Worldwide: A Survey of Reformed Churches, Theological Schools, and International Organizations*. Grand Rapids, MI: William B. Eerdmans, 1999.

Forman, Charles H. *The Island Churches of the South Pacific: Emergence in the Twentieth Century*. Maryknoll, NY: Orbis, 1982.

Van der Bent, Ans J., ed. *Handbook/Member Churches/World Council of Churches*. Geneva: World Council of Churches, 1985.

United Church of Canada

The United Church of Canada was created in 1925 by bringing together the Methodist Church (Canada, Newfoundland, and Bermuda), the Congregational Union of Canada, all but a third of the PRESBYTERIAN CHURCH IN CANADA, and a number of local congregations that had been operating as union churches. The hope of the founders that this union would be the first of more to follow has gone largely unrealized. The celebration of the union with the Evangelical United Brethren was quickly followed by disappointment when discussions with the Anglicans to create the Church of Christ in Canada were terminated in 1975. However, the United Church of Canada remains a leader in ecumenical activity both nationally and internationally. It was instrumental in organizing the Canadian Council of Churches in 1944 and was a charter member of the WORLD COUNCIL OF CHURCHES in 1948. It has retained membership in the WORLD ALLIANCE OF REFORMED CHURCHES and the WORLD METHODIST COUNCIL.

The denomination's articles of faith were adopted in 1925 as part of the Basis of Union. A "Statement of Faith" was approved in 1940, and what is referred to as the "New Creed" has been in use since 1968. Responding to calls for a new confession of faith, the General Council requested in 2000 that the Committee on Theology and Faith begin work on a document that would honor the church's theological diversity and acknowledge its place in a pluralistic world. The receptivity of its theological schools and congregations to biblical criticism is reflected in preaching and educational projects, notably the "New Curriculum" introduced in the 1960s. The worship practices of the uniting congregation were shaped initially by *The Hymnary* (1930) and *The Book of Common Order* (1932). A new *Service Book* was published in 1969. The *Hymn Book*, published jointly with the Anglican Church of Canada in 1971, was followed a generation later by *Voices United* in 1996, a work that has received a more enthusiastic reception than its predecessor. *The United Church Observer* is the official publication of the denomination.

Some of the major events in the denomination's history are intertwined with its controversies. Church union was

accomplished only after a long and bitter round of negotiations, drawn out over a period of nearly three decades. After a congregational vote was held in each Presbyterian congregation to determine whether it would join the new church, about a third continued as the Presbyterian Church in Canada. Since then the church has regularly taken positions on political and social issues viewed at the time as risky or controversial. It was the first denomination in Canada to ordain women (Lydia Gruchy, in 1936) and has since elected women to other prominent positions. In 1980, Lois Wilson became the first woman to serve as moderator. Some decisions, such as its positions on remarriage of divorced persons in the early 1960s and ordination of gay and lesbian persons in 1988, generated controversy at the time but have been adopted with less fanfare by others. It continues to study, issue statements, and make efforts to influence governments and other agencies responsible for shaping policy on such issues as abortion, capital punishment, racial equality, land use, refugees, and poverty. It is currently grappling with the financial and moral implications of its involvement in helping the federal government to operate residential schools for native Canadians.

The United Church of Canada is organized at four levels: local congregations or pastoral charges; district presbyteries that exercise oversight of pastoral charges in their jurisdiction; regional conferences that meet annually; and the national General Council, which meets on a biennial or triennial basis. The denomination relates to thirteen theological schools, five educational centers, and six liberal arts colleges and universities. The educational work of the denomination is also carried on in congregations through organizations for children, youth, and gender-specific associations for adults such as the United Church Women, renamed "Women of the United Church of Canada" in 2000.

The United Church of Canada operates primarily in Canada, although a few Methodist congregations in Bermuda relate to the Maritime Conference. The churches that merged in 1925 had established missions in such places as Angola, China, India, Japan, Korea, and Trinidad. That work continued and at first expanded after union. The denomination now works under the direction and at the request of indigenous ecumenical partners to provide funds and personnel for projects.

Its development has followed a trajectory similar to mainstream churches in the United States over the same period: it suffered a decline in membership and financial resources during the Depression years; experienced a postwar revival of religious interest; and has recently seen lower rates of membership and participation, reporting the first loss of membership in 1966. It reports the number of confirmed members as 668,549, while the most recent census data (1991) indicate that 3,093,120 Canadians consider themselves affiliated with the denomination. Since union it has remained the largest Protestant denomination in Canada.

Address:

United Church of Canada
3250 Bloor Street W.
Etobicoke, Toronto M8X 2Y4
Canada
<http://www.uccan.org>

Phyllis D. Airhart

Sources:

- Chambers, Steven. *This Is Your Church: A Guide to the Beliefs, Practices and Positions of the United Church of Canada*. 3rd. ed. Toronto: United Church Publishing House, 1993.
- Grant, John Webster. *The Canadian Experience of Church Union*. London: Lutterworth, 1967.
- White, Peter Gordon, ed. *Voices and Visions: Sixty-Five Years of the United Church of Canada*. Toronto: United Church Publishing House, 1990.

United Church of Christ

The United Church of Christ (UCC), founded in 1957, continues and combines several Reformed Church traditions from Europe in the United States. One of these traditions, that of the Congregational churches, was also responsible for a significant part of the worldwide spread of Protestantism in the nineteenth century through its vast missionary program.

The Congregational churches originated with the British Puritans, who came to the American colonies in 1620. Possessed of a Reformed theology, once in the colonies they adopted a congregational form of church governance. Unlike the Pilgrims who had preceded them and settled at Plymouth, Massachusetts, the Congregationalists were not separatists. They held to the autonomy of the local congregation, but that congregation was intimately tied to the township government of the community in which it was located. Heresy and actions opposed to church order were punishable by the town authorities, and harsh treatment would be handed out to the likes of Roger Williams, a minister expelled from Massachusetts who would later found the Baptist Church in neighboring Rhode Island, and the Quakers (members of the Society of FRIENDS). The Congregational establishment in Massachusetts would continue through the American Revolution but eventually be lost as state governments conformed to the policy of separation of church and state in the new United States.

At the beginning of the nineteenth century, the Congregationalist churches assumed a leading role in the emerging world missionary movement pioneered by the Moravian, Methodist, and Baptist churches in the previous century. Representatives of the churches formed the AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS (ABCFM) and began an aggressive program of recruiting and sending missionaries to Hawaii and the South Pacific,

then to Africa and Asia. The ABCFM became one of the major instruments for turning Protestantism into a global movement through the century.

The Congregationalists were also oriented toward learning and education, and as such they were the founders of many of America's finest institutions of higher learning, such as Harvard and Yale universities. They also became the battleground in which new theological currents could emerge and be tested. Thus, in the nineteenth century, Unitarianism would arise and split the church. A number of congregations would eventually leave to form the AMERICAN UNITARIAN ASSOCIATION. In the twentieth century, prominent ministers would become leading exponents of liberal Protestant perspectives, and the Congregationalists would take the lead in the modern ecumenical movement. Their attachment to the ecumenical ideal would lead them into a series of church mergers.

The Christian churches originated in the revivals that swept the new United States in the decades following the American Revolution. The founders were attached to two basic ideas. First, they advocated an extreme form of democratic church government based in the local church; they were suspicious of leadership beyond and above the local church. The most prominent of the several groups that created the Christian churches were the Republican Methodists, led by James O'Kelly. O'Kelly had been a prominent minister in the Methodist Episcopal Church (now an integral part of the UNITED METHODIST CHURCH), but he had rejected the episcopal governance of the church that placed authority to assign ministers in the hands of a bishop. The Christians also challenged the division of the church into various sectarian groupings and felt that the followers of Christ should be known simply as "Christians."

In 1931 the National Council of the Congregational churches and the Christian churches united to form the General Council of the Congregational-Christian Churches.

At the time of the Protestant Reformation, while most German Protestants adhered to Lutheranism, there was a significant minority who preferred the Reformed Church. Following the founding of the colony of Pennsylvania, many members of the German Reformed Church accepted William Penn's offer to move to the new land where they would be allowed to worship as they pleased. It is estimated that as many as fifteen thousand were in America at the time of the Revolution. As early as 1725, a schoolteacher who had begun to lead worship services was ordained by the Dutch Reformed Church (now the REFORMED CHURCH IN AMERICA); subsequently, the German churches developed a close relationship with the stronger Dutch church. In several stages, the German Reformed Church organized as part of the Dutch Reformed Church. It finally became independent in 1793.

The German Reformed Church founded its foreign mission board in 1838. For the next twenty-eight years it

worked through the AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, but after 1866 it began to develop independent work.

The Evangelical Synod of North America had its origins in Prussia, where in 1817 the ruler had created the Church of the Prussian Union by encouraging the merger of the Lutheran and Reformed churches in his realm. The church was seen as a bulwark against rationalism and pietism, and personal spirituality was emphasized. Significant attention was given to foreign missions as manifest in support for several missionary societies, most prominently the Basel Mission Society. Beginning in 1833, that society sent more than 280 missionaries to the United States to work among German Americans. In 1840, under the leadership of Joseph A. Rieger (1811–1869) and George Wendelin Wall (1811–1867), a group of ministers met in St. Louis, Missouri, to form the German Evangelical Church Society of the West.

The society (after 1866, the synod) was a loosely organized body designed to serve the congregations. It encouraged the use of the several catechisms that had been developed in Germany that combined Lutheran and Reformed elements. Shortly after the society formed in St. Louis, two similar organizations arose in the Northwest and Northeast. In 1872 these three synods merged to form the German Evangelical Synod of North America (the word "German" being dropped in 1927). Like its German counterpart, the synod developed a strong missionary program both at home among Native Americans and abroad. Additionally, it gave support to higher education and medical facilities.

In 1934 the Evangelical Synod and the Reformed Church united to form the Evangelical and Reformed Church. A short time later, the new church initiated talks with the General Council of the Congregational-Christian Churches. That merger was consummated in 1957, occurring at the height of ecumenical enthusiasm in the United States; it was seen as a model for other churches to follow. It also gave hope to those who wished to see a U.S. version of a united Protestant church that would bring together not only the church making up the United Church of Christ but also various Methodist, Episcopal, Presbyterian, and other churches.

The United Church is organized congregationally with denominational affairs placed in the hands of the General Synod. As with most Protestant churches, relationships with a number of mission churches were reoriented into partnership relations with new independent ecclesiastical bodies. The fabled American Board united with the mission board of the Evangelical and Reformed Church as the United Church Board of World Ministries.

In 1996 the church reported 1,450,000 members in more than six thousand churches. The UCC has a strong commitment to ecumenical relations and is a prominent member of the WORLD COUNCIL OF CHURCHES and the WORLD ALLIANCE OF REFORMED CHURCHES. It is also

one of the most liberal of church bodies and among the very few Christian bodies willing to ordain professed homosexuals. Its ministers and lay leaders have been prominent in a range of social causes, from peace advocacy to race relations. The church maintains an extensive program of higher education that includes support for a number of colleges and seminaries.

The church continues to support many of the churches that originated as missions of the UCC's several constituent groups. It has a special partnership relationship to the CHRISTIAN CHURCH (DISCIPLES OF CHRIST), the EVANGELICAL CHURCH IN GERMANY, the PENTECOSTAL CHURCH OF CHILE, the UNITED CHURCH OF CHRIST IN THE PHILIPPINES, and the PRESBYTERIAN CHURCH IN THE REPUBLIC OF KOREA.

Address:

United Church of Christ
700 Prospect Ave., E.
Cleveland, OH 44115-1100

Sources:

- Dunn, David, et al. *A History of the Evangelical and Reformed Church*. Philadelphia: Christian Education Press, 1961.
- Gunneman, Louis H. *The Shaping of the United Church of Christ*. New York: Thomas Nelson, 1971.
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- Youngs, J. William. *The Congregationalists*. Westport, CT: Greenwood, 1998.

United Church of Christ— Congregational in the Marshall Islands

The United Church of Christ—Congregational in the Marshall Islands began with the arrival in 1857 of missionaries, both U.S. and Hawaiian, connected with the AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS. As the work grew, in 1865 the administration of the Micronesian Mission was placed in the hands of the Congregational Church of Hawaii's Board of Missions. The work was immensely assisted by the Hawaiian leadership, who developed indigenous leadership and used local leaders to extend the work to new islands. Although some of the American Board's missionaries were Presbyterian, Congregationalism dominated, and the Marshall Islands work developed a Congregational polity.

The work continued under the guidance of the American Board until 1957, when the Congregational Christian churches in the United States merged with the Evangelical and Reformed Church to create the UNITED CHURCH OF CHRIST. At that time the American Board was superseded by the United Church Board of World Ministries. This change also signaled the beginning of a process of maturation of the Micronesian Mission.

In 1979 a referendum was held throughout Micronesia (then a UN trust assigned to the United States). Although the Carolines and the Marianas voted to become the Federated States of Micronesia, the Marshalls voted to remain in the trust relationship with the United States. They became a separate entity and were granted local autonomy. In 1986 they became a Free Associated State with a continuing special relationship to the United States. In 1990 the Marshall Islands were admitted to the United Nations.

As the country was moving toward independence, so too the mission moved toward becoming independent as the United Church of Christ—Congregational in the Marshall Islands. It adopted the polity and theological perspective of the United Church of Christ.

The United Church has approximately 39,000 members (out of a population of 181,000). It is the largest Protestant church in the country and a member of the WORLD COUNCIL OF CHURCHES. It also retains a relationship with the other churches that have grown out of the ABCFM's Micronesian Mission and participates with them in the United Church of Micronesia.

Address:

United Church of Christ—Congregational in the Marshall Islands
P.O. Box 75
Majuro
Marshall Islands 96960

Source:

- Bauswein, Jean-Jacques, and Lukas Vischer, eds. *The Reformed Family Worldwide: A Survey of Reformed Churches, Theological Schools, and International Organizations*. Grand Rapids, MI: William B. Eerdmans, 1999.

United Church of Christ in Japan

In 1940 the Japanese ordered all Protestant churches united into a single body, the United Church of Japan, generally called the Kyodan. Most churches complied, and the few who refused to join lost any legal standing. The majority of those who affiliated with the Kyodan remained together when the government changed following World War II, and the church remains the largest Protestant body in the country.

Protestantism entered Japan in 1859 after the Townsend Harris Treaty had cleared the legal hurdles to its presence. Missionaries of the Episcopal Church, John Liggins and Channing M. Williams, were the first to arrive, in May 1859. James C. Hepburn, representing the Presbyterian Board of Foreign Missions, arrived in the fall. He pioneered the work of Bible translation. Then in November, Samuel R. Brown and Guido F. Verback, of the Dutch Reformed Church (now the REFORMED CHURCH IN AMERICA), landed. All except Verback had been reassigned from China. Although the treaty had allowed their entrance, the government confined

their activities to Yokohama and Nagasaki and largely confined them to operating schools and clinics. Attempts to evangelize in conventional ways were considered an offense.

The first convert was baptized in 1864, but the first church was not organized until 1872 in Yokohama. A second church was opened in 1873 in Tokyo. The missionaries also took steps to organize their work without reference to their respective denominations. However, they had to deal with the arrival of additional missionaries representing other churches. The CHURCH MISSIONARY SOCIETY (of the CHURCH OF ENGLAND) sent people in 1869, and the first American Baptist missionary came in 1872. Then in 1873, the government removed the restrictions, and the number of missionaries and the groups they represented rose sharply, among them being the Methodists.

The translation of the New Testament was completed and published in 1880. The Old Testament was completed seven years later. With the new Bibles and the legal restrictions gone, the churches entered a growth phase. By this time Japanese leaders had arisen who began to create an indigenous presentation of the faith. By the end of the 1880s, the number of missionaries had almost doubled (from 145 to 383). Then in 1890, the government issued a document declaring its rejection of Christian beliefs and defining Japanese personhood in terms of Shintoism. This document was to be read with great ceremony in all the schools on all public holidays. This action explains the difficulty that met many members of the independent evangelical missionary agencies as they began to enter the country around the turn of the century.

The spirit of cooperation that was present in most of the missionary groups led to a union of the mission of the Presbyterian Church in the U.S.A., the CHURCH OF SCOTLAND, and the Dutch Reformed Church in 1877 as the United Church of Christ in Japan (the word "united" was dropped in 1890). In 1887 the three Anglican missionary thrusts from England and America came together as the Japan Episcopal Church. In 1907 the two American and one Canadian Methodist groups united as the Japan Methodist Church. Several of the Baptist groups came together in 1957 as the Japan Baptist Union. Lutheranism entered Japan in 1892 with the opening of work at Saga on the island of Kyushu. Subsequently several churches and a spectrum of Lutheran missionary societies started missions.

In 1913, following the visit of U.S. missionary executive John R. Mott, many of the missions joined together in a "Cooperative Campaign of Evangelism." A new growth spurt followed but finally ground to a halt as Japan geared up philosophically and militarily for World War II. During the 1930s pressure was put upon Christians to engage in shrine attendance, during which time one was expected to bow before a picture of the emperor. The churches rejected the attempt to have Shintoism redefined as nonreligious.

Then in 1939, the Religious Bodies Law was passed that ordered all Protestant Christians to come together in a single organization, or Kyodan. Among the churches who refused to come together in the Kyodan were THE SALVATION ARMY, the Anglicans, the SEVENTH-DAY ADVENTIST CHURCH, and the Holiness Church. Some thirty-two groups affiliated with the Kyodan. During the war, missionaries and Christian leaders were suspect. The Holiness Church suffered the most, with 250 of its pastors arrested.

After the war, the U.S. government imposed U.S.-style freedom of religion on Japan, and General Douglas MacArthur made a personal plea for a thousand missionaries to come to the newly opened land. Those denominations whose missions had come together in the Kyodan sent more than four hundred missionaries. However, the many evangelical churches and independent sending agencies sent even more. Most of the churches forced into the United Church of Christ in Japan remained. By the beginning of the 1980s, they had some 200,000 members in 12,600 congregations. Although growth has been slight in the last decades of the twentieth century, it remains the largest Protestant church in the country.

In the late 1990s, the church reported 206,000 members. The church is a member of the WORLD COUNCIL OF CHURCHES. The United Church has issued its own ecumenical statement of faith. It is organized congregationally, with a general assembly as its highest legislative body. Its congregations across the country are organized into sixteen districts.

Address:

United Church of Christ in Japan
Room 31
Japan Christian Center
3-18 Nishi-Waseda
2-chome, Shinjuku-ku
Tokyo 169
Japan

Sources:

Bauswein, Jean-Jacques, and Lukas Vischer, eds. *The Reformed Family Worldwide: A Survey of Reformed Churches, Theological Schools, and International Organizations*. Grand Rapids, MI: William B. Eerdmans, 1999.

Van der Bent, Ans J., ed. *Handbook/Member Churches/World Council of Churches*. Geneva: World Council of Churches, 1985.

United Church of Christ in the Philippines

The United Church of Christ in the Philippines was founded in 1941 and combined the missionary history of the Presbyterians, Congregationalists, Methodists, United Brethren, and Disciples of Christ. The Presbyterian Church in the U.S.A. (now a constituent part of the PRESBYTERIAN

CHURCH [U.S.A.]) was the first church to launch a missionary thrust in the Philippines following the Spanish-American War and the U.S. annexation of the islands at the end of the nineteenth century. Dr. James B. Rodgers arrived in April 1899. He was quickly followed by James Thobum, a missionary bishop for the Methodist Episcopal Church (now a constituent part of the UNITED METHODIST CHURCH), who left the Reverend Nicolas Zamora in charge of work until a group of U.S. women landed at Manila the following year. In 1901 the Reverend Homer C. Stuntz arrived as the superintendent.

The Presbyterians founded the first Protestant college, Silliman University, in 1901, and the two churches cooperated in the founding of Union Theological Seminary in 1907. Both churches also faced the religious side of the desire of the Filipinos for self-rule. In 1907, Nicolas Zamora, the first Filipino ordained as a Protestant minister, led a group of Methodists to form the independent EVANGELICAL METHODIST CHURCH IN THE PHILIPPINE ISLANDS. A short time later, the Presbyterians lost a group who formed the United Evangelical Church of Christ. And even later the Methodists had a second split that led to the founding of the Philippine Methodist Church.

The Women's Missionary Association of the Church of the United Brethren (now a constituent part of the United Methodist Church) voted to begin missionary activity in the Philippines at its 1901 meeting. The first missionaries, Sanford B. Kurtz and Edwin S. Eby, landed in the islands later that year. They settled on Luzon in the northwest. The CHRISTIAN CHURCH (DISCIPLES OF CHRIST) missionaries also arrived in 1901 and established their initial station on the northern part of Luzon, at Laoag. Both missions grew steadily until the beginning of World War II. The AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, which already had a work in the South Pacific, having worked out a comity agreement with the other churches, began work on Mindanao in 1902. The Reverend R. F. Black and his wife settled at Davao and began work among the rather diverse population of Roman Catholics, Muslims, and followers of indigenous religions.

Soon after the first Protestant missions had been launched, an effort to cut competition and duplication of efforts had occurred. As the missions became established, some began to project the vision of a united Protestant church. A first step in that direction occurred in 1929 when the Presbyterians and Congregationalists merged their work into the United Evangelical Church in the Philippines. In 1943 the United Brethren and the Christian Church (Disciples of Christ) merged to form the Evangelical Church in the Philippines. The Evangelical Church and the United Evangelical Church then came together in 1948 with the Philippine Methodist Church and several small independent churches to form the United Church of Christ in the Philippines. Of course, in the midst of this process, the

churches experienced the years of Japanese occupation during World War II and the resulting complete disruption of Christian life throughout the islands.

The United Church adopted a new confession of faith reflective of its varied past and the reformed theological tradition that now dominates its life. It has also become known for its advocacy of justice issues within the country, especially concerning issues of human rights. The church manages a system of secondary schools, several colleges and universities, and four hospitals. It is a member of the WORLD COUNCIL OF CHURCHES, the WORLD METHODIST COUNCIL, the REFORMED ECUMENICAL COUNCIL, and the WORLD ALLIANCE OF REFORMED CHURCHES. It was a charter member of the Philippine Federation of Christian Churches. The church reported 950,000 members in the 1990s.

Address:

United Church of Christ in the Philippines
P.O. Box 718
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Quezon City, Ermita Manila 1099
Philippines

Sources:

Bauswein, Jean-Jacques, and Lukas Vischer, eds. *The Reformed Family Worldwide: A Survey of Reformed Churches, Theological Schools, and International Organizations*. Grand Rapids, MI: William B. Eerdmans, 1999.
World Methodist Council, Handbook of Information. Lake Junaluska, NC: World Methodist Council, 1997.

United Church of Christ in Zimbabwe

The United Church of Christ in Zimbabwe began with the arrival of Congregationalist missionaries representing the AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS into the eastern part of Zimbabwe in 1893. The initial stations were set up in Chikore and at Mount Silinda. The mission experienced steady growth through the next century, and in 1973 it became independent.

The church has congregational polity, with its synod being the highest legislative body. It ordained females to the ministry from the beginning of its existence as an independent church. It is an ecumenically oriented church and holds membership in the WORLD COUNCIL OF CHURCHES and the WORLD ALLIANCE OF REFORMED CHURCHES, as well as being a founding member of the Zimbabwe Council of Churches.

In the 1990s the church reported thirty thousand members. It cosponsors the United Theological College and the Rusitu Bible Institute.

Address:

United Church of Christ in Zimbabwe
Rosin House 316

United Church of God, an International Association

Nelson Mandela Ave. 48
Harare
Zimbabwe

Source:

Bauswein, Jean-Jacques, and Lukas Vischer, eds. *The Reformed Family Worldwide: A Survey of Reformed Churches, Theological Schools, and International Organizations*. Grand Rapids, MI: William B. Eerdmans, 1999.

**United Church of God,
an International Association
(plus Church of God,
an International Community)**

The United Church of God was formed by the last large group to leave the WORLDWIDE CHURCH OF GOD (WCOG) in the years following the death of WCOG founder Herbert W. Armstrong. Following the Christmas Eve 1994 sermon by Pastor General Joseph W. Tkach, in which he announced that the WCOG had abandoned the founder's teachings and had moved firmly toward an Evangelical Protestant theological perspective, many ministers left Worldwide, taking their congregations with them. In 1995 some 150 elders convened to form "a collaborative organisation" with an avowedly more collegiate form of governance than had been traditional in Worldwide or than was found in the two previous large breakaways, the PHILADELPHIA CHURCH OF GOD (1989) and the Global Church of God (1992; see LIVING CHURCH OF GOD). Many individual churches that had left the WCOG before the mass exodus that resulted in the United Church of God later joined it.

In its teachings and practices, the United Church of God is the most moderate of the major offshoots from Worldwide. Although it holds to Armstrong's teachings, it has deliberately reexamined all of them to "prove the truth," rather than accepting them "on faith." This has led to a softening of some attitudes, though the major teachings still follow those formerly held by the Worldwide Church of God.

The name *United* has proved to be a little embarrassing for the church. A number of individual churches that joined because of what they perceived to be United's "hands-off" attitude to governance have since seceded in protest over decisions by the church's headquarters.

A major split occurred within the United Church in early 1998, when the council of elders removed the church's president, David Hulme, from his post. Hulme left and founded the Church of God, an International Community. A considerable number of individual ministers and assemblies within United, including most of those in Britain, followed him. There are an estimated twenty-five hundred members.

The United Church of God is still easily the largest of the offshoots in the "Worldwide family"; at its height it had as

many as seventeen thousand members, and it still claims that in attendance at the Feast of Tabernacles, though the actual membership number is probably no more than fifteen thousand. In 2000 it had more than four hundred elders and members in over thirty countries. It publishes a selection of books and booklets and a magazine, *Good News*, and has a radio show, *The Good News*.

Addresses:

Church of God, an International Community
P.O. Box 91150
Pasadena, CA 91109-1150
<http://www.vision.org>
<http://www.vision-uk.org>

United Church of God
P.O. Box 541027
Cincinnati, OH 45254-1027
<http://www.ucg.org>
<http://www.gnmagazine.org>

David V. Barrett

Sources:

Barrett, David V. *The New Believers*. London: Cassell, 2001.
The Journal: News of the Churches of God. Big Sandy, TX: JMC.
Tkach, Joseph. *Transformed by Truth*. Sisters, OR: Multnomah, 1997.

United Church of the Solomon Islands

The United Church of the Solomon Islands began as a missionary effort of Australian Methodists. John Goldie arrived in the western Solomons Province in 1902 and established a base at Munda Point on New Georgia. He was assisted by missionaries from the Methodist churches in Fiji and Samoa. In 1913, with additional assistance from New Zealand Methodists, the work moved to Bougainville, formerly under German control.

In 1955 the British began to relocate a number of people from the Gilbert Islands to Wagina in the western Solomons. Many of those people had been members of the mission of the LONDON MISSIONARY SOCIETY (Congregationalist; LMS). The LMS worked out an agreement with the Methodists to receive these people into the Methodist Church.

In 1968 the Methodist Church in the Solomons merged with the Methodists in Papua New Guinea and the Papua Ekalesia (the independent church that developed from the LMS mission in Papua) to form the United Church of Papua New Guinea and the Solomon Islands. Then in 1978 the Solomon Islands became an independent nation. In the 1980s, secessionists on Bougainville demanded independence from Papua New Guinea. This disruption created a communication problem between important segments of

the church, and in 1996 the Solomon Islands and Papua New Guinea segments of the church decided to go their separate ways.

The United Church of the Solomon Islands reported fifty thousand members in the 1990s. It is a cooperating partner with the Council on World Mission and a member of the WORLD ALLIANCE OF REFORMED CHURCHES and the WORLD COUNCIL OF CHURCHES. Leslie Boseto, a former bishop of the church, was elected president of the World Council of Churches in 1992.

Address:

United Church of the Solomon Islands
P.O. Box 82
Kokeqolo, Munda Western Province
Solomon Islands

Sources:

- Bauswein, Jean-Jacques, and Lukas Vischer, eds. *The Reformed Family Worldwide: A Survey of Reformed Churches, Theological Schools, and International Organizations*. Grand Rapids, MI: William B. Eerdmans, 1999.
- Forman, Charles H. *The Island Churches of the South Pacific: Emergence in the Twentieth Century*. Maryknoll, NY: Orbis, 1982.

United Church of Zambia

The United Church of Zambia (UCZ) has brought together a variety of Christian missions formed in the late nineteenth and early twentieth centuries. The oldest strain of UCZ history can be traced to 1885 and the entrance of a group of missionaries led by François Coillard of the PARIS MISSION (associated with the REFORMED CHURCH OF FRANCE). They had support from Lesotho. Their beginning was inauspicious, as they were arrested and maltreated soon after their arrival in what is now Zambia (formerly Northern Rhodesia). However, they persevered with their work, initially among the Lozi people, and in 1964 the work grew into the independent Evangelical Church of Barotseland.

The LONDON MISSIONARY SOCIETY (LMS) started work in 1883 in the northern part of the country at Ni-amkolo, among the Lungu people. They were soon joined by Presbyterians.

In 1894 a missionary from the CHURCH OF SCOTLAND, Alexander Dewar, and a Christian from Tonga, John Banda, came into Rhodesia from Malawi and established themselves at Mwenzo, not far from the border with Tanzania. Their work was supplemented through the early twentieth century by teams of students from Malawi who made trips into Zambia to evangelize the population. Among these students was David J. Kuanda, the father of Kenneth D. Kuanda, who would lead the country in the years immediately after Zambia's independence. In 1894 the Primitive Methodists (now a constituent part of the METHODIST

CHURCH in Great Britain) opened a mission in central Zambia among the Ila people.

In the 1920s, the rich copper deposits in the country began to be mined, and several churches opened a mission station at Copperbelt, a community that arose near the mines. In the 1930s those missions (including centers of the LMS and the Presbyterians) came together as the United Missions of the Copperbelt. This united mission became a catalyst for the LMS and Presbyterians to unite across the country in 1945 as the CHURCH OF CENTRAL AFRICA PRESBYTERIAN in Rhodesia. In 1958 they were joined by another group of missions in the Copperbelt that had formed the Central Free Church Council to create the United Church of Central Africa in Rhodesia.

In the 1960s, Northern Rhodesia moved toward independence as Zambia, a move that culminated in 1965. That same year the United Church of Central Africa merged with the Methodists and the Church of Barotseland to form the United Church of Zambia. It included members from seven different Zambian peoples.

In the mid-1990s, the United Church reported one million members. The church sponsors a hospital, several secondary schools, and a farm college. The church has a presbyterian organization with a synod as the highest legislative body. It follows a Reformed theological perspective but acknowledges only the Apostles' Creed and the Nicene Creed as its doctrinal standard. The church is ecumenically active and has affiliated with the WORLD COUNCIL OF CHURCHES and the WORLD ALLIANCE OF REFORMED CHURCHES. It also cooperates with the Council for World Mission.

Address:

United Church of Zambia
P.O. Box 50122
Nationalist Rd. at Burma Rd.
Ridgeway, Lusaka
Zambia

Sources:

- Bauswein, Jean-Jacques, and Lukas Vischer, eds. *The Reformed Family Worldwide: A Survey of Reformed Churches, Theological Schools, and International Organizations*. Grand Rapids, MI: William B. Eerdmans, 1999.
- Van der Bent, Ans J., ed. *Handbook/Member Churches/World Council of Churches*. Geneva: World Council of Churches, 1985.

United Congregational Church of Southern Africa

Johannes van der Kamp came to the Cape of Good Hope as a missionary representing the LONDON MISSIONARY SOCIETY (LMS) in 1799. His goal was to open a mission among the Bantu-speaking people of the region. A missionary station was founded at Kuruman, and the first congregations

United Evangelical Church–Anglican Communion of Angola

at Graaff-Reinet (1801) and Bethelsdorp (1802). With the assistance of other missionaries, the most famous being David Livingstone and Robert Moffat, the work spread across the colony. In the meantime the British took control, and British settlers began to flood into the cape. Among them were some of Congregational background who also began to form new churches.

In 1854 the LMS withdrew from the cape in order to pursue opportunities in the interior of Africa. In 1859 the LMS churches and those of independent origin united to form the Evangelical Voluntary Union. The Union became the Congregational Union of Africa in 1877.

Alongside the British Congregationalists, Americans came to the cape in 1835. Missionaries representing the AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS initiated work among the Zulu people in Natal and then moved into Mozambique to work among the Batswa people. The mission grew to become the Bantu Congregational Church. In 1967 the Congregational Union and the Bantu Church united to form the United Congregational Church of Southern Africa. By this time its work had moved beyond South Africa and Mozambique to Namibia, Botswana, and Zimbabwe.

In the 1990s the United Church reported 275,000 members. It is a member of the WORLD ALLIANCE OF REFORMED CHURCHES and the WORLD COUNCIL OF CHURCHES. In 1972 the South African Association of the Disciples of Christ merged into the United Church.

Address:

United Congregational Church of Southern Africa
P.O. Box 96014
150 Caroline St.
Brixton, Johannesburg 2019
South Africa

Sources:

Bauswein, Jean-Jacques, and Lukas Vischer, eds. *The Reformed Family Worldwide: A Survey of Reformed Churches, Theological Schools, and International Organizations*. Grand Rapids, MI: William B. Eerdmans, 1999.

Van der Bent, Ans J., ed. *Handbook/Member Churches/World Council of Churches*. Geneva: World Council of Churches, 1985.

United Evangelical Church–Anglican Communion of Angola

The United Evangelical Church of Angola is one of several churches that grew out of the work of Archibald Patterson, an independent Anglican missionary, and Swiss minister Ernest Niklaus, who in 1922 started a mission in the province of Uige. The work grew through the 1960s as the Igreja Evangélica do Norte de Angola, and Archibald became a beloved figure to many. However, in 1961, when the

Civil War broke out, the church faced severe government repression. Church leaders were forced underground or into exile. Only in 1977 was the church able to reorganize, and the name EVANGELICAL REFORMED CHURCH OF ANGOLA was chosen. At that time a difference of opinion arose on various issues, and a group of eighteen ministers under the leadership of the Reverend Domingos Alexandre left to found a separate denomination, the United Evangelical Church of Angola. The United Evangelical Church of Angola (Igreja Evangélica Unida de Angola) is currently headquartered in Luanda, Angola. In the 1980s it was a member of the WORLD COUNCIL OF CHURCHES but it is no longer.

More recently, however, Alexandre left the United Evangelical Church of Angola and founded the United Evangelical Church–Anglican Communion in Angola in close connection with the Archdeanery of Angola of the Church of the Province of Southern Africa. Like the Archdeanery, the United Evangelical Church is a member both of the Council of Christian Churches in Angola and the WORLD COUNCIL OF CHURCHES.

Address:

United Evangelical Church–Anglican Communion in Angola
C.P. 10498
Luanda
Angola

Source:

The Church of England Yearbook. London: Church Publishing House, published annually.

United Evangelical Lutheran Church (UELC)

The United Evangelical Lutheran Church (UELC) traces its origin to the early twentieth century, with the work of the Augustan Lutheran Church (a church formed by Swedish-Americans that later participated in the various mergers through which American Lutherans formed the present EVANGELICAL LUTHERAN CHURCH IN AMERICA [ULCA]). During the second decade of the twentieth century, one of its ministers became pastor of the Swedish Lutheran congregation in Buenos Aires. While there, Emil Cedar began work in Spanish, including the translation of literature. Following the formation of the United Evangelical Lutheran Church (1918–1962), one of the steps in the American merger process, the new church assumed responsibility for the Buenos Aires congregation and sent Edward H. Mueller (d. 1923) to head the work. During the brief five years of his ministry, he founded four additional congregations.

In 1948 the Argentine congregations formed a synod and were formally received into the ULCA as an associate synod. In 1951 it joined the LUTHERAN WORLD FEDERATION

(LWF). LWF membership also served as a catalyst calling attention to the variety of war refugees that had found their way to Argentina, especially from Eastern Europe and the Baltic states. In cooperation with the LWF it assisted refugees from Hungary, Slovakia, Latvia, and Estonia to form congregations. In 1953 the UELC became an autonomous body. It then engaged in a process of assisting new members to adjust to their new home.

The United Evangelical Lutheran Church is headed by its president and the synod, its highest legislative body. It has a membership of approximately eight thousand members. The church sponsors a system of parochial schools and supports the Instituto Superior Evangélicos de Estudios Teológicos, an interdenominational seminary for the training of ministers. It is ecumenically active and a member of the WORLD COUNCIL OF CHURCHES. Women have been admitted to the ministry since 1981.

Address:

United Evangelical Lutheran Church
Marcos Sastre 2891
1417 Buenos Aires
Argentina

Source:

Bachmann, E. Theodore, and Mercia Brenne Bachmann. *Lutheran Churches in the World: A Handbook*. Minneapolis, MN: Augsburg, 1989.

United Evangelical Lutheran Church in India

Functioning as both a denomination and an ecumenical body, the United Evangelical Lutheran Church in India (UELCI) was founded in 1926 as the Federation of Evangelical Lutheran Churches. It embodies the major thrust of Lutheran missions in India that began in 1706, when Bartholomäus Ziegenbalg and Heinrich Plutschau arrived from Denmark as representatives of the Danish-Halle mission with the support of the Church of Denmark and the Danish king. They settled Tanquebar (a Danish colony) and quickly learned Tamil. Before the end of the decade, Ziegenbalg had produced a Tamil translation of the Christian New Testament, and along the way a Tamil grammar and dictionary. Their work would set a pattern frequently followed by pioneering Protestant missionaries worldwide of concentrating on reducing languages to writing and producing translations of the Bible.

The work of making the most substantive gains in spreading Lutheranism is generally credited to Christian Freidrich Schwartz, who dominated the mission in the late eighteenth century. The fifty thousand converts would become the core of what would later be known as the Tamil Evangelical Lutheran Church.

The early nineteenth century was a time in which the British limited missionary access to India, and interest among European Lutherans was at its lowest. However, at the end of the 1830s, British authorities developed a new attitude, and Lutherans launched a new wave of missionary activity.

In 1840 the German Leipzig Mission began work in Tamil that was later passed to the Swedish Lutherans. In the 1870s this work was assumed under the new missionary society directly sponsored by the CHURCH OF SWEDEN. The mission would later mature as the Tamil Evangelical Lutheran Church. In 1842, Father C. F. Heyer arrived in Madras as a representative of the Ministerium of Pennsylvania (now a constituent part of the EVANGELICAL LUTHERAN CHURCH IN AMERICA) and as the very first foreign missionary commissioned by any American Lutheran body. The North German Missionary Society at Bremen sent missionaries two years later, but their work was absorbed by the Americans in 1850. The American work would mature as the ANDHRA EVANGELICAL LUTHERAN CHURCH, one of the largest Christian bodies in India.

Subsequently, missionaries would arrive from the Gossner Mission (1844), the Danish Missionary Society (1863), the Hermannsburg Mission (1865), the Swedish Evangelical Mission (1877), and the Schleswig-Holstein Evangelical Lutheran Mission headquartered in Breklum, Germany (1882). From these efforts no less than ten Lutheran churches serving different language groups and different parts of the country would emerge.

In 1926, in part because of encouragement from the Lutheran World Convention held in 1923, the various Lutheran churches in India formed the Federation of Evangelical Lutheran Churches in India. It developed support for the All-India Theological College and Research Institute in 1953, a major symbol of the hoped-for Lutheran unity. More recently, the churches have expanded their level of trust and the closeness of their fellowship by reorganizing the federation in 1975 as the Lutheran Churches in India and in the 1980s dropping the plural "Churches" for the singular "Church." Over the years the UELCI has assumed more denominational functions, not the least of which is its serving as the representative body holding the membership of the member churches with the WORLD COUNCIL OF CHURCHES. Interestingly, the church is not a member of (though it cooperates with) the LUTHERAN WORLD FEDERATION (LWF). Most of the member churches of the UELCI are members of the LWF.

The UELCI represents more than 1,500,000 church members. Associated churches include the Andhra Evangelical Lutheran Church, Arcot Lutheran Church, Evangelical Lutheran Church in Madhya Pradesh, Gossner Evangelical Lutheran Church in Chotanagpur and Assam, Good Samaritan Evangelical Lutheran Church, India Evangelical Lutheran Church, Jeypore Evangelical Lutheran Church,

United Evangelical Mission

Northern Evangelical Lutheran Church, South Andhra Evangelical Lutheran Church, and Tamil Evangelical Lutheran Church.

Address:

United Evangelical Lutheran Church in India
Gurukul Campus
94 Purasawalkam High Rd.
Kilpauk 600 010 Chennai
Tamil Nadu
India

Sources:

Bachmann, E. Theodore, and Mercia Brenne Bachmann. *Lutheran Churches in the World: A Handbook*. Minneapolis, MN: Augsburg, 1989.
Directory—Handbuch. Geneva: Lutheran World Federation, issued annually.

United Evangelical Mission

See Rhenish Mission

United Free Church of Scotland

The United Free Church of Scotland continues the tradition of the Free Church of Scotland (now a constituent part of the CHURCH OF SCOTLAND). In 1900 the Free Church merged with another splinter group from the Church of Scotland, the United Presbyterian Church, to form the United Free Church of Scotland. In 1929 the United Free Church of Scotland merged into the Church of Scotland. However, a minority segment of the United Church did not concur with the merger and decided to continue under their previous name and administration.

The church has continued to advocate freedom from state control and support. It has also argued for religious equality, which led to its early openness to women in the ordained ministry. Doctrinally it is like the Church of Scotland, doctrine not being at issue in the debates that led to the church's formation.

The highest legislative body in the church is its General Assembly. The church is a relatively small body, with only six thousand members, but it carries on an active world ministry in Cambodia and in cooperation with the UNITED CONGREGATIONAL CHURCH OF SOUTHERN AFRICA in Botswana. It is a member of the WORLD COUNCIL OF CHURCHES and the WORLD ALLIANCE OF REFORMED CHURCHES.

Address:

United Free Church of Scotland
11 Newton Pl.
Glasgow G3 7PR
United Kingdom
<http://www.ufcos.org.uk/>

Source:

Bauswein, Jean-Jacques, and Lukas Vischer, eds. *The Reformed Family Worldwide: A Survey of Reformed Churches, Theological Schools, and International Organizations*. Grand Rapids, MI: William B. Eerdmans, 1999.

United Kingdom

The United Kingdom (UK) consists of four countries: England, Scotland, and Wales (which make up Great Britain) and the six counties of Northern Ireland, which remained part of the UK when Éire became independent in 1922. The history, especially the religious history, of each of these countries is inextricably bound with that of the others, and yet, at the same time, is a story in its own right.

Britain's having been more affected than southern Europe by the Ice Ages, fewer evidences of the early culture remain than is the case in what are now southern France and Spain. It is, however, assumed that there would have been similarities in a belief in an afterlife: a shallow grave found in Wales containing a young man buried with bracelets of ivory and covered with red ochre is estimated to date from roughly 25,000 B.C.E. (shortly before the last great period of glaciation), making it the oldest recorded British burial. The earliest evidence of religion in Britain is archaeological, going back to at least the fourth millennium B.C.E. Monuments such as Stonehenge (begun between 3100 and 2100 B.C.E. and believed to have been used for ceremonial purposes), as well as elaborate tombs, suggest that gods and divine powers played an important role in the Neolithic and Bronze ages.

The oldest surviving mythologies tell of successive invasions from Ireland. Later, trade with the Gallic Celts resulted in a pagan Celtic culture becoming well established in the southeast of England by the fourth century B.C.E. By the time of the Roman invasion in 55 B.C.E., the Druids were in a position of considerable power and were sup-

Followers	2000			2025	2050
	total	%	rate		
Christians	48,581,000	82.6	0.10	47,904,000	42,405,000
Anglicans	26,278,000	44.7	0.12	26,000,000	24,200,000
Roman Catholics	5,620,000	9.6	0.04	5,650,000	5,650,000
Protestants	5,050,000	8.6	-0.28	4,800,000	4,400,000
Nonreligious	6,921,000	11.8	0.63	8,100,000	9,405,000
Muslims	1,197,000	2.0	1.32	1,400,000	1,600,000
Atheists	794,000	1.4	0.99	1,000,000	1,450,000
Hindus	429,000	0.7	1.36	500,000	600,000
Jews	302,000	0.5	-0.25	275,000	250,000
Sikhs	235,000	0.4	0.45	275,000	350,000
Buddhists	165,000	0.3	3.21	250,000	300,000
Spiritists	68,800	0.1	2.26	85,000	100,000
Chinese folk-religionists	39,500	0.1	1.23	45,000	52,000
Baha'is	30,600	0.1	1.65	40,000	60,000
Neoreligionists	16,000	0.0	1.71	38,500	45,000
Ethnoreligionists	7,100	0.0	1.64	8,000	10,000
other religionists	44,000	0.1	-0.01	40,000	40,000
Total population	58,830,000	100.0	0.22	59,961,000	56,667,000

pressed by the Romans for political rather than religious reasons. There is disagreement about how Romanized British paganism became, but many of the local deities became fused with, or at least were joined by, the gods and goddesses of Rome. Isis and other Egyptian gods also made their way to Britain, which was still a pagan country in the late Roman period.

Pockets of Christianity are thought to have been introduced to Britain in the second century, but it seems unlikely that it existed in any substantial form much before the middle of the third century. St. Ninian (c. 360–432), the first known Christian missionary in Scotland, built a stone church at Whit-horn in 379. Other missionaries (often by way of Ireland) contributed to the establishment of the Celtic Church in the fifth century, with a number of the early monasteries, such as Iona and Lindisfarne, remaining places of pilgrimage to this day. In 597, St. Augustine (d. 604/605)—not to be confused with Augustine of Hippo—was sent to Britain by Pope Gregory I (c. 540–604) and became the first archbishop of Canterbury after the conversion of King Ethelbert of Kent (d. 616). Through the next centuries, the Celtic Church was gradually absorbed into the mainstream of Western Christianity based in Rome.

After the Norman Conquest of 1066, Roman canon law (the chief agent of papal control in the Western church) became increasingly powerful (and corrupt), provoking the reformer John Wyclif (1330–1384) to condemn practices such as the selling of indulgences. His followers, known as the Lollards, were suppressed after an unsuccessful uprising in 1414 but are seen as the precursors to the Reformation in the sixteenth century. Then, England's King Henry VIII (1491–1547) could muster sufficient support to break away from Rome over the question of the dissolution of his marriage to the first of his six wives, Catherine of Aragon (1485–1536), and proclaim himself head of the CHURCH OF ENGLAND in 1534. Henry's daughter, Mary Tudor, attempted during her reign (1553–1558) to restore Catholicism but merely succeeded in fanning the flames of the Reformation. One of the first actions of Mary's half-sister, Queen Elizabeth I (1533–1603), was to secure a Protestant future for England, and since 1559 the Church of England has been "by law established."



The CHURCH IN WALES had been legally part of the Church of England when it was still part of the Roman Church, and thus it found itself established as a Protestant church. It became disestablished in 1920. Despite Elizabeth I's officially reforming the CHURCH OF IRELAND, most Irish Christians remained loyal to Rome. In 1869 the statutory union between the Anglican churches of Ireland and England was dissolved, and the Church of Ireland ceased to be established by law. There has never been an established Church for Northern Ireland.

Once established, the Church of England was opposed not only by Roman Catholics but also by Protestants who wanted to purify the church even further. Some of these Puritans worked for reform within the Anglican Church, others formed small separatist movements, later known as the English Independent or Congregationalist movement. The Separatist Puritans led by Robert Browne (c. 1550–1633) found a more tolerant reception in the Netherlands, and the Pilgrim Fathers emigrated from Leiden, via Plymouth, to New England in 1620 under the leadership of John Robinson (c. 1576–1625).

Scotland's Reformation owes much to the persistence of the Calvinist John Knox (1505–1572), with the Reformed CHURCH OF SCOTLAND becoming established along Presbyterian lines in 1560. Subsequent pressure from Stuart kings to make the church episcopal came to a head in 1638 when the Covenanters, revolting against Charles I's attempt to introduce the Scottish Prayer Book of 1637, became embroiled in the civil wars (1642–1646; 1648–1651), which were fought between the Royalist Cavaliers and the Puritan Roundheads, led by Oliver Cromwell (1599–1658).



The congregation at St. Joseph's Church in London (Helene Rogers/TRIP)

The UK has had a continuing history of religious dissent. The early English Baptists had settled in London in the first half of the seventeenth century; in 1650 the name *Quaker* was applied to George Fox (1624–1691) and his followers, who were later known as the Society of FRIENDS. During the turbulence of the Civil War, there was a mushrooming of relatively short-lived millennial movements (such as the Ranters, the Levellers, and the Fifth Monarchy Men) in the same period. Around the 1730s, a surge of revivalism (the Awakening) was witnessed in Wales, England, and, slightly later, in Scotland—it was in 1738 that John Wesley (1703–1799), the Anglican priest who was to found the Methodist

movement, experienced a profound spiritual conversion that reinforced his fervent evangelical fervor. In 1843, 474 Disruption Dissenters, constituting nearly a third of the ministry of the Church of Scotland, seceded to form the Free Church of Scotland. The nineteenth century also saw the arrival of a number of new sects, some of which (such as the PLYMOUTH BRETHREN [EXCLUSIVE] and THE SALVATION ARMY) were homegrown; others (such as the SEVENTH-DAY ADVENTIST CHURCH, the CHURCH OF CHRIST, SCIENTIST, and the JEHOVAH'S WITNESSES) came from the United States of America. Toward the end of the century, one or two other movements, such as Madame

Blavatsky's THEOSOPHICAL SOCIETY (ADYAR), began to introduce ideas from the East to sections of upper-middle-class England. The National Secular Society was founded by Charles Bradlaugh in 1866, and the British Humanist Association appeared in 1928; but Britain has never experienced the virulent anticlericalism found in some other parts of Europe.

The early twentieth century witnessed the arrival of several Pentecostal sects from the United States (by way of Norway), followed by the further appearance of "foreign" religions. Successive waves of migrants (particularly West Indians in the 1950s and people of Asian origin from the 1960s onward) changed not only the ethnic but also the religious composition of England. While the major denominations were undergoing a steady decline in church attendance and membership, there was a growth (which by no means compensated for the loss in the traditional churches) in Charismatic and Pentecostal Christianity, especially among Afro-Caribbeans who found themselves unwelcome in predominantly White churches. Sunni, Shi'a, and Ahmadiyya mosques, Hindu and Buddhist temples, Sikh *gurdwaras* (temples), and a few Shinto shrines appeared in the high streets and back streets of London and a number of towns in the Midlands. A further development was the emergence of both indigenous and imported new religions, which became increasingly visible from the late 1960s. Among those originating in the United Kingdom were the Aetherius Society, the School of Economic Science, the Emin, the Jesus Army, and the Findhorn Foundation in the north of Scotland, which is visited by New Age seekers from around the world. By the turn of the century, INFORM (a government-supported organization providing information about alternative religions) had records on well over a thousand different groups in the UK—as well as a number of anticult and countercult movements that had been set up to warn the population about the perceived theological and practical dangers of alien religions.

A law decreeing the burning of heretics remained in force in England until 1676, although the last persons burned at the stake for heresy in England were two Anti-Trinitarians in 1612. In Scotland an eighteen-year-old student, charged with denying the Trinity, was hanged at Edinburgh as late as 1697. Witches had been burned or, more frequently, hanged in Britain from the time of the Middle Ages, but the witch-hunts reached a peak in the seventeenth century. The last witchcraft trial in England was held in 1712 (1722 in Scotland).

In 1689 the Act of Toleration had granted freedom of worship to nonconformists or Free Churches (that is, Protestants refusing to conform to the doctrines or authority of the Established Church), who were then allowed their own ministers and places of worship—subject to their taking an oath of allegiance to the Crown. However, the act did not apply to Roman Catholics or Unitarians, who remained subject to civil and religious constraints until the nine-

teenth century. Furthermore, the earlier Test Acts, barring anyone who was not a member of the Established Church from holding public office, remained in force until the second half of the nineteenth century—religious tests for academics in the universities of Oxford, Cambridge, and Durham being abolished in 1871. The Roman Catholic hierarchy was eventually restored in England and Wales in 1850 (giving rise to a "no popery" furor over "Papal Aggression")—but not until 1878 in Scotland. Ironically, although discrimination on grounds of sex or race became illegal in the 1970s, Northern Ireland is the only part of the UK in which discrimination on religious grounds has been an offense. The introduction of the Human Rights Act in October 2000, allowing cases concerning rights given under the European Convention of Human Rights to be dealt with in British courts, has given rise to a new situation that has yet to be fully clarified.

So far as British Jewry is concerned, a small community had settled in England after the Norman Conquest, was expelled by Edward I (1239–1307), and then was readmitted under Cromwell. Confessing Jews were sufficiently integrated into British society to be admitted to Parliament in 1858—Disraeli had converted to Christianity ten years before he entered Parliament in 1837, but although Lionel de Rothschild had been elected a member for the City of London from 1847, he had been unable to submit to the required Christian oaths and had not been permitted to take up his seat. Although making a notable contribution to British society, even the influx of Jewish refugees exiled by the Russian pogroms in 1881, and those fleeing from Nazi persecution in central and eastern Europe during the first half of the twentieth century, have never resulted in the community's becoming statistically very significant, this being partly due to a high rate of intermarriage. On a few isolated occasions outbreaks of anti-Semitism have hit parts of Britain: anti-Semitic riots occurred, for example, in the Welsh valleys in 1911 and in several large English towns in 1947.

Toward the latter part of the twentieth century, there have been periods of further tension related to the diversity of beliefs and practices associated with ethnic minorities, one such instance being triggered by the placing of a fatwa upon Salman Rushdie after the publication and public burnings of his book *Satanic Verses*. Generally speaking, however, Britain has enjoyed a relatively peaceful coexistence among its many religious communities. That has not, however, been the case in Northern Ireland, where constant tensions have existed between a Protestant majority, which has enjoyed relative economic and political advantage, and a Catholic minority that wants to be reunited with the rest of Ireland. The conflict erupted into violence in 1968, and by the end of 1993 well over three thousand "troubles-related deaths" had resulted from terrorist activities by paramilitary organizations such as the Irish Republican Army,



Westminster Abbey (Corel)

the Ulster Defence Association, and the Ulster Volunteer Force. A series of uneasy cease-fires continue to be broken by schismatic groups.

Unlike many other European countries, there is no legal definition or official registration of religions. Those that wish to do so may apply for charitable status, which can confer certain financial and status benefits. There have been a few restrictions placed upon some of the newer religions and their adherents (mainly, though not exclusively, with regard to immigration), but generally speaking the only laws that control members of any religion are those, such as the criminal code, that apply to any other citizen of the country.

There are, however, both privileges and restrictions related to the Established Churches, and the question of disestablishment is under constant review. While in the earlier part of the twentieth century the Church of England was referred to as the Conservative Party at prayer, from around the 1960s it appeared to become less compliant to the establishment (with a small *e*), both theologically and politically. The publication of *Honest to God* in 1963 by the bishop of

Woolwich, John Robinson; a series of provocative statements by David Jenkins, bishop of Durham; and the introduction of the Anglican Alternative Service Book in 1980 all led to acute anxiety among traditionalists about the undermining not merely of the established church but also of the very fabric of British society. Tensions between church and state—as represented, respectively, by the archbishop of Canterbury, Robert Runcie (1925–2000) and the prime minister, Margaret Thatcher (b. 1925)—were exacerbated when Dr. Runcie commissioned a report on urban poverty (published as *Faith in the City* in 1985) and insisted on praying not only for the British but also for the relatives of Argentines who died in the Falklands War. The final crunch for some Anglicans came when, in 1992, the General Synod agreed to the ordination of women to the ministry, and the bishop of London, Graham Leonard, led a small exodus of clergy into the ROMAN CATHOLIC CHURCH.

In 2001 the total UK population was just under 60 million, of whom 50 million were in England, 5 million in Scotland, 3 million in Wales, and 1.7 million in Northern Ireland. Allegiance to (although not necessarily membership in) religious organizations in the UK as a whole has been estimated as follows: Anglican (43 percent); Roman Catholic (10 percent); Presbyterian (4 percent); Methodist (2 percent); other Trinitarian (4 percent); Non-Trinitarian (2.2 percent); Muslim (2.4 percent); Sikh (1 percent); Hindu (0.8 percent); Jewish (0.5 percent); “other” (0.7 percent); and “non-religious” (29 percent).

So far as formal membership in Britain is concerned, just over 1.5 million persons are Anglicans, and there are 1.7 million Roman Catholics, 1 million Presbyterians (including the UNITED REFORMED CHURCH OF THE UNITED KINGDOM, which was an amalgamation in 1972 of Congregationalists and English Presbyterians), 0.5 million Methodists, 0.25 million Baptists, and a further 0.5 million belonging to various independent churches. It should, however, be pointed out that membership numbers can be misleading, as some religions (such as the Roman Catholic Church) include children, while others include only those who have undergone adult baptism. According to the 1991 Northern Ireland census, the religious distribution there was as follows: Roman Catholic (38 percent); Presbyterian (21 percent); Church of Ireland (18 percent); Methodist (4 percent); Baptist (1.2 percent); Brethren, Congregationalist, and Unitarian (all under 1 percent); “other” (5 percent); “none” (4 percent); and “not stated” (7 percent).

If such concepts as “religious disposition” and “Christian community” are used, the UK is still predominantly (roughly two-thirds) Christian—but hardly fervently so, with only a third of the population calling themselves religious (and just 6 percent saying they are “very religious”), while nearly half claimed that they were “not religious.” Less than one in ten of the population attends a religious service at least once a week—the majority do so less than once a

year. At the same time, a third claim to pray at least once a week, believe that Jesus was both man and God, and that their religious beliefs have a great deal of influence on their daily life. Furthermore, over a third (13 percent of whom had denied being “religious”) report that they have a spiritual life.

Except in Northern Ireland, involvement in institutional religion is closely related to age, those over fifty accounting for well over half the adult church attendance. There is also a noteworthy difference between the countries in self-reported church attendance, the rate in Northern Ireland being roughly twice that in Scotland, which in turn is roughly twice that in England, with Wales having dropped from a rate similar to Scotland’s to one similar to England’s over the latter quarter of the twentieth century.

One way to describe religion in Britain in the early part of the twenty-first century could be as a comparatively gentle, secularizing pluralism. The gentleness may be seen as indifference or apathy, but it also suggests a relative absence of virulent antagonisms on the one hand and of frenetic enthusiasms on the other. The secularization is reflected in the extent to which religion has been moving from the public to the private domain. The pluralism is neither devoid of, nor undermined by, tension; competition exists, but on the whole, it is contained within the rules of engagement of the so-called spiritual supermarket. In Northern Ireland the division between embattled minorities of both Roman Catholics and Protestants has been lethal. A lasting solution is still awaited to overcome the historical and political enmities that have become so intransigently entangled in religious identities.

Eileen Barker

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United Lodge of Theosophists

The United Lodge of Theosophists grew out of the challenge to the Theosophical movement posed by Robert Crosbie (1948–1919). Crosbie was a long-time theosophist who rejected what he saw as organizational distractions and formalities, especially the polemics that occurred in the 1890s with the changes of leadership following the death of the cofounder of the THEOSOPHICAL SOCIETY (ADYAR), Madame Helena Blavatsky. The American lodges had separated under William Q. Judge. Through the first decade of the twentieth century, rivalries in the Theosophical movement were focused in the personalities of Annie Besant, who headed the international movement from India, and Katherine Tingley, who headed the American Society.

In forming the United Lodge, Crosbie posed the vision of a nonsectarian Theosophical grouping. It would be loyal to the founders of Theosophy but not show preference for any individual opinions. The United Lodge was formed in 1909 without a constitution, by-laws, or officers. Members, called associates, sign a statement of sympathy with the “Declaration,” and any one of them may found an independent associated lodge.

The United Lodge teaches that there is but one life, a spirit/consciousness that is constantly evolving toward a greater understanding and realization. This evolution proceeds along a course that is native to humanity. The mind is the place of realization and growth, and humans are in a continuous process of growth and development.

The United Lodge has a primary periodical, *Theosophy*, published in Los Angeles, and *The Theosophical Movement*,

United Methodist Church

published in Bombay, India. Eleven affiliated lodges are scattered across North America, and there are eleven others in Europe and India.

Address:

United Lodge
245 W. 33rd St.
Los Angeles, CA 90007
<http://ult.org>

Sources:

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United Methodist Church

The United Methodist Church is the primary body continuing the Wesleyan Methodist tradition in the United States. It is, as of the beginning of the twenty-first century, the third largest religious body in the country.

The crises experienced by John Wesley (1703–1791) during his brief work as an Anglican minister in the colony of Georgia (1735–1738) led to the founding of Methodism as a revivalist movement within the CHURCH OF ENGLAND soon after his return to England. By the 1760s, Methodists had joined the migration of other British citizens to the American colonies. Early groups emerged in northern Virginia, Baltimore (Maryland), Wilmington (Delaware), Philadelphia, and New York City. Wesley sent unordained preachers to guide the work. As with the Anglicans, the American Revolution proved a turning point for the movement. All but one of the preachers returned to England, and the remaining Methodists, with John Wesley's consent and guidance, decided to reorganize as an independent denomination.

To facilitate the establishment of the American church, in 1784, Wesley sent the Reverend Thomas Coke, whom he had appointed superintendent, to America to establish the church. At a conference during the Christmas season of that year, the Methodist Episcopal Church (MEC) was founded. Francis Asbury (1745–1816), the one preacher who had not returned to England, was elected the church's first bishop. He would lead the church for the next forty years. The church's basic organization was the conference of ministers who met annually under the bishop. At the end of the annual gathering, the bishop announced their pastoral assignment for the coming year. With the bishop assigning ministers to their work, a national strategy for evangelizing the country could be developed. Wesley also edited the Church of England's Thirty-nine Articles of Religion and presented Twenty-five Articles, which the Methodist Episcopal Church accepted as its doctrinal statement. After the war

the church grew significantly, and by the 1830s it had become the largest religious organization in America.

In the first decades of the church, it faced and resolved several issues that had led to schisms. As the church grew, many African Americans, especially in the nonslave states in the North, became members. However, African American members were segregated in worship and not welcomed into the ordained ministry. Beginning in the 1790s, a set of schisms occurred among the African American members that led to several new denominations being established, most notably the AFRICAN METHODIST EPISCOPAL CHURCH and AFRICAN METHODIST EPISCOPAL ZION CHURCH. At about the same time, a number of German-speaking immigrants in the new nation were affected by the Methodist revivals. However, Asbury decided that German had no future in America, and he declined to set up German-speaking parishes. This led to the establishment of several new "Methodist" denominations, the Evangelical Association (after 1922 the Evangelical Church) and the United Brethren in Christ. In 1830 the Methodist Episcopal Church experienced the first of several schisms, by ministers and congregations who founded the Methodist Protestant Church (MPC). The church had no bishops and allowed congregations a voice in hiring their minister and lay members a role in the national church leadership.

The most significant break occurred in 1844, when the General Conference of the Methodist Episcopal Church (MEC) voted to divide, the issues of slavery and the nature of episcopal leadership being the prime issues. The southern conferences reorganized as the Methodist Episcopal Church, South (MECS). At the time of the split, the ROMAN CATHOLIC CHURCH replaced the Methodist Episcopal Church as the largest religious body in the United States, though both the MEC and MECS continued to grow through the rest of the century.

Not only did Methodism spread across the United States, but by the middle of the nineteenth century it had fully joined the world-missions movement that the British Methodists had helped to initiate. The several Methodist branches sent missionaries to all parts of the globe, and the scope of foreign work increased as more countries were opened to the missionary enterprise.

In the twentieth century, the various branches of Methodism began a process of reversing the fragmentation of the previous century. In 1939 the MEC, MECS, and MPC united to form the Methodist Church (1939–1968). In 1946 the Evangelical Church and the United Brethren merged to form the Evangelical United Brethren. In 1968 the Evangelical United Brethren and the Methodist Church united to form the United Methodist Church.

The United Methodist Church does not have a central headquarters, though the headquarters of its Council on Ministries serves some of those functions. Additional offices of its national boards and agencies are located in

Nashville, Tennessee (the headquarters of the former MECS); Washington, DC; and Evanston, Illinois. The highest legislative body in the church is the General Conference, which meets quadrennially. In the United States the church is divided geographically into five jurisdictions, and each jurisdiction into conferences. Jurisdictional conferences meet quadrennially, during which time elections are held to fill any vacancies in the episcopacy, and bishops receive their assignments for the next four years. Bishops preside over one or two annual conferences and appoint the ministers to their parish assignments. Conferences outside the United States are grouped into seven central conferences that function much as jurisdictional conferences, at which bishops are elected.

At the time of the formation of the United Methodist Church, the constituent bodies were already participating in the international move to grant autonomous status to foreign churches that had resulted from earlier missionary endeavors. In 1968 a number of the former mission churches took the occasion of the formation of the new church in the United States to assume their autonomous status. Most of these churches have continued a fraternal relationship with the United Methodist Church through the WORLD METHODIST COUNCIL. The United Methodist Church is also a member of the WORLD COUNCIL OF CHURCHES.

In 1999 the church reported 8,377,000 members. It supports a massive program of higher education, social service agencies, and medical facilities, both in the United States and abroad.

Address:

United Methodist Church
Council on Ministries
601 W. Riverside Ave.
Dayton, OH 45406

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United Pentecostal Church International

The United Pentecostal Church International (UPCI), the largest Oneness Pentecostal organization, traces its begin-

ning to the founding of the New Testament Church on the Day of Pentecost (Acts 2). It affirms the experience, doctrine, and practice of the apostles. It emerged within the modern Pentecostal movement with the activity of Charles F. Parham (1873–1929) and his distinctive message concerning the baptism of the Holy Spirit with the initial evidence of speaking in tongues. The ministry of William J. Seymour (1870–1922), a onetime student of Parham's and also a Holiness minister, was equally significant for the founding of the movement. His Azusa Street Mission in Los Angeles, California, was the site of a three-year revival (1906–1909) that resulted in the worldwide spread of Pentecostalism.

The Pentecostal movement experienced a division in 1910, when William Durham (1873–1912), a Baptist pastor in Chicago, dissented on the doctrine of sanctification. A second division occurred when ministers such as Canadian Baptist Frank J. Ewart (1876–1947), Glenn A. Cook (1867–1948), African American pastor G. T. Haywood (1880–1931), and Iranian immigrant Andrew D. Urshan (1884–1967) started baptizing “in the name of the Lord Jesus Christ” instead of with the Trinitarian formula.

On April 15, 1914, Ewart and Cook rebaptized each other in Jesus' name—the decisive act that launched Oneness Pentecostalism as a distinct movement. Soon, they and many other ministers began rebaptizing people, and they adopted a non-Trinitarian explanation of the Godhead. Many members of the ASSEMBLIES OF GOD (AG), which had formed in 1914, embraced this teaching, including two prominent ministers, Howard A. Goss and E. N. Bell. Then in 1916, the AG adopted a Trinitarian statement of faith, forcing the Oneness ministers to withdraw. Some 156 of 585 ministers left the Assemblies.

In 1917 leading Oneness ministers organized the General Assembly of Apostolic Assemblies. In 1918 it merged with a small pre-existing group called the PENTECOSTAL ASSEMBLIES OF THE WORLD (PAW), which had embraced the Oneness message. The uniquely organized PAW was forced to hold all of its conferences in the North, on account of segregationist regulations in the South. As a result, few of the southern ministers could participate fully, and in 1924 most of the whites withdrew from the PAW. They formed three regional organizations, two of which soon merged. The desire for interracial unity was so strong, however, that in 1931 the merged group joined with the PAW again, creating the Pentecostal Assemblies of Jesus Christ. Initially its governing board was required to be 50 percent black, but later its racial composition was adjusted to be the same as that of the ministry. Again, the pressures of society worked against this new effort. By 1938 most of the blacks had left and returned to the PAW, which a few ministers had kept alive.

At this point, there were two relatively large, predominately white Oneness Pentecostal organizations—the Pentecostal Church, Incorporated, and the Pentecostal Assemblies

of Jesus Christ. On September 25, 1945, these two groups merged in St. Louis, Missouri, forming the United Pentecostal Church. In 1972 the word *International* was added to the official name. The first general superintendent was Howard Goss, who served from 1945 to 1951. Following him were Arthur T. Morgan (1952–1967), Oliver F. Fauss (1967, interim), Stanley W. Chambers (1968–1977), and Nathaniel A. Urshan (1978–). In 1946 a Canadian Oneness group, the Full Gospel Pentecostal Church, joined the new organization.

The UPCI shares many key beliefs with other conservative Protestants, including the existence of one true God; the creation of the universe by God; the inspiration, authority, and infallibility of the Bible; the existence of angels, the devil, and demons; the fall and sinfulness of humanity; the Incarnation (Jesus Christ is God manifested in the flesh, the Son of God, and born of a virgin); the Atonement (the substitutionary death, burial, and resurrection of Jesus Christ); salvation by grace through faith in Jesus Christ; water baptism; the New Testament church as the people of God; the priesthood of all believers; the rapture of the church; the premillennial second coming of Jesus Christ to earth; the millennial kingdom of Jesus Christ; the last judgment; eternal punishment for the unrighteous; and eternal life for the righteous. The UPCI observes the Lord's Supper and practices foot washing as an ordinance.

Like all other Pentecostal groups, the UPCI teaches the baptism of the Holy Spirit with the initial sign of tongues; miraculous, spiritual gifts for today; and divine healing. In addition, the UPCI embraces three important Oneness Pentecostal distinctives. First it affirms the Oneness view of the Godhead. God is absolutely and indivisibly one (Deuteronomy 6:4), and in Jesus Christ dwells all the fullness of the Godhead bodily (Colossians 2:9). In order to redeem fallen humanity, God has revealed Himself as the Father (in parental relationship to humanity), in the Son (in human flesh), and as the Holy Spirit (in spiritual action). (See Malachi 2:10; Luke 1:35; Genesis 1:2.) These three titles identify manifestations of the one God, not three distinct persons or centers of consciousness in the Godhead. Jesus is fully God and fully man.

Second, the church affirms the plan of salvation according to Acts 2:38. In the new covenant, the application of God's grace and the expression of saving faith come as humans repent of sins, are baptized in the name of Jesus Christ for the remission of sins, and receive the gift of the Holy Spirit (Acts 2:38). Following the pattern of the apostolic church, water baptism should be administered by immersion in the name of Jesus Christ, for Jesus is the only name given for salvation (Acts 4:12).

Third, the church affirms the necessity of holiness of life. The UPCI teaches that sanctification is a process that begins at the new birth. Citing Hebrews 12:14 and other scriptural passages, the UPCI Articles of Faith emphasize the need for

holiness both inwardly (attitudes and thoughts) and outwardly (behavior and dress).

UPCI church services are characterized by demonstrative, spontaneous worship. Important elements of public worship are preaching, singing, testifying, and praying. Evangelistic services typically end with an altar call, extended prayer by the congregation, and the laying on of hands.

The basic form of church government is congregational. The local body controls its own affairs, and the pastor is the leader under Christ. There is a strong district and national organization for the sake of ministerial standards, fellowship, and world evangelism. The organization is governed by its annual general conference. When the conference is not in session, the highest governing body is the Board of General Presbyters. The general board consists of the general superintendent, the general secretary-treasurer, two assistant general superintendents, six divisional directors, the district superintendents, and the regional executive presbyters. A global council, composed of representatives from around the world, coordinates the international efforts of the various national bodies affiliated with the UPCI. The UPCI ordains both men and women. It recognizes women as evangelists, missionaries, and pastors, but it reserves the top executive offices for men.

The work of the church is organized into the following divisions: church administration, editorial, education, foreign missions, Harvestime (radio), home missions (United States and Canada), ladies' ministries, Sunday school, youth, and publishing.

The organization owns the Pentecostal Publishing House, which prints materials under the imprints Word Aflame Press and World Aflame Publications. Among the institutions operated or endorsed by the church are the World Network of Prayer, Harvestime radio ministry, the Urshan Graduate School of Theology, seven Bible colleges in North America and eighty overseas, the Historical Center, Tupelo Children's Mansion (an orphanage), Lighthouse Ranch for Boys (a rehabilitation center), Spirit of Freedom (a ministry to alcohol and drug abusers), and Compassion Services International (a relief agency). The official periodical is the *Pentecostal Herald*.

In June 1999, the UPCI reported 3,892 churches (excluding daughter works) in the United States and Canada, and 25,450 in 136 other countries. The regular attendance was about 500,000 in the United States and Canada and 2.1 million elsewhere, for a total of 2.6 million members with a constituency of approximately 4 million. The UPCI is the only Oneness organization to have a large missions program in all areas of the world, with high concentrations of adherents in Louisiana; Mizoram, India; Ethiopia; and New Brunswick, Canada.

Address:

United Pentecostal Church International
World Evangelism Center

8855 Dunn Rd.
Hazelwood, MO 63042-2299
<http://www.upci.org>

Schools, and International Organizations. Grand Rapids, MI:
William B. Eerdmans, 1999.

David K. Bernard

Sources:

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United Presbyterian Church of Brazil

The United Presbyterian Church of Brazil began in the 1970s when the more theologically liberal and socially active leaders in the PRESBYTERIAN CHURCH IN BRAZIL were alienated by some of the more conservative and antiecclesiological policies instituted by the church. In 1972 a number of the ministers and laypeople left to form a separate church that in 1973 became the United Presbyterian Church. They found that some ministers and churches of like mind had previously left the Independent Presbyterian Church and formed the National Federation of Presbyterian Churches. The two groups made common cause, and in 1978 they merged to form the United Presbyterian Church of Brazil.

Although it is a relatively small body on the Brazilian landscape, the United Presbyterian Church has become well known for its protests of social injustice and its activities on behalf of the poor. Its theological statements include not only several of the historic Reformed statements of faith but also two more recent documents, the Barmen Confession, adopted by German Christians in protest against Nazism, and the Confession of 1967, originally promulgated by American Presbyterians (now united in the PRESBYTERIAN CHURCH [U.S.A.]). In the 1990s the church reported fifty-two hundred members.

The church is ecumenically active at the national and regional levels. Internationally, it is a member of the WORLD COUNCIL OF CHURCHES and the WORLD ALLIANCE OF REFORMED CHURCHES.

Address:

United Presbyterian Church
C.P. 01-2 12, Av. Princesa Isabel
Salas 1210-1211
290 10-260 Victoria, ES
Brazil

Source:

Bauswein, Jean-Jacques, and Lukas Vischer, eds. *The Reformed Family Worldwide: A Survey of Reformed Churches, Theological*

United Protestant Church of Belgium

The United Protestant Church of Belgium continues the movement of the sixteenth century Reformation into the area now known as Belgium. As in the Netherlands, the Reformed Church found support, but as a result of the settlement of the struggle for control over the Low Countries in the Treaty of Utrecht (1713), Belgium remained a predominantly Roman Catholic region. Those Reformed churches that survived were attached to the Reformed Church in the Netherlands and the Reformed Church of France. There were some forty Protestant congregations in the land in 1914.

Following World War I, the Methodist Episcopal Church, South (now a constituent part of the UNITED METHODIST CHURCH) began a relief movement in Belgium that also led to the formation of churches. In 1922 a Belgian mission was formally initiated, and a school, orphanage, and hospital opened. The Belgian annual conference was created in 1930. The growth of the church through the 1930s was accompanied by a general growth in Protestantism. Between the wars, more than two hundred Protestant congregations of all types were formed.

Protestants suffered greatly during World War II. The Methodist Church lost much of its property, and many of its leaders were arrested. After the war, American Methodists launched an eight-year rebuilding program. Included in the rebuilding was a new theological school in Brussels. In 1952 the Belgium Conference was incorporated into the Central and Southern European Central Conference, whose bishop resided in Zurich.

Through the 1960s, various parts of Belgian Protestantism began to look toward organic union. In 1963 the Methodists united with the Evangelical Protestant Church (a work supported by Swiss Protestants) to form the Protestant Church of Belgium. Then in 1978, the Belgian congregations of the REFORMED CHURCHES IN THE NETHERLANDS and the Belgian Christian Missionary Church united with the Protestant Church of Belgium to form the United Protestant Church.

In the late 1990s, the United Protestant Church reported forty thousand members. Although it is a relatively small body, the church has responsibility for teaching Protestantism in the public schools, and it administers a chaplaincy program in the prisons and hospitals. It is a member of the WORLD COUNCIL OF CHURCHES, the WORLD ALLIANCE OF REFORMED CHURCHES, and the WORLD METHODIST COUNCIL.

Address:

United Protestant Church
5 rue de Champ-de-Mars

1050 Brussels
Belgium

Sources:

Bauswein, Jean-Jacques, and Lukas Vischer, eds. *The Reformed Family Worldwide: A Survey of Reformed Churches, Theological Schools, and International Organizations*. Grand Rapids, MI: William B. Eerdmans, 1999.

Van der Bent, Ans J., ed. *Handbook/Member Churches/World Council of Churches*. Geneva: World Council of Churches, 1985.

United Protestant Church of Netherlands Antilles

The Netherlands Antilles include six islands, three of which are off the coast of Venezuela (Curacao, Bonaire, and Aruba) and three across the Caribbean, east of the Virgin Islands (St. Maarten, Saba, and St. Eustatius). The Netherlands Reformed Church was introduced as early as 1635, primarily through chaplains that accompanied the employees of the Dutch Indies Company, but it had little influence until after the dissolving of the Dutch Indies Company (1791) and the Napoleonic era. The church had tried to convert the original inhabitants of the islands, but with virtually no success, and there was little interest in converting the African laborers until slavery was abolished in 1863. The Roman Catholicism of the original settlers continues as the dominant religious force.

The Dutch language died out on St. Maarten, Saba, and St. Eustatius, and with it the Dutch Reformed Church, whose members were absorbed into the Methodist and Anglican churches. However, in 1825, King William I, the ruler of Holland, decreed the formation of a United Protestant Church in his Caribbean possessions. This church brought together the members of the Netherlands Reformed Church with the minority of members of what is now the EVANGELICAL LUTHERAN CHURCH IN THE KINGDOM OF THE NETHERLANDS. Three units of this church have survived, the churches on Curacao, Aruba, and Bonaire. At the time of their formation, each of these churches was quite small (the one on Bonaire, for example, having a total of seventy-one members).

The most successful of the churches was on Curacao. It was serviced by ministers from Holland, some of whom made periodic trips to Aruba. It grew several congregations, but lost some strength in 1931 when a group of members left to found the Reformed Church in the Netherlands (Liberated) in Curacao. In churches where no minister was available, lay readers delivered sermons from texts approved by the Netherlands Reformed Churches. The first minister was permanently stationed on Aruba in 1858. It was not until 1947 that a second minister was assigned. There are now three congregations.

Bonaire's congregation was not organized until the 1840s. The minister also took a different course and began to baptize the children of the African residents. The island's second congregation was organized in 1934.

The United Protestant Church has seven congregations on the three islands, with a total of approximately five thousand members. It is a member of the WORLD COUNCIL OF CHURCHES. Services are held in Dutch, English, and Papiamentu (a new language that is composed of elements of Spanish, Portuguese, Dutch, and English that predominates among the population). Although it is relatively small, the church provides the main Protestant presence on the three islands.

Address:

United Protestant Church of Netherlands Antilles
Fortkerk
Fort Amsterdam
Willemstad
Curacao

Sources:

Bauswein, Jean-Jacques, and Lukas Vischer, eds. *The Reformed Family Worldwide: A Survey of Reformed Churches, Theological Schools, and International Organizations*. Grand Rapids, MI: William B. Eerdmans, 1999.

Van der Bent, Ans J., ed. *Handbook/Member Churches/World Council of Churches*. Geneva: World Council of Churches, 1985.

United Reformed Church of the United Kingdom

The United Reformed Church, formed in 1972, is the primary vehicle carrying the seventeenth-century Puritan movement in England. In Scotland, Presbyterianism gained the ascendancy in 1560, with Parliament's acceptance of the Scots Confession. With the establishment of the CHURCH OF ENGLAND under Elizabeth I (1558–1603), who assumed the throne in 1558, those who followed the reformed ideas espoused by John Calvin (1509–1564) in Geneva and who hoped eventually to further reform the church along Presbyterian lines, emerged as one wing of the Puritan movement. Puritans sought to purify the church further, and they fell along a range of opinions.

The Puritans had their opportunity in the 1640s, when they gained control of Parliament. In 1643 the Westminster Assembly of Divines met to advise Parliament, and in the process they drew up the Westminster Confession of Faith and the Westminster Catechism. More than any others, these documents define British Presbyterianism. Presbyterianism had always to contend not only with the Church of England but also with Independents (Congregationalists) and Baptists. Although Presbyterians wished to take control from bishops and place it in the hands of church elders

(presbyters), the Congregationalists and Baptists opted for authority in the hands of the congregations.

The Puritans reigned supreme during the brief period of the Commonwealth (1643–1660), but with the Restoration of the monarchy in 1660, the episcopally led Church of England returned to power. The various Puritan groupings were forced to organize as dissenting churches. Legal restrictions tended to decrease support, though there was some relief with the Toleration Act of 1689. Beginning in the 1740s, England experienced what was known as the Evangelical Awakening, a national revival that had as its main product the Wesleyan Methodist movement. However, both Presbyterians and Congregationalists experienced new life, and one wing of the Methodists remained loyal to a Calvinist theological perspective. It would organize as the Calvinist Methodist Connexion.

Toward the end of the eighteenth century, dissenting Puritan groups began to take on new organizational expressions. As early as 1783 the presbytery of Northumberland brought Presbyterians in the north of England together. The Presbyterian Church in England was formed in 1836, following the movement of a number of Scots south. The Scottish expatriates also formed the English Synod of the United Presbyterian Church (a Scottish body) in 1863. In 1876, these two groups united to form the Presbyterian Church of England.

Congregationalism in England had taken definite form in 1649 with the issuance of the Savoy Declaration of Faith and Order, which accepted the Reformed theology that underlay the Westminster Confession but opted for congregational church polity. Congregationalists took on new responsibilities with the formation in 1795 of the LONDON MISSIONARY SOCIETY, which would send missionaries and Congregationalism around the world. The society preceded the formation of the Congregational Union of England and Wales in 1832.

The Congregational Union and Presbyterian Church became leading forces in the shaping of Protestantism as a worldwide phenomenon in the nineteenth century and assumed leadership roles in the ecumenical movement that led to the consolidation of so many churches in the twentieth century. The Congregational Union (renamed the Congregational Church of England and Wales in 1966) merged with the Presbyterian Church of England to form the United Presbyterian Church in 1972.

In the meantime, in 1833, Peyton Wyth had brought to England the ideas of radical Presbyterian minister Alexander Campbell, whose work in the United States had led to the formation of a new revivalistic movement that would later lead to the formation of several new denominations, such as the CHURCHES OF CHRIST (NON-INSTRUMENTAL) and the CHRISTIAN CHURCH (DISCIPLES OF CHRIST). Wyth led in the formation of the new British group called the Churches of Christ. Over its first century it formed some two hundred congregations.

In the mid-1970s, the majority of the Association of the Churches of Christ voted to join with the new United Reformed Church, but not by the two-thirds majority needed to effect a merger. Hence, in 1979 the association dissolved, and two new associations formed. One of these combined in 1980 with the United Church. The other continues as the Churches of Christ. The merger led to a name change, the United Reformed Church of England and Wales becoming the United Reformed Church of the United Kingdom.

The United Reformed Church's 100,000 members are grouped into twelve regional synods in England and Wales. With the addition of the Churches of Christ congregations, the church now has a few congregations in Scotland. The former London Missionary Society has been reorganized by merger with the various other missionary societies operating in the Presbyterian and Congregational world, and in 1977 it completed a thorough theoretical realignment that now envisions its work as a partnership arrangement with churches worldwide. It has reemerged as the Council for World Mission.

In 1972 the United Church published a new Confession of Faith, which it saw as a contemporary restatement of the Reformed theological tradition. That confession reflects the church's participation in contemporary theological dialogue. The church is a leading member of the WORLD ALLIANCE OF REFORMED CHURCHES and is also affiliated with the WORLD COUNCIL OF CHURCHES. The church retains special relationship to the thirty partnership churches associated with the Council for World Mission.

On April 1, 2000, the Scottish Congregational Church and the United Reformed Church formally united. Congregationalism had come to Scotland at the end of the eighteenth century with the appearance of the two laymen, Robert and James Haldane, who began to advocate the cause of world mission within the CHURCH OF SCOTLAND. The church was slow to respond, and in reaction the brothers began to form independent churches that would support a missionary program. The Reverend Greville Ewing came to their aid and began classes for the training of ministers in 1799. He was the major voice calling the congregations to form the Congregational Union in 1812.

Although it was small, the church would have an important role in world missions. Among its members would be the immortal David Livingstone, who pioneered Christian missions in central Africa. It cooperated with the London Missionary Society formed by the British Congregationalists.

In 1897 the Congregational Union merged with the Evangelical Union. This latter union had arisen as a protest against the Calvinist emphases in one of the splinters of the Church of Scotland, the Synod of the United Secession. The leader of the union was a follower of Arminian theology (similar to that espoused by the Methodists). The union after 1897 was a decidedly more eclectic body. It had an evangelical piety, emphasized social programs, and developed a liberal theology

United Religions Initiative

relative to the predominant Presbyterian/Reformed theology that dominated Scotland early in the twentieth century. The union was always a noncreedal church. The union was a pioneer in ecumenism, partially a product of its missionary work.

Congregationalism in Scotland had emerged around three separate structures: the Congregational Union, the Scottish Congregational College (founded in 1811 in Edinburgh), and the Congregational Women's Union. Each of these functions as an independent organization. In the 1990s, supporters of each responded to a plan to link the three organizations more closely into what was termed a *voluntary church*. This move to give a more coordinated and united existence to the Congregational community met with widespread support, and in 1993 the three entities united as the Scottish Congregational Church.

Address:

United Reformed Church of the United Kingdom
86 Tavistock Pl.
London WC1H 9RT
United Kingdom

Sources:

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United Religions Initiative

The United Religions Initiative was conceived in the mid-1990s by the Rt. Rev. William E. Swing, the EPISCOPAL CHURCH's bishop of San Francisco. He envisioned a global interfaith community that could work toward ending religiously motivated violence and replace such violence with structure based on healing, peace, and justice. Over the next five years the ideals of that vision were spread internationally, and, beginning in 1996, a series of annual Global Summit conferences were convened in San Francisco.

Among the first actions of those who identified with the initiative was the sponsoring of a 72 Hours of Peace program that began on December 31, 1999. The conferences also considered and initiated some forty projects in countries around the world that attracted the attention of prominent religious leaders such as Desmond Tutu of South Africa and the Dalai Lama. These initial efforts led to the organization of a variety of local groups (termed *cooperating circles*) in different countries, an interim global council, and a formal inaugurating conference held in Pittsburgh, Pennsylvania, in June 2000. At the opening of the conference on June 26, people from thirty-nine religious

traditions and forty-four countries signed the charter and formally established the United Religions Initiative.

It is the task of the United Religions Initiative to promote enduring daily interfaith cooperation that will in turn lead to its ultimate goal of ending violence caused by religious conflict and lead to a culture characterized by peace, justice, and healing. The first task of the cooperating circles on the various continents of the world was to elect representatives who would form the first Global Council. At the time of its founding, some seventy-five cooperating circles had been recognized. Although the United Religions Initiative is a new interfaith organization, it has made cooperation with other interfaith groups part of its standard operating format.

Address:

United Religions Initiative
P.O. Box 29242
San Francisco, CA 94129-0242
<http://www.uri.org/>
<http://www.united-religions/>

Source:

United Religions Initiative. Posted at <http://www.united-religions.org/newsite/index.htm>. Accessed August 15, 2001.

United Society for the Propagation of the Gospel

See Society for the Propagation of the Gospel in Foreign Parts

United Society of Believers in Christ's Second Appearing (Shakers)

The Shakers are a dissenting Christian sect originating in eighteenth-century England. Known initially as the "Shaking Quakers," because they trembled or shook when taken in ecstasy, these enthusiasts coalesced in Bolton near Manchester in the 1740s around two tailors, James and Jane Wardley. Leadership of the small group later passed to an uneducated charismatic and visionary, Ann Lee Standerin (1736-1784), under whose direction she and a handful of followers immigrated to the United States in 1774 and eventually took up residence in New York near Albany. The English immigrants attracted attention when accused of being British sympathizers during the Revolutionary War. They emerged on the religious scene in 1780 when they began to attract American converts. Lee, known by her followers as Mother Ann, traveled throughout eastern New York and New England on a missionary journey. The sites where she was successful in attracting disciples subsequently became centers of Shaker life and the locations of Shaker villages. Lee was regarded by her followers as a gifted prophet, a miracle worker, and their spiritual parent.



A round stone barn at the Shaker settlement of Hancock, Massachusetts (Christopher Rennie/TRIP)

Following Lee's death, successive leaders, known as the ministry, began the process of gathering Believers into separate communities, where life was organized around several fundamental principles including celibacy, common property, acceptance of the ministry's authority, and separation from the "world." Between 1784 and 1826 twenty Shaker villages were established, located from Maine in the East to Kentucky in the West. The Shakers, known formally as the United Society of Believers in Christ's Second Appearing, reached their numerical height in the 1840s, when approximately forty-five hundred Believers inhabited the scattered villages. The society's strenuous work ethic resulted in economic success in both agriculture and light manufacturing.

Among distinctive Shaker beliefs are the notion of God as involving both a male and female aspect (Father and Mother), the association of sin with lust and sexual relations, the identification of Ann Lee with the Christ Spirit, and the possibility of Christian perfection. Worship within

the community included physical exercises, such as dances and marches, as well as song, testimony, and exhortation. The years following 1837 witnessed a wave of spiritualistic activity in the society, during which time "spiritual gifts" and messages were received by Shaker "instruments" or mediums.

Following the Civil War the society experienced steady numerical and economic decline. In particular, it failed to recruit and successfully retain many male members. The Believers divided over the best strategy to follow in these circumstances, some arguing for accommodation to modern American life, others resisting it in the name of tradition. Villages were closed, resources were consolidated or sold off, and by the 1980s only two villages remained in New England, each with a mere handful of Believers. In the year 2000, seven Shakers resided at the last village, Sabbathday Lake, Maine, a site founded in 1794. Despite their small numbers, the contemporary Shakers exhibit confidence regarding the future of

United States of America

the society. They are surrounded by a circle of friends and patrons who admire the Believers' spiritual values, their distinctive culture, and the material objects associated with their history.

Stephen J. Stein

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United States of America

The original inhabitants of what is now the United States of America arrived at least thirty thousand years ago from Asia, most likely over a land bridge now submerged beneath the Bering Strait. They spread across the continent, and by the fifteenth century C.E. some five hundred different groupings, now usually referred to as nations, arose. Some groups were small, occupying a relatively confined niche. Others adopted a nomadic lifestyle that saw them roaming over a large territory and living off the land. In still other climes, a settled agricultural life developed. Possibly the largest single settlement was at Cahokia, Illinois, where a city with upward of forty thousand inhabitants once existed.

Each nation had its own religion that was exclusive to it, though the religions often resembled those of bordering nations. Across the continent, religious life and ritual expressions varied widely but were related intimately to the land, its animal inhabitants, and the climate. Religion and the secular order were intertwined, and while religious functionaries—shamans, magicians, healers—were present, they often shared spiritual authority with the chiefs. Once the Europeans arrived, the native peoples began to absorb insights from Christianity, and it often became difficult to distinguish those elements that had been absorbed from those that had been originally present.

Status of religions in the United States of America, 2000-2050

Followers	2000			2025	2050
	total	%	rate		
Christians	235,742,000	84.7	0.80	261,348,000	269,522,000
Independents	78,550,000	28.2	1.62	100,000,000	113,000,000
Protestants	64,570,000	23.2	0.70	69,000,000	70,000,000
Roman Catholics	58,000,000	20.8	0.26	65,000,000	66,000,000
Nonreligious	25,078,000	9.0	1.59	40,000,000	50,000,000
Jews	5,621,000	2.0	0.15	6,100,000	6,200,000
Muslims	4,132,000	1.5	1.50	5,920,000	7,100,000
Buddhists	2,450,000	0.9	2.68	5,000,000	8,000,000
Atheists	1,149,000	0.4	4.09	1,600,000	1,900,000
Hindus	1,032,000	0.4	3.24	1,500,000	1,780,000
Neoreligionists	811,000	0.3	3.50	930,000	1,000,000
Baha'is	753,000	0.3	2.30	1,150,000	1,450,000
Ethnoreligionists	435,000	0.2	4.50	500,000	500,000
Sikhs	234,000	0.1	3.87	310,000	400,000
Spiritists	138,000	0.1	1.44	175,000	200,000
Chinese folk-religionists	78,500	0.0	0.32	65,000	50,000
Shintoists	56,200	0.0	1.18	70,000	85,000
Zoroastrians	52,700	0.0	2.20	84,000	106,000
Taoists	11,100	0.0	1.08	13,500	16,500
Jains	7,000	0.0	3.36	7,000	8,500
other religionists	577,000	0.2	0.85	800,000	1,000,000
Total population	278,357,000	100.0	0.92	325,573,000	349,318,000

The first Europeans to discover North America and possibly land in American territory were the Vikings, but significant contact began early in the sixteenth century as the Spanish expanded northward from their original settlements in the Caribbean. Initial settlements were in Florida and New Mexico, but later expanded to include the southwest from Texas to California. Meanwhile, the French expanded up the St. Lawrence River into the Great Lakes region and southward through the Mississippi Valley to New Orleans. Relatively late, with the landing of the settlers in Massachusetts and Virginia at the beginning of the seven-

teenth century, the British began to make their all-important settlement of the Atlantic seacoast. Both Dutch and Swedish settlements would be established amid the British colonies, but these eventually gave way to British control.

The arrival of the Europeans would lead to the establishment of most of the state churches. Roman Catholicism was planted in the Spanish and French colonies, the Church of England in most of the British colonies. The congregation of the CHURCH OF SWEDEN (Lutheran) in Delaware and of the Reformed Church of the Netherlands in New York and New Jersey continued under British rule. More important for the future of the land, however, were the colonies formed by various groups of religious dissenters. Congregationalists, losers in the power struggle between the Puritans and Anglicans in seventeenth-century England, colonized Massachusetts in 1620. They wished to establish a land in which Congregationalism was the state church, and they proved most intolerant of other dissenters. Earlier, a small group of the most radical Puritans had settled at Plymouth, Massachusetts. These Pilgrims shared the Reformed faith of the Congregationalists but dissented on the idea of establishing a state church.

The intolerance of the Puritans would lead to the banishment of one of their ministers, Roger Williams, who would settle in Rhode Island, where he would found the first Baptist church in the colonies and create a state that allowed broad religious liberties. Farther south, a member of the Society of Friends created a colony in which the beleaguered sectarian groups from across Europe were welcome. Not only did the Quakers make Philadelphia their home, but Mennonites, Brethren, and members of several mystical groups made their way to Pennsylvania. Finally, Roman Catholics from England, where Catholicism was feared by both Puritans and Anglicans, settled and attempted to establish a colony in which religious freedom reigned. The colony would eventually be taken over by Anglicans from neighboring Virginia and the period of religious freedom curtailed.

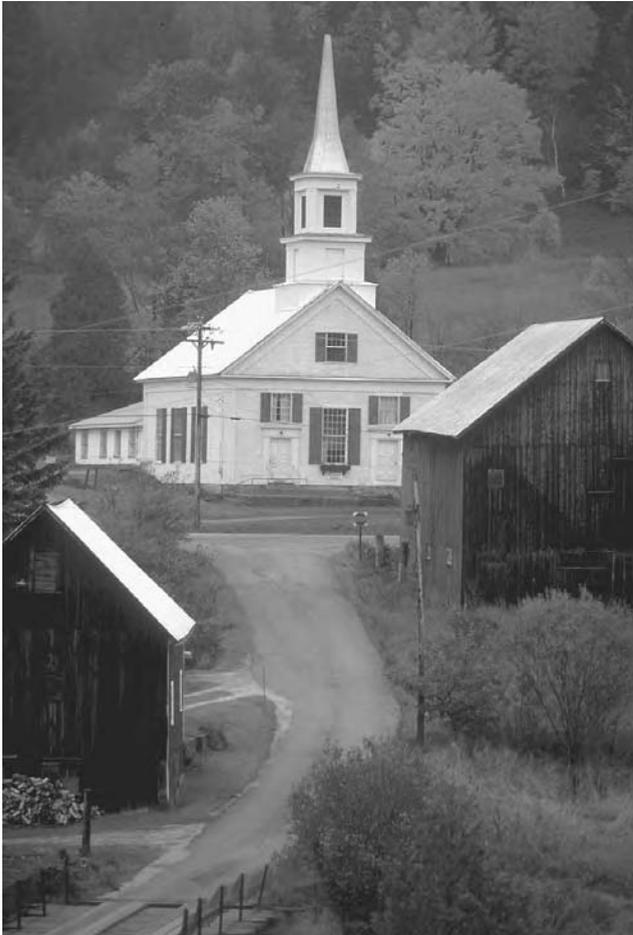
The changes brought by the war for American independence (1776–1781) led to a dramatic change in the religious community. In the new nation, two churches existed in strength, the Congregationalists in New England and the Anglicans in the southern colonies. Anglicanism was identified with the defeated British regime, and few south of New England would tolerate a Congregational establishment. Leading figures in the revolution—Thomas Jefferson, George Washington, and Benjamin Franklin included—were both pragmatic politicians and deists. The most liberal religious thinkers of their day, they opted for an experiment in creating a country without a state church. They left the option for a state church up to the individual states, and Massachusetts kept its establishment into the early nineteenth century. Soon all of the states wrote an antiestablishment clause into their constitutions.

At the time of the founding of the United States, most of the several hundred Native American nations remained intact, though some had been destroyed by disease and war brought by the Europeans. A few of the Native Americans had become the objects of attempts by Christians to convert them, the most successful mission being established by the Roman Catholics in Maryland. Through the nineteenth century, a variety of churches would open missions among Native Americans; however, their efforts would be continually undermined by their identification with the U.S. government, whose policy of war, breaking treaties, and removal of Native Americans to less attractive lands in the West continued to sour the possibilities for full participation of native peoples in American life.

The other factor determining the uniqueness of the new nation was the introduction of slavery into the southern colonies and the adoption of a set of laws inhibiting the integration of African Americans into the other colonies. Following the American Revolution, slavery expanded in the South, and antiblack legislation was adopted by most free states. The country fought a Civil War in the nineteenth century (1860–1865) that resulted in the ending of slavery but did not deal with many of the special laws related to African Americans, including a set of laws adopted in the southern states at the end of the century. Continued unrest because of the legal restrictions on African Americans (and by the middle of the twentieth century on other minority groups) led to the passing of broad civil rights legislation in the 1960s.

When George Washington, the first president of the United States, was inaugurated in 1789, there were, apart from the Native American religions, some seventeen religious groups, sixteen Christian denominations, and a set of Jewish synagogues. The country defined its borders as extending to the Mississippi River, and expansion of settlements into the land of the Native Americans to the west began immediately. In the early decades, the Anglicans, now reorganized as the Protestant Episcopal Church in the U.S.A. (now the EPISCOPAL CHURCH), tended to dominate the political scene, and most of the country's early presidents were drawn from its ranks. The Congregationalists, soon allied with Presbyterians who moved to the United States in large numbers following the restoration of the monarchy in England in 1660, dominated in education and were responsible for the founding of many of the nation's most respected universities, including Harvard, Yale, and Princeton. As a result, the churches of the Reformed tradition also tended to produce the majority of the nation's leading theologians.

As the nation expanded westward, the Baptist Church, the Methodist Episcopal Church, and the ROMAN CATHOLIC CHURCH were the winners. The Baptists and Methodists, both with miniscule numbers at the time of the American Revolution, moved onto the frontier and experienced great



Church, Waits River, Vermont (Corel)

success with evangelizing the largely irreligious settlers. They developed the use of revivals and camp meetings that would evolve and continue to be widely used into the twentieth century. By the 1830s the Methodists had become the largest church in the nation. Through the nineteenth century, the Baptists would eclipse the Methodists, though they would divide into a number of separate denominations.

In the 1840s the Methodists divided into the Methodist Episcopal Church and the Methodist Episcopal Church, South. That act left the Roman Catholics, who were able to remain undivided by the issues fast moving the country to civil war, the largest single church in America. It has remained so to the present. The church grew both by evangelizing the public and as a result of the steady stream of Roman Catholic immigrants. It also grew as Roman Catholic believers residing in the former French and Spanish colonies were added to the nation.

Through the nineteenth century, to some extent because of the continued immigration from Europe, the number of religious groups multiplied decade by decade. Without a controlling state church, religious debates were often resolved by one side departing to found a new church. Innova-

tion led to new religions, and through the century the CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS, the Spiritualist movement, the THEOSOPHICAL SOCIETY (AMERICA), the CHURCH OF CHRIST, SCIENTIST, and the New Thought movement would emerge and become established on the religious landscape. The Latter-day Saints would pioneer the settlement of the Rocky Mountain states, and they remain the majority body in Utah and the surrounding region. By the end of the nineteenth century, there were more than three hundred Christian denominations.

One of the most important movements in American religion in the nineteenth century was launched by the predicted return of Christ in 1843/1844 by William Miller, a Baptist lay preacher. When his prophecy failed, the movement built around him splintered. New dates would be set and doctrinal divergences would emerge. Out of the pieces of a failed movement would come two of the most successful twentieth-century religious groups, the SEVENTH-DAY ADVENTIST CHURCH and the JEHOVAH'S WITNESSES. It would also produce the WORLDWIDE CHURCH OF GOD, which, after a successful half-century, splintered when the main body dropped its unique doctrines and converted to an orthodox Christian position.

Jews had been present in the American colonies, the first synagogues having been built in New York and Rhode Island by immigrants from Brazil who had fled when the Portuguese recaptured Recife from the Dutch in the 1650s. By the time of the American Revolution, there was a modest string of synagogues from Savannah in the South to New England. The Jewish community expanded greatly in the early nineteenth century, especially through immigration from Germany. In America it would experience a division that also swept through much of the community worldwide. In the West, Jewish leaders would begin to advocate reform and call for the dropping of much of the ritual and legal tradition in favor of an approach that favored the essential ethical and spiritual core of the faith. In response, those who rejected the Reform platform would organize as Orthodox Jews. The arrival of several million Eastern European Jews in the country at the end of the century would not only greatly enlarge the Jewish community but also lead to the emergence of still another perspective, which would take form as Conservative Judaism, in the space between the Orthodox and Reform factions.

With the end of slavery, African Americans were free to develop their own religious institutions. The first African American churches had been formed soon after the American Revolution by Methodists in Philadelphia, New York, and several other northern cities. Two groups emerged as large national bodies in the late nineteenth century, the AFRICAN METHODIST EPISCOPAL CHURCH and the AFRICAN METHODIST EPISCOPAL ZION CHURCH. After the Civil War, the scattered Baptist churches began to organize nationally, and by the end of the century they had

formed the NATIONAL BAPTIST CONVENTION, U.S.A. Out of that original organization two other national bodies, the NATIONAL BAPTIST CONVENTION OF AMERICA and the PROGRESSIVE NATIONAL BAPTIST CONVENTION OF AMERICA, have been formed.

The introduction of so many divisions within the religious community ensured that no one religious organization would dominate; however, many Protestants saw themselves as the leading religious force in the country, and during the last half of the nineteenth century they joined Protestants worldwide in seeking means to overcome their disunity. Their efforts resulted in the formation of the Federal Council of Churches, which included among its membership most of the older and larger denominations. It also promoted the merger of its closely related member bodies, and major unions took place within the Lutheran, Presbyterian/Reformed, and Methodist family of denominations.

Although one group of churchmen looked to the development of a united Protestantism, another group became concerned about the changes in church life—especially the theological changes—that had occurred in the larger denominations as a result of the attempt by many church leaders to respond to the social and intellectual challenges of contemporary culture. Conservatives accused the modernists of rejecting the fundamentals of the faith, including the authority of the Bible, the Trinity, the deity of Christ, and the doctrine of creation. That concern would be focused in the 1920s in the arguments over the biblical account of creation, which the fundamentalists insisted should be taken literally. The fundamentalist-modernist controversy split the Protestant community into three factions, which have remained to the present.

The largest group, which retained control of most of the larger denominations, was the modernists, who saw the need to develop the tradition within the contemporary context. The Evangelicals wished to engage culture, but without giving up on what they saw as the essentials of the faith. The fundamentalist core not only wanted to remain true to the essentials of the faith but also to separate from all association with modernists, and even from other conservatives who associated with modernists. These three groups eventually organized their own ecumenical bodies, the National Council of Churches of Christ in the U.S.A., the National Association of Evangelicals, and the American Council of Churches. Internationally, these three groups would associate, respectively, with the WORLD COUNCIL OF CHURCHES, the WORLD EVANGELICAL ALLIANCE, and the INTERNATIONAL COUNCIL OF CHRISTIAN CHURCHES.

The process of merging closely related churches that became noticeable during the decades of the Federal Council of Churches continued under the aegis of the National Council. During the late twentieth century, a number of the largest churches presently existing in America were formed



A street evangelist preaches in a California parking lot. (S. Grant/TRIP)

by new unions resulting in the formation of the UNITED CHURCH OF CHRIST (1957), the UNITED METHODIST CHURCH (1968), the PRESBYTERIAN CHURCH (U.S.A.) (1983), and the EVANGELICAL LUTHERAN CHURCH IN AMERICA (1988). The largest Baptist churches, the SOUTHERN BAPTIST CONVENTION and the AMERICAN BAPTIST CHURCHES IN THE U.S.A., had drifted to opposite ends of the theological perspective and have not seriously considered merger.

As the Protestant community was reorganizing itself in new structures, and the Roman Catholic Church was feeling its way into becoming an American church, another change was occurring in American religion, the emergence of communities of the world's religions. In 1893, Chicago had hosted the Parliament of the World's Religions, out of which the first Hindu and Muslim organizations would be founded in America. Chinese Buddhist temples had first emerged on the West coast during the Gold Rush that began in 1849, but Buddhist organizations, especially Japanese Zen and Shin groups, now began to proliferate. A steady growth would be halted in 1924, when a new federal

act stopped immigration from Asia and most countries outside of Western Europe.

The laws preventing immigration from Asia and the Middle East were revised in 1965, and a sudden rush of immigration from India, Japan, Korea, and other parts of the world led to the sudden influx of Buddhists, Hindus, and Muslims. Their numbers were additionally swelled by the arrival of teachers and missionaries who began to build new religious movements that would go on to become global religious organizations. Such groups as the INTERNATIONAL SOCIETY FOR KRISHNA CONSCIOUSNESS, the UNIFICATION MOVEMENT, SOKA GAKKAI INTERNATIONAL, the Transcendental Meditation movement (WORLD PLAN EXECUTIVE COUNCIL), and the Divine Light Mission (now ELAN VITAL) entered the country at this time. (At the same time the African American community became particularly open to Islam, and they now constitute a significant portion of its American membership.)

As the Asian religions were spreading, a number of new home-grown movements also began a growth phase, primarily among young adults in the larger urban complexes. These included the Children of God (a communal group now known as THE FAMILY), the CHURCH OF SCIENTOLOGY, THE WAY INTERNATIONAL, and the CHURCH UNIVERSAL AND TRIUMPHANT. These were either variations on Christianity or representatives of Western esotericism. The sudden proliferation of new and unfamiliar groups led to a reaction by both the older, more conservative churches, which saw the United States as a Christian nation, and the parents of the youthful converts to many of the more high-demand religions. Their concerns fell on deaf ears until the suicide/murder deaths in 1978 of nine hundred members of the PEOPLES TEMPLE. Although that group did not fit the profile of the new religious movements in most respects, the deaths led to the expansion of an anticult crusade built around the practice of deprogramming, which included the detention of members of new religions by their parents and by people hired to convince the young person to renounce the new faith. That practice ended only in 1995, after a young man who had been kidnapped and detained won a large judgment against the major organization promoting deprogramming, the Cult Awareness Network.

Among the groups that have taken their place in the religious leadership of the post-World War II religious scene have been the Eastern Orthodox churches. These emerged in the nineteenth century as non-English-speaking groups, the largest being from Russia (the ORTHODOX CHURCH IN AMERICA) and Greece (the Greek Orthodox Archdiocese [under the jurisdiction of the ECUMENICAL PATRIARCHATE]). Americanizing through the twentieth century, they found common cause in the plight of their mother churches, especially those living under Communist or Islamic governments, and most recently have become significant voices in the National Council of Churches and the

WORLD COUNCIL OF CHURCHES. Like several groups whose patriarchs came under the control of a Marxist government, the Orthodox Church in America (formerly the RUSSIAN ORTHODOX CHURCH [MOSCOW PATRIARCHATE]) withdrew its administrative connection with the Moscow Patriarchate.

As the wealthiest if not the largest Christian country in the world, the United States has contributed immeasurably to the spread of Protestantism, which it carried around the world in the nineteenth century. Beginning with the AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, most denominations large and small established mission boards and sent missionaries around the world. Out of their efforts have come thousands of new churches (many described elsewhere in this volume). In the twentieth century, the missionary effort was bolstered by the Pentecostal movement, which not only grew into an important new segment of the American religious scene but also was among the most missionary-minded of movements. Within a decade of the seminal event in its origin, the revival at the mission in Los Angeles in 1906, it had founded missions on every continent and gone on to become a force in most countries of the world. Its largest representatives in the United States include the CHURCH OF GOD IN CHRIST, the ASSEMBLIES OF GOD, the CHURCH OF GOD (CLEVELAND, TENNESSEE), and the CHURCH OF GOD OF PROPHECY. A new wave of interest in Pentecostalism among members of the older Protestant bodies brought hundreds of thousands of new adherents into the movement, many of whom formed a host of new Charismatic denominations.

By the end of the twentieth century, more than two thousand distinct religious communities had emerged in the United States. They represented the spectrum of the world's religions, though the majority were Christians. About half of the population belongs to the more than nine hundred Protestant churches. Slightly more than 20 percent are Roman Catholic, and the Roman Catholic Church is the single largest religious body in America. It is followed by the Southern Baptist Convention, the United Methodist Church, the Presbyterian Church (U.S.A.), the Church of God in Christ, the Evangelical Lutheran Church in America, the Episcopal Church, and the United Church of Christ. There are more than fifty other groups, including the three large Jewish congregational associations, which report a million or more members. The rest are spread through the many other religions. There is a small but vocal atheist/humanist community, but less than 10 percent of the public count themselves irreligious.

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Uniting Church in Australia

The Uniting Church in Australia was formed in 1977 by the merger of the Methodist, Presbyterian, and Congregational churches. The new church became the third largest religious body in Australia, behind the ROMAN CATHOLIC CHURCH and the ANGLICAN CHURCH OF AUSTRALIA, a position it retains to the present.

Methodism began in Australia with the arrival of Samuel Leigh, a minister appointed by the Wesleyan Conference in Great Britain. His presence in Sydney was a symbol of the intention of the conference to create a presence throughout the South Pacific. As other ministers arrived the work grew, and in 1855 the Australasian Conference was organized. In 1873 further growth (including the development of missions in several of the South Pacific islands) led to favorable reaction to a plan to divide the churches into several conferences, to be united by a general conference that would meet triennially. In 1974 the New South Wales and Queensland Conference, the Victoria and Tasmania Conference, the South and West Australia Conference, and the New Zealand Conference were established. Missions in Tonga, Fiji, and the other islands were attached to the New South Wales and Queensland Conference.

Through the nineteenth century, several smaller Methodist churches had been founded, but in 1902 they merged with the larger Wesleyan group to form the Methodist Church of Australasia. New Zealand was set apart as an independent church in 1913.

The first Presbyterian minister arrived in Australia in 1923, but by that time the first Presbyterian settlers, who had arrived in 1802, had built a church (1809) in Ebenezer. John Dunsmore Lang settled in Sydney and organized the Scots Church. The work grew, and in 1840 the Synod of Australia in Connection with the Established Church of Scotland was created. Almost immediately this church found itself playing out the same debates that split the Church of Scotland, and in 1846 a group separated to form the Free Presbyterian Church of Victoria. In addition, at about this same time, other Presbyterians from Great Britain began to establish work in Australia.

Through the last half of the nineteenth century, a desire to unite all of the Presbyterians manifested in a series of

mergers at the state level. Finally a national assembly met in 1901 to form the PRESBYTERIAN CHURCH OF AUSTRALIA (CONTINUING).

The Congregationalist Church of Australia grew out of the LONDON MISSIONARY SOCIETY (LMS), which had selected the South Pacific as its first area for concentrated missionary activity. W. T. Cook, an LMS missionary, settled in Sydney in 1809. Additional churches would be founded by other missionaries across the subcontinent, with particular strength in Melbourne and Sydney.

Initial negotiations looking toward a merger of the three churches occurred in the second decade of the twentieth century. At the time the merger was finally consummated in 1977, the Methodists represented about 60 percent of the merged body, the Presbyterians another 30 percent, and the Congregationalists around 10 percent. One-third of the members of the Presbyterian Church declined to enter the merger, and they continue today as the Presbyterian Church of Australia. Dissenting elements in the Congregationalist Church formed the Congregationalist Federation of Australia.

Congregations of the Uniting Church in Australia are organized into seven synods, all in Australia proper, all of the former missions in the islands having matured into independent churches in their own right. The National Assembly is the highest legislative body for the church. In the late 1990s, the church reported 1,380,000 members.

The church is ecumenically active and holds membership in the WORLD METHODIST COUNCIL, the WORLD ALLIANCE OF REFORMED CHURCHES, and the WORLD COUNCIL OF CHURCHES.

Address:

Uniting Church in Australia

222 Pitt St.

P.O. Box A2266

Sydney South, NSW 1235

Australia

<http://www.uca.org.au/>

Sources:

Bentley, Peter, and Philip J. Hughes. *A Yearbook of Australian Religious Organizations*. Kew, Victoria: Christian Research Association, 1997.

Humphreys, Robert, and Rowland Ward. *Religious Bodies in Australia: A Comprehensive Guide*. Wantima, Australia: New Melbourne Press, 1995.

Uniting Presbyterian Church in Southern Africa

The Uniting Presbyterian Church in Southern Africa was formed in 2000 by the merger of the PRESBYTERIAN CHURCH OF SOUTHERN AFRICA and the Reformed Presbyterian Church of Southern Africa. The Presbyterian Church of Southern Africa traces its start to a Calvinist

Uniting Reformed Church in South Africa

Society formed among Scottish soldiers in South Africa in 1806. The work progressed, but units split off to affiliate with the Congregationalists. However, in 1924, a specifically Presbyterian effort went forward, connected with the United Presbyterian Church (now a constituent part of the CHURCH OF SCOTLAND), with newly arrived settlers from Scotland as the heart of the congregation. An initial church building, St. Andrew's Church in Cape Town, opened its doors in 1828, and subsequently congregations were opened in British settlements across the land. The church spread to Zimbabwe in 1896 and shortly thereafter to Zambia.

The various congregations were organized as the Presbyterian Church in 1897. By the end of the twentieth century, approximately two-thirds of its ninety thousand members were white. The remainder were native Africans, and a few were of Indian extraction.

The Reformed Presbyterian Church in Southern Africa, formerly the Bantu Presbyterian Church, was the product of missionary activity among native Africans by different Scottish churches. It became an independent body in 1923. Its primary strength was in Natal and the region around the Cape of Good Hope. It brought some fifty thousand members into the new Uniting Church.

The church is a member of the WORLD COUNCIL OF CHURCHES and the WORLD ALLIANCE OF REFORMED CHURCHES. The Presbyterian Church of Southern Africa had opened the ordained ministry to women in the 1970s. In 2001 the Uniting Church elected the Rev. Diane Vorsteras as moderator of its general assembly, the first time a woman has headed a major South African Christian denomination.

Address:

Uniting Presbyterian Church in Southern Africa
Joseph Wing Centre
150 Caroline St.
P.O. Box 96188
Brixton
Johannesburg 2019
South Africa
<http://www.presbyterian.org.za>

Source:

Bauswein, Jean-Jacques, and Lukas Vischer, eds. *The Reformed Family Worldwide: A Survey of Reformed Churches, Theological Schools, and International Organizations*. Grand Rapids, MI: William B. Eerdmans, 1999.

Uniting Reformed Church in South Africa

One of two large churches claiming the Dutch Reformed heritage within South Africa, the Uniting Church is the result of the spread of the Reformed Church within the non-white population of South Africa. As early as 1859 a mission began in Burgersdorp and Middleburg in the northeast corner of the Cape. Then five years later, Henru

Gonin began a mission among the Kgatla people residing near Saulspoort. That same year, another missionary began work in Zoutpansberg at Kranspoort in the Transvaal. In the 1870s work spread to the Orange Free State.

As the work spread, synods were established successively in the Orange Free states (1910), Transvaal (1932), the Cape (1951), and Natal (1952). The General Synod of what was known as the Dutch Reformed Church (South Africa) was organized in 1963. The church had developed primarily among the Sozho and Nguni peoples.

In the meantime, in 1881, the DUTCH REFORMED CHURCH formalized its basic segregationist stance by setting apart its nonwhite congregations into the Dutch Reformed Mission Church in South Africa. It began with four ministers, two elders and a seminary donated by the parent body. This church grew into a large body that would become a member of the WORLD ALLIANCE OF REFORMED CHURCHES (WARC). In 1982, as racial turmoil in South Africa was growing, the WARC passed a declaration condemning apartheid and labeling the theological defense of the practice a heresy. As a result of this statement, the Dutch Reformed Mission Church wrote, and in 1986 adopted, a new confession of faith, the Belhar Confession, which was placed beside the traditional Reformed statements as a standard document (much as the Barmen Confession directed at the Nazi situation was adopted by the Confessing Church in Germany).

The adoption of the Belhar statement led to the development of a plan to reunite all of the Reformed churches in South Africa. This process culminated in the 1994 union of the Dutch Reformed Mission Church and the Dutch Reformed Church in Africa as the Uniting Reformed Church in South Africa. The new church has reported 1,200,000 members.

The Uniting Church is headed by its general synod. A multiethnic church, there are eleven official languages spoken within it. It is a member of both the WARC and the WORLD COUNCIL OF CHURCHES.

Address:

Uniting Reformed Church in South Africa
Private Bag 1
Belhar 7507
South Africa
<http://www.vgksa.org.za/>

Source:

Bauswein, Jean-Jacques, and Lukas Vischer, eds. *The Reformed Family Worldwide: A Survey of Reformed Churches, Theological Schools, and International Organizations*. Grand Rapids, MI: William B. Eerdmans, 1999.

**Unity School of Christianity/
Association of Unity Churches**

Unity began in Kansas City, Missouri, in 1889, when its co-founders, Myrtle (1845–1931) and Charles (1854–1948)

Fillmore, dedicated their lives to the study and teaching of what they referred to as “practical Christianity.” The catalyst to its founding was Myrtle Fillmore, whose recovery (from tuberculosis) was precipitated by a lecture on mental healing in 1886. Its earliest expressions were a periodical, *Modern Thought*, later renamed *Unity*, and a prayer ministry, the Society for Silent Help, later renamed Silent Unity. Silent Unity, with a little over two million contacts annually (c. 2000), continues to be a primary focus of the Unity School, and its round-the-clock prayer ministry is well known throughout the entire New Thought movement.

Originally established as a ministry of healing and publication, by the early twentieth century Unity had assumed a sectarian character. Institutionalization began in 1903 with the incorporation of the Unity Society of Practical Christianity, which evolved into the Unity School of Christianity, the movement’s best-known organization. Over the latter half of the twentieth century, Unity progressively reduced its once extensive periodical outreach, with the pocket-size daily devotional magazine *The Daily Word* (1.3 million subscribers) its most representative periodical today. In the 1990s it discontinued publication of *Wee Wisdom* (begun in 1893), which had been the longest continually published children’s magazine in the world. *Unity* magazine, which was recently changed from a monthly to a bimonthly cycle, has twenty-three thousand subscribers. Unity School appears to remain strongly committed to book publishing, with the works of Charles and Myrtle Fillmore and numerous other authors continuing to be printed and distributed.

Unity School is located at Unity Village, Missouri, just outside Kansas City. The village is an impressive complex made up of many large buildings constructed in a generic Mediterranean style, an expansive array of fountains spanned by a “bridge of faith,” ornate landscaping, and walk paths, all dominated by a massive tower, 150 feet in height. The complex is the spiritual center of the Unity movement and serves primarily as a religious education and retreat center. It houses all Unity School operations, including Silent Unity, and functions as a shrine and pilgrimage destination for the more devout of Unity followers. The school is directed by a self-perpetuating board of directors, and its current president, Connie Fillmore Bazy, is the founders’ great-granddaughter. In her own estimation, she will be the last of the Fillmores to direct Unity School, and she has already established a transition process that will result in her replacement by a new president and chief executive officer.

Unity’s second major branch is the Association of Unity Churches (AUC), founded in 1966. The association is independent of Unity School and serves as the ecclesiastical arm of the movement. Under the leadership of a president and CEO (Glenn Mosley), who is appointed by a board of trustees, AUC ordains and supervises ministers, sanctions churches, and coordinates expansion activities. Members of the board of trustees are elected by representatives from

member churches at annual conferences. Membership statistics are not available, but increases in the number of ministries in recent years suggest steady growth. As of 2001 there were 648 active ministers and 1,023 licensed teachers serving in 936 ministries and 57 affiliated study groups in 64 countries. Most notable is Unity’s strong presence in Africa, especially Nigeria, where there are 50 affiliated groups.

Unity does not publish membership statistics, but increases in the number of churches indicates sustained growth over the past several decades. Total membership in Unity churches is most likely in the 100,000 range, although the number of participants is probably much higher. In the 1990s two Unity splinter groups formed, Unity-Progressive Council and the Federation of Independent Unity Churches. Both of these groups are headquartered in Florida.

Unity is the largest movement in the New Thought family and distinctive among New Thought groups in its Christian self-affirmation. It uses the Bible as a primary text, recognizing it as a “divine book of life” that “bears witness” to the word of God. Unity was once the trendsetter in the revitalization of allegorical Bible interpretation, but it has done little to advance this type of study since the 1960s. The allegorical method, called “metaphysical” interpretation in Christian Science and New Thought, approaches the text as a symbolic document, in which persons, places, and things represent elements in consciousness. Charles Fillmore’s exhaustive lexicon, *Metaphysical Bible Dictionary* (1931), represents the fullest expression of this distinctive New Thought method of exegesis. In addition to the Bible, Unity’s other primary religious text is H. Emilie Cady’s *Lessons in Truth*, first published in 1894.

Like other early New Thought groups, Unity emerged in the context of Christian Science, through the work of the independent Christian Science teacher Emma Curtis Hopkins (1849–1925), a former protégé of Mary Baker Eddy (1821–1910). The Fillmores were students of Hopkins, receiving their ordination from her in 1891, and the theology of the movement shows her influence. Unity is, thus, best considered a reaction against traditional Christian Science, rather than a further extension of Eddy’s system. Mental healing (or “prayer treatment”), once a prominent feature of Unity, seems to be less of a focus in the movement today, with mainstream pastoral counseling and alternative healing methods having equal or greater popularity in many churches.

As part of the New Thought movement, Unity is an expression of popular religious idealism; as such it affirms that the basis of reality is mental (not material) and that mental states determine material conditions. Characteristic of New Thought as a whole, Unity recognizes that God is Mind. Unity is nondoctrinal, although several foundational teachings are notable: (1) the absolute goodness of God and

Universal Church of the Kingdom of God

the unreality of evil, (2) the innate divinity of humanity, (3) the omnipotently causative nature of consciousness, and (4) freedom of individuals in matter of belief. Unity accepts Christian doctrine, idealistically interpreted, as normative. Unity's distinctive symbol is a winged globe.

Addresses:

Unity School
1901 NW Blue Pkwy.
Unity Village, MO 64065-0001
<http://www.unityworldhq.org>

Association of Unity Churches
401 SW Oldham Pkwy., Ste. 210
Lee's Summit, MO 64081
<http://www.unity.org>

Dell deChant

Sources:

- Bach, Marcus. *The Unity Way*. Unity Village, MO: Unity Books, 1982.
- Braden, Charles. *Spirits in Rebellion: The Rise and Development of New Thought*. Dallas, TX: SMU Press, 1963.
- Cady, H. Emilie. *Lessons in Truth*. Unity Village, MO: Unity Books, 1975.
- Freeman, James Dillet. *The Story of Unity*. Unity Village, MO: Unity Books, 1978.

Universal Church of the Kingdom of God [Igreja Universal do Reino de Deus]

In July 1977, Edir Macedo, a Brazilian governmental employee who had subsequently joined a number of Pentecostal denominations, felt called to devote his life to full-time evangelism. With the help of four friends, he bought a former funeral home in Abolição (in Greater Rio de Janeiro) and converted it into a chapel. In the first years, Macedo did not attract more than a hundred followers, but success ultimately came through the medium of radio. He first bought ten minutes' broadcasting time from both Rádio Metropolitana in Rio de Janeiro and Rádio Cacique in São Paulo, both popular commercial networks. The ensuing success enabled him to establish his own radio channels, followed by daily newspapers and TV networks. In 1990 he was able to purchase the popular TV Record network, thus becoming the owner of a media empire extending from Brazil to Africa and Europe. Paralleling the media growth, Macedo's church, known as the Universal Church of the Kingdom of God (IURD) drew more than six million members with two thousand places of worship in forty-six countries. Its largest constituency outside Brazil is in South Africa.

IURD roots are in Brazilian Pentecostalism in general, although several themes come from the Faith movement and from popular Brazilian religiosity. It insists on demoniza-

tion (against which it offers exorcisms), with demons being held responsible for most illnesses, unhappiness, and poverty. Macedo's theology has been called "post-Pentecostal" by Brazilian scholars, and it exhibits a strong degree of anti-Catholicism. In October 1995, Sérgio Von Helder, the IURD bishop of São Paulo, kicked a statue of the Virgin Mary during a TV show and caused a national outcry. Macedo made an official apology to the ROMAN CATHOLIC CHURCH, but the incident had already added fuel to the fire of the controversy. IURD's TV network, TV Record, is the main rival of the powerful Brazilian network TV Globo, which has emerged as Macedo's most vocal critic. Accused of tax evasion, Macedo spent several days in jail, although he subsequently won most of his court cases.

IURD's worship style is quite noisy, and the calls for money offerings, which are often repeated several times during the same service, have elicited further criticism. IURD neither builds nor uses chapels or churches. It normally purchases movie theaters (including the historic One Million Dollar Theater in Hollywood) and converts them into chapels. In Europe, especially, local residents have complained that movie theaters are being converted into centers for what has been called a "Brazilian cult." In Porto, Portugal, for instance, mass protest led to the cancellation of a deal between IURD and the owners of a large movie theater. In Paris, as part of the current French anticult crusade, it was the city's own mayor who led the protest. All this, however, has not stopped the phenomenal growth of Macedo's church. Some Brazilian scholars have also noticed a gradual "protestantization" of the church, and a cautious dialogue has been started with other Pentecostals and Evangelical Protestants.

Address:

Universal Church of the Kingdom of God/Igreja Universal do Reino de Deus
<http://www.arcauniversal.com/igreja/>
<http://www.igrejauniversal.org.br/>

Massimo Introvigne and PierLuigi Zoccatelli

Sources:

- Macedo, E. *Aliança com Deus*. Rio de Janeiro: Editora Gráfica Universal, 1993.
- . *Apocalipse hoje*. Rio de Janeiro: Editora Gráfica Universal, 1990.
- . *Vida com abundância*. Rio de Janeiro: Editora Gráfica Universal, 1990.
- Ruuth, Anders. *Igreja Universal do Reino de Deus: Gudsrikets Universella Kyrka, en brasiliansk kyrkobilidning*. Stockholm: Almqvist and Wiksell, 1995.

Universal Faithists of Kosmon

The Universal Faithists of Kosmon are dedicated to the teachings of Oahspe, an alternative Bible channeled by Dr.

John Ballou Newbrough (1828–1891). Newbrough, a New York City dentist and Spiritualist medium, rose before dawn every morning for fifty weeks during 1881, and through the process of automatic writing he produced *Oahspe*. The book was published in 1882. *Oahspe* tells the history of humanity's life on earth from the viewpoint of "highly evolved intelligent beings," and it adapts spiritual truths for the "New Kosmon Age."

Oahspe (according to the book itself, a compound word from the ancient Panic language meaning earth, *O*; sky, *AH*; and spirit, *SPE*) claims "to teach HOW TO ATTAIN TO HEAR THE CREATOR'S VOICE, and to see HIS HEAVENS, in full consciousness, whilst still living on the earth." The creator, Jehovih, sent nine demigods to rule over periods of the earth's history. These periods provide the structure of *Oahspe*. The history of humanity and religion involve the attempts of eleven prophets—including Zarathustra the Persian, the first prophet to give written revelations; Chine of China; Eawahtah of North America; and Joshu (Jesus)—to teach truth to humanity. *Oahspe* teaches that we are now in the Kosmon Era, in which Jehovih's kingdom will be established on earth, bringing peace and prosperity to all.

Among the first events associated with *Oahspe* was the founding of a commune in New Mexico to care for orphans, the Shalam Colony. Newbrough had met a wealthy Quaker named Andrew Howland. Howland eventually purchased nearly fifteen hundred acres of land in the Mesilla Valley, and there the Shalam Colony began. Howland poured money into the colony, and for a short time it apparently flourished. However, a combination of drought, financial difficulties, the death of Newbrough in 1891, and floods proved to be too much, and Howland left the colony in 1901. He finally sold the property in 1907. Despite these difficulties, small groups of people known as Faithists persisted in their devotion to *Oahspe*, and the book has managed to stay in print ever since.

A notable development on the international front is the work of Faithists in Britain to keep in print a book of ritual and liturgy, *The Kosmon Church Service Book*, for followers of *Oahspe*. The book details liturgies for weddings, baptisms, and funerals, in addition to the forms for regular worship. The British Faithists also offer ministerial training. Other groups of Faithists are found in Canada, Holland, Australia, New Zealand, Nigeria, and Ghana, in addition to the United States and Britain.

Networks of the faithful seem to be mostly informal; however, the rise of Internet communication may have facilitated connections among *Oahspe* enthusiasts. The total number of adherents among the various groups is not known. More than twenty thousand copies of *Oahspe* have been sold in the last decade. Six active groups are listed on the Universal Faithist of Kosmon website. One indication of overall size is that the Global Council of International

Faithists, an affiliate of the Universal Faithists of Kosmon, provides a link to a Yahoo group site that has thirty-six registered individual users.

Address:

Universal Faithists of Kosmon
c/o C. Vostek, Secretary
3439 Grand Valley Canal Rd.
Clifton, CO 81520
<http://OahspeResources.mccooknet.com>
<http://www.angelfire.com/in2/oahspe3/oindex.html>. (text of *Oahspe*)

Jeremy Rapport

Sources:

Horst, Laura. *A Condensed Version of Oahspe*. Amherst, WI: Palmer, 1977.
Oahspe: A New Bible. Los Angeles: Kosmon, 1942.

Universal Fellowship of Metropolitan Community Churches

The Universal Fellowship of Metropolitan Community Churches is the only intercontinental religious community especially designed to serve the gay/lesbian/bisexual/transgender (GLBT) community that emerged in the last decades of the twentieth century. The fellowship began out of the experiences of Troy Perry, a former pastor in the CHURCH OF GOD OF PROPHECY, a prominent Pentecostal denomination. Perry discovered his homosexuality as a young man, but he repressed it and became a husband and father and a Pentecostal minister in southern California. However, in the mid-1960s, his homosexuality became public; he was forced to resign his ministry, and his marriage ended in divorce.

Having accepted his homosexuality, Perry was still a Christian with a call to the ministry. In 1968, with the support of a few friends, he placed an advertisement in *The Advocate*, then the most popular periodical within the lesbian and gay community in Los Angeles, inviting people to worship with him in his living room, which served as the first Metropolitan Community Church. From this point on, the church experienced what to many was surprising growth, as laypeople who no longer felt at home in the church of their childhood adhered to the new congregation. The church then spread to other cities, as clergy whose homosexuality had become public left their denominations and aligned with the Metropolitan Community Church. Perry began the church as a Pentecostal congregation, but as other ministers with different backgrounds joined him, the fellowship took on a more ecumenical stance. As the church gained the trust and support of the gay community, it gained a new level of visibility, especially after the publication of Perry's autobiography in 1987.

Although the fellowship generally acknowledges the central affirmations of Christianity, the keystone of its theology is God's love and acceptance of all people, especially those who have a minority self-identification as gay, lesbian, bisexual, or transgender. Almost from the beginning, the church has blessed the union of gay and lesbian couples who are living in a long-term committed relationship, analogous to traditional marriage. Just as mainline Protestants have reinterpreted as cultural accretions the biblical statements seeming to approve slavery and the subjection of women, so the Metropolitan Community churches treat the biblical antihomosexual passages as expressions of human, not divine, judgment.

The emergence of the Metropolitan Church has followed the rise of a visible gay community in most urban centers in the West. The history of the developing GLBT community has been marked by resistance, and the church's congregational buildings have on several occasions been targets of antigay forces, who burned them. The church was also hit by the AIDS epidemic, and in 1985 it launched a special ministry to people with AIDS. A major component of this ministry involves alerting other churches to the seriousness of the problem.

Through the 1990s the church became a global fellowship, currently organized into seventeen districts, eight of which are located outside of the United States. Its more than three hundred congregations are now found in sixteen countries: the United Kingdom, Germany, France, Denmark, Nigeria, the Philippines, South Africa, Australia, New Zealand, Argentina, Brazil, Venezuela, Mexico, Nicaragua, Canada, and the United States. The fellowship supports Samaritan College in Los Angeles.

Address:

Universal Fellowship of Metropolitan Community Churches
8704 Santa Monica Blvd., 2nd Floor
West Hollywood, CA 90069-4548
<http://www.ufmcc.com/>

Sources:

Eastman, Donald. *Not a Sin, Not a Sickness: What the Bible Does and Does Not Say*. Los Angeles: UFMCC, 1990.
Perry, Troy. *Don't Be Afraid Anymore*. New York: St. Martin's Press, 1992.
———, with Thomas L. P. Swicegood. *The Lord Is My Shepherd and He Knows I'm Gay*. New York: Bantam Books, 1978.
———, and Thomas L. P. Swicegood, eds. *Profiles in Gay and Lesbian Courage*. New York: St. Martin's Press, 1992.
Wilson, Nancy L. *Our Story Too: Lesbians and Gay Men in the Bible*. Los Angeles: UFMCC, 1992.

Universal Great Brotherhood

The Universal Great Brotherhood (UGB) was founded in Venezuela in 1948 by Serge Raynaud de la Ferriere (1916–

1962) and his student, Jose Manuel Estrada (1900–1982). De la Ferriere developed an interest in esotericism as a young man. Among his early experiences, he traveled to Egypt, where he underwent a mystical initiation as the "Sublime Crowned Cophto and Great Priest Khediviar." He also was active in the Theosophical Society in both England and France. At one point he had an encounter with a being known as Master Sun Wu King, who gave him his mission to present the initiatic principles to the public. He founded the Universal Great Brotherhood as World War II was drawing to a close and spent the postwar years traveling and establishing UGB centers.

At one point his travels took him to Venezuela, where he met Estrada, who had for almost a decade been proclaiming the imminent coming of an avatar (an incarnation of God) and who had gathered a group to await his arrival. Estrada identified de la Ferriere as that avatar and became his disciple. In 1948 the pair reopened the Great Universal Brotherhood as a new public organization. Two years later de la Ferriere retired to spend the rest of his life engaged in esoteric work. Estrada became the director general and began to build the organization internationally.

The Brotherhood is an initiatic association designed to assist the transition of society into a new age (the Aquarian age). This new age will be born in the Western Hemisphere. To facilitate the coming new age, the Brotherhood carries on a two-part program. It offers various programs for the general public of preinitiates. It sponsors health-care services, advocates vegetarianism, and teaches yoga, astrology, martial arts, and meditation. It invites people to a program of mystical initiation, in which initiates become parts of ashrams that are seen as centers of physical and spiritual mastery and learn to live in harmony with natural law. Members form a nucleus of those who work for harmony and world peace, and the ashrams become training grounds for the commissioning of missionaries who will go out in the world to spread the word of the coming new age.

The Brotherhood has spread to most of the Spanish-speaking countries of South and Central America and beyond to the United States, Canada, Japan, Australia, Italy, Spain, and Israel. The UGB has been named as an associated nongovernmental organization by the United Nations.

Address:

Universal Great Brotherhood
B.P. 3987
Caracas 1010-A
Venezuela
<http://www.gfufundacion.org/caratulpg.htm>

Sources:

Biography, the Sublime Master, Sat Guru Dr. Serge Raynaud de la Ferriere. St. Louis, MO: Educational Publications of the I.E.S., 1976.

Montero-Campion, Anita. *My Guru from South America: Sat Arhat Dr. Jose Manuel Estrada*. St. Louis: Privately printed, 1976.

97066 Würzburg
Germany
<http://www.universelles-leben.org>

Universal Life [Universelles Leben]

Universal Life (Universelles Leben) is a German new religious movement that claims to reenact the original Christianity of the apostles in the modern world, on the basis of the Ten Commandments and Jesus' Sermon on the Mount. Members are persuaded that the Holy Spirit is speaking again, through a new prophet, Gabriele Wittek, who was born in 1933 near Augsburg, Germany, and raised as a traditional Roman Catholic. In 1970 her mother's death precipitated in her a spiritual crisis of some impact. Later, we are told, Wittek's deceased mother started to appear to her daughter, until on January 6, 1975, Gabriele began to hear the "internal word." Within this "word" she received instructions from "Brother Emmanuel" and the Christ himself. They asked her to spread their teachings (increasingly at odds with Wittek's early Catholicism), at first to small groups and then in large meetings in Europe's main cities, the first being held in Nürnberg on January 22, 1977. In 1976 her followers founded the Heimholungswerk Jesu Christi (Home-bringing Mission of Jesus Christ), which in 1984 was renamed Universal Life.

Wittek teaches what she calls an "internal way," rooted in the idea of the soul's preexistence in the spiritual world. Based on karma, the soul should experience several incarnations, until it becomes purified and able to escape the wheel of reincarnation. In Wittek's universalist theology, mainline Christian notions of eternal punishment and hell are also rejected. Because of their pride, the original souls fell outside the divine realm, thus generating the material world. In order to remind the souls of their divine origin, the Son of God incarnated as Jesus of Nazareth, who will soon become incarnate again. According to Wittek, all these teachings were originally included in the Bible, but they have been corrupted by the churches throughout the centuries, thus making it necessary for the Holy Spirit to speak again in our time through Universal Life.

Some seven hundred members of Universal Life live communally near Würzburg, Germany, in a large community complex including a school, two hospitals, and retirement homes, as well as manufacturing and agricultural facilities. This community is regarded as the first seed of Christ's future kingdom of peace on earth. Several thousand members, however, do not live in the Würzburg community but regularly visit some eighty centers throughout Germany, other parts of Europe, and the world. Universal Life also owns several radio networks worldwide.

Address:

Universelles Leben
Postfach 5643

Massimo Introvigne and PierLuigi Zoccatelli

Sources:

- Healing by Faith—The Holistic Healing*. Guilford, CT: The Word, 2000.
This Is My Word, Alpha and Omega: The Gospel of Jesus—A Christ-Revelation which the World Does Not Know. 2d English ed. Guilford, CT: The Word, 2001.
The Word. Guilford, CT: The Word, 2001.

Universal Soul

Universal Soul is an Italian new religious movement headquartered in Leini, near Turin, Piedmont. Its founder was Roberto Casarin, born in Turin on April 9, 1963. As a young man, Casarin was a pious Roman Catholic, who became well known for his mystical visions and for his gift of healing. Thousands of Catholics congregated in Turin to hear Casarin pray the Rosary, in the hope of being healed by the young visionary. The local Catholic hierarchy, on the other hand, was quite hostile to his success, culminating in the declaration by Anastasio Alberto Cardinal Ballestrero (1913–1998), archbishop of Turin, on June 15, 1982, that Casarin's meetings would henceforth be banned. They continued, nonetheless, and on February 26, 1984, an independent organization was founded known as Associazione Cristo nell'Uomo—Centro di Elevazione Spirituale (Christ in Man Association—Center for Spiritual Elevation).

Casarin's teachings evolved toward the idea of a "God for all people," with a critical view of organized religion as a divisive and controversial factor. From 1985 on it became evident that Casarin's was an independent religious movement, with no remaining links with the ROMAN CATHOLIC CHURCH. Some of the most active members of Casarin's association later created Comunità Impegno (Community Engagement), which in turn led to the establishment of the Church of the New Jerusalem in 1989. The final separation of the movement from the Catholic Church was confirmed by a declaration published on March 21, 1990, by Ballestrero's successor as archbishop of Turin, Giovanni Cardinal Saldarini. Catholic critics, as well as a former priest of the Church of the New Jerusalem turned vocal opponent, provoked a media campaign against Casarin, centering inter alia on his teachings on sexual ethics, including his tolerance of homosexuality. In fact, these themes play no particularly important role in Casarin's preaching and writings. In 1996, in order to prevent confusion with other movements with similar names, the Church of the New Jerusalem changed its name to Anima Universale—Movimento di Unione Spirituale (Universal Soul—Movement

for Spiritual Union), a name also regarded as conveying the essence of the movement's teachings.

As the new century begins, Casarin has developed a quite eclectic approach. He asserts that humans have forgotten their divine origins and are living under the veil of material illusion. Universal Soul's rituals remind humans of their true divine nature, thereby developing their love toward God and to all their fellow human beings, as well as developing their spiritual awareness. Rituals include baptisms, weddings, funerals, collective meditations and prayers, "rituals of the elements," and "celebrations of mantras." The rituals are led by the priests and priestesses of the Universal Soul, known as Ramias, all of whom are full-time members living communally in the Universal Soul Centers. From the original centers, all located in the Italian region of Piedmont, the movement spread to the Venetian area and to the Province of Ancona in central Italy. The construction of a temple in Poggiana di Riese Pio X (in the Italian province of Treviso, Venetian region) generated, in 1999 and 2000, new controversies. The local Catholic Church and some local politicians opposed the construction, calling the movement a "cult." The conflict between the Universal Soul and the Roman Catholic Church appears, at times, paradoxical. Without always acknowledging it, in fact, Casarin and his Roman Catholic critics seem to agree on the one essential issue—namely, that Universal Soul is a new religious experience and not part of Roman Catholicism.

Address:

Universal Soul
Via Enrico Mattei 60
10060 Leini (Torino)
Italy
<http://www.arpnet.it/-auniver/>

Massimo Introvigne and PierLuigi Zoccatelli

Sources:

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The URANTIA Foundation

The URANTIA Foundation exists to promote *The URANTIA Book*, a work believed to have been received from an

advanced group of beings known as the Orvonton Commission in order to clear up confusion about the nature of God, divinity, and deity on Urantia, the beings' name for Earth. The book claims to tell an "alternate" history of Christianity, the Earth, and the universe. *The URANTIA Book* is divided into four major parts. Part I, "The Central and Superuniverses," describes the nature of the ultimate God and the organization of the universe. Part II, "The Local Universe," describes the immediate vicinity of our planet, Urantia. The history of Urantia, the Earth, is the subject of Part III, and Part IV retells the story of Jesus. Jesus' real name is Michael. He was born on August 21 in the year 7 B.C.E., was well educated, and became a skilled carpenter. He conducted a ministry around the Mediterranean for three years beginning in 27 C.E. and was then crucified and resurrected. According to the foundation's Web site, the book's message is that "all human beings are one family, the sons and daughters of one God, the Universal Father." *The URANTIA Book* also reveals "new concepts of Man's ever-ascending adventure of finding the Universal Father in our friendly and carefully administered universe."

According to the foundation's own account, the origins of *The URANTIA Book* lie in the early twentieth century, when a Chicago physician, William S. Sadler, announced that he was the head of the "Contact Commission." The Contact Commission transcribed the contents of the book and then presented them to "the Forum," a group meeting at Sadler's house that critiqued the papers and presented questions to be answered. The final text of *The URANTIA Book* incorporates the answers to the questions of the Forum. The group that made up the Forum became the core of believers committed to bringing *The URANTIA Book* to all humans. The URANTIA Foundation, a non-profit, educational foundation operating under a Declaration of Trust, was established in 1950 to be the custodian of the book and to help spread its teachings. The first printing of *The URANTIA Book* appeared in 1955.

Fully staffed offices affiliated with the foundation can be found in Canada, Australia, Finland, Chile, France, England, and Russia. Smaller offices may be found in eighteen other countries, including Argentina, Brazil, Belgium, Colombia, Ecuador, Greece, Korea, Mexico, Senegal, and Venezuela. According to *The URANTIA Book*, "The religious challenge of this age is to those farseeing and forward-looking men and women of spiritual insight who will dare to construct a new and appealing philosophy of living out of the enlarged and exquisitely integrated modern concepts of cosmic truth, universal beauty, and divine goodness." The various foundation offices help to foster this goal in many ways, including facilitating local study groups. The study groups are the primary means of disseminating the teachings of *The URANTIA Book*.

In addition to the 400,000 paperback copies of the book in circulation, the URANTIA Foundation has made exten-

sive use of the Internet. The foundation's Web site is large and very well organized. *The URANTIA Book* is available on-line through the foundation's Web site. The foundation operates an Internet correspondence school, and it is putting a great deal of work into further translations of *The URANTIA Book*. Currently Dutch, English, Finnish, French, Korean, Russian, and Spanish versions of the book exist, with further translations into Arabic, Bulgarian, Chinese, Croatian, Estonian, Farsi, German, Indonesian, Italian, Lithuanian, Polish, Portuguese, Romanian, and Swedish in the process of completion.

Address:

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Jeremy Rapport

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Ursulines

The Ursulines, officially the Order of St. Ursula, one of the more important orders that assisted the spread of the ROMAN CATHOLIC CHURCH in the modern world, was founded at Brescia, Italy, in 1535, by Angela Merici (later canonized), with an initial purpose of providing education for young girls. St. Ursula, considered the patroness of education, was chosen as the protecting saint. Angela began with twenty-eight associates as an informal company, and the members continued to live at home. A primitive rule was accepted by the pope in 1544. Then in the 1580s, Charles Borromeo, the bishop of Milan, requested a change in the rule: that the members of the company begin to live in community and accept a vow of poverty. That rule change was accepted in 1585.

The new rule was first adopted by the sisters in France, where the group experienced its greatest response. In 1612 the community in Paris was recognized as being in a monastic state. By the end of the century, there were 350 Ursuline monastic communities in France with nine thousand residents. They remained strong in France even with the disturbances of the French Revolution.

The order began to expand internationally from their bases in Paris and Bordeaux. In 1639, Marie of the Incarnation and two other sisters became the first Ursulines in the Western Hemisphere when they landed in Quebec and opened a convent and school for girls. A second beginning was made in New Orleans in 1727, from which the order spread to Cuba and Texas. From this beginning, convent

schools were opened at various locations in the United States and around the world in Indonesia, Brazil, India, the Belgian Congo, and Australia. In the meantime, the order had found its way across Europe, where they pioneered female education in many areas.

The loosely organized order underwent a significant reorganization in 1900, when Pope Leo XIII unified the work under a new corporation headed by a superior general. The new corporate title was the Roman Union of the Order of St. Ursula. The motherhouse was established in Rome. The order was divided into national provinces. The prioress general and the other international officers are elected at the meeting of the general chapter, held in Rome every six years.

There are more than two hundred houses (convents) in more than twenty-five countries. The more than seven thousand sisters oversee not only primary and secondary schools for girls but also several colleges for women.

There are also a variety of smaller groups that are known as Ursulines, which either did not participate in the formation of the Roman Union or have been organized apart from it. Among these are the Ursuline Union of Eastern Canada, which originated with Sister Marie of the Incarnation and the original Ursuline convent in North America. They are organized in a fashion similar to that of the Roman Union but did not affiliate with it. Their superior general resides in Quebec. The Ursulines of Belgium began in 1831 at Tildonk and spread across the country in the middle of the nineteenth century. During the last half of the century, the groups spread to England, the Netherlands, South Africa, and Indonesia. An American house opened in New York in 1924. Headquarters are now at Haecht, Belgium. Work in South Africa and Indonesia has been replaced with centers more recently established in the Democratic Republic of the Congo and India.

Address:

Order of St. Ursula
Via Nomentana 236
00162 Roma
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Uruguay

Archaeological evidence points to the habitation of the eastern shore of the Uruguay River (which marks the

Uruguay

boundary between modern Argentina and Uruguay) for at least ten thousand years. Modern history, however, begins in 1527, when Sabastián Gaboto and his Spanish crew sailed up the Uruguay River. By that time, three groups—the Charruas, the Chanaes, and the Gusranis—dominated the area. The Spanish paid little attention until the governor of Asunción (Paraguay) introduced cattle into what proved to be good pasture land. The introduction of cattle and horses to the native culture proved a major step in its transformation—the cattle, in particular, driving out other mammals and the development of grazing land altering the local flora.

Portuguese settlement of the coast led the Spanish to assert their hegemony in the area, and in 1724 the Spanish founded Montevideo and incorporated Uruguay into the Viceroyalty of Peru. In 1776 the Viceroyalty of the Rio de Plata was set apart. The early nineteenth century was alive with thoughts of independence, in the midst of which the Portuguese invaded and took control of Uruguay, which in 1823 became a part of independent Brazil. Uruguay became independent in 1828, and a series of governments came to power in the nineteenth century.

José Batlle y Ordoñez assumed the presidency. He is credited with creating the modern Uruguayan state and redistributing much of the land heretofore controlled by a small clique of landowners. His leadership coincided with a period of economic prosperity, and the immigration of a large number of Europeans led to the spread of democratic values. Church and state were separated in 1916.

The prosperity continued until the 1960s, when inflation and corruption in the business community led eventually to a civil war in 1972. A military coup in 1973 brought a temporary end to democracy and the introduction of economic reforms. However, without public support, the military finally allowed an election in 1984. The government began a process of recovering from its severe economic situation.

Christianity was effectively introduced into Uruguay in 1616 with the arrival of FRANCISCANS and JESUITS. The Jesuits took the lead in missionizing the native population, and Uruguay became a primary region for the development of communal villages into which their converts moved.



Status of religions in Uruguay, 2000-2050

Followers	2000			2025	2050
	total	%	rate		
Christians	2,178,000	65.3	0.67	2,520,000	2,806,000
Roman Catholics	2,608,000	78.2	0.73	3,100,000	3,500,000
Protestants	110,000	3.3	1.37	150,000	200,000
Marginal Christians	95,000	2.9	2.39	170,000	240,000
Nonreligious	894,000	26.8	0.64	1,084,000	1,225,000
Atheists	209,000	6.3	1.67	250,000	280,000
Jews	40,900	1.2	0.09	34,000	28,000
Baha'is	7,400	0.2	2.95	9,200	11,500
Spiritists	4,700	0.1	1.34	5,500	6,300
Muslims	500	0.0	1.08	900	1,400
Buddhists	60	0.0	0.65	100	150
other religionists	1,900	0.1	2.57	3,000	3,500
Total population	3,337,000	100.0	0.72	3,907,000	4,362,000

These thrived until 1767, when the Jesuits were expelled (part of an international disaster that befell the order). The villages were largely destroyed over the next few years.

In the meantime, the Diocese of Buenos Aires extended its hegemony to Montevideo in 1726. Montevideo was set apart as a diocese in 1878 and elevated to archdiocesan status in 1897. The church was greatly affected by the large-scale immigration from Europe that began in the nineteenth century and gave the country its unique position on the South American continent, with a huge 94 percent of the population being of European extraction. Although they were largely from Catholic countries, a high percentage of the immigrants were unbelievers, and today the country has the highest percentage of nonreligious citizens (approximately 25 percent) of any country in the Americas.

Through the last half of the twentieth century, very much influenced by papal calls for a refocus of attention on the

needs of the urban poor, the ROMAN CATHOLIC CHURCH has directed significant resources toward assisting the poor and empowering the laity in the church. It remains the largest religious body in the country, with some 65 percent of the population identifying with it.

The remaining 10 percent of the population adhere to faiths across the spectrum of the world's religions, though the majority are Protestant and Free Church Christians. American Methodists (now the UNITED METHODIST CHURCH) made their initial probe of Uruguay in 1835, and work was established in Montevideo in 1839; it closed in 1842 because of the war then raging between Uruguay and Argentina. It was not until 1870 that a permanent work was reestablished. Early success followed the conversion of an Italian immigrant, Francisco G. Penzotti, who went on to become a prominent evangelist across the continent. The work was set apart as the independent EVANGELICAL METHODIST CHURCH OF URUGUAY in 1969.

Members of the WALDENSIAN CHURCH were among the immigrants from Italy that began to arrive in 1856, but it was not until 1877 that a pastor was assigned to provide clerical leadership. Although the second largest Protestant church in the country, many of its congregations continue to be served by lay leadership. Germans, who also began to arrive in mid-century, founded the Evangelical Church of the River Plate in 1860. Arriving later in the century were THE SALVATION ARMY (1890) and the SEVENTH-DAY ADVENTIST CHURCH (1895).

The relative freedom of religion through the twentieth century has been conducive to the establishment of missions from a variety of churches, from the ASSEMBLIES OF GOD to the CHRISTIAN AND MISSIONARY ALLIANCE. However, the JEHOVAH'S WITNESSES and the CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS have jumped out ahead of the Protestant and Free Church bodies.

Immigrants from Greece, Russia, and the Ukraine have established their several branches of the Orthodox Church, the Greeks being part of the Greek Orthodox Archdiocese of North and South America under the ECUMENICAL PATRIARCHATE, and the Russians with the RUSSIAN ORTHODOX CHURCH (MOSCOW PATRIARCHATE).

Some ten Uruguayan churches have united in the Federation of Evangelical Churches of Uruguay, which is affiliated with the WORLD COUNCIL OF CHURCHES. It grew out of the Uruguay Committee of the Confederation of Evangelical Churches of the River Plate, originally founded in 1939. The more conservative Evangelical churches have come together in the Asociación Cristiana de Iglesias Evangélicas de la Rep. de Uruguay, which is affiliated with the WORLD EVANGELICAL ALLIANCE.

Jewish immigration to Uruguay began early in the twentieth century and peaked in the 1920s and 1930s, when some ten thousand Jews fled the Nazis. With continued immigration after World War II, some forty thousand Jews

eventually came to reside in the country. There are three significant groupings of Sephardic, Hungarian, and German background, which are organized into the Comunidad Israelita Sefardi, Comunidad Israelita Hungara, and the Comunidad Israelita del Uruguay. The Comité Central Israelita del Uruguay in Montevideo provides some unity to the Jewish community.

Uruguay also hosts a small Muslim community, the DIAMOND WAY and KARMA-KAGYUPA Buddhists, the BAHÁ'Í FAITH, the ANCIENT AND MYSTICAL ORDER ROSAE CRUCIS, the CHURCH OF SCIENTOLOGY, the INTERNATIONAL SOCIETY FOR KRISHNA CONSCIOUSNESS, and the UNIFICATION MOVEMENT. The Unification movement has been quite active in the country, where it owns considerable property; the country has become a major center for its dissemination throughout Latin America.

In the early 1970s, UMBANDA, an Afro-Brazilian religion, found its way into Montevideo and has spread rapidly, primarily among Uruguayans of African descent. It has approximately five thousand adherents as the new century begins.

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Uzbekistan

The Uzbek people trace their lineage to a Turkish people in Siberia. These people settled in what is now central Kazakhstan. Meanwhile, in the seventh and eighth centuries C.E., in what is now Uzbekistan, a Turkish khanate was created. However, the khanate was quickly replaced by Arab rule, which came to central Asia along with the subsequent spread of Islam. A prosperous Islamic civilization developed in the next centuries as Buchara, Samarkand, and Urgench became important centers for trade and education. This era of prosperity was cut short by the invasion of the Mongols early in the thirteenth century.

In the fifteenth century, the Uzbek people residing in Kazakhstan gained a new level of unity, and in the sixteenth century they moved into present-day Uzbekistan; in 1512 the Khanate of Kiva came into existence. Subsequently, several other Uzbek khanates were created, and a set of rival states emerged.

The Russians developed plans for the region late in the nineteenth century. In 1860 Russian forces entered the area and seven years later created the province of Turkistan, with its capital at Tashkent. Over the next two centuries, the Russians succeeded in reconciling the different khanates to their presence in the region. There was some attempt to create an independent Uzbek government after the fall of the

czar, but forces of the new Soviet government crushed that effort. In 1924, Central Asia was reorganized along ethnic lines, and an entity closely resembling the present nation of Uzbekistan was designated as the Soviet Socialist Republic of Uzbekistan. What is now Tajikistan was originally part of Uzbekistan but separated in 1929.

Uzbekistan was placed in a difficult position during the Gorbachev era, at the end of the 1980s. The government opposed Russian attempts to invade Afghanistan, and a hostile climate led to attacks upon Russian expatriates residing in the region. Uzbekistan moved quickly to separate from Russia in 1991 and form an independent nation.

That new government is a democracy, but only in a limited sense. Parties in opposition to the present administration have not been allowed to form, and there are imposed limitations on free speech and association.

Two laws regulating religious liberty were passed in 1998. The Law on Freedom of Conscience and Religious Organizations, while granting a spectrum of freedoms, restricts religious rights that conflict with national security, prohibits proselytizing, bans religious subjects in school curriculums, prohibits the private teaching of religious principles, forbids the wearing of religious clothing in public by anyone other than clerics, and requires religious groups to obtain a license to publish or distribute materials. The law also requires that all religious groups and congregations register. To register, a group must have at least one hundred Uzbek-citizen members. The second law revised the criminal and civil codes and provided punishments for a spectrum of activities, such as organizing a banned religious group, persuading others to join such a group, and drawing minors into a religious organization without the permission of their parents.

Like much of Central Asia, Uzbekistan is dominated by Sunni Muslims of the HANAFITE SCHOOL OF ISLAM. In 1843 the Russians created the Muslim Spiritual Board of Central Asia, with headquarters at Tashkent, whose authority reached out to neighboring countries. All imams had to register with the board, and it controlled the two seminaries for the training of religious leaders. In the brief period of lessening Russian authority, an Islamic revitalization movement, Jahid, attempted to reform what they saw as the cor-



Status of religions in Uzbekistan, 2000-2050

Followers	2000			2025	2050
	total	%	rate		
Muslims	18,518,000	76.2	2.35	28,000,000	35,540,000
Nonreligious	4,405,000	18.1	1.22	4,388,000	4,200,000
Atheists	860,000	3.5	-1.50	450,000	250,000
Christians	401,000	1.7	-6.81	380,000	406,000
Orthodox	189,000	0.8	-10.49	150,000	130,000
Independents	120,000	0.5	-1.53	145,000	170,000
Protestants	44,000	0.2	0.00	40,000	50,000
Jews	54,100	0.2	-1.03	35,000	30,000
Ethnoreligionists	49,400	0.2	0.94	50,000	55,000
Buddhists	35,300	0.2	1.64	60,000	90,000
Zoroastrians	3,000	0.0	4.28	6,000	10,000
Baha'is	710	0.0	3.54	2,000	4,000
Hindus	650	0.0	1.68	1,000	1,500
Total population	24,318,000	100.0	1.71	33,355,000	40,565,000

rupt leadership and tie Islam more closely to the religion's center in the Middle East. The movement founded a number of new schools that emphasized traditional values and taught classical Arabic as a means of reintroducing the Qur'an. As the movement gained a high profile, however, the Russians suppressed it.

During the years of Soviet rule, Islam was suppressed by a government openly hostile to religion. However, late in the nineteenth century, a new revitalization movement appeared, emphasizing Islamic morals and calling people's attention to the *sharia* (Islamic law). Some eighty mosques remained open during the Soviet era, and a reported four thousand were opened soon after the country gained independence. As economic conditions dipped in the 1990s, during which time the country was making the transition to a market economy, many were drawn to new conserva-



The Chor-Minor Mosque in Bukhara, Uzbekistan (Christopher Rennie/TRIP)

tive Muslim movements, especially the WAHHABI ISLAM movement, which has been generously supported by Saudi Arabia. At the same time, Turkish spokespersons have been supportive of a pan-Turkish approach to Central Asia. The new government operates as a secular state but has granted special status to the Islamic leadership. It both supports and exercises control over the Islamic community through the Spiritual Directorate for Muslims (the Muftiate).

The new 1998 law demanding registration of religious organizations appears to have been largely directed at exercis-

ing some control over Muslims worshipping at independent mosques. Since the law went into effect, 1,831 religious congregations and organizations, 1,664 of which were Muslim, have been registered. However, an additional 335 applications were denied, of which 323 were from Muslim groups.

Although the Sunni Muslims dominate religious life, by 2000 the Government's Committee on Religious Affairs had registered some 167 minority religious groups (congregations), including 32 of the RUSSIAN ORTHODOX CHURCH (MOSCOW PATRIARCHATE), 23 Baptist, 26 Pentecostal or

Full Gospel, 10 of the SEVENTH-DAY ADVENTIST CHURCH, 47 Korean Christian, 8 Jewish synagogues, 5 of the BAHÁ'Í FAITH, two kingdom halls of the JEHOVAH'S WITNESSES, and two temples of the INTERNATIONAL SOCIETY FOR KRISHNA CONSCIOUSNESS. Regular news reports continue as the struggle of different groups to register or recover a lost registration continues. Among the groups not registered as of 2000 was the ROMAN CATHOLIC CHURCH, though its registration was pending.

Christianity essentially entered Uzbekistan in the nineteenth century, with the coming of the Russians. It operates primarily within the continuing community of Russians (some 10 percent of the population), and its parishes are now part of the single diocese that covers Uzbekistan, Turkmenistan, Tajikistan, and Kyrgyzstan.

Baptists from Siberia and central Russia settled near Tashkent in 1898 and began to hold prayer meetings in their homes. The first congregation was established adjacent to the Russian fort at Tashkent and included soldiers among those in attendance. Later in the decade, German Baptists moved into the area. The Tashkent Church was closed in 1932 and did not reopen until 1944. During its first decade after World War II, it grew from sixty-five to more than thirteen hundred members. During the last decades of the Soviet era, a number of Koreans moved into the country, among whom were some Baptists. By the end of the twentieth century, there were more than twenty Baptist churches, the largest number of which were associated with the Union of Evangelical Christian-Baptists of Central

Asia, an association founded in 1992 that also includes the churches in Turkmenistan and Tajikistan.

Seventh-day Adventist work includes the Asian-Caucasian Conference, which also takes in Armenia, Azerbaijan, Georgia, Turkmenistan, and Tajikistan.

The Jewish community of Uzbekistan traces its history to the fifth century C.E., when exiles from Persia arrived seeking a greater degree of religious freedom. The present communities in Samarkand and Bucharra have persisted through the many government changes over the centuries. In the nineteenth century, Jews from Russia moved to Uzbekistan and settled in Tashkent. Besides the concentration of Jews in the three main cities, there are also Jews scattered throughout the country. During the Soviet era, the Jews of Uzbekistan had a relatively easier time than their fellow believers in other parts of the Soviet Union; however, they are now threatened by the new laws that demand religious leaders be Uzbekistan citizens.

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Vaisnavism

Vaisnavism is a major segment of the Hindu community distinguished by its reverence for Vishnu as the Supreme Deity. Vaisnavism flourished under the Maurya, Sunga, and Satavahana dynasties. The golden age of Vaishnavism took place in the fourth century C.E., during the rule of the Gupta Empire. The Guptas controlled the whole of northern India, from Savrashtrato to Bengal. The major schools of thought were either Vaisnavite or strongly encouraged by the government to support Vaisnavism. After Gupta rule, the Pallava Dynasty (fourth to eighth centuries C.E.) also paved the way for Vaisnavism (along with SAIVISM). As with Saivism, Vaisnavism encompasses multiple divisions, each devoted to a single major deity.

Vaisnavism is primarily concerned with the promotion of the god Vishnu. All of Vishnu's aspects (such as his vehicle snake and wives), avatars (reincarnations of the god), and his associations (such as his avatar's friends) are also exalted

and revered. Since the sect is very open to admiring the deities associated with Vishnu, Vaisnavites tend to be very open to the greatness of other deities (so long as they do not surpass Vishnu). Vishnu is the all-encompassing deity to Vaisnavites. He is also omnipotent, omnipresent, and omniscient. Since all avatars of Vishnu are regarded as holy as he is, even Buddhism is tolerated by Vaishnavites, who describe Siddhartha Buddha as an avatar of Vishnu himself. In the modern world, almost all Vaisnavites have a deep reverence for the Buddha.

During the Pallava Dynasty, the Siva and Vishnu sects were, for the most part, united and, at worst, agreed to disagree on opposing issues. The Shaivites and Vaisnavites tended to merge and correlate many of the myths of Siva and Vishnu. In each incarnation of one of the gods, the other god tended to assist him in his tasks. By making their respective gods allies, the Vaisnavites and Shaivites made themselves allies, and aside from minor skirmishes, the two groups have been peaceful with each other to this day. A



Pictures of previous satradhikars hang on the walls of the Auniati Sattra in India. (L. Rowley/TRIP)

small number of subjects on both sides, however, have continued some religiously based animosity. Although Vaisnavites tend to dominate in northern India, many can also be found in the south, most notably the Alvars of Tamil.

The Bengali Hindu saint Chaitanya (c. 1486–1533) propagated the system of *bhakti* (devotional worship), and in succeeding centuries, his followers continued a form of Vaisnavism whose devotional activity centered upon the repetition of the Hare Krishna mantra and *kirtans* (holy songs). Such devotion and the spiritual ecstasy it evokes were inspired by works such as the Ramayana and the Bhagavad-Gita, in which devotees display emotive acts of devotion toward the various incarnations of Vishnu.

Vaisnavism in its multiple manifestations is very much alive in the contemporary world. It has been carried around the globe as the Indian community has dispersed, and numerous Vaisnava temples have been built in the West. Also, a variety of newer Hindu movements that are grounded in the Vaisnava community have become international organizations, including the INTERNATIONAL SOCIETY FOR KRISHNA CONSCIOUSNESS (ISKCON) and the several divisions of the Swaminarayan International. The latter movement worships primarily Rama and Krishna, but it differs from ISKCON in that it does not claim the exclusiveness of Vishnu in worship and has expanded primarily among Indian expatriates.

Kumar Jairamdas

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Vanuatu

Vanuatu is a relatively new South Pacific island country located off the northeast coast of Australia between Tuvalu and Kanaky. The islands were originally settled, possibly as early as 1400 B.C.E., by Melanesians probably migrating there from present-day Indonesia. Those who resided on the islands had their first contact with Europeans when the Spanish explorer Pedro Fernandez de Quiros visited in 1605. Captain James Cook mapped the islands and named them New Hebrides for the Hebrides Islands in Scotland. They were known by that name through the mid-twentieth century.

Lacking most of the natural resources desired by Europeans, the islands became a major source of slave laborers



The land jump ceremony on Pentecost Island, Vanuatu (Eric Smith/TRIP)

as the French and British moved into the area. The continuance of the slave trade long after it had been outlawed caused an intense dislike of Europeans among the Vanuatuans, who often took out their anger on missionaries.

British and French vied for control of the islands through the nineteenth century, but at the beginning of the twentieth century they worked out an agreement to govern the islands jointly. An independence movement developed in the 1970s and gained the overwhelming support of the people by the end of the decade. Overcoming various efforts to subvert it, Vanuatu gained its freedom in 1980.

The indigenous religion, popularly called Custom, survived in strength through World War II. It was especially strong on the islands of Tanna and Aniwa, with a significant presence also on Santo and Vao. It should be noted that there were almost twenty languages spoken in the islands, and a similar number of variations on the indigenous religion existed. Following World War II, the New Hebrides were the site of the original and primary manifestation of what became known as Cargo Cults. These groups, of which

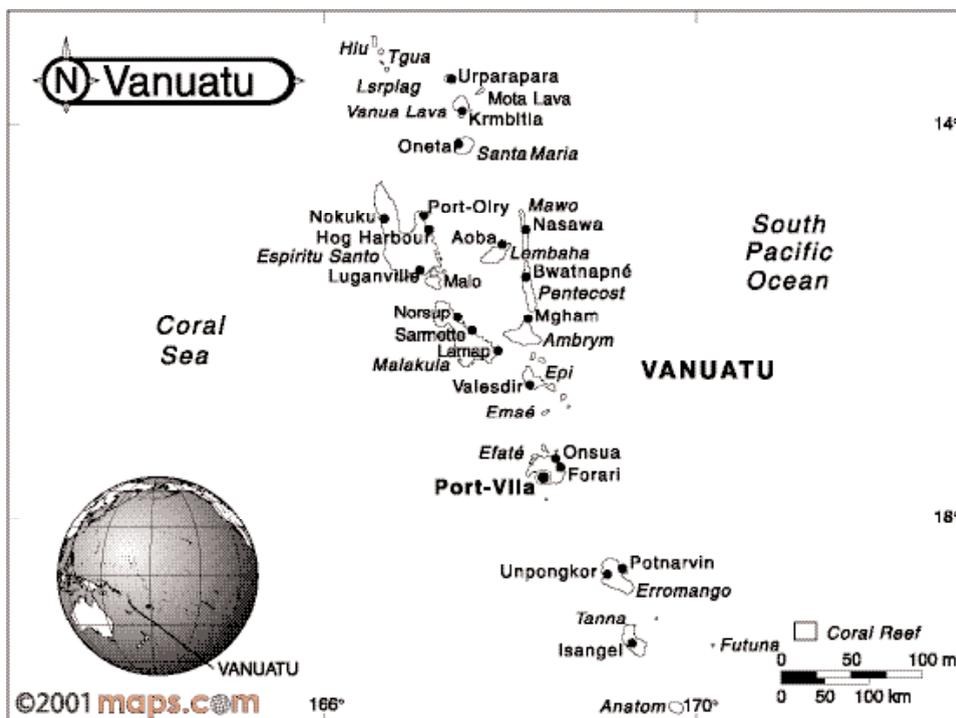
at least eight were identified, recognized a mythical figure called John Frum as the founder and expected him to return to the islands, bringing the same material abundance that islanders saw come out of the cargo planes that brought supplies for troops in the early 1940s. Remnants of the Cargo Cults can still be found, though, like the traditional religions, they have been opposed by the Christian community.

The introduction of Christianity into Vanuatu began with John Williams and James Harris of the LONDON MISSIONARY SOCIETY (LMS) and several Samoan Christian teachers who visited Tanan and Erromango in 1839. Leaving the Samoans on Tanna, Williams and Harris left for Erromango, where both were killed soon after they landed. Other missionaries returned the following year and, finding their Samoan brethren safe, began a new work on Aneityum. Their work was hindered by several outbreaks of disease, which the islanders blamed upon the missionaries. The missionaries suffered the most from the continued taking of islanders into slavery, and more missionaries were killed in the New Hebrides than anywhere else in the South Pacific.

The work of the LMS was absorbed into the Presbyterian mission to the islands that began in 1848 with the arrival of Nova Scotian John Geddie. The Reformed Presbyterian Church of Scotland became the major force in Vanuatu with the arrival of John G. Paton, one of the more famous of the missionaries in the South Sea Islands. He had his first success on Aniwa, which became nominally Christian in the 1860s. The Presbyterian Church of New Zealand added their support in 1869, and eventually Presbyterians from Canada and Australia added their support. In 1948 the Presbyterian work was united and reorganized as the independent PRESBYTERIAN CHURCH OF VANUATU. It now includes approximately one-third of Vanuatu's 190,000 citizens.

Part of the significant work of the Presbyterians was the translation of the Bible into the indigenous languages. Thanks primarily to two brothers from Scotland named Gordon, the Scriptures had been translated into the four main languages by 1870. By 1901 the Bible had been published in twenty-one languages.

The ROMAN CATHOLIC CHURCH established an initial presence in the New Hebrides in 1839, when a missionary



Followers	2000			2025	2050
	total	%	rate		
Christians	177,000	93.0	2.59	302,000	405,000
Protestants	102,000	53.7	2.81	175,000	238,000
Anglicans	34,500	18.1	2.87	60,000	85,000
Roman Catholics	29,400	15.4	2.57	54,000	73,000
Ethnoreligionists	6,600	3.5	-1.11	4,000	3,000
Baha'is	5,400	2.9	4.17	10,800	15,500
Nonreligious	760	0.4	3.33	1,500	3,000
Buddhists	370	0.2	6.46	600	1,100
Neoreligionists	90	0.1	3.79	100	200
Atheists	80	0.0	0.00	100	200
Total population	190,000	100.0	2.45	319,000	428,000

arrived on Erromango; however, their major push did not begin until 1887, as the British and French began to work out their cooperative arrangement for the islands. Over the next decades, the church had great success, especially on the islands of Vao, Atchin, and Wala. A prefecture was established in 1901 and a vicariate three years later. The Diocese of Port Vila was erected in 1966.

Bishop George A. Selwyn of the ANGLICAN CHURCH OF AUSTRALIA, with the cooperation of his colleagues in New Zealand, initiated missionary work in the northern New Hebrides in 1848. They limited their work to the northern islands in order to avoid head-on competition with the Presbyterians. For the first century of its existence, the mission actually was manned and guided by New Zealand Anglicans. Then in 1975, the CHURCH OF THE PROVINCE OF MELANESIA was established as an independent entity, and Vanuatu became a diocese in the province, which is headquartered in the Solomon Islands.

The CHURCHES OF CHRIST (NON-INSTRUMENTAL), a free church with Baptist roots, began work in the New Hebrides in 1903 after its representatives had been deported from Kanaky. Their work took hold on Aoba, and they subsequently built a substantial following on Pentecost and Maewo. More recent arrivals include the Apostolic Church (from Australia), the SEVENTH-DAY ADVENTIST CHURCH (1912), and the JEHOVAH'S WITNESSES (1933).

With the continuation of the traditional religions of the New Hebrides, it is not surprising to find a variety of indigenous churches. The interaction of Christians with the Cargo Cults has led to several new Christian congregations. The Voice of Daniel was formed by Daniel Tambe, a former Anglican priest on Pentecost Island, as the result of a vision he had in the early 1930s. The Free Church derives from a schism within the EVANGELICAL CHURCH IN NEW CALEDONIA AND THE LOYALTY ISLANDS, imported from Kanaky.

Anglicans, Roman Catholics, and Presbyterians came together in 1967 to form the New Hebrides Christian Council, with the Adventists and Apostolics as observer members. That council evolved into the Vanuatu Christian Council, now affiliated with the WORLD COUNCIL OF CHURCHES.

There are only a few religious groups that exist apart from the larger Christian community. The BAHÁ'Í FAITH began building their work in the 1960s, and BUDDHISM has been brought to the islands by immigrants from Vietnam.

Source:

Forman, Charles H. *The Island Churches of the South Pacific: Emergence in the Twentieth Century*. Maryknoll, NY: Orbis, 1982.

Vedanta Societies/Ramakrishna Math and Mission

The Vedanta Societies are the products of the missionary outreach of swamis (Hindu monastics) in the order inspired by the Indian saint Ramakrishna Paramahansa (1836–1886), considered an avatar, an incarnation of God. Ramakrishna's mystical experiences are regarded as proving that there is truth in all of the world's religions, and this continues to be an emphasis of the Vedanta movement. *Vedanta* means "end of the Vedas," and it refers to the later Vedic texts, the Upanishads, and the philosophical schools based on those texts. The basic Vedantic doctrine is that reality is nondual and unitary, and that we are all part of the one divine reality. Vedanta was introduced to the United States in 1893 when Swami Vivekananda (1863–1902) spoke at the World Parliament of Religions held in Chicago in conjunction with the Columbian Exposition. His presentation of Hindu thought to the American public was so well received that he remained until 1896 to give lectures in the

Midwestern and Eastern United States and in Europe, to instruct students, and to inspire the founding of the first Vedanta Society, in New York City in 1896. Vivekananda returned to the United States in 1899–1900 to lecture in California.

Additional swamis in the Ramakrishna Order came to the United States and founded Vedanta Societies in major cities. Abhedananda (1939) was based in New York City and taught in the United States from 1897 to 1921. Trigunatita led the San Francisco Vedanta Society, which built the first Hindu temple in America in 1906. Paramananda (1885–1940) arrived in 1906 and established centers in Boston and Los Angeles, and lectured all over the United States. In 1923 he founded a spiritual community, Ananda Ashrama, at La Crescenta, California. Prabhavananda (1914–1976) founded a center in Portland, and he established an influential Vedanta Society in Hollywood in 1930. This center grew to become the Vedanta Society of Southern California, with several monasteries, a convent, and the well-known Vedanta Press. In the late 1930s, the British writers Gerald Heard (1889–1971), Aldous Huxley (1894–1963), and Christopher Isherwood (1904–1986) became Prabhavananda's disciples. Nikhilananda (1895–1973) founded a center in Manhattan in 1933 and was a prolific writer and speaker; his disciples included Professor Joseph Campbell, the comparative mythologist.

The Vedanta Societies continue to be headed by male Indian swamis, although they have trained American swamis as well as women monastics. The original Vedanta Societies in the United States remain under the spiritual (though not the administrative) authority of the Ramakrishna Order, headquartered in India, and are now part of a worldwide fellowship of autonomous Vedanta Centers. The Ramakrishna Math and Mission oversees a number of centers and institutions across the country. Centers within the United States may be found in New York City, Berkeley, San Francisco, Sacramento, Hollywood, Chicago, Boston, St. Louis, Portland, Providence, and Seattle. The Vedanta center of Southern California maintains an extensive Internet site at <http://www.vedanta.org/>, which includes a worldwide directory of Vedanta Societies.

Controversies have arisen over keeping talented swamis obedient to the Ramakrishna Order in India and on how women should relate to the male Indian monastic order. From 1910, Swami Abhedananda lectured independently of the control of the Ramakrishna Order, and when he returned to India he founded a separate organization. When Swami Paramananda died in 1940, his disciples, who included a number of monastic women, decided that his niece, Gayatri Devi, should succeed him as leader, instead of accepting a new swami from India. In 1941 the Ramakrishna Order decided that the centers founded by Paramananda were no longer its affiliates. In the early years, the Indian swamis had to cope with American racism and prej-



Celebrations of Puja and Hava at the Ramakrishna Temple in Mauritius, Vacoas (P. Joseph/TRIP)

udice against their Hindu religion. Today, the Vedanta Societies have succeeded in being accepted in interfaith interactions in their respective areas.

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Venezuela

Venezuela was inhabited by an array of peoples in prehistoric times. Along the coast of the Caribbean Sea resided the Carib peoples (including the Tamaques, Maquiritares, and Arecunas), very different groups settling in the mountains and the Orinoco River Valley in the interior. The Carib people had the first contact with Europeans when Christopher Columbus sailed along the coast in 1498. He named the country after the city of Venice in his native Italy. The Spanish settled the coast and began to build an agricultural colony based on cocoa production, for which they imported a number of slaves from Africa.

In 1718 colonial authorities organized the viceroyalty of New Granada, with Venezuela as its easternmost district, or captaincy general. Much of the movement for the independence of South America from Spain originated in Venezuela. After an assembly of leaders declared New Granada free in 1810, revolutionary forces were led by Francisco de Miranda. His capture by the Spanish led to the

emergence of Simon Bolivar. Bolivar won the war but found that the non-European people did not support him, seeing him as a representative of their slave masters. He lost out to a Spanish loyalist, José Tomás Boves, who in 1814 abolished slavery and redistributed the land. Only after Bolivar came to understand the needs of the non-Europeans was he able to gain the popular support necessary to break Spanish control.

An independent New Granada finally emerged in 1819 as Grand Colombia. In 1830, Venezuela separated from Colombia. The country was ruled by an oligarchy under the leadership of a strongman into the twentieth century. Finally in 1941, General Isaías Medina Angarita legalized the Democratic Action Party, an action that paved the way for a transition to democratic government. However, a brutal dictatorship under Marcos Perez Jiménez (1948–1958) would come first. The country has become one of the wealthiest in South America on account of its oil, and numerous immigrants have come into the country to assist in the development of its industries. The influx of people from around the world has led to the present religious pluralism so evident in urban areas.

The original residents of Venezuela had a variety of religions reflective of their different environments. These have survived in the more remote regions of the country, especially among those peoples who have kept their own language (more than twenty-five languages still survive in the country). However, all of these peoples have been targeted for evangelism by various Christian groups during the last generation. A new religion that draws on elements of native religion, African faiths, and Catholicism is the ABORIGINAL CULT OF MARIA LIONZA. Maria Lionza, the goddess of water and vegetation, heads a pantheon of deities and spirits, drawing strength from her association with the Virgin Mary in the popular imagination. The religion has a base among the Cacique people, who were most resistant to Spanish rule. Although headquartered in Caracas, it is especially strong in the southern rural parts of the country.

The ROMAN CATHOLIC CHURCH was introduced to Venezuela by FRANCISCANS and DOMINICANS in 1513. They created some of the first cocoa plantations and also taught the local residents the arts of domestic husbandry.



Status of religions in Venezuela, 2000-2050

Followers	2000			2025	2050
	total	%	rate		
Christians	22,910,000	94.8	2.13	32,678,000	39,226,000
Roman Catholics	22,816,000	94.4	2.21	31,800,000	38,000,000
Protestants	500,000	2.1	2.78	950,000	1,300,000
Independents	350,000	1.5	2.63	600,000	900,000
Nonreligious	494,000	2.0	3.60	947,000	1,420,000
Spiritists	255,000	1.1	2.44	400,000	500,000
Ethnoreligionists	161,000	0.7	1.08	100,000	70,000
Baha'is	141,000	0.6	4.03	250,000	380,000
Muslims	79,500	0.3	2.52	180,000	250,000
Jews	47,400	0.2	1.97	75,000	100,000
Atheists	45,800	0.2	2.43	90,000	120,000
Buddhists	29,500	0.1	2.23	50,000	80,000
Chinese folk-religionists	5,100	0.0	0.76	4,000	4,000
other religionists	970	0.0	1.30	1,500	2,000
Total population	24,170,000	100.0	2.17	34,775,000	42,152,000

Capuchins arrived in 1658 and over the next century spread out in the region around Caracas. The JESUITS operated along the Orinoco River. The Diocese of Caracas was founded in 1637 and elevated to an archdiocese in 1803.

Independence was a mixed blessing to the church. It identified with the Spanish leadership that has ruled the country, but suffered a great loss of property and mission stations during the drawn-out war. It has adopted a conservative theological and social stance through the twentieth century, and it has had great difficulty in recruiting priests.

Agents of the British and Foreign Bible Society were the first to attempt the introduction of Protestantism into Venezuela, but as with the rest of South America, there was a gap of more than a half-century between their arrival (1819) and the entrance of permanent settled missionaries (1883). In the meantime, the CHURCH OF ENGLAND established a

chaplaincy to serve British nationals. That work, never large, would eventually be attached to the CHURCH OF THE PROVINCE OF THE WEST INDIES. In 1976 it became an independent diocese and then affiliated with the EPISCOPAL CHURCH. A more expansive work was launched by the Canadian branch of the CHRISTIAN BROTHERS.

Even before the Brethren established their mission, however, the indigenous Alleluia Church, which had originated in neighboring Guyana, moved across the border and established an initial congregation. It heralded the unique development of non-Catholic Christianity. The ASSEMBLIES OF GOD introduced Pentecostalism in 1916 and had by midcentury become the largest Protestant/Free Church body in the land—in spite of a major schism in 1957 that led to the founding of the Venezuela Evangelical Pentecostal Association, itself a large denomination. In addition, during the 1950s the INTERNATIONAL CHURCH OF THE FOURSQUARE GOSPEL and the UNITED PENTECOSTAL CHURCH INTERNATIONAL launched very successful missions. Pentecostalism has given birth to a host of indigenous churches.

Non-pentecostal churches have also enjoyed some success. American Presbyterians were the first to follow the Brethren into Venezuela. An independent work begun in 1898 and later supported by the EVANGELICAL FREE CHURCH OF AMERICA matured into the Evangelical Free Church of Venezuela. Closely associated is the Venezuelan Organization of the Christian Evangelical Church (Organización Venezolana de Iglesias Cristianas Evangélicas), built by the Evangelical Alliance Mission beginning in 1906. In 1969 these two churches jointly founded the United Evangelical Seminary. Rivaling the Assemblies of God, however, is the Iglesias Nativas Venezolanas de Apura, an indigenous church founded by Aristides Diaz, a layman. Today, many of the Evangelical churches are associated in the Consejo Evangélico de Venezuela, which in turn is affiliated with the WORLD EVANGELICAL ALLIANCE.

On the opposite spectrum of the Christian community are the Orthodox churches, the largest group being Russians and Ukrainians who have fled the Soviet Union. Their parishes have been organized into the ORTHODOX CHURCH IN AMERICA, the RUSSIAN ORTHODOX CHURCH OUTSIDE OF RUSSIA, and the Ukrainian Orthodox Church in the USA. There is also a branch of the Greek Orthodox Church affiliated with the ECUMENICAL PATRIARCHATE.

The JEHOVAH'S WITNESSES entered the country in 1936, and the CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS in 1966. Both have found a positive response and built centers largely alienated from the rest of the Christian community.

The Jewish community was established by Sephardic Jews who settled at Coro in the nineteenth century. The

cemetery at Coro is the oldest Jewish cemetery in South America. The present community of some twenty thousand residents includes many Eastern European Jews who came to Venezuela after World War II. It is centered in Caracas, where the Confederation de Asociaciones Israelitas de Venezuela is located. There is a second concentration in Maracaibo.

Immigration into the country since World War II has not only increased the spectrum of Christianity but also brought all of the world's religions to Venezuela. The 1961 Constitution guaranteed freedom of religion to all faiths; religion and the state are separate, although the great majority of people still refer to themselves as Roman Catholic.

Representatives of the BAHÁ'Í FAITH have enjoyed great success among African-Venezuelans and several of the native groups, beginning with the Guajiro people. Buddhism has been introduced by Chinese immigrants into Venezuela, though a large portion of the Chinese community are Roman Catholic.

The Western esoteric tradition is represented by the THEOSOPHICAL SOCIETY, but more response has been garnered by the ANCIENT AND MYSTICAL ORDER ROSAE CRUCIS.

Among the newer religions, the INTERNATIONAL SOCIETY FOR KRISHNA CONSCIOUSNESS has a center in Caracas. In 1997 the UNIFICATION MOVEMENT was banned by the government. Hatha yoga is very popular, but most is disconnected from any associated religious/spiritual activity, one exception being the Swami Sivananda Esceula De Yoga Para in Maracaibo, connected to the DIVINE LIFE SOCIETY.

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Vietnam

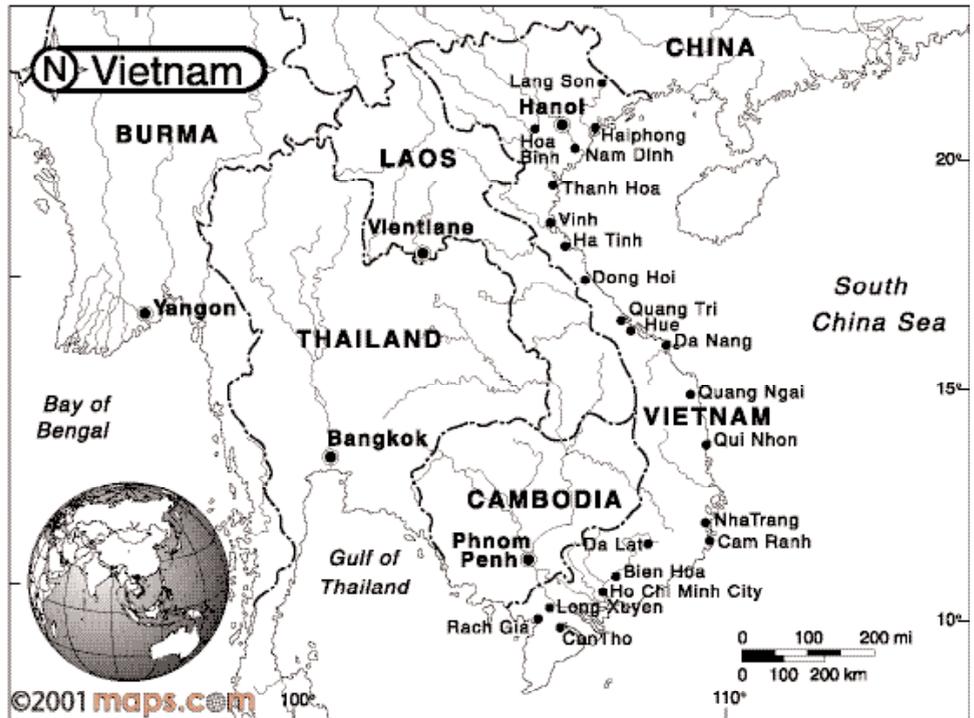
At first sight Vietnam seems to be a manifestation of the synthesis of the *tam giao*, or three great teachings—Buddhism, Confucianism, and Daoism—that one finds in China; but Vietnam has also been open to the religious concepts of its Southeast Asian neighbors. Consequently, the influence of Indian and, more recently, Islamic world conceptions has also had an effect. In the twentieth century, French colonialism, and the American presence in the south, made Vietnam a crucible in which East and West have been forced to meet. Nevertheless, the prevailing characteristics and attitudes of the Vietnamese people have remained the backbone onto which foreign religious ideas have been grafted. Certainly, in the decades since World

War II, the Vietnamese have continued to respond in their own unique way to the challenge of foreign influence. Thus the Vietnamese characteristics of accommodation and development are strongly reflected in the rise of a number of new religious movements that developed in this period.

The origin of the Vietnamese people is explained in a now famous myth attributed to the preoccupation Hung kings (although the earliest source for this myth is the fourteenth century C.E.). This “original” dynasty attributed their ancestry to a primordial sea-dragon Lac Long Quan. He swam into the rivers of Vietnam subduing daemonic forces as he went. He brought wet-rice cultivation and married the earth goddess Au Co. From this union a hundred children were born from eggs, half of which returned to the sea, the other half remaining on the land to become Vietnam’s first rulers. This myth underlines a conceptualization of the natural world as a realm inhabited by spirits associated with prominent features of the landscape and other awe-inspiring phenomena. In much the same way, *kami* inhabit the Shinto conceptualization of the land in Japan. (One example is the Great King of Mount Tan-vien. Tan-vien was also the first of the Hung kings.)

Tracing the religious life of Vietnam before Chinese occupation is a dangerous job, as the technology of writing came late to the region. Certainly ancestor worship was an ever-present religious phenomenon. The Chinese who occupied the nascent nation invaded in 111 B.C.E. and were not fully repelled until the late tenth century. It would seem that this thousand-year occupation saw the adaptation of the Chinese social (and religious) model in Vietnam, but that is not necessarily the full story. It was during this period that the cult of national heroes began to develop. Foremost among these heroes, fighting for *nghia*, or “national justice” against rapacious northern overlords, were the Trung sisters, who led a revolt against the Chinese in the first century C.E.

Pre-common era Buddhist-designed pots (some possibly as early as the second century B.C.E.) suggest that Vietnam was a vital route for the spread of Buddhism into China. Luy Lau, established around the second century C.E. at the center of China’s Giao Chi province, near present-day



Status of religions in Viet Nam, 2000-2050

Followers	2000			2025	2050
	total	%	rate		
Buddhists	39,534,000	49.5	1.67	49,431,000	54,770,000
Nonreligious	10,809,000	13.5	1.85	16,000,000	20,013,000
Neoreligionists	9,027,000	11.3	2.02	12,500,000	14,900,000
Ethnoreligionists	6,793,000	8.5	1.95	9,000,000	9,400,000
Christians	6,586,000	8.3	2.37	11,345,000	16,009,000
Roman Catholics	5,321,000	6.7	2.34	9,050,000	12,800,000
Independents	640,000	0.8	2.71	1,235,000	1,790,000
Protestants	580,000	0.7	2.35	1,000,000	1,350,000
Atheists	5,603,000	7.0	1.99	8,000,000	9,700,000
Chinese folk-religionists	798,000	1.0	-0.02	800,000	800,000
Muslims	574,000	0.7	0.99	750,000	860,000
Baha'is	356,000	0.5	2.62	540,000	700,000
Hindus	35,400	0.0	2.39	70,000	110,000
Shintoists	160	0.0	1.34	400	700
Taoists	160	0.0	1.28	400	700
Total population	79,832,000	100.0	1.82	108,037,000	126,793,000

Hanoi, was a significant center for the early dissemination of Buddhism. At Luy Lau, Buddhist texts and deities were translated into accessible local conceptualizations. It was there that the early Buddhist scholar Mau Tu wrote a Buddhist treatise known in Vietnam as *Ly Hoac Luan*.

According to one Vietnamese hagiographical source, the Thien Uyen Tap Anh, in 580 B.C.E., an Indian monk named Vinitaruci arrived in Giao Chau to preach MAHAYANA BUDDHISM. What is true is that from a very early stage, Buddhism became subject to a process of domestication in Vietnam that helped its inclusion into the prevailing Sino-Vietnamese social model. One example of this process was the translation of Buddhist personalities into deities who were understood to possess power over the climate. Other Buddhas possessed the sort of magical powers that local



The Xa Loi Pagoda in Ho Chi Minh City, Vietnam (Tibor Bogнар/TRIP)

deities were thought to have. Over these early centuries Buddhism began to coalesce into a sophisticated religio-philosophical system with a number of schools being established by Vietnamese and Chinese monks.

When Chinese occupation was brought to an end in 949 C.E., Buddhist advisers were intimately involved in the establishment of the Vietnamese court, which, like China's, had at its center a king (*vu'ong*) who held a place similar to that of the Son of Heaven. Prominent monks were given the honorific title of *Quoc Su*, or tutor of the state, and worked closely with the court. In this way Buddhism of the Mahayana strain was forever linked with Vietnamese nationalism, and many kings of the following dynasties were intimately associated with the Buddhist cause.

During the Ly (1010–1225) and Tran (1225–1400) Dynasties, Thien Buddhism, known as Ch'an in China and Zen in Japan, became a sort of official ideology in the country now referred to as Dai Viet, or Great Viet. King Tran Thai Tong (1218–1277) composed a Buddhist treatise, the *Khoa Hu Luc*, or Discourse on Emptiness. Notably, in 1299, King Tran Nhan Tong (1258–1308) retired and became a Buddhist monk. He launched a local school of Thien, known as Truc Lam, or the Bamboo Forest. Today, Bud-

dhism remains the major tradition of this nation of some eighty million.

The rise of the Le Dynasty (1428–1788) led to the increasing influence of Confucian scholars at court. It has been argued by Taylor that to maintain independence, Vietnam adapted the Chinese social model more completely after independence, in order to demonstrate to China the civility of the Vietnamese people. The adaptation of Chinese concepts reached its apotheosis at the start of the Nguyen Dynasty (1802–1945), when the court adopted Confucian-based Ming Dynasty law codes.

In the meantime, Daoism remained largely a marginal part of Vietnam's *tam giao* tradition, disseminated in popular novels from the Ming Dynasty onward, and since Chinese occupation an ongoing but shadowy philosophical influence. It was never fully institutionalized in major monasteries and temples, as it was in China.

From independence onward, the nation, which had until then been based around the Red River Delta, began its southward movement, or *Nam Tien*, along the eastern part of the Indochinese peninsula, fighting the more Indianized Cham peoples as they went. These peoples were strongly influenced by THERAVADA strains of Buddhism and Hindu ideas, which

maintained an ongoing influence in the south, despite the eventual subjugation of the Cham. As Europeans began to appear in the sixteenth century, Vietnam, already too big to be administered from Hanoi, started to bifurcate. It was reunified only in 1802. The new national government, based in Hue at the halfway point of the nation, quickly became unsettled by the growth of Catholicism. It was introduced first by the Portuguese and then the French, and the tensions created between missionaries and nationalists proved a very convenient cause that allowed Napoleon III to add Vietnam to the Second Empire. Continued European religious influence has resulted in Vietnam's possessing the largest Catholic community in Asia outside of the Philippines.

The French also brought a number of esoteric traditions with them, in particular a vogue for séances and Spiritism, which, when linked with the traditional practices of Chinese-style divination, gave rise in 1926 to the Cao Dai movement. It was also during the Nguyen Dynasty that Buddhism, increasingly controlled by the court throughout the later dynasties, continued its general decline. It was revived only in certain millenarian forms such as the Buu Son Ky Huong movement of the 1850s. That brand of Buddhism eventually gave rise to HOA HAO BUDDHISM in 1939.

In response to the mistreatment of non-Catholics by the Ngo Dinh Diem regime (1954–1963), mainstream Buddhism underwent a remarkable resurgence, and the UNIFIED BUDDHIST CHURCH OF VIETNAM brought together many Buddhist groups of both Mahayana and Theravada strains. After 1975, when Communist forces overran the south, there was a systematic attempt to control religious activity by the Communist authorities. That included the establishment of “management committees” designed to ally all religious activity to the direction of the state. A great number of religiously minded Vietnamese were interred in “education camps” for months, sometimes years. Both the actuality and the threat of persecution led many religiously minded people to flee the nation and join a diaspora that has taken Vietnamese traditions around the world. Today these traditions continue to adapt to the influences of numerous host cultures around the world.

The main characteristics of the religious life of Vietnam have been of accommodation and adaptability. Many have referred to Vietnam as a “crossroad” of various socioreligious influences; however, we must be wary of ignoring the legacy that the Vietnamese themselves have made to internal religious developments that, after the events of 1975, are having an increasing influence on the world.

Christopher H. Hartney

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Vipassana International Academy

The globally spread meditational movement of *vipassana* has its roots in the revival of THERAVADA BUDDHISM in the late nineteenth century. Reformers reinterpreted Buddhist tradition afresh, stressing rational aspects of the *dhamma* (Pali: Buddhist teachings). They laid emphasis on meditation, lay participation, and texts and underscored the possibility of reaching final liberation, *nibbana* (Pali) or *nirvana* (Sanskrit), in this life. This contrasted with traditional Buddhism, with its centrality on dhamma teachings by monks and devotional practices such as chanting Pali verses and reciting formulaic lists, intended as means for accumulating merit (Pali: *punna*) toward a better next life. The instructing of people, both ordained and laity, in meditational practices by monks was new and decisive, inasmuch as the practice of meditation had not traditionally constituted an option for lay Buddhists; secondly, the tradition of meditation had been lost for centuries among the *sangha* (Buddhist order), at least among the village- and town-dwelling monks. In addition, since the mid-twentieth century, laymen have taught meditation, an activity traditionally the prerogative of monks only.

The Vipassana International Academy (VIA) constitutes an independent organization developed from one of the two most important Burmese lineages of meditational practice inaugurated by eminent Theravada monks in the early twentieth century. The relevant lineage for VIA originates with Ledi Sayadaw (1846–1923) and was made widely known by his grand-disciple U Ba Khin (1899–1971), a layman and former state official (he was head of three government departments). Satya Narayan Goenka, an Indian born in Burma in 1924, a highly successful businessman and founder of the VIA, started meditation practice with U Ba Khin in 1955. Having received authorization to teach in 1969, Goenka settled in western India that same year, one of his aims being to “bring back” the dhamma to its land of origin.

In 1976, Goenka established the Vipassana International Academy at Dhammagiri in Igatpuri, 135 kilometers northeast of Mumbai (Bombay). The present-day academy is situated on a twenty-hectare plot with a golden pagoda, four meditation halls, and three hundred small meditation cells. The organization runs some twenty ten-day courses a year, some of which are at times visited by as many as five hundred participants. Students must adhere to a code of discipline, including the observation of so-called noble silence for the whole period, and a strict timetable starting at

4:00 A.M., with some ten hours of meditation practice, Pali recitations, and a discourse by the teacher or a video lecture. Goenka has developed a systematic schedule of courses with introductory, advanced, and specialized levels. All other meditational practices and neighboring vipassana approaches are banned, so as to teach the “pure” dhamma.

The term *vipassana* derives from the Pali root *dis*, meaning: to see. Vipassana is understood to be a way of seeing or gaining an insight into reality, as understood in Theravada terms. Goenka and other modern vipassana teachers base their teachings primarily on the canonical Satipatthana sutta (Discourse on the Foundations of Mindfulness) and the classic meditation manual Visuddhimagga (Path of Purification) by Buddhaghosa. Closely related to vipassana, or insight meditation, is the concept of *sati*, mindfulness or awareness. Vipassana is developed through the practice of *sati*. To generate vipassana or insight, the meditator develops mindfulness of each of the four foundations of mindfulness (body, feelings or sensations, states of mind, and the mental objects). The Satipatthana sutta prescribes specific ways to meditate on each of these four foundations, beginning with the instruction on how to develop mindfulness of the body by focusing attention on the process of breathing. Vipassana is directed toward recognizing the “three marks of existence”: In the arising and disappearing of breath, feelings, thoughts, and other objects, the meditator experiences the “truths” of impermanence (*anicca*), no-self (*anatta*), and unsatisfactoriness or suffering (*dukkha*). In Goenka’s courses and in his own vocabulary, as well as that of U Ba Khin, this approach has come to be called “body sweeping”—that is, the focusing of mindfulness on each part of the body, “bit by bit, part by part,” as Goenka stresses.

Attached to the VIA is the Vipassana Research Institute. It pursues studies on early Buddhist texts and has compiled the texts of the Pali canon with its commentaries on a CD-Rom (*Chattha Sangayana Tipitaka*), launched for free in 1997. Also in 1997, the foundation stone for a huge hall, taking the form of a 300-foot-high stupa and providing room for ten thousand people, was laid in Mumbai. In 2001, Vipassana courses were being taught at twenty-seven Vipassana centers and numerous other localities in India. Courses are also held in Indian prisons, with much success. Since the late 1970s, because of a growing number of non-Indian students and visits abroad by Goenka, this sweeping approach has spread to numerous Asian and Western countries, with fifty-eight centers globally and many places where ten-day courses are held.

Addresses:

Vipassana International Academy
Dhammagiri
Igatpuri 422 403

Dist. Nasik
Maharashtra
India
<http://www.dhamma.org>

Vipassana Meditation Centre
Dhamma Dhara
386 Colrain-Shelburne Rd.
Shelburne Falls, MA 01370
<http://www.dhara.dhamma.org>

Martin Baumann

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Virasaivism

Virasaivism, also known as Lingayatism, is the religious system of the Virasaivas (heroic Saivites) or Lingayatas (those who have sought refuge in the linga), a kind of reformatory Saivite Hinduism that assumed an organized form in the late twelfth century C.E. under the leadership of Basava (Basavanna, Basavesvara), in what is today the northern part of Karnataka state in India. The community is estimated to have approximately twelve million members. Certain characteristics set Virasaivism apart from orthodox Brahminical Hinduism, of which the most striking are the rejection of the orthodox social order with its hierarchical system of *varnas* and *jatis* (castes); the notion of valid scripture; the concept of priesthood; the equal position accorded women; the cordial attitude toward persons outside the community; and the welcoming attitude toward religious conversion.

Basava (who lived around 1160 C.E. and should be considered the main organizer of the movement, rather than its founder) was born in an orthodox Brahmin Saivite family and thus by birth enjoyed a certain social prestige and privileges. He rose to a ministerial position at the court of the local king and became the royal treasurer, and thereby he gained a still higher social status. However, his attitude toward his ritual status in society was affected by his disgust at what he considered a formal, mechanically ritual religiosity that had lost most of its meaning because genuine, individually felt devotion to god, which he thought to be the basis of the religion, had largely disappeared from public

practice. His own profound devotion to and humility before Siva, who is the spiritual essence of all humans, made him reject the traditional high social status that he had received by birth. He rejected the sacred thread that is the traditional insignia of his high caste and declared Allama Prabhu, a senior mystic of ritually low birth, to be his personal religious teacher.

In this form of Hinduism the Vedas hold no place of special authority, and the main scriptures are the Saiva *agamas* and a special genre of literature written in the Kannada language known as *vacana*, or saying. These are relatively short prose-poems of often stunning literary beauty. Basava, Allama, Akka Mahadevi, and others have written hundreds of them.

Virasaivism began as a religious community that was open to all individuals who accepted its tenets, and many *vacanas* express the gratitude of converts who thus found religious fulfillment and at the same time were freed from traditional social stigmas of birth, as is characteristic of orthodox Hinduism. The ritual hold of the Brahmin castes over the laity was broken by each devotee's possessing a personal *linga*, or symbolic image of Siva, and thereby becoming independent of ritual specialists. Although there is a quasi-Brahminical priestly section of such specialists in the community, these people have no special authority vis-à-vis the others. Still today Virasaivism openly welcomes religious conversion, regardless of ethnic, social, or national background.

The primary strength of Virasaivism is in Karnataka state in India. In 1995, His Holiness Shri Siddharama Mahaswamiji, the head of Naganur Shri Rudraximath, founded the Central Research Library of Lingayat Studies.

Address:

Central Research Library of Lingayat Studies
 Nagnoor Shri Rudraximath
 Sivabasava Nagar
 Belgaum 590 010
 Karnataka
 India

Robert J. Zydenbos

Sources:

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Virgin Islands of the United States

The U.S. Virgin Islands are located on the northeastern edge of the Caribbean Sea east of Puerto Rico. The islands

are the western part of a larger archipelago, the other half of which are British territory. The U.S. Virgin Islands include three main islands—St. Thomas, St. Croix, and St. John—and some fifty smaller islands, mostly uninhabited. They were originally settled by Carib and Arawak people, all of whom were eventually killed by the Spanish. Christopher Columbus first landed in 1493.

Denmark took control of the western Virgin Islands in the eighteenth century. They introduced sugarcane and cotton as well as slavery. In 1917 the United States paid \$25 million dollars for the islands. The Danes had previously established a local legislature, and U.S. officials built on it to create a system of local rule. Residents have U.S. citizenship and may vote in national elections. They have turned away from moves for independence or statehood. The great majority of residents are the descendants of Africans, though almost 40 percent have come to the islands from other Caribbean isles.

The ROMAN CATHOLIC CHURCH was originally established there in the seventeenth century. Today it includes approximately one-third of the residents, and a diocese is headquartered on St. Thomas. It is a suffragan diocese to the Archdiocese of Washington, D.C.

During the years of Danish rule, a variety of churches entered, beginning with the Lutheran Church of Denmark. Lutherans are now a part of the EVANGELICAL LUTHERAN CHURCH IN AMERICA. The CHURCH OF ENGLAND spread through the islands in the eighteenth century, and by the middle of the nineteenth century approximately one-third of the residents were Anglicans. In 1916 this work was transferred to the EPISCOPAL CHURCH.

St. Thomas would play an important role in the modern Protestant missionary enterprise, which began with the Moravian mission to the slaves in 1732. From here, the Moravians would spread around the Caribbean and around the world. The Moravian work has been incorporated in the MORAVIAN CHURCH, EASTERN WEST INDIES PROVINCE. Methodists came to the Virgin Islands in 1891. That work has now been merged into the METHODIST CHURCH IN THE CARIBBEAN AND THE AMERICAS, headquartered in Jamaica.

Followers	2000			2025	2050
	total	%	rate		
Christians	89,500	96.3	-1.02	78,900	78,800
Protestants	40,000	43.0	-0.39	40,000	40,000
Roman Catholics	29,000	31.2	-0.50	29,000	29,000
Anglicans	13,800	14.9	0.15	12,000	12,000
Nonreligious	2,100	2.2	2.48	3,000	4,500
Baha'is	580	0.6	1.44	800	1,000
Hindus	390	0.4	2.66	500	800
Jews	300	0.3	0.03	300	550
Muslims	100	0.1	2.05	120	200
Total population	93,000	100.0	-0.92	83,600	85,900

Vishwa Hindu Parishad

The Vishwa Hindu Parishad (Assembly of All Hindus) is an organization with a super-denominational structure. Its declared goal is to become the representative of a united Hinduism, an ambition with obvious political implications. The Vishwa Hindu Parishad (VHP) stresses the meaning of *hindutva*—Hindu lifestyle—as a central characteristic of the intended new order of Indian society. The concept of the VHP is based on the conviction that Hinduism possesses all principles needed for the organization and governing of society, as well as the structuring of the economy. Therefore the aims

and programmatical actions of the VHP are habitually characterized as “political Hinduism.”

In the middle of the 1990s, the VHP had about 1.6 million members worldwide, the majority of whom lived in India. However, there exist branches of the VHP in the United States, in Canada, as well as in several European, African, and East Asian countries. The non-Indian branches operate relatively independently from the head office, but normally they are organized in a kind of net structure in the various countries. The U.S. branch, for example, was founded in 1973 and has since organized various national meetings with members from about one hundred U.S. cities, the most recent as of this writing having been in Austin, Texas, in 1999.

The VHP was founded in Bombay on August 29, 1964, the mythological birthday of God Krishna (Janmashtami). Some 150 leaders of different Hindu sects participated. The founding of the VHP as a forum of a united Hinduism was initiated by Swami Chinmayananda (1916–1993), who became the first president of the organization, and Shivram Shankar Apte, a high-ranking official of the Rashtriya Svayamsevak Sangh (the national volunteers’ organization), who functioned as secretary general.

The VHP is a lay organization with a relatively small number of full-time workers. A high degree of voluntary engagement by the members guarantees the efficiency of the activities, and the members’ activities are declared a religious duty. The Organization Department, which is subdivided into the Central Board of Trustees, the Central Advisory Board, and the Central Executive Committee, constitutes the central administrative unit of the VHP.



The colonial-style Frederick Evangelical Lutheran Church, constructed in 1666, is one of the oldest buildings on St. Thomas, in the town of Charlotte Amalie, U.S. Virgin Islands. (Wolfgang Kaehler/Corbis)

Throughout the twentieth century a number of American churches opened congregations in the islands, but because of their relatively small size, most have only one or a few congregations. The SEVENTH-DAY ADVENTIST CHURCH has risen above the rest, and Pentecostals have split their support among the ASSEMBLIES OF GOD, the CHURCH OF GOD OF PROPHECY, the CHURCH OF GOD (CLEVELAND, TENNESSEE), and the Damascus Christian Church, the latter a Spanish-speaking organization.

The Jewish community in the Virgin Islands dates to the seventeenth century. Today there are some 350 Jews, about half of whom are active in the synagogue, which is located on St. Thomas. In 1983 the members of the synagogue celebrated their 150th anniversary. There are also several spiritual assemblies of the BAHÁ'Í FAITH, and fewer than a hundred Muslims.

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The VHP's ambition as all-Hindu representative is expressed by the Religious Parliament (Dharma Samsad), a forum constituted by 1008 *sadhus*, religious leaders, from different Hindu sects and denominations. These *sadhus* function as transmitters and legitimists of the instructions and directives of the Organization Department. The practical work is done by seventeen subdepartments that are responsible for different issues—for example, propaganda and publicity, finance, security, educational programs, mission, and so forth.

Dharmo rakshati rakshitah is the slogan of the VHP; it is translated as: "If you protect the Dharma, he will protect you." This motto expresses the conviction that Indian society suffers because the Dharma is not sufficiently observed nowadays. In the eyes of the VHP, a revitalization of the Dharma would regain the glorious strength of the Indian society. A basic prerequisite for this objective is the unification of the heterogeneous Hindu sects and denominations. With that goal in mind, the VHP has repeatedly formulated Hindu catechisms and catalogues of religious behavior, which are said to be authoritative for all Hindus.

In the 1960s and 1970s, the VHP concentrated on the development of its organizational structure. In addition, there were from the beginning two major fields of activity: several service projects, mainly among outcasts and tribals, and programs of reconversion. In both projects the VHP applied a strongly polemical tone against the Christian churches. Later, in the 1980s, there was an increase of activism, now directed against the alleged threat of a foreign Muslim influence in India. From the several actions against that threat, the most important—which received a negative press worldwide—was the Ramajnamabhoomi campaign for the liberation of Rama's birthplace. That crusade, initiated in 1984, pursued the aim of regaining the Babri-mosque in Ayodhya for the Hindus. This mosque was purportedly built in the sixteenth century right on the ruins of a Rama temple. On December 6, 1992, the efforts culminated in an uncontrolled outburst of the fanaticized Hindu crowd that finally razed the mosque. As a result, several bloody altercations between Hindus and Muslims all over India arose, in which more than three hundred people lost their lives. Following the Ayodhya incident the government banned the VHP, but in June 1995 it was legalized again.

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

Sources:

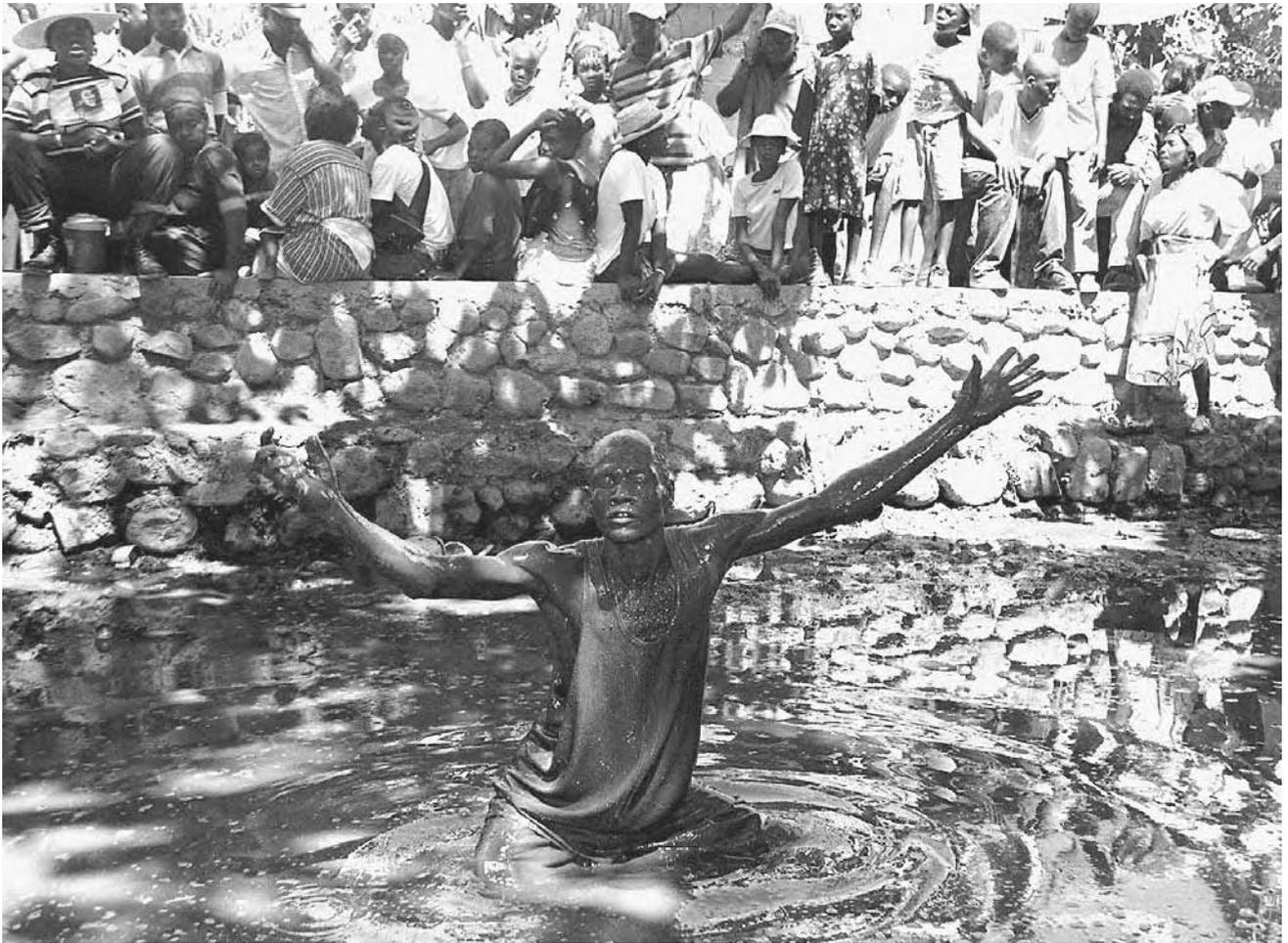
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Vodou

Vodou is a religion that blends a variety of traditional African (mainly Fon, Yoruba, and Kongo) and Catholic elements. Although decidedly more akin in its forms of ritual and belief to African traditional religion than to Catholicism, Vodou is not an African religion but a product of the Haitian experience. This experience began in the injustices and brutality of plantation slavery in the French colony of Saint-Domingue (1697–1804), followed by two centuries of general political oppression, environmental decay, and stifling poverty. Vodou therefore is a religion born of displacement, suffering, and the negotiation thereof.

Since emerging in a French colony that prohibited its practice, Vodou has always represented a formidable force of political resistance; indeed, its contribution to the success of the Haitian Revolution has been stressed by numerous writers. With the most dynamic early Vodou communities springing up in settlements of escaped slaves from diverse African ethnic groups, since its very inception the religion has demonstrated significant variety. Certain traditions are primarily ancestor cults, while others focus on particular spirits brought from West Africa or others revealed in the New World. Because of the clandestine and variegated nature of colonial-era Vodou, moreover, the religion has no founder, no unifying doctrine, and no formal organizational network. None of these, nor a Vodou scripture, have ever developed.

Slaves brought to the colony were baptized Catholic upon arrival and given minimal religious instruction by DOMINICANS, Capuchins, and JESUITS. Syncretism thus immediately resulted, as slaves identified Catholic saints as new manifestations of African spirits, and adopted crosses, holy water, and incense as powerful religious trinkets to be used in conjunction with the amulets they reconstructed from African religious memory. The Catholic "pantheon"—with its single high creator, God, the Virgin Mary, and host of the dead (the saints) who intervene in the world of the living—lent itself quite fluently to assimilation with the traditional African community of spiritual beings. African religion, likewise, has a single distant creator God



A Vodou practitioner performs an occult ritual in a basin before a crowd of people in Cap-Haitian, July 23, 2000. (AFP/Corbis)

(called *Bondyè* in Vodou) and numerous spirits and ancestors, who, much like the Catholic saints, are perceived as accessible and with whom the greatest amount of human/divine commerce transpires.

Spirit possession and divination are the main forms of communication with the dead (*lemò*) and the spirits (*lwa yo*) in Vodou and together form its ritual focus. Put simply, when our relationship with *lemò* or *lwa yo* is in harmony, life is full and pleasurable; when this relationship is discordant, sickness, some other hardship, or even death may result. Upon the occurrence of such misfortune, ritual specialists (female: *manbo*; male: *oungan*) are consulted. Either through divination or the orchestration of ceremonies aiming to provoke spirit possession (which most often take place in temples [*ounfò*], family burial compounds, or public cemeteries), the *manbo* or *oungan* effects communication with the *lemò* or *lwa yo* in order to discover the cause of the illness or discord and to determine a means of reestablishing harmony or effecting healing. Both the maintenance and the reconstitution of this harmony rely primarily

on sacrifice in various forms, while healing often involves herbalism and ritual baths.

Vodou remains popular among the vast majority of Haiti's peasantry (which composes 70 percent of the national population) and is today the religion of choice for a smaller majority of the nation's urban population. Most practitioners also consider themselves faithful Catholics and see no contradiction in this. The religion has spread internationally mainly through massive emigration, as roughly one million Haitians have settled in the neighboring Dominican Republic and more than a million more in urban centers of North America, mainly New York, Montreal, Miami, and Boston. With most of Haiti's estimated eight million inhabitants, a smaller majority of the more than two million Haitians abroad, and an insignificant yet growing number of *blan* (non-Haitian) converts practicing the religion in some form, the worldwide number of Vodou practitioners may be roughly estimated at between eight and ten million.

Terry Rey

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VRINDA/The Vrindavan Institute for Vaisnava Culture and Studies

VRINDA/The Vrindavan Institute for Vaisnava Culture and Studies, one of several groups to grow out of the INTERNATIONAL SOCIETY FOR KRISHNA CONSCIOUSNESS (ISKCON), was founded by Srila Bhakti Aloka Paramadvaiti Maharaja (b. 1954). Swami Paramadvaiti originally joined ISKCON in 1971 in Düsseldorf, Germany, and he rose to a position of leadership as a temple president. He was sent to South America by Swami Prabhupada (1896–1977), ISKCON's founder, where, in 1984, he created both the ISEV (Instituto Superior de Estudios Vedicos) and VRINDA (The Vrindavan Institute for Vaisnava Culture and Studies). By this time he had come into a relationship with Srila Sridhar Maharaja, a Vaisnava guru (one of Prabhupada's god brothers) to whom some ISKCON leaders turned following Prabhupada's death. He took his *sannyas* vows (the renounced life) from Sridhar Maharaja.

VRINDA established centers (ashrams, farms, cultural centers, schools, and so forth) in Colombia, Chile, Brazil, Ecuador, Argentina, and Peru, and then it spread to Central and North America and Europe (Germany, Bulgaria, Hungary, and Switzerland). In 1990, VRINDA was established in

India, and a World Center opened in Vrinda Kunja. Also in Vrindavan, VRINDA opened the first Gaudiya Vaisnava Bookstore to distribute books from all of the groups in the Krishna Consciousness tradition, both classical texts as well as those produced by contemporary teachers. VRINDA has also committed itself to translating and publishing books in a variety of languages, especially German and Spanish.

VRINDA supports an expansive website, including the text of several books by Swami Paramadvaiti. It is a member of the WORLD VAISNAVA ASSOCIATION.

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VRINDA
4138 NW 23 Rd. Ave.
Miami, FL 33142

VRINDA
Km. 28 Vía Sylvania
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VRINDA (center and bookstore)
Vrinda Kunja Bhut Galli
Gopesvara Road Mohalla P. Vrindavan
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<http://www.vrindavan.org/>

Sources:

Paramadvaiti, B. A., Swami. *Our Family the Gaudiya Math*. Posted at <http://www.vrindavan.org/English/Books/GMconded.html>. Accessed October 1, 2001.

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Wahhabi Islam

The Wahhabi movement was launched in the 1740s by its founder, Mohammad ibn Abd-al-Wahhab (c. 1703–1791), as an attempt to purify and vivify Islam, especially in the Arabian peninsula. Al-Wahhab was especially critical of the different Sufi brotherhoods, which he saw as having fallen into heresy. He took inspiration from the HANBALITE SCHOOL OF ISLAM and its more literalistic approach to the interpretation of the Qur'an, the Muslim holy book, and the Hadith, the sayings of and traditions concerning the Prophet Muhammad. He tended to criticize the other Sunni schools as too accommodationist to the presence of the Sufis in their midst.

At the time that Wahhab began preaching, Arabia was part of the Ottoman Empire, which was dominated by the HANAFITE SCHOOL OF ISLAM, of which Wahhab was critical. He was able to gather an initial following by preaching to the pilgrims who annually flocked to Mecca. His efforts might have died out had they not become tied to the aspirations of the Saud family, which in the late 1800s began an effort to take central and eastern Arabia from the Ottomans. They were initially successful. They captured Mecca in 1806 and began to move into Iraq. The Ottoman caliph reacted, and in two campaigns, in 1812–1813 and 1816–1818, squelched the Saud family and the Wahhabi cause. The Saud family put together a coalition of Arab tribes and, in the twentieth century, with the fall of the Ottoman Empire, was finally able to reconquer the peninsula. The kingdom of Saudi Arabia was proclaimed in 1932, with the Qur'an named its guiding authority and the head of the Saud family the country's king and absolute monarch.

The Wahhabi movement was institutionalized in the family of Abd al-Aziz ibn Sa'ud, the first king, who placed his many sons and grandsons in positions of power. The Wahhabi movement also is manifest in the Committee for Encouraging Virtue and Preventing Vice, and with the Mutawwah (religious authorities), who enforce public conformity to Islamic law, especially on issues of dress and attention to daily times of prayer. They receive support from the majority of Saudis who adhere to the Hanbalite school.

The Wahhabi perspective exists as the most conservative and traditionalist of the spectrum within Sunni Islam. Wahhabis are opposed to ostentatious worship, and Wahhabi mosques tend to be simply furnished and lack minarets (towers from which the people are called to prayer). They have opposed any efforts toward religious pluralism in the

Islamic world, especially the efforts of Christian missionaries. They have also advocated traditional roles for women, which in the most austere form allows only very narrow roles for females in the home.

Through the activities of the wealthy Saud family, the Wahhabi movement has exerted influence globally and has been notably present in the MUSLIM WORLD LEAGUE, headquartered in Mecca. It is also seen as the direct inspiration for a variety of traditionalist Islamist movements, such as the MUSLIM BROTHERHOOD in Egypt, the Jamaat-e-Islam Party in Pakistan, and the TALIBAN in Afghanistan. Its influence has reached beyond Sunni Islam to affect SHI'IA ISLAM through such movements as the Palestinian Hezbollah and the forces undergirding the Iranian revolution in 1979. It gained strength by denying those forces internal to the international Muslim community that sought to respond to modern intellectual currents (including criticisms



Saudi Arabia's first king, Abd al-Aziz ibn Sa'ud (TRIP)

of traditional Muslim practices such as polygamy), as well as the insults felt from European intervention in Muslim societies. In the twentieth century it has most strongly opposed the secularizing tendencies represented in liberal Islam, Marxism, and the permeation of the world by Western culture. Wahhabi and Wahhabi-related groups have consistently argued for the development of Islamic states in which the *sharia* (Islamic law) is the law of the land. The Wahhabi perspective is also dominant in the Arabian state of Qatar.

Since the days of Abd-al-Wahhab, the Wahhabis have encountered opposition in the larger Muslim world and from many in the other schools of Sunni Islam, many of whom have written of it as if it were a heretical Muslim sect. In the West, Wahhabis have been seen as part of the larger world of “Islamic Fundamentalism,” a term rejected by most Muslim scholars, even those who might otherwise oppose the Wahhabi perspective, preferring in its stead terms such as “Islamic revivalism” and “Islamic activism.”

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Wake Island

Wake Island is one of three islands in an isolated Pacific atoll that includes the nearby islands of Wilkes and Peale. The United States occupied the atoll in 1898 during the war with Spain and has since kept Wake as a military base. It currently has some sixteen hundred residents, almost totally armed forces personnel. It is used as a business center, a stopover point for trans-Pacific flights, and a missile-testing base.

Religious services on Wake are conducted by Roman Catholic and Protestant/Free Church chaplains as needed, and there are no permanent congregations. The ROMAN CATHOLIC CHURCH considers Wake a part of its Diocese of Agana (Guam).

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Waldensian Church

The Waldensian Church is the oldest pre-Reformation Protestant body still in existence, and it prides itself on the

title *mater reformationis* (Mother of the Reformation). In terms of its origins, disentangling fact from fiction is not always easy. Its founder was one Waldo or Valdesius (not originally “Peter Waldo,” the name “Peter” being added several centuries after his death in order to claim that, like the early church, the Waldensian Church had also been first led by an apostolic figure known as Peter). Waldo was a wealthy merchant in Lyons, France, who around 1170 underwent a conversion experience centered on his desire to live a life of poverty and to preach the Gospel. He died around 1206. Notwithstanding the hostility of the Catholic hierarchy, the separation from Rome of Waldo’s “Poor of Lyons” movement (only later known as Waldensians) did not initially seem to be entirely inevitable. One of the Poor of Lyons groups, led by Durandus of Osca, reconciled itself with Pope Innocent III (1160–1216) in the year 1208. Other groups remained in the margins of the ROMAN CATHOLIC CHURCH, breaking with Rome only gradually. In the thirteenth and fourteenth centuries, Waldensian ideas spread from France and Italy into Austria, Germany, Bohemia, Poland, and Hungary, largely through independent local groups quite different from each other and with no common leadership. It is even questioned whether the firmly established “Waldensian” groups active in France and Italy in the fifteenth century could really claim an undisputed genealogy going back to Waldo himself.

In 1532, with the Synod of Chanforan, the Waldensians of southern France and the Italian valleys of Piedmont joined the (Calvinist) Reformed Church. According to some historians, this was a crucial breach in their continuity with Waldo, while others claim some degree of continuity. In the seventeenth century, Waldensians endured terrible persecution during Europe’s religious wars, particularly in 1655 and 1686. An armed resistance failed, and the community, now reduced to some three thousand members entrenched in the Piedmont valleys, escaped to Protestant Switzerland. In 1689, however, they returned to Piedmont with a spectacular and epic march. They managed to obtain some measure of tolerance, although within a ghetto. Waldensians received help from Europeans, particularly British Protestants, and in the nineteenth century the Piedmont valleys entered a period of religious revival. Finally, in 1848, the Waldensians were granted religious freedom, with full civil and political rights, by the king of Sardinia, Charles Albert (1798–1849).

During Italy’s Risorgimento, the conflict between its newly created national state and the Roman Catholic Church gave the Waldensians the opportunity to embark on a nationwide missionary effort among those dissatisfied with the Church of Rome. Not much was achieved in term of converts, however, although a Waldensian presence was established in most Italian cities. Following another difficult period during the Fascist regime, the Waldensian Church was granted a new level of legal recognition after World War

II, and in 1984 it entered into a concordat with the Italian government, amended in 1993, allowing it inter alia to share in the national church tax. In 1975, Italian Waldensians and the EVANGELICAL METHODIST CHURCH OF ITALY entered into an “integration agreement,” which was not technically a merger. The two churches, under the name Union of Waldensian and Methodist Churches, are governed by the same executive body (the Waldensian Table), while also maintaining their own separate forms of organization.

Each local assembly in the Waldensian Church is led by elected elders and appoints delegates to the yearly church synod, which in turn elects the seven members of the Table, the governing body chaired by a Table Chair (*moderatore*). The title of pastor is conferred upon men and women entrusted with the preaching ministry. There are at present forty thousand Waldensians, twenty-five thousand in Italy and fifteen thousand in Uruguay and Argentina, where Waldensian immigrants settled in the nineteenth century.

After the Synod of Chanforan, the theology became Reformed-Presbyterian, and Waldensians share the general doctrines of the Reformed churches.

Address:

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<http://www.chiesavaldesi.org>

Massimo Introvigne and PierLuigi Zoccatelli

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Wallis et Futuna Islands

Wallis et Futuna is a French South Pacific Island territory consisting of the Wallis, Futuna, and Afori islands. They are north of Fiji and west of Samoa. A French possession through the nineteenth century, it was named a protectorate in 1887 and an overseas territory in 1961. The current population is approximately fifteen thousand.

The ROMAN CATHOLIC CHURCH is the only organized religion on the islands. It was first established in 1836 by a Marist priest. The Diocese of Wallis et Futuna was established in 1966. In 1974 the bishop, a Frenchman, withdrew and turned the diocese over to his auxiliary, a priest who

Status of religions in the Wallis & Futuna Islands, 2000-2050

Followers	2000			2025	2050
	total	%	rate		
Christians	14,200	97.7	0.59	17,100	20,100
Roman Catholics	13,900	96.0	0.59	16,800	19,700
Marginal Christians	40	0.3	2.54	90	150
Protestants	40	0.3	1.34	80	120
Ethnoreligionists	190	1.3	-0.56	150	100
Baha'is	120	0.8	1.50	200	500
Nonreligious	20	0.2	1.41	40	120
Total population	14,500	100.0	0.58	17,500	20,800

had been elevated from among the Polynesian people who constitute the primary citizens of the islands. An indigenous episcopal leadership has been present ever since. The bishop serves as an auxiliary to the archbishop of Noumea (Kanaky) and participates in the larger Episcopal Conference of the Pacific, headquartered in Fiji.

Over the course of the twentieth century, an aggressive policy of Christianizing the islands has largely displaced the pre-Christian indigenous religion.

Source:

Barrett, David. *The Encyclopedia of World Christianity*. 2d ed. New York: Oxford University Press, 2001.

Warith Deen Mohammad, Ministry of

The Nation of Islam originated in 1930 in Detroit, Michigan. Its founder, Wallace Fard, preached a combination of Islam and black nationalism. The doctrine was compelling, particularly in an urban environment in which large numbers of recently arrived Southern blacks hoped to better their lives. The Great Depression magnified their economic marginalization and white prejudice, dashing the hopes of many. These individuals made a receptive audience for Fard's message. Within three years, the Nation developed a substantial following. Notably, it was supported by a well-organized administrative structure that included a security force and a school, as well as training classes for women on how to be good wives and mothers.

Fard disappeared in the early 1930s, but his appointed successor, Elijah Muhammad, developed the movement's doctrine, and further strengthened its membership core. Muhammad taught that Fard was actually Allah incarnate, and that black Americans were his Chosen People. Muhammad identified white Americans as “white devils,” and he prophesied that white America would fall in 1965–1966. In preparation for that time, he emphasized economic self-sufficiency, and the Nation undertook a variety of business enterprises.

Muhammad also required the Muslims to adhere to a strict moral code, and he emphasized physical and mental purity. He outlined strict dietary regulations, and members of the Nation were forbidden to smoke, take drugs, or gamble. In addition, he encouraged pride in the black race.

Inter-racial marriages were forbidden, and many new members took the surname “X,” to symbolize that black Americans could never know their real origins, and to suggest their potential but as yet unrealized power. In the late 1940s, Malcolm Little converted to the Nation of Islam. Malcolm X, as he became known, soon rose to become one of the Nation’s most prominent ministers and recruiters. In the early 1960s, however, Malcolm became disenchanted with Elijah Muhammad’s moral guidance (believing that he had fathered several children outside his marriage); he was in turn censured by Muhammad for commenting that President John F. Kennedy’s assassination was simply “the chickens [coming] home to roost.” As a result, Malcolm was expelled from the Nation. Soon afterward he undertook a pilgrimage to Mecca (the Hajj), and returned to the United States as a convert to traditional, orthodox Islam. He was assassinated on February 21, 1965.

Elijah Muhammad led the Nation until his death in 1975. He appointed his son Wallace as his successor, a move that surprised many. Wallace had a turbulent history within the Nation. He was strongly influenced by Malcolm X, criticized his father’s interpretation of Islam as early as 1961, and was twice expelled from the Nation during the 1960s. Nevertheless, the majority of Muslims followed him when he completely reinterpreted the movement’s doctrine. Within six months he had removed the urgent apocalyptic message from Elijah’s prophecies, and within the next year he initiated even more radical changes. In March of 1976 he declared that his father was no longer to be interpreted as the “last Messenger of Allah,” and in October he announced that the Nation was to become the World Community of al-Islam in the West (WCIW), and that people of all races were welcome to join it.

One notable Muslim did not accept these changes: Louis Farrakhan. He left the group in 1978 and “resurrected” the Nation of Islam, with its original doctrine. For the most part, however, the Muslims accepted the new direction that Wallace chose for the movement. This relatively easy transformation was the result of two factors. First, evidence suggests that in his declining years, Elijah Muhammad exhibited moderation in his language and political views. Second, Elijah’s strict doctrine and calls for education and economic self-sufficiency had the unintended consequence of raising the Nation’s membership among the middle class. Radical views were no longer as appealing as they once had been.

Wallace’s successful redirection of the movement continued during the 1970s and 1980s. In 1980 the WCIW became the American Muslim Mission, and its publication became the *American Muslim Journal*; in addition, Wallace announced that he would now be known as Warith Deen Mohammad. In 1985, Warith decentralized the movement completely, and the network of people and the centers associated with him have been described simply as the Ministry of Warith Deen Mohammad. Its publication became

the *Muslim Journal*. This move toward the mainstream was perhaps most clearly evidenced in 1992, when Warith became the first Muslim cleric to lead prayers in the U.S. Senate.

Wallace’s relationship with Minister Louis Farrakhan and the Nation of Islam was a difficult one for most of the 1980s. During the 1990s, however, the two groups moved toward reconciliation. In February of 2000, at Minister Farrakhan’s request, Imam Muhammad spoke at the Nation of Islam’s annual meeting. The two leaders embraced and called for the unity of all Muslims, but as yet their coalition has had little practical effect.

Like the Nation of Islam, Warith Deen Muhammad’s movement has never published its membership numbers. The movement continues to publish the *Muslim Journal*, which can be found at <http://www.muslimjournal.com>. Warith Deen Muhammad’s ministry is located at <http://www.wdmonline.com>.

Martha Lee

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The Way International

The Way International, Inc., an international fundamentalist Christian fellowship, was founded in 1942 as a radio ministry under the name of “Vesper Chimes” by Victor Paul Wierwille (1916–1985), then a minister in the Evangelical and Reformed Church (now an integral part of the UNITED CHURCH OF CHRIST). It assumed its present name in 1974, after being known successively as the Chimes Hour (beginning in 1944), the Chimes Hour Youth Caravan (1947), and The Way, Inc. (1955).

Wierwille had decided to enter the ministry while a student at Mission House College. He later earned a B.D. at Mission House Seminary, in Minnesota, and did graduate work at the University of Chicago and Princeton Theological Seminary, earning an M.Th. in 1941. He was ordained in 1942 and became pastor of the E&R Church at Paine, Ohio, from which he moved to Van Wert, Ohio, two years later to become pastor of St. Peter’s E&R Church. During his stay in Van Wert he became an avid student of the Bible, concentrating upon the doctrine of the Holy Spirit. In 1948 he was awarded a Ph.D. by the Pikes Peak Bible College and Seminary, an unaccredited school in Manitou Springs, Colorado

In 1951, Wierwille received God's Holy Spirit and spoke in tongues for the first time, the basic Pentecostal experience. Out of his subsequent Bible study he developed a course in Christian living that he called the Power for Abundant Living (PFAL) class. He first offered the class in 1953. The following year he began to study Aramaic, under the influence of biblical scholar George M. Lamsa, and began to develop the unique perspective on biblical doctrine that has become identified with the movement that grew up around him. In 1957 he left the Evangelical and Reformed Church, and henceforth devoted himself full-time to his own ministry. That ministry had been chartered as The Way, Inc., in 1955 (later changed to The Way International in 1975). He led The Way until his retirement in 1983. He established the headquarters of The Way at the Wierwille family farm outside New Knoxville, Ohio.

The Way grew steadily through the 1950s, but growth slowed in the 1960s. Then it suddenly experienced spectacular growth in the 1970s, as the ministry identified with the national Jesus People Revival that moved among the Baby Boom generation, which was just coming of age. The Way expanded its facilities at New Knoxville, which hosted the first national Rock of Ages Festival, an annual gathering of Way members, in 1971.

Wierwille established The Way Corps, a four-year leadership training program, and in 1974 he purchased the former Emporia College in Emporia, Kansas, which he transformed into the corps headquarters as The Way College. The Word Over the World (WOW) Ambassador program, initiated by Wierwille in 1971, began to send young Way members across the country for a year of witnessing activity.

Wierwille was succeeded as president of The Way by L. Craig Martindale (b. 1948) in 1983, at the fortieth anniversary of The Way's founding. Martindale had joined The Way while in college, and he became involved full-time after his graduation. He led The Way through the 1990s but was forced to resign in 2000, when he was accused of some extramarital sexual relationships.

The beliefs of The Way are summarized in an eleven-point doctrinal statement. It rejects the Trinitarian orthodoxy of most Western Christianity and denies the divinity of Jesus; Wierwille's opinion on this controversial point is the subject of his book *Jesus Christ Is Not God* (1975). Although believing in the divine conception of Jesus by God, The Way teaches that Jesus is the Son of God but not God the Son. The Way also believes in receiving the fullness of God's Holy Spirit, believed to be the power of God, not the third person of a Trinity. This view has traditionally been termed Arianism, considered a heresy since the condemnation of its early exponent, Arius, by the Council of Nicea in 325 C.E.

The Way also teaches a form of biblical interpretation known as dispensationalism, a view that divides Bible history into successive periods during which God developed a different relationship with humanity. Wierwille followed a

version of dispensationalism known as ultradispensationalism. Most dispensationalists believe that a new dispensation began at Easter, when Christ was resurrected from the dead, and that we currently live in the dispensation of grace that was initiated at that time. Ultradispensationalists believe that between Easter and the emergence of the New Testament church at Pentecost there was a period of transition whose story is largely told in the Book of Acts. This period is identified with the institution of John the Baptist's water baptism. In the succeeding dispensation of grace, the baptism of the spirit replaces John's baptism.

Ultradispensationalists regard the Old Testament, the Four Gospels, and the epistles of Hebrews and James as representative of pre-Pentecost dispensations. The Book of Acts is a transitional document. Paul's epistles, especially his later letters, are seen by ultradispensationalism as the prime documents of the dispensation of grace. The Way believes in one baptism, that of the holy spirit, and rejects water baptism.

The Way, like most scholars, believes that Aramaic was the language spoken by Jesus, but in addition it believes Aramaic to be the language in which the New Testament was originally written, contrary to almost all scholars, who believe it was written in Greek. This view is based on the work of George M. Lamsa, especially his *Holy Bible from Ancient Eastern Manuscripts* (1959), and the books of independent Indian bishop K. C. Pillai, *The Orientalisms of the Bible* and *Light through an Eastern Window*.

The Way's basic teachings are presented in the twelve-session course, the Power for Abundant Living (PFAL). New members take the course and upon graduation may continue to attend "twig" fellowships. Those who wish to become more involved in The Way's work may attend The Way College, join The Way Corps, or become a WOW Ambassador for one year.

The Way International's organization is based on the model of a tree. At the root are the five educational and administrative centers that serve the organization as international headquarters, located at New Knoxville, Ohio; The Way College of Emporia at Emporia, Kansas; The Way College of Biblical Research, Indiana Campus, at Rome, Indiana; Camp Gunnison (The Way Family Ranch at Gunnison, Colorado); and Lead Outdoor Academy at Tinnie, New Mexico. Various national organizations are identified as trunks, and state and provincial organizations as limbs. Organizations serving cities and towns are branches. The small fellowship gatherings in a person's home, most analogous to a congregation, are called twigs. Individual members are likened to leaves. The ministry as a whole is administered by a board of trustees that appoints the cabinet overseeing the headquarters complex, as well as the staff of the other root locations.

In 1983, at the time that leadership was shifted to Craig Martindale, The Way reported 2,657 twigs in the United

States, with approximately thirty thousand people involved. Each twig gathering averaged approximately ten members. The Rock of Ages Festival, held that year, hosted more than seventeen thousand people. Also, PFAL classes were conducted abroad in a number of countries, primarily Zaire (now the Democratic Republic of the Congo), Chile, Argentina, Venezuela, and Colombia. Shortly after that transfer of leadership, The Way was hit with significant internal controversy that only grew following Wierwille's death in 1985. Membership also declined in reaction to continuing criticism of the organization as a cult.

Soon after the emergence of The Way International in the 1970s, various groups began to attack it and its founder. Christian countercult organizations opposed it because of its non-Trinitarian theology. Secular anticult organizations accused it of brainwashing its members and attempted to deprogram members. Then, after Wierwille's death, charges of improprieties by Wierwille and several of his close associates resulted in the defection by several prominent Way leaders, a few of whom established rival groups. As a result The Way lost considerable support, although it had seemed to recover somewhat by the 1990s, when attendance at the annual Rock of Ages Festival began to return to its former level. Much of that gain was lost in the light of revelations concerning Martindale at the end of the 1990s. There are a number of Internet sites devoted to criticism of The Way International, posted primarily by those who disagree with its theological stance.

Address:

The Way International
Box 328
New Knoxville, OH 45871

James R. Lewis

Sources:

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Wesleyan Church

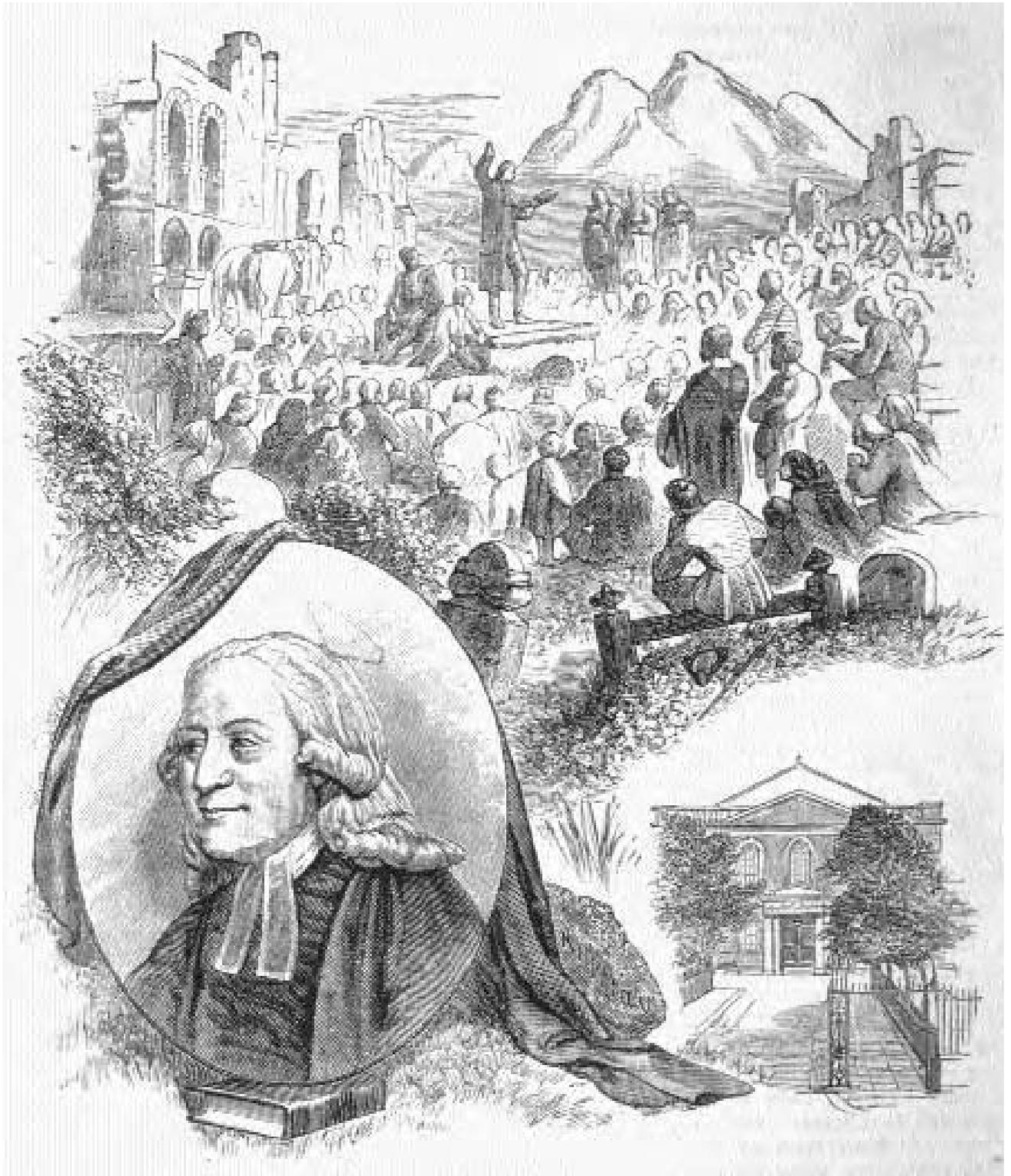
The Wesleyan Church, one of the leading products of the HOLINESS MOVEMENT in the nineteenth century in the United States, was founded in 1968 by the merger of two

older Holiness churches, the Wesleyan Methodist Church and the Pilgrim Holiness Church. The Wesleyan Methodist Church originated in the abolitionist wing of the Methodist Episcopal Church (now a constituent part of the United Methodist Church) in the 1840s. As the decade began, the church was divided into three factions; the largest groups were opposed to slavery but thought that it should be eradicated gradually over a period of time. On one side were many, primarily from the South, who tolerated or were even favorably disposed toward slavery. On the other side were the abolitionists, who demanded the immediate end to slavery.

As the debate became more intense, in 1843 a number of ministers and approximately six thousand laymen withdrew from the Methodist Episcopal Church and formed the Wesleyan Methodist Church. Among their leaders were the Reverends Orange Scott, LeRoy Sunderland, and L. C. Matlock. The new church not only took a strong position against slavery but also condemned the use of tobacco and alcohol, opposed membership in secret societies, and advocated modest dress. The church decided against reinstating the episcopacy, and instead chose to be led by a president elected by the members. Over the next decades the church was also drawn into the Holiness Movement and its search for congregations of sanctified believers. The Wesleyan tradition had held out the possibility of every believer's becoming sanctified or perfect in love, as a work of grace on the soul by an act of the Holy Spirit. A renewed emphasis on sanctification spread throughout U.S. Methodist churches in the years after the Civil War.

The Pilgrim Holiness Church, merged in the Holiness Movement, was losing favor in the Methodist Episcopal Church, which at the end of the nineteenth century attempted to distance itself from the understanding of sanctification that had become normative within the Holiness Movement. In 1897 two former Methodist ministers who had resigned from the church, Martin Wells Knapp and Seth Cook Rees, founded the International Holiness Union and Prayer League in Cincinnati, Ohio. Emphasis was on holiness, spiritual healing, evangelism, and the second coming of Christ. As it grew the union evolved, and in 1922 it took the name Pilgrim Holiness Church. Through the 1920s, several other groups with similar origins merged into the new church.

Following the merger of the two churches in 1968, a modified episcopal government was established. The general superintendents (bishops) constitute the Board of General Superintendents. There are two legislative bodies, the North American General Conference and the Philippine General Conference, and all of the units of the church, including the work in more than forty countries of the world, are attached to one of these two governing bodies. The International Center of the church was moved from Marion, Indiana, to Indianapolis in 1987.



John Wesley, preacher and founder of Methodism (D. Clegg/TRIP)

In 1997 the Wesleyan Church reported 119,117 members in the United States and 248,579 members in other countries. The church supports several colleges, universities, and seminaries. The church is a member of the Christian Holiness Partnership and the National Association of Evangelicals, through which it is related to the World Evangelical Fellowship.

Address:

Wesleyan Church
P.O. Box 50434
Indianapolis, IN 46350-0434
<http://www.wesleyan.org>

Sources:

McLeister, Ira Ford, and Roy S. Nicolson. *History of the Wesleyan Methodist Church*. Marion, IN: Wesley, 1959.
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Western Buddhist Order, Friends of the

The Friends of the Western Buddhist Order (FWBO) organization was founded in London by an Englishman, Sangharakshita (Dennis Lingwood, b. 1925), in 1967. A year later the Western Buddhist Order came into being, composed of both women and men. The FWBO seeks to give Buddhism a modern, up-to-date shape, fitting Western sensibilities. The FWBO is not aligned to a specific Buddhist tradition in Asia, but rather strives to create a Western form of Buddhist interpretation, practice, and organizational form.

The FWBO uses the texts and teachings of various Buddhist developments and traditions. Basic to the FWBO is its reference to the spirit of the original teaching, as Sangharakshita calls it. This “original teaching” and the “spirit” are to be brought to light again, to be reawakened. To that end, Western art and literature—among others, William Blake, Goethe, and Nietzsche—are also introduced as so-called bridges to an understanding of the dharma (Buddhist teachings). This eclectic intra-Buddhist and interphilosophical approach also applies to the practices favored. Common are Buddhist meditation exercises from the THERAVADA tradition, especially those of the “mindfulness of breathing” (Pali: *anapanasati*) and the “cultivation of loving-kindness” (*metta bhavana*), but techniques from Zen and Tibetan traditions (such as visualization practices) are also used. Members regularly take part in *pujas* (worship) that include chanting, bowing, and prostration.

The authoritative and organizational focal point of the movement is the Western Buddhist Order. Order members are ordained in a ceremony, taking specific precepts, the

title *Dharmachari* or *Dharmacharini* (male or female, *Dharma-farer*), and a religious name in Sanskrit or Pali. Order members might be single or married, living in celibacy or being in full-time employment. Many, although not all, order members live together in residential communities. Such communities, most often single-sex, are usually found near a center of the FWBO. The centers are visited by interested people and “friends”—that is, members of the FWBO. At the centers, order members offer regular programs, including meditation classes, public talks, study on Buddhist themes and texts, and “body-work” such as t’ai chi, yoga, and massage. In addition to the communities and the Buddhist centers, the FWBO has founded Right Livelihood cooperatives, such as vegetarian restaurants, whole food shops, or the successful wholesale and retail gift business Windhorse Trading in Cambridge, England. The movement’s three pillars—communities, centers, and cooperatives—aim to change the local as well as the overall Western society and to bring about a “New Society.”

Founded in Britain in the late 1960s, a decade later, the FWBO began to gain a foothold in other European countries and overseas. An especially strong branch exists in western India, where Sangharakshita had supported Buddhist leader Babasaheb Ambedkar’s conversion movement during the mid-1950s (see AMBEDKAR BUDDHISM). Apart from Europe and India, FWBO institutions exist in Australia, New Zealand, Malaysia, Sri Lanka, Nepal, and throughout North and South America. In Britain the movement has founded some thirty centers and thirty-five local groups (as of 1997), having grown to become one of Britain’s principal Buddhist organizations. Globally, there are about fifty-five city centers, fifteen retreat centers, and numerous local groups and cooperatives. In late 2000 the order had approximately 900 members; the number of supporters and “friends” is estimated to be about 100,000, the vast majority of them being Buddhists in India. The FWBO publishes several journals, among them *dharma life*, and it has a prolific book-publishing house (Windhorse Publications).

During the 1990s, Sangharakshita started handing on responsibilities to senior order members. Sangharakshita authorized these members to conduct ordinations and to take spiritual leadership. The selected members collectively compose the Preceptors College Council (nineteen persons), based in Birmingham, England. A core group of this council, five men and three women, form the College of Public Preceptors. From this a chairman is elected to take the leadership of the order and thus of the entire movement. Although in the future the chairman is to be elected by the whole college and council for a term of five years (re-electable), the first chairman was chosen by Sangharakshita in the autumn of 2000. The movement’s founder ap-

pointed senior member Dharmachari Subhuti (Alex Kennedy), a prominent book author about the FWBO and Sangharakshita.

Address:

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12 Park Rd.
Moseley, Birmingham B13 8AB
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<http://www.fwbo.org/>

Martin Baumann

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WESTERN ESOTERIC TRADITION

“**E**soteric” (from Greek: *esòteros*) is a comparative term, meaning “more inward,” in contrast to “exoteric” (from *exòteros*), which means “more outward.” This usage, rooted in the terminology of Greek philosophy, presupposes a duality of insiders and outsiders. The defining characteristics of the esotericist are identification with the inside group, and consequent access to special or secret knowledge.

A prejudice in favor of classical Greece tends to date the Western esoteric tradition from Pythagoras (sixth century B.C.E.) and to root it in his travels in Egypt and Babylon. However, the legendary visit to Pythagoras of Abaris, a priest of Apollo from Hyperborea, points to an existing esoteric tradition in Northern Europe. The achievements in mathematics and astronomy of megalithic culture (fifth–second millennia B.C.E.) bear witness to a technically educated elite, and almost certainly to a concomitant spiritual science. A residue of this prehistoric tradition survives in Celtic and Germanic myth and legend, and in what little is known of the Druids and other pagan schools of the north.

The school of Pythagoras, which is much better documented, was divided into auditors (*akousmatikoi*) and students (*mathematikoi*). The auditors, seated outside the veil that hid the master as he spoke, received unexplained, dogmatic precepts, while the students were initiated into the reasons and realities behind these teachings. As the Greek name for the esoteric group suggests, one of their chief disciplines was mathematics. The same was true of Plato’s Academy (fourth century B.C.E.), whose portal bore the inscription “Let none ignorant of geometry enter.”

Plato’s teachings, following Pythagorean tradition, had an exterior side devoted to ethical questions and the education of the rational mind. That is their better-known aspect, immortalized in the Socratic dialogues. The esoteric side, in which Plato’s debt to the earlier school is more evident, combined a science of number with a science of the soul. Platonic mathematics embodied insights, revolutionary for their time, into cosmology, harmony, and the invariable laws of the natural world. It is more difficult to reconstruct the Platonic science of the soul, because this was predicated on concepts and experiences that transcended verbal and logical expression. However, there is little doubt that the inmost circles of Pythagoreans and Platonists alike were concerned with matters classified today as mystical and occult. Their ultimate purpose was to prepare the student for death and its aftermath. In this respect they resembled the initiations of the Eleusinian and other mysteries, but with the difference that the philosophers sought not just a life-changing experience but also understanding.

The first centuries B.C.E. and C.E. saw an international revival of interest in Pythagorean and Platonic philosophy that left its mark in the writings of Cicero, Ovid, and Virgil. Some of the prime movers were Cicero’s friend Nigidius Figulus, a Roman Neopythagorean; Philo of Alexandria, who tried to reconcile the Greek philosophies with his native Judaism; the traveling magus Apollonius of Tyana; and the scholarly Plutarch, a priest of Apollo at Delphi. Simultaneously there came the mystery religions from Egypt and the East, with their message of personal relationship with a savior god or goddess. The most widespread was Mithraism, which traveled with the Roman army to the outermost bounds of the empire. Mithraism as a whole was an esoteric cult that successfully guarded its secrets from outsiders. Within it, as in most esoteric groups, there was a further sifting of members as they progressed, through initiations, into ever more inward circles.

The philosophical revival, combined with the mysteries, was the soil out of which grew the great Neoplatonic movement of the third–sixth centuries C.E. with its centers in Alexandria (Ammonius Saccas, Plotinus), Syria (Porphyry, Iamblichus), Rome (the later Plotinus, Porphyry), Carthage (Apuleius), and Athens (Proclus, Damascius). This was also the time during which Christianity rose to become the official religion of the Roman Empire.

The Neoplatonists at first ignored Christianity, as they had ignored Judaism, as being irrelevant to their interests. The exoteric society of which they constituted, by their own reckoning, the esoteric elite, was one of tolerant polytheism. Given their philosophic keys, they could easily discover the metaphysical and cosmological realities concealed in the Greco-Roman mythology and in everyday religious practice. The Neoplatonists were thoroughly in favor of the latter, being well aware of how much the established temple cults contributed to private piety and public order. During the later period of the Roman Empire, they supported the convergence of cults toward a solar monotheism.

The new savior-religion of Christianity, originally an offshoot of Judaism, borrowed eclectically from the solar cult, from Gnosticism, and from the Egyptian and Mithraic mysteries. To an outsider, its most striking aspects were the solidarity of its followers, and their contempt for all other religions. Spreading at first among the lowest classes, then among patrician women, it became a political force in proportion to the weakening of the empire. In the process it discarded most of its founder's teachings, as being too unworldly and disruptive of the social fabric, and built a powerful hierarchy of its own. After it achieved primacy as the empire's official religion (325 C.E.), it set to work to liquidate its competitors. After the failure of Emperor Julian to reinstitute the worship of the old gods (360–363 C.E.), Greco-Roman paganism was doomed, along with its esoteric academies and mystery schools. The closing of the Athenian Academy in 529 C.E. marked the end of a millennium-long tradition.

Esotericism lived on despite Christianity, not because of it. Primitive Christianity was essentially a way of love and renunciation, indifferent to profane learning and the natural sciences, and suspicious of any attempt to find salvation outside the Church. The esoteric path, in contrast, is one of knowledge, or *gnosis*. Those for whom the science of the cosmos and the science of the soul were a consuming passion adapted the Christian framework for their own purposes. (The same happened with the Sufis in the Muslim world.) An example is the extraordinary figure known as Pseudo-Dionysius the Areopagite (seventh century). His mapping of the angelic hierarchy and its earthly parallel in the hierarchy of the Church is a typically esoteric exercise, drawing on the doctrine of correspondences, in which heaven and earth reflect one another. His “negative theology,” similar to the higher metaphysical flights of Plotinus, bypasses all the dogmatic assertions that the “positive” theologians argued over.

There is little doubt that Dionysius was also an accomplished mystic; but esotericism is not the same as mysticism. The mystic, driven by love and emotion, yearns for union with God—an experience, which, unexamined, can lead to delusion or fanaticism. The seeker after esoteric knowledge wants the transformative *gnosis* that reveals the true nature of himself, the world, and the divine. In a prescientific age, when illiteracy and superstition were the norm, this path of knowledge began with mathematics and natural science, logic, and the analysis of language. For this reason, Aristotle was nearly as important a contributor to it as Plato.

During the centuries after Dionysius, Neoplatonism continued to attract Christians unfulfilled by religious observance alone. The School of Chartres (eleventh to thirteenth centuries), inspired by Plato's Pythagorean dialogue *Timaeus* and by the encyclopedic work of Boethius, revived the sciences of number. Their lasting memorial is the Gothic cathedral, a triumph of geometry and the constructive imagination. The technical knowledge that went into this was

the jealously guarded property of the master-masons, who came in time to constitute an esoteric brotherhood of their own.

The pointed arch that is the basis of Gothic architecture had appeared long before in the Arab world, where, too, the works of Aristotle, the Platonists, and the Greek scientists were studied in translation. Among other ancient sciences that passed through the Arabs to Christian Europe was alchemy, or the “Hermetic art.” For four centuries and more, alchemy served as the principal nexus of the Western esoteric tradition. It provided a cover under which one could pursue an esoteric path, in a more or less conscious way. There was nothing in it to disturb Christian orthodoxy: Even the ambition to make gold could be excused by a wish to help the poor. When practiced at the physical level, it gave a plenitude of insights into organic and inorganic nature. When the alchemist became more identified with the work, it began to operate its transmutations simultaneously on the human subject. In some cases, laboratory work was entirely omitted, and the alchemical processes were carried out through active imagination alone. Then Mercury, Sulphur, Salt, and so forth were allegories of states of mind and soul that were explored and manipulated in the cause of transformative knowledge.

The traditional secrecy of esotericism also applied to alchemy, in which the essential points were conveyed by word of mouth from master to pupil. For instance, no one ever stated outright what their First Matter was, or their Secret Fire. Moreover, just as Pythagorean cosmology included information such as heliocentrism, which remained unknown to the world in general for two thousand years, so alchemy probably included some secrets about the natural world that have yet to be rediscovered. In both cases, esotericists act as the scientific preceptors of humanity, but only when the time is ripe. Until then, their ideas would be met with mockery or suppression.

The science of the soul that is the other side of esoteric training was even more alien to the majority and to their exoteric guardians—in earlier times, the Church; in later ones, scientific materialism. For instance, all the Neoplatonists followed Pythagoras in embracing the doctrine of reincarnation. Exactly what they understood by that—what it is that they supposed to reincarnate—is a complex question. But certainly they did not envisage the after-death state of the soul as the Christians did: as an eternity of Heaven, or else of Hell. Nor could any philosophic mind take seriously the cult of relics, the trade in indulgences, the prayers to saints, and all the other apparatus that hinged on this belief concerning the after-life. As for the idea of the New Testament, and even more the Old, as infallible works of divine inspiration, the Catholic Church did well to leave their improprieties and self-contradictions in the decent obscurity of Latin.

The existence of esoteric groups during the Middle Ages is beyond doubt, but largely beyond our historical grasp. Symptoms of their existence appear, as mentioned, in the masonic guilds; also in the Courts of Love in southern France; in the Sicilian court of Emperor Frederick II; in the Knights Templar; and in Dante. But it is in the nature of esotericism not to advertise itself, nor to admit potentially unworthy and indiscreet persons to its secrets. The science of “how man makes himself immortal” (Dante’s words) was transmitted along the thinnest of threads.

During the fifteenth century, the rediscovery and translation of Greek texts, especially the Neoplatonists and the *Corpus Hermeticum*, led to a renaissance of classical pagan philosophy. The Byzantine philosopher George Gemistus Plethon planted the idea that divine wisdom was inherent in all religions, and that an “ancient theology” or a “perennial philosophy” had existed since the earliest ages, of which Christianity was the latest (if the most perfect) manifestation. The Roman Academy of Pomponio Leto went so far in its revival of antiquity that it was dissolved by papal order and its members imprisoned. Marsilio Ficino, head of the Flo-

rentine Academy, re-created the Orphic invocations and practiced astrological magic; his younger colleague Pico della Mirandola added Jewish kabbala to the mixture. Early in the sixteenth century, Henry Cornelius Agrippa compiled an encyclopedia of natural, astrological, and kabbalistic magic that has never been superseded. Neoplatonic ideas permeated the arts of painting, sculpture, and architecture with an alternative mythology to that of Christianity.

All of these developments hinted at the possibility of an initiatic path existing outside the Church, but they were soon extinguished. The climate of controversy and religious wars following the Reformation made it dangerous enough to be the wrong sort of Christian, let alone pagan. Alchemy alone survived as a visible and acceptable witness to an esoteric tradition.

In the seventeenth and eighteenth centuries, the two components of traditional esotericism parted company. The science of the cosmos and of number became secularized in the Scientific Revolution, while the science of the soul found a new home in Protestant mysticism, invigorated by the example of Jacob Boehme (1575–1624). This “theosophy” took for granted the Christian revelation contained in the Bible, but, like alchemy, regarded the Book of Nature as a parallel revelation in which the divine mind could be penetrated. Leaning to piety and mysticism rather than to philosophy, the Boehmians (or Behmenists) were the chief if not the only esoteric tradition through the Age of Reason. Another candidate for the title is FREEMASONRY, especially in its more theosophical, magical, and alchemical offshoots. Although the majority of lodges were fraternal and political in intent, they offered a haven for discreet meetings and transmissions, while their symbolism had evident links with the ancient mysteries. Some of them, such as those frequented by the young Emanuel Swedenborg (1688–1772), gave access to Jewish esoteric teachings, notably those on sexual magic. With good reason, the Church was suspicious of Freemasonry in all its varieties.

The Romantic era was a time of philosophical ferment comparable to the Roman Empire period and to the fifteenth century. Once again, European esoteric traditions (Bohemian theosophy, Freemasonry) met with extra-European influences, now coming from Persia, India, and China. Christianity, much weakened politically and discredited in the minds of many intellectuals, no longer served as the unquestioned substratum of belief. The first stages of esotericism became freely accessible: the opportunity to study and cultivate, not merely to save, one’s own soul; the opening of the world of the imagination through poetry and music; communion with a living nature. However, no philosophical academies existed to carry the aspirant further, and the end-point was often a pantheistic mysticism.

The Romantic attitude also made itself felt as an alternative current in the natural sciences, deprecated today because of its unacceptable metaphysics (that is, because it is not based on the materialistic assumption). Some examples are the medical practices of Franz Anton Mesmer (1734–1815); the theories of metamorphosis and of color espoused by Goethe (1749–1832); the homeopathy of Samuel Hahnemann (1755–1843); the universal science based on the doctrine of correspondences of Lorenz Oken (1779–1851); and the experiments of the later Mesmerists with animal magnetism and altered states of consciousness. The connection of these with esoteric philosophy is obvious. Even more so is that of the Psychical Research Society, whose chief object was to settle the question of the soul’s survival. Until World War I, some major figures in the natural sciences (for example, William Barrett, William Crookes, Oliver Lodge, Charles Richet, and Johann Zöllner) were dedicated to such research.

Both of these tendencies—the concordance of Western with Eastern traditions, and the pursuit of a nonmaterialistic science—met in the THEOSOPHICAL SOCIETY (ADYAR). Founded in 1875 by Helena P. Blavatsky (1831–1891) and Henry S. Olcott (1832–1907), with a large contribution from the medium Emma Hardinge Britten (1823–1899), the society was at first devoted to practical research into occultism. The 1880s saw the emergence of

a rival group, the Hermetic Brotherhood of Luxor, largely based on the teachings of the American medium Pascal B. Randolph (1825–1875). Its influence was out of all proportion to its modest operation, which was not through personal contact or ritual but through a correspondence course in self-initiation. In the same decade the Theosophical Society founded an Esoteric Section, which still exists but whose activities have never been revealed. A little later, the Hermetic Order of the Golden Dawn provided more glamorous opportunities for ceremonial magic and initiatic ritual. Its vocabulary was Hermetic, kabbalistic, Rosicrucian, and Enochian (that is, based on the “angelic conversations” of John Dee). Later offshoots of the Golden Dawn, notably those led by Dion Fortune (1891–1946) and Gareth Knight, were more Christocentric, as was the Anthroposophy of Rudolf Steiner (1861–1925).

The Western attraction to Eastern philosophies and to practices such as meditation and yoga was the most visible esoteric phenomenon of the twentieth century, comparable again to the influx of the Oriental mystery-religions (including Christianity) into the Roman Empire. Buddhism, first in its Japanese (Zen) then in its Tibetan form, provided a popular alternative religion to many former Christians and Jews. Toward the end of the century, the residue of all these tendencies—alternative science, occultism, Orientalism—congealed in the NEW AGE MOVEMENT.

At this point it is impossible to define a single Western esoteric tradition. Some Christian esotericists imagine an initiatic lineage going back to the secret teachings of Jesus himself, but the evidence, to an outsider, is nonexistent. Rather, the repeated impulses toward a “more inward” path seem to have led outside the Christianity of the churches, and the more so when the goal is knowledge of self and cosmos rather than mystical union. The fundamental teaching of Christianity is love, and its basis in the Gospels is antihierarchical and anti-individualistic. If in practice it has consistently violated those principles, they still remain as a powerful personal and social ideal, with their own virtues and rewards. To choose the esoteric path is essentially to prefer self-perfection or self-realization to these ideals, which is why the Christian churches, unlike Hinduism, Buddhism, or Greco-Roman paganism, have never had a comfortable relationship with their Gnostic and esoteric members.

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White Brotherhood

The White Brotherhood, an occult order founded at the end of the nineteenth century, was formed in Bulgaria by Peter Konstantinov Deunov (1864–1944), better known by his spiritual name, Beinsa Douno. As a member of the BULGARIAN ORTHODOX CHURCH, Douno had considered becoming a monk. Instead, he became a schoolteacher. He later moved to the United States to attend seminary. He finally received one degree in religion and another in medicine. In the United States he had encountered the Rosicrucians and was also conscious of the Bogomils, an ancient esoteric group from his own land. His first book, *Science and Education*, appeared in 1896. After returning to Bulgaria, he entered a period of seclusion and, in 1897, reported an initiatory experience during which he felt the Spirit of God descending upon him. When he finally reappeared to take students, he was recognized as having attained his masterhood. In what would be the first of regular annual meetings in August 1900, he created the White Brotherhood. His first three students were the only members. The teachings became the basis for a series of books by Douno.

Douno traveled widely, and the organization developed a following throughout Bulgaria through its first decade. In 1914 he declared the advent of the new age of Aquarius and relocated to Sofia, the capital. It being wartime, his activities came under official scrutiny, and signs of tension with authorities appeared. In August 1915, the annual meeting was disrupted and Douno was expelled from the town in which it was held. In 1917 the Holy Synod of the Bulgarian Orthodox Church pressured the authorities to have the Brotherhood expelled from Sofia. Finally in 1922, in response to Douno's opening a School of the Great White Brotherhood in Sofia, the church excommunicated Douno and many of his followers. Various further attempts to suppress the movement included the arrest of members and the disruption of meetings. In spite of its critics, however, the movement persisted. In 1926 a new headquarters complex, including a publishing center, was erected at Izfrevna, near Sofia.

Douno's teachings included the practice of paneurhythmy, a set of exercises set to music. First introduced in 1934, the exercises were integral to the work when it opened its first group in Paris (1936), Latvia, and Estonia. Further spread of the movement was stopped, first by World War II, and then by the changes in the political situation following the war. Douno's death in 1944 occurred only a few weeks after the Soviet Army took control of his homeland.

Not really understanding the drastic nature of postwar political changes, the Brotherhood reorganized in 1945 under a council and continued as it had prior to the war. Only three years later, their headquarters property was nationalized (and then leveled in 1970). Realizing now that they existed in a new, hostile environment, Brotherhood leaders took steps to preserve Douno's writings, an important move, as in 1957 the government confiscated all of Douno's books. Mean-

while, Douno's work had spread to Western Europe and the United States. His writings were translated and published. At the same time, Michael Aivanhov, whom in 1938 Douno had sent to take charge of the work in Paris, founded his own movement to perpetuate Douno's teachings as he understood and interpreted them. Aivanhov's work continues as the UNIVERSAL GREAT BROTHERHOOD.

Douno saw the White Brotherhood as embodying the true spirituality of Christianity and making a modern transmission of the eternal religion of Christ. The White Brotherhood thus continues the mystical Church of St. John, as opposed to the official church, the Church of St. Peter. Suppressed in the lands controlled by the Soviet Union, the White Brotherhood had only a few followers in the West. It was again allowed to hold meetings in the 1970s, and then in the 1990s it revived in Bulgaria as political changes brought a new level of religious freedom. It was officially recognized in November 1990, and a periodical was reinstated the following year. The rebuilding of the White Brotherhood community and educational center in Sofia began in 1995.

Today the Brotherhood exists as a vital international organization. Douno's Bulgarian followers have translated a number of his works into English and other Western languages, the first of which translations appeared in the 1960s.

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White Brotherhood
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Ahuntsic, Montreal H2L 3N7
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http://www.vega.bg/~beinsa_douno/

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White Fathers

The White Fathers (officially the Society of Missionaries of Africa), as the name implies, has been one of the more important organizations assisting the spread of the ROMAN

CATHOLIC CHURCH in the modern world, especially on the continent of Africa. The order was founded in 1868 by Charles M. Lavigerie, then the archbishop of Algiers. Algeria was at the time a French colony. The occasion for the founding was a typhoid epidemic in Algiers, and the first assignment of the members was the care of children and youth orphaned by the illness. The order subsequently gained oversight of various missionary centers in the country. They adapted a habit designed from the clothing commonly worn in North Africa.

In 1878, Lavigerie submitted a plan to evangelize central Africa to Rome. It was approved, and he was appointed the apostolic delegate for equatorial Africa. The first group headed for Tanganyika (now Tanzania) and established work in the western part of the country and in Uganda. They were joined by new personnel annually. Twenty-two missionaries who were killed in the late nineteenth century in Uganda were canonized in 1964. The work spread to the Congo and the Sudan (1894), and in the early twentieth century to Guinea, Mali, Upper Volta (Burkina Faso), and Ghana. In the years since World War II, they have also accepted work assignments in Nigeria and Mozambique.

The final approval of the White Fathers' constitution occurred in 1908. Members take an oath of dedication to the establishment of the Roman Catholic Church on the African continent. Only with the approval of the pope may they work outside of Africa. In 1880 the pope requested that they assume responsibility for opening a seminary in Jerusalem for the training of the clergy of the MELKITE CATHOLIC CHURCH. To date, that has been their only work outside of Africa, except for centers in the West, where members are recruited and trained. Such centers are found in the United States, for example, at Franklin, Pennsylvania (novitiate); Onchiota, New York (seminary); and Washington, D.C. (headquarters). The work of the White Fathers is divided into provinces, the first of which were designated in 1936.

Lavigerie also founded a second order, the missionary Society of Our Lady of Africa, a female society popularly known as the White Sisters. It took special responsibility for improving the spiritual and material life of African women. Like their male counterparts, the White Sisters have spread across Africa, where they currently manage more than 150 houses. They also maintain a presence in Europe and the United States where administration, recruitment, and training occur.

Address:

White Fathers
Via della Nocetta 111
00164 Roma
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White Plum Asanga

The White Plum Asanga is an organization designed to promote unity and maintain harmonious relationships between the Dharma successors of Japanese teacher Baian Hakuju Daiosho, the honorary founder of the Zen Center of Los Angeles. He headed the Supreme Court of the main SOTO ZEN BUDDHISM group in Japan and was one of the leading figures of Japanese Zen. Many of those who hold his lineage are currently leaders of otherwise independent autonomous Zen centers. The Asanga promotes communication and provides a forum for conflict resolution among members, as well as other Buddhist schools and traditions.

White Plum Asanga offers two kinds of membership: voting membership is extended to Shiho Dharma successors in the lineage of Taizan Maezumi Daiosho (1931–1995). Maezumi Roshi He originally received Dharma transmission from Hakuju Kuroda, Roshi in 1955, but additionally received *inka* (approval as a teacher) from both Koryu Osaka, Roshi, and Hakuun Yasutani Roshi. He founded the Zen Center of Los Angeles, where he trained twelve Dharma successors. His students have in turn passed the Dharma lineage to nine second-generation teachers. Honorary membership is offered to all of the successors of Baian Hakuju Daiosho. Senior students, especially those who have Dharma transmission from the voting members, also are invited to participate.

Voting members of the Asanga (as of 2001) are Jan Chozen Bays (Zen Community of Oregon); John Tesshin Sanderson, Mexico; Alfred Jitsudo Ancheta, California; Charles Tenshin Fletcher (Zen Mountain Center, Mexico); Nicolee Jikyo Miller (Three Treasures Zen Community); William Nyogen Yeo, California; and Charlotte Joko Beck (Ordinary Mind Zen School). Honorary members include Kojun Kuroda, Koshinji, Japan; Takeshi Kuroda, Zenkoji, Japan; and Junyu Kuroda, Kirigayaji, Japan. Dennis Genpo Merzel currently serves as spiritual leader and president of the White Plum Asanga.

Address:

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<http://www.mro.org/zmm/white-plum.shtml>

Wiccan Religion

The Wiccan religion is a worldwide nature religion with roots in the ancient past and contemporary times. Also known as Wicca, the Old Religion, the Craft, and Witchcraft, it incorporates revivals, adaptations, and continuations of ancient folkways, symbology, and spiritual practices from old pagan Europe and the classical civilizations of Greece, Rome, Egypt, and Mesopotamia. These include the ritual kindling of bonfires; celebrations of transition points in the cycles of nature; ecstatic dance and trance; use of intuitive perception and imaginal intention (magic); and developing and sustaining spiritual relationships with animals, plants, places, ancestors, and other forms of the Divine. In the twentieth century, several major influences converged to shape the Wiccan religion into its twenty-first-century form. These include the writings and teachings of Gerald Gardner (1884–1964) and Doreen Valiente (1922–1999), which emerged in 1950s England and were taken to the United States in 1962 by Raymond Buckland (b. 1934); the back-to-nature counterculture movement of the 1960s United States; and the rise of feminist spirituality worldwide in the 1970s, inspired by the works of Merlin Stone (b. 1931), Z. Budapest (b. 1940), Margot Adler (b. 1946), Marion Weinstein (b. 1939), Starhawk (b. 1951), and others. In the late twentieth century, the Wiccan religion and related forms of contemporary paganism grew exponentially both in number of practitioners and in diversity of forms, not only throughout the United States, Canada, and Europe but also in many other parts of the world, such as Australia, New Zealand, South Africa, Brazil, and Japan. Contributing to this growth has been the emergence of multitrade and international gatherings, networking periodicals, and information exchange through the Internet.

Although the word *Wicca* is sometimes used as a synonym for GARDNERIAN WICCA and forms directly derived from it, increasingly it is more typically used to include the wider range of Wiccan paths that now exists. Some practitioners call themselves “witches,” but others have abandoned that appellation because of its history of diverse and contradictory connotations. The Wiccan religion does not involve devil worship or malevolent practices. Across the many forms of the Wiccan religion, some commonalities are widespread, such as the spiritual practice of celebrating the new and full moons and the cycle of sun and seasons. The spiritual calendar, called the Wheel of the Year, consists of eight sabbats, or sacred festival times—the solstices and equinoxes and the midpoints between. These seasonal midpoints or cross quarters are also known as the Celtic Fire Festivals; they are Samhain (in mid-fall), Imbolc (winter), Beltane (spring), and Lughnassad (summer). Also widespread are Wiccan spiritual principles, which include the following: (1) Honor the Divine, understanding It as immanent and transcendent, as well as both multifaceted and as a united, interconnected

whole; (2) Live life with consideration of others as well as oneself, endeavoring to be of service and to do no harm; and (3) Celebrate and attune to nature and nature’s rhythms, understanding this as central to Divine understanding and worship. Wiccans across traditions also cultivate virtues, including integrity, honesty, reliability, responsibility, balance, perseverance, empathy, kindness, compassion, knowledge, service, and freedom. In addition, Wiccans seek to live with balance and moderation, such as balancing intellect and intuition in cognitive processing; work and rest in daily life; time with others and time alone. Furthermore, Wiccans seek to cultivate good communication and healthy relationships with family, friends, community, and the greater Circle of Life of All Nature.

“The Divine” is a gender-neutral term that can be used to refer to what is known in other religions as “God” (Christianity, Judaism), “Allah” (Islam), “Tao” (Taoism), and “Great Spirit” (Native American religions). Since the Divine is viewed in many Wiccan traditions as both immanent (indwelling) and as transcendent (beyond the limits of humanness), Wiccan spiritual philosophy is pantheistic. In that the Divine is viewed as a Great Unity, spiritual philosophy has a monotheistic dimension. The Divine is also viewed as multifaceted. In many traditions, the Divine is honored as both Mother Goddess and Father God, as well as Their Unity, also known as the “Great Mystery.” In addition, The Goddess and The God have many sacred forms or aspects, such as the Triple Goddess in the forms of Maiden, Mother, and Crone, and the Dual God, symbolically represented by the sacred Oak (waxing sun) and sacred Holly (waning sun). The Divine also is acknowledged as manifest through the five elements of nature (earth, air, fire, water, and spirit). As with most other nature religions, spiritual philosophy also is animistic, in that the Divine takes the form of a spiritual dimension not only within living humans (higher power or inner self) but also within ancestors, animals, plants, places, and all things. Attunement to and communion with nature are central to spiritual philosophy and practice. Humans are viewed as part of nature, not as dominators or as owners of nature.

The predominant ritual and social space arrangement for Wiccans is the circle. As in ancient times, the circle represents many concepts, including wholeness, balance, the cycles of nature, continuity, partnership, and interconnectedness. The circle is used by individuals in personal rituals as well as by groups for rituals and festivals. The circle facilitates shared experience and encourages participation. Although classified by some as a new religious movement, because it gained visibility and growth in the twentieth century, Wicca and related forms of contemporary paganism do not fit neatly into the profile of the majority of new religious movements. Wicca is very decentralized, and thus it differs from those many new religions that typically center around the authority and teachings of a particular

charismatic religious leader. The Wiccan religion and contemporary paganism are nature-centered and with an emphasis on direct personal experience rather than being of “the book” or adhering to a specific, detailed, structured worldview, as revealed to a prophet or teacher. Wicca and paganism are best grouped with other nature religions, sometimes called primal or oral religions, that encompass animistic worldviews, shamanic spiritual practices, and celebrations of the cycles of nature. The Wiccan community overlaps with the related traditions of GODDESS SPIRITUALITY and DRUIDISM.

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Wisconsin Evangelical Lutheran Synod

The Wisconsin Evangelical Lutheran Synod, one of the more conservative Lutheran bodies, began with the arrival of German-speaking immigrants in the American Midwest in the 1840s. They appealed to their homeland for ministerial oversight, and several mission societies (Berlin, Basel) responded. An original Wisconsin synod was organized in 1850 with John Muelhaeser (1803–1867), pastor of the Salem Evangelical Lutheran Church in Milwaukee, Wisconsin, as its first president. Increasingly over the years, the synod moved toward an emphasis upon doctrinal conservatism and became aligned with the LUTHERAN CHURCH—MISSOURI SYNOD.

A similar beginning also occurred in Minnesota, under the leadership of Christian Frederick Heyer (1793–1873), formerly a missionary in India, and Eric Norelius (1833–1916), a Swedish Lutheran pastor. A third such effort arose in 1840 in Michigan, where a synod was organized by Stephan Koehler and Christoph Eberhardt. The Michigan

Synod eventually affiliated with the General Synod, the large Lutheran body that became the core of the Lutheran unity movement in America that is now embodied in the EVANGELICAL LUTHERAN CHURCH IN AMERICA. In 1968 it withdrew, however, a move reflective of its growing conservatism.

In 1872 the Wisconsin and Missouri synods formed the Synodical Conference, an association of conservative Lutheran synods. Eventually the Michigan and Minnesota synods also joined. In 1892 the Wisconsin, Michigan, and Minnesota synods federated to form the Evangelical Joint Synod of Wisconsin, Minnesota, and Michigan. A more formal merger occurred in 1917 with the formation of the Evangelical Lutheran Joint Synod of Wisconsin and Other States. That body changed its name to Wisconsin Evangelical Lutheran Synod in 1959.

The Wisconsin Synod represents the most conservative extreme of Lutheranism in North America. It withdrew from its association with the Missouri Synod through the Synodical Conference in 1963. It follows the unaltered Augsburg Confession and holds to the position that it cannot adopt formal relations with other churches unless full doctrinal agreement is reached. This position has kept the church out of ecumenical bodies, though it has relations with a similar conservative Confessional Lutheran Church in Finland, Sweden, and Norway.

Through the twentieth century the church has built a world mission program, beginning with evangelism among the Apache people in Arizona, and currently it has affiliated congregations in Puerto Rico, Mexico, Colombia, Zambia, Malawi, Taiwan, Hong Kong, and Indonesia. It also supports missionaries in India, Nigeria, and Cameroon.

The Wisconsin Evangelical Lutheran Church in 1996 reported 413,000 members in the United States (and an additional 30,000 members in other countries) in 1,235 churches. It sponsors two colleges and a seminary in the United States.

Address:

Wisconsin Evangelical Lutheran Church
2929 N. Mayfair Rd.
Milwaukee, WI 53222
<http://www.wels.net/>

Sources:

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Witchcraft

See Wiccan Religion

Won Buddhism (Won Pulgyo)

Won Buddhism was founded in 1916 by Pak Chungbin (1891–1943), who is better known by his literary name, *Sot'aesan*. *Sot'aesan* was aware of the three traditional religions of East Asia—Confucianism, Daoism, and Buddhism—yet he felt that his enlightenment experience was independent of any tradition. Nevertheless, upon further inquiry he realized that all of the ancient sages had known that to which he had awakened, and, after reading the *Diamond Sutra*, he declared that the vehicle of Buddhism was the best for elucidating his vision of ultimate truth.

Studies on Won Buddhism are based on *The Canon of Won Buddhism (Won Pulgyo kyojon)*, which contains two books: the *Principle Book (Chongjon)*, composed by *Sot'aesan*, and the *Records (Taejonggyong)*, a chronicle of his sayings and doings. The next important book of the tradition is the *Religious Discourses of Master Chongsan (Chongsan Chongsa Pobo)*, the words of *Sot'aesan's* successor, Song Kyu (1900–1962), the first prime master of Won Buddhism. These books express the religious vision articulated by these two leaders. *Sot'aesan* represented his enlightened vision of ultimate reality in a perfect circle, known as the One-Circle-Figure (*Irwonsang*), which he equated to the concept of Dharmakaya (the body of the law or teaching) of conventional Buddhism. No images of Buddha are found in Won Buddhist temples; instead, “four graces” are viewed as the incarnations of the Dharmakaya Buddha: Heaven and Earth, Parents, Brethren (fellow creatures), and Law (religious, moral, and civil). Won Buddhism rejects the traditional concept of deliverance or liberation from the world as nihilistic; instead, it tries to realize a paradise on earth by helping people to develop their own abilities, wisdom, education, and altruism. The path to achieving the ideal of enlightenment as expressed in the One-Circle-Figure is the “Threefold Learning.” In conventional Buddhism these three are known by the Sanskrit terms *samadhi* (meditation), *prajna* (wisdom), and *sila* (morality). *Sot'aesan* recasts these in modern language as the “cultivation of spirit,” “study of facts and principles,” and “choice of conduct.” Religious practice in Won Buddhism consists of worship of the One-Circle-Figure in the place of images of Buddha, recitation of the name of the Buddha Amitabha, seated meditation, repentance and prayer, and scripture study.

Won Buddhism operates a number of branch temples and other organizational establishments in Japan and the United States. One such institution is Wonkwang University, which has a College of Won Buddhist Studies in which Won Buddhist priests, educators, and other leaders are educated in both undergraduate and graduate programs. Religious tracts and philosophical treatises are published by the faculty and research institute of the university, usually in Korean, although Won Buddhist scholars also publish in Western languages in a journal called *Won Buddhism*. As of 1997, the religion operated fourteen parishes in Korea and

overseas and 433 temples that serve 1,276,607 members. These are serviced by 10,192 religious workers (1,640 monastics and 8,552 married religious specialists).

Address:

Won Pulgyo
Sinyong-dong 344–2
Iri-si, Cholla Pukto, 570–754
Republic of Korea
<http://www.wonbuddhism.co.kr>

Richard D. McBride

Sources:

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- . “What Is Won Buddhism?” *Korea Journal* 24, 5 (May 1984): 18–32.
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- Park Kwangsoo. *The Won Buddhism (Wonbulgyo) of Sot'aesan: A Twentieth Century Religious Movement in Korea*. San Francisco: International Scholars, 1997.

Word of Life Church [Kale Heywet]

The Word of Life Church grew out of the efforts initiated by the Sudan Interior Mission (SIM) in 1927. The mission had begun in 1893 with a vision to evangelize the Sudan, but it was slowed by the African climate, which led to the deaths of two of the founders and the retreat from Africa by the third. Eventually work would be established in several African nations other than the Sudan (Nigeria and Niger) before the Sudan was reached.

In the 1920s the Presbyterians established a mission in Ethiopia. Among its leaders was Dr. Thomas A. Lambie, who founded the Presbyterian hospital in Addis Ababa in 1923. Several years later he began an independent Abyssinian Frontiers Mission, which in 1927 merged with the Sudan Interior Mission. The mission grew slowly and had fewer than one hundred baptized converts over the next decade. After the Italians occupied the country, foreign missionaries were kicked out (which became the occasion of SIM missionaries finally establishing work in the Sudan). When they returned in 1941, they discovered that the church had expanded dramatically. There were 20,000 members in some one hundred congregations.

The church continued to grow, reaching 100,000 members by 1960 and 500,000 by 1974, by which time it had taken the name Kale Heywet (Word of Life) Church. This progress is attributed to its being a truly indigenous church that has developed its own missionary society, which has targeted the different peoples of Ethiopia. The church has also developed a literacy program for the

World Alliance of Reformed Churches

poverty-stricken country, and in the 1990s it cooperated with the Baptist General Conference in developing a program of famine relief.

The church follows a conservative Evangelical Christianity. At the beginning of the new century, it had more than two million members. It has developed an extensive educational system and medical ministry.

Sources:

"The History of SIM." Posted at <http://www.sim.org/international/history.html>.

Kane, J. Herbert. *A Global View of Christian Missions*. Grand Rapids, MI: Baker, 1971.

Address:

World Alliance of Reformed Churches
150 route de Ferney
P.O. Box 2100
1211 Geneva 2
Switzerland
<http://www.warc.ch/>

Source:

Bauswein, Jean-Jacques, and Lukas Vischer, eds. *The Reformed Family Worldwide: A Survey of Reformed Churches, Theological Schools, and International Organizations*. Grand Rapids, MI: William B. Eerdmans, 1999.

World Alliance of Reformed Churches

The World Alliance of Reformed Churches was formed in 1970 in Nairobi, Kenya, by the merger of the Alliance of the Reformed Churches throughout the World Holding the Presbyterian Order and the International Congregational Council. The Alliance of Reformed Churches was founded in 1875 in London, England, as an association of Reformed and Presbyterian church leaders. It was designed to facilitate cooperation and common action, especially in the mission field. The fellowship gradually grew to include members from the European continent. In 1946 the alliance, originally headquartered in Edinburgh, Scotland, moved to Geneva, Switzerland, in anticipation of the formation of the WORLD COUNCIL OF CHURCHES (WCC). It self-consciously decided to make no moves that could be just as easily accomplished through the WCC.

The International Congregational Council was founded in 1892 for purposes similar to those of the Reformed Alliance. In the ecumenical atmosphere during the years following the formation of the WCC, the mutual affirmation of a Reformed theological perspective drew the two organizations together.

The alliance carries out theological dialogues, promotes programs of mutual cooperation between member churches, and sponsors a program of publications led by its periodical, *The Reformed World*. It has a history of witnessing against racism and in the promotion of human rights. In the 1980s it experienced particular concern over the apartheid policies of South Africa and the role of some Reformed churches' support of it. In 1982 the alliance suspended the membership of two South African Reformed bodies until they brought their policies in line with the alliance's antiapartheid stance. One church left the alliance, the other remained in association and was received back into full membership in 1997.

At its meeting in Debrecen, Hungary, in 1997, the alliance reported 211 member churches. The increase from the 49 churches originally represented in the alliance is largely accounted for by the maturing of numerous former mission churches into independent national churches.

World Brotherhood Union Mevlana Supreme Foundation

The World Brotherhood Union Mevlana Supreme Foundation was founded in Istanbul, Turkey, in 1986 to teach the channeled work of the Celestial Totality (a ranked hierarchy similar to the GREAT WHITE BROTHERHOOD of the theological tradition). Mevlana, the foundation's founder, who is called the pen of the Golden Age, is responsible for channeling the organization's sacred scriptures, particularly the *Knowledge Book*. Mevlana, through what her group calls "reverse transfer" (this organization's term for reincarnation), has returned to the earth in order to serve the divine purpose of the World Brotherhood Union (WBU). The WBU purports the *Knowledge Book* to contain the spiritual manifesto essential for personal and planetary transformation in the new millennium. The years from 2000 to 2005 are noted as foundational years, heralding a future Golden Age in which everyone attains Universal Consciousness. The WBU teaches that two UFOs are stationed above the earth to monitor and police the activities of the people of the planet. Should human behavior err beyond the parameters set by the WBU a galactic military force based on the UFOs will intercede to reshape the destructive behavior according to the Divine Plan. They believe their plan to be based on goodwill, self-sacrifice, capacity, and consciousness.

The WBU proselytizes in people's homes. A group leader who receives special spiritual messages calls six friends who meet at her home and write down, date, and sign her unique messages, which are given to another six, and so forth. The WBU claims to unite feminist and egalitarian principles and teaches that the earth is the only planet in the solar system on which discrimination between the sexes exists. Paradoxically, the specific messages to Mevlana are sent by Mustafa Molla and a Captain Riviere. Mohammed Mustafa is the messenger of Allah, and Kurtairce is the Savior or Jesus figure; both dwell with Buddha in the Celestial Totality—while touting equality, the ruling aristocracy is male.

By acknowledging the Qur'an as one of a number of sacred texts and Mohammad as a messenger of this particular

sacred text, the WBU courts an Islamic population. However, the WBU should not be considered an Islamic revitalization movement, as it has only a cursory link with Islam. It has received its major inspiration from Theosophy and the Western esoteric tradition, which it has synthesized with a unique Turkish twist. Thus the WBU integrates Theosophy with beliefs about UFOs and flying saucers in a concerted attempt to wed science and religion in a sophisticated, technological way. Because of the secrecy of this group, no accurate data exist for the number of its adherents.

Address:

World Brotherhood Union Mevlana Supreme Foundation
Catalcesme Baggat Caddesi Ahmet Cevdet Pasa Sokak
No. 1/6
81110 Bostanci-Kadikoy
Istanbul
Turkey
<http://www.dkb-mevlana.org.tr>

Gail M. Harley

Source:

Harley, Gail M. "From Turbans to the Tarot: Radical Religious Trends in Modern Turkey." Unpublished paper, 1998. Copy in files of the American Religions Collection, Davidson Library, University of California-Santa Barbara.

World Buddhist Sangha Council

The World Buddhist Sangha Council (WBSC) was founded in Colombo, Sri Lanka, in 1966 as an expression of the international Buddhist Sangha (community). Within Buddhism, *Sangha* refers to two distinct phenomena, the *Savaka-Sangha*, or the community of (noble) disciples (the larger community of all believers), and, more narrowly, the *Bhikkhu-Sangha*, or the community of Bhikkhus (monks). This latter grouping, especially prominent in THERAVADA Buddhist groups, is also referred to as the *Sammati-Sangha*, or the conventional Sangha. The World Buddhist Sangha Council is organized around the Sangha in the more narrow sense of that term, as an association of Buddhist monks and clergy. In Theravada thinking, monks serve as the core and leading part of the larger Buddhist lay community. They attempt to lead exemplary and noble lives and thus exercise influence on the people in treading the noble eight-fold path. The Bhikkhu-Sangha also serves as the center for training both those who join it and the lay community.

The WBSC gathers in a general assembly at five-year intervals. The assembly selects an executive council that meets annually to carry on the assembly's business between the larger meetings. As the new century begins, the executive council includes some 149 members drawn from all the major schools of Buddhism. The Most Ven. Wu Ming of the Republic of China (Taiwan) and the Most Ven. Kok Kwong

of Honmg Kong have been named the "life long honorable president" and vice president, respectively.

The WBSC has its headquarters in Taiwan. WBSC members come not only from the traditionally Buddhist countries but also from Buddhist communities around the world, especially North America and Europe.

The council has taken stands on a variety of social issues, beginning with the Vietnam War. In more recent years it has encouraged the development of Buddhist education, especially for leadership training. It has argued for a consensus Buddhism representative of mainline Theravada and MAHAYANA Buddhist traditions. This perspective was noted in a 1995 declaration which stated that "fanatic elements are to be found even in the modern world who proclaim that they are the living Buddhas. Therefore, we solemnly declare that these wrong views expressed by certain elements of the Buddhist community will not be approved by the WBSC. The Buddha once admonished the disciples that even though they have cultivated the stage of obtaining supernormal power, they should not perform miracles leading to the misunderstanding of the path shown by the Buddha. In this context, we, the WBSC, appeal to the world not to be misled by such modern elements in the name of Buddhism. We hereby declare that the whole members of the Sangha should abide by and uphold the authentic teachings of the Buddha for the betterment of mankind." This stance can be seen as posing opposition to Tibetan Buddhists, who recognize various leaders as a living Buddha, or Rinpoche (and no Tibetan Buddhists are a part of the Sangha Council), but would equally apply to the leader of the controversial FALUN GONG groups, whose leader, Li Hongzhi, is seen as a Living Buddha.

Address:

<http://www.jsf.090.net/>

Source:

Payutto, Ajahn Prayudh. "Sangha: The Ideal World Community." Posted at <http://www.saigon.com/~anson/ebud/ebdha062.htm>. Accessed October 1, 2001.

World Conference on Religion and Peace

The World Conference on Religion and Peace (WCRP) is an international organization that attempts to bring religious resources and religious leadership to bear in interfaith attempts to create world peace. WCRP dates to the Cuban Missile Crisis of 1962, during which time the United States and the Soviet Union stood on the brink of war. At that time, Dr. Dana McLean Greeley, a leader with the Unitarian-Universalist Association, called together Rabbi Maurice N. Eisendrath, Methodist bishop John Wesley Lord, and

Roman Catholic bishop John Wright. Their informal meeting led to an initial conference on religion and peace in 1964 in New York City and a national Inter-Religious Conference on World Peace in Washington, D.C. Following that conference two representatives of the national conference made a world tour to assess the global situation and build a network of interested leaders.

The first World Conference on Religion and Peace met at Kyoto, Japan, in 1970. The WCRP was formally established at that time. In 1973, WCRP was granted consultative status with the Economic and Social Council of the United Nations. In the subsequent quarter-century of its existence, WCRP has created a variety of programs and responses to the changing world situation and shifting global hotspots. In 1970 it created the WCRP International Coordinating Committee for Women. A decade-long concern for children caught in war led to its sponsorship of the 1995 religious participation in the UN's study entitled "The Impact of Armed Conflict on Children."

The program is carried out through regional structures in Europe, Asia, and Africa, as well as chapters in some forty countries. World assemblies are held every five years.

Address:

World Conference on Religion and Peace
777 UN Plaza, 9th Floor
New York, NY 10017
<http://www.wcrp.org/>

Sources:

- Braybrook, Marcus. *Inter-Faith Organizations, 1893–1979: An Historical Directory*. New York: Edwin Mellen, 1980.
- Jack, Homer. *WCRP: A History of the World Conference on Religion and Peace*. New York: World Conference on Religion and Peace, 1993.
- World Conference on Religion and Peace. *Religions for Peace: Action for Common Living*. Maryknoll, NY: Orbis, 2000.

World Congress of Faiths

The World Congress of Faiths, one of the oldest interfaith organizations in existence as the twenty-first century began, traces its beginning to the 1893 World Parliament of Religions and the series of interfaith conferences and organizations inspired by it. Especially important was the Religions of the Empire Conference, held in London in 1924, which brought to the fore Francis Younghusband (1863–1942). As a young man he had developed a mystical view of religion and come to believe that the Divine Spirit is latent in all people—that they are children of the same Father, and that people should nurture and develop the Divine Flame. His conclusions were confirmed in a vivid religious experience he had in Tibet in 1903.

Out of his experience, Younghusband began to work for a congress of faiths at which he could share his vision of the

unity of religions. He helped to plan the Religions of the Empire Conference, chaired a committee of the Society for the Study of Religions that grew out of it, and later spoke at the World Fellowship of Faiths Conference in 1933 in Chicago. From the Chicago conference, he returned to London and in 1934 established the British National Council of the World Fellowship of Faiths. He also proposed a Congress of Faiths, which convened in London in 1936, notable for its allowing actual discussion between the participants, and not just the giving of lectures. In spite of Younghusband's own beliefs, the congress reached the opinion that the desirable end of their activity was the spread of understanding and a sense of unity between different religious communions.

Following the congress a continuing committee was set up as the World Congress of Faiths (Continuation Movement). Subsequent conferences were held in 1937, 1938, and 1939. Then its work was curtailed by World War II. Younghusband died in 1942. The congress moved forward through the succeeding decades, largely on the shoulders of a few people dedicated to interfaith activity and often in the face of many Christians who felt that interfaith commitments called into question the truth claims of Christianity. In 1949 a journal, *World Faiths* (now *World Faiths Encounter*), was begun, currently the oldest interfaith periodical in circulation. During the last decades of the twentieth century, the successes of the congress were in large part the result of the long tenure of their general director, Marcus Braybrook, an Anglican priest who also served as editor for *World Faiths*.

In 1993, in cooperation with the INTERNATIONAL ASSOCIATION FOR RELIGIOUS FREEDOM and Westminster College, Oxford, the World Congress was able to put together an endowment for the International Interfaith Centre, inaugurated in Oxford on December 6, 1993. In part inspired by the centennial of the World's Parliament of Religions, and a perception of an increasing amount and variety of interfaith activity around the world, leaders of the congress came to believe that a need existed for an international interfaith center that was informed about interfaith work globally and could offer encouragement to continuing interfaith understanding and cooperation.

Addresses:

World Congress of Faiths
2 Market St.
Oxford OX1 3EF
United Kingdom
<http://www.worldfaiths.org/>

International Interfaith Centre
<http://www.interfaith-center.org/>

Sources:

- Braybrook, Marcus. *Inter-Faith Organizations, 1893–1979: An Historical Directory*. New York: Edwin Mellen, 1980.

———. *Wider Vision: A History of the World Congress of Faiths*. Oxford: Oneworld, 1996.

World Convention of Churches of Christ

The World Convention grew out of an attempt to revive the fellowship that had been broken between the various segments of the Restoration movement that had begun around the revivalistic efforts of Barton Stone (1772–1844), Thomas Campbell (1763–1854), Alexander Campbell (1788–1866), Walter Scott (1796–1861), and others during the first decades of the nineteenth century. Most of the leaders had formerly been ministers in Presbyterian and Baptist churches. As the movement grew over the century, it also developed some differences, primarily concerning the development of structures serving the larger community of congregations. One wing of the movement remains fiercely congregational, and rejects any structures tending toward denominational structures. These differences led to the formation of three separate fellowships, the CHRISTIAN CHURCH (DISCIPLES OF CHRIST), the CHRISTIAN CHURCHES AND CHURCHES OF CHRIST, and the CHURCHES OF CHRIST (NON-INSTRUMENTAL).

In spite of their differences, the three bodies share a number of agreed upon principles, ten of which stand out: (1) a concern for Christian unity, (2) a commitment to evangelism and mission, (3) an emphasis on the centrality of the New Testament, (4) a simple Confession of Faith, (5) believers' baptism, (6) weekly communion, (7) a biblical name, (8) congregational autonomy, (9) lay leadership, and (10) diversity/freedom/liberty.

An initial attempt to bridge the divisive forces in the Restoration movement culminated in the first meeting of the World Convention of Churches of Christ in 1930. The convention met periodically through the twentieth century. The sixteenth convention is scheduled for Brighton, England, in 2004. The convention unites congregations in more than 165 countries that have their heritage in the nineteenth-century Restoration movement. The convention is primarily for fellowship, the tradition being opposed to pan-congregational structures.

Address:

World Convention of Churches of Christ
1101 19th Ave. S.
Nashville, TN 37212–2196
<http://users.aol.com/worldconv/>

Source:

World Convention of Churches of Christ. Posted at <http://users.aol.com/worldconv/>. Accessed November 25, 2001.

World Council of Biblical Churches

The World Council of Biblical Churches is an international association of separatist fundamentalist Christian denomi-

nations. It was organized in 1987, originally taking the name Council of Bible Believing Churches International, following the break between the American Council of Christian Churches (ACCC) and the INTERNATIONAL COUNCIL OF CHRISTIAN CHURCHES (ICCC). In the 1930s, the more conservative wing of U.S. Protestantism, known as fundamentalists, split into two factions. One, the Evangelicals, agreed to work with conservative colleagues who remained within the larger liberal Protestant church bodies. The other faction, the fundamentalists, demanded that their colleagues completely renounce and separate from the larger Protestant groups, which they believed had become apostate. Under the leadership of Presbyterian minister Carl McIntire (b. 1906), the fundamentalists founded the ACCC.

In 1948, occasioned by the founding of the WORLD COUNCIL OF CHURCHES, McIntire called together conservative church leaders from around the world to form the ICCC. From 1948 to 1969 the two organizations worked together, but then in 1969, the ACCC removed Dr. Carl McIntire from its board. In the ensuing controversy, the ICCC sided with McIntire, and the two organizations discontinued their relationship.

For the next few years, the ACCC operated without an international affiliate, but in 1987 it led in the founding of the Council of Bible Believing Churches International. The council sees itself primarily as an issue-oriented body designed to address with a united voice the primary topics facing fundamentalist Christians globally.

As a fundamentalist organization, the council affirms the infallibility and inerrancy of the Bible and the importance of complete separation from heresy and apostasy. The World Council of Churches and its member churches are viewed as heretical organizations. The council also opposes all accommodation to "Romanism, Ecumenism, Materialism, Communism," and any other movement or group that teaches anything contrary to sound doctrine.

Members of the council cannot be associated in any manner with the World Council of Churches or any of its affiliates; the WORLD EVANGELICAL ALLIANCE or any of its affiliates; or the ICCC or any of its affiliates. The council also opposes the modern Pentecostal/Charismatic movement. Between gatherings, the World Council of Biblical Churches is headed by an executive committee consisting of representatives from each member body.

Address:

World Council of Biblical Churches
625 E. 4th St.
P.O. Box 5455
Bethlehem, PA 18015

Source:

Falwell, Jerry. *The Fundamentalist Phenomenon*. Garden City, NY: Doubleday, 1981.

World Council of Churches

The World Council of Churches (WCC) is the primary organizational expression of the twentieth-century ecumenical movement within the Christian community. Beginning in the nineteenth century and continuing through the first half of the twentieth, Protestant Christian leaders from around the world voiced their concern that the splintering of the Protestant movement into hundreds of denominations was a scandal to the church. They called for new organized expressions of Christian unity. Such expressions began with agreements to stop direct competition on the mission field, and it grew into major conferences that focused issues around broad areas of Faith and Order (theological and ecclesiastical issues) and of Life and Work (the mission and activity of the church in the world).

Three important organizations operated through the early twentieth century—the Universal Christian Council of Life and Work, the Continuation Committee of the World Conference on Faith and Order, and the International Missionary Movement. In 1933 prominent U.S. theologian William Adams Brown suggested to Archbishop William Temple of the CHURCH OF ENGLAND that these three organizations enter into conversations with the World Alliance for International Friendship and the Student Christian Movement about a common future. From conversations initiated by Temple, a proposal to form a World Council of Churches was promulgated in 1937. Work on the constitution began the next year.

Slowed by World War II, the council was not inaugurated until 1948, when delegates from a variety of Protestant and Orthodox bodies gathered in Amsterdam. Its formation was opposed by a small group of the more fundamentalist churches, which that same year formed the INTERNATIONAL COUNCIL OF CHRISTIAN CHURCHES (ICCC). The ICCC should not be confused with the World Council.

The World Council has served as a fellowship of most of the larger Protestant and Orthodox Christian churches in the world. During the decades of its existence, it has assisted the process by which its North American and European members have granted autonomy to former mission churches around the world, and the council's membership has grown considerably as it has welcomed these churches into its midst. Through the 1990s, the Orthodox churches have made their presence known in their dissent from the thrust of various council activities centered on theological and liturgical innovation and involvement in controversial social programs. In the late 1990s, several of the more conservative Orthodox churches resigned from the council, and others have threatened to resign.

The work of the World Council is carried out through the meetings of its general assembly and a program centered on the international headquarters in Switzerland. There are four internal administrative groupings, with a focus upon Issues and Themes; Relationships; Communi-

cation; and Finance, Services, and Administration. None operate as self-contained entities, working instead in an interdependent relationship with all the others. The council has specialized in dialogue, which it promotes at all levels. The work of the council is extended by the efforts of a variety of regional, national, and local church councils, as well as the efforts of structures that promote dialogue and cooperation within a single Christian family, such as the WORLD METHODIST COUNCIL and the ANGLICAN COMMUNION. The WORLD ALLIANCE OF REFORMED CHURCHES, the ECUMENICAL PATRIARCHATE, and the LUTHERAN WORLD FEDERATION have their offices in the same building that houses the World Council.

As of 2001, the World Council of Churches included more than 340 member churches based in some 120 countries. The council has a special status for affiliated regional and national councils of churches, and for the organizations representing the various World Christian communions. Its Internet sites contain the Internet addresses of its member churches and affiliated organizations.

The council describes itself as “a fellowship of churches that confess the Lord Jesus Christ as God and Savior according to the scriptures and therefore seek to fulfill together their common calling to the glory of the one God, Father, Son and Holy Spirit.” This wording has been accepted as a bridge to the council's primary function of bringing Christians of different persuasions into dialogue. It provides a basis for agreement without making the arena so narrow as to exclude churches that do not affirm particular items of traditional orthodox Christianity. Because of its relative openness, it has been accused by more conservative believers of being open to liberal and heretical views, and, increasingly, conservative churches have refused to participate in its programs. The primary alternative to the World Council of Churches has been provided by the WORLD EVANGELICAL ALLIANCE, which, through the 1980s and 1990s, has established a set of regional and national councils of conservative churches and missionary agencies that parallels that of the WCC.

Most of the churches of the Anglican, Lutheran, Reformed/Presbyterian, Congregationalist, Methodist, and Orthodox traditions are members, while a relatively small number of Baptist, Holiness, and Pentecostal bodies are related. Although the ROMAN CATHOLIC CHURCH (RCC) is not a member, there are close links with it. The WCC/RCC joint working group meets annually, and the WCC Faith and Order Commission includes Roman Catholics who are members with full voting rights. The council has built cordial relationships with the Pontifical Council for Promoting Christian Unity, the primary structure growing out of Vatican II to conduct ecumenical dialogue by the Roman Catholic Church. The council conducts dialogue with leaders of the other major religious traditions through its Office for Inter-religious Relations.

Address:

World Council of Churches
P.O. Box 2100
150 route de Ferney
1211 Geneva 2
Switzerland
<http://www.wcc-coe.org>

Sources:

- Kinnamon, Michael, and Brian Cope, eds. *The Ecumenical Movement: An Anthology of Key Texts and Voices*. Geneva: World Council of Churches, 1997.
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- Van der Bent, Ans J., ed. *Handbook of Member Churches: World Council of Churches*. Geneva: World Council of Churches, 1982.
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World Evangelical Alliance

What is now known as the World Evangelical Alliance developed among the new generation of Protestant and Free Church Evangelical Christians following World War II, but it traces its organizational identity to the Evangelical Alliance that formed in England in 1846. The alliance was an early expression of the Christian Ecumenical Movement, an organizational expression of Christian unity. The original gathering, held in London, brought together representatives of some fifty-two denominations from Europe and North America. The delegates had responded to a number of calls for such an alliance that had been issued by Christian leaders for several decades.

The initial organization was seen as an association of individual Christians, rather than a confederation of churches. A doctrinal statement emphasizing both the authority of the Scriptures and the need for individual interpretation was adopted, along with statements on the Trinity, human depravity, and salvation through Jesus Christ. The development of a strong international organization foundered on the question of slavery, still a fact of life in the United States. Thus power was passed to a series of national alliances, the first established in England, Canada, Germany, and Sweden. Indian and Turkish chapters were opened in 1849 and 1855, respectively. No U.S. branch was formed until 1867, after the Civil War had settled the slavery issue.

The European branches of the alliance have continued active. However, the U.S. branch became inactive at the beginning of the twentieth century, and its corporation was formally dissolved in 1944 and its assets turned over to the Federal Council of Churches. Work in America had fallen victim to the fundamentalist-modernist controversy. Out of

the controversy, in the early 1940s the more forward-looking among the conservative Evangelicals organized the National Association of Evangelicals.

In the years following World War II, Evangelical leaders began again to look for some kind of international cooperation. Initial contacts resulted in the calling of a meeting to be held at Woudschiten, near Zeist, in The Netherlands, August 5–11, 1951, at which time the World Evangelical Fellowship (WEF) was created. A brief doctrinal statement was adopted and three purposes accepted. The WEF would direct its activities to the furtherance of the Gospel, the defense and confirmation of the Gospel, and fellowship in the Gospel. An initial outreach tour was conducted by several WEF leaders to determine needs within the global Evangelical community. Within the first year, six national Evangelical fellowships had affiliated with WEF—Ceylon (Sri Lanka), Cyprus, Great Britain, India, Japan, and the United States. Six more—Singapore, Hawaii, Switzerland, Germany, France, and Holland—joined at the first meeting in 1952.

The WEF subsequently grew into a worldwide network of more than 120 national/regional Evangelical church alliances, 104 organizational ministries, and 6 specialized ministries. In 2001, the WEF voted to change its name to World Evangelical Alliance. It is headed by an international executive council, whose members are drawn from every region of the world. It operates through seven regional bodies that in turn coordinate the activity of national bodies in their region. The World Evangelical Alliance serves those more conservative Evangelical Christians who do not identify with the WORLD COUNCIL OF CHURCHES, whose stance they consider too liberal.

Address:

World Evangelical Alliance
141 Middle Rd.
#05–05 GSM Building
Singapore 188976
<http://www.worldevangelical.org/>

Sources:

- Fuller, W. Harold. *People of the Mandate*. Carlisle, UK: Paternoster; Grand Rapids, MI: Baker, 1996.
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World Fellowship of Buddhists

The World Fellowship of Buddhists (WFB) is an international, nongovernmental Buddhist organization, founded on March 25, 1950, and inaugurated at its first general conference in Colombo (Sri Lanka) that same year. This was probably the first time in the history of Buddhism that

representatives from nearly every school of Buddhism in the THERAVADA, MAHAYANA, and TIBETAN traditions gathered to share their mutual understanding and Buddhist activities. The respected scholar Dr. G. P. Malalasekera (1899–1973) was the WFB’s first president, from 1950 to 1958.

According to the WFB Constitution, the general conference is to be held once every two years. The president holds office for a term of four years, and his/her country is the place of the organization’s headquarters. Accordingly, the first WFB headquarters was in Colombo. In the time of the WFB’s second president, Hon. U. Chan Htoon (from 1958 to 1961), the headquarters was in Burma. Afterward, all WFB presidents have been Thais, and thus the headquarters is permanently situated in Bangkok, as adopted at the WFB Ninth General Conference in 1969.

The WFB has the following aims and objectives: (1) to promote among the members strict observance and practice of the teachings of the Buddha; (2) to secure unity, solidarity, and brotherhood among Buddhists; (3) to propagate the teachings of the Buddha; (4) to organize and carry on activities in the field of social, educational, cultural, and humanitarian services; and (5) to work for securing peace and harmony among men and happiness for all beings, and to collaborate with other organizations working for the same ends.

Inasmuch as the WFB organization is composed of different Buddhist denominations, all members learn to accept each other’s beliefs, worship, and practices. In the first WFB conference, some significant resolutions were adopted. The *Dharmacakra* (Wheel of the Law), with eight spokes representing the Noble Eightfold Path, was adopted as the international Buddhist symbol, and the six-colored Buddhist flag, at that time in use in Sri Lanka, was adopted as the international Buddhist flag. The term *Hinayana* in all contexts was replaced by the term *Theravada*. In the historical context, there was a stage when the Mahayanists, as a derogatory remark, called some of the earlier Buddhists as the followers of the lesser vehicle (*Hinayana*) while they believed that they were following the greater vehicle (*Mahayana*).

The WFB is a traditional rather than a controversial organization. According to its constitution, it refrains from involving itself directly or indirectly in any political activity. Currently, its patrons include, among others, the supreme patriarch of Thailand, the head of the Sri Lankan Sangha, the king of Thailand, the king of Nepal, and the president of the Republic of India.

The organization is led by an elected president and the Office of Bearers (fifteen vice presidents, nine chairpersons of standing committees, an honorary secretary-general, an honorary deputy secretary-general, an honorary assistant secretary-general, and an honorary treasurer). According to the WFB, the duties and responsibilities of standing committees are particularly important and beneficial to all peo-

ple. For example, the Standing Committee of Publication, Publicity, Education, Culture, and Art can work for the knowledge and peace of Buddhists and non-Buddhists; likewise, the Humanitarian Services Committee.

Nowadays, missions and activities of the WFB are carried on through its 135 regional centers in thirty-seven countries. It maintains consultative status with UNESCO as a Category B nongovernmental organization, to represent the Buddhist point of view on matters relating to education, culture, and communication in UNESCO conferences and meetings. It has also been recognized as a nongovernmental organization (Category I), cooperating with the United Nations in the domains of peace, human rights, and development.

In late 2000, the WFB had 129 representatives from twenty-seven countries in Asia, Europe, and North America (including Hawaii). The true number of members within the WFB is unknown. It covers all Buddhists who join activities of regional centers around the world. The number of delegates and observers who join each WFB general conference is approximately five hundred.

Address:

World Fellowship of Buddhists
616 Benjasiri Park
Soi Medhinivet
Off Soi Sukhumvit 24
Sukhumvit Road
Bangkok 10110
Thailand
<http://www.wfb-hq.org>

Pataraporn Sirikanchana

Sources:

WFB Review 37, 2 (April–June 2000).
The World Fellowship of Buddhists Fortieth Anniversary (1950–1990). Bangkok: World Fellowship of Buddhists Headquarters, 1990.

World Methodist Council

Formed in 1951, the World Methodist Council (WMC) continues the intra-Methodist cooperative activity that began in 1881 with the first Ecumenical Methodist Conference that assembled in London. Attendees at the first conference represented primarily the various North American and British organizations into which the Methodist movement had splintered through the nineteenth century. The ecumenical conferences continued to meet every decade until the 1941 meeting was stopped by World War II. The desire to reunite the several churches into which both the British and Americans had split and the wish of American and British Methodists to keep fraternal relations strong fueled the meetings through the middle of the twentieth century.

Significant changes in world Methodism led to the council's creation. The larger American churches participated in a series of mergers (1939, 1946, and 1968) that led to the creation of the United Methodist Church; similar mergers in England led to the present Methodist Church. The constituent bodies of both churches had created a far-flung international missionary endeavor, and following World War II they began the process by which most of the missions were transformed into autonomous church bodies. This process was recognized in 1951 with the change of name of the Ecumenical Conference to the World Methodist Conference, and the establishment of a permanent secretariat.

In 1953 the council's permanent headquarters was established at the Methodist campground at Lake Junaluska, North Carolina. Elmer T. Clark (1886–1966), the council's first secretary for the Western Hemisphere, took the lead in the construction of the headquarters building and organized the following WMC conferences at Lake Junaluska (1956) and Oslo, Norway (1961). The conferences have continued to meet at five-year intervals.

The program of the WMC includes efforts to support Methodist education, strengthen family life in the various cultures, sponsor worldwide evangelism programs, develop worship and liturgical life in the churches, sponsor youth work, promote Methodist publishing worldwide, and provide an annual program of world exchange of clergy and laity. Through the quinquennial Oxford Institute of Methodist Theological Studies (where the Wesley brothers, George Whitefield, and others met in the earliest Methodist gatherings), WMC facilitates scholarly studies and timely theological reflection.

Between meetings, the work of the council is entrusted to an executive committee and an executive staff headed by the general secretary. At the 2001 meeting, the general secretary, Joe Hale, who had held the post for twenty-five years, retired and was succeeded by the Rev. George Freeman. The Geneva office is currently led by the Rev. Denis Dutton, past bishop of the METHODIST CHURCH OF MALAYSIA. The current chairperson of the World Methodist Council is His Eminence Sunday Mbang of the METHODIST CHURCH NIGERIA. He succeeded Frances Werner Alguire, the first female chairperson. Churches from 108 countries are members of the council.

Address:

World Methodist Council
Lake Junaluska, NC 28745
World Methodist Council
150 Route de Ferney
1211 Geneva 2m
Switzerland

Sources:

Harmon, Nolan B. *Encyclopedia of World Methodism*. 2 vols. Nashville, TN: United Methodist Publishing House, 1974.

World Methodist Council, Handbook of Information. Lake Junaluska, NC: World Methodist Council, 1997.

World Muslim Congress

The World Muslim Congress (Motamar Al-Alam Al-Islami), the oldest of the several organizations aimed at bringing unity to the Muslim global community, was founded in 1926 at a gathering of Muslim leaders hosted by King Abdul Aziz of Saudi Arabia. At a second gathering, held in Jerusalem in 1931, a constitution with the necessary rule and regulations was adopted for an organization that could promote solidarity among Muslims and cooperation on a global scale. Alhaj Aminul Hussaini, the grand mufti of Palestine, was elected as one of the presidents. In the 1930s the idea of the congress fell by the wayside, but it was revived in the wake of the founding of the nation of Pakistan in 1947. A revived World Muslim Congress met at Karachi, Pakistan, in 1949. At a second meeting, in 1951, the revived organization began to take shape, and permanent headquarters were established in Karachi. Alhaj Aminul Hussaini continued as the organization's president. Proposals were accepted for the development of a World Muslim News Agency and the founding of a bank for the development of the Muslim community internationally.

Of the several Islamic cooperative organizations, such as the Muslim World League, the World Muslim Congress has been the least defined by the political concerns of the Muslim community. This has not, however, kept it from speaking out on various issues of particular concern for Muslims, such as the persecution of Muslims in minority situations, the struggles of Muslims in the Middle East, and, most recently, expressions of solidarity with the Muslims of Bosnia. However, it has shown a particular interest in the religious expression of Islam, and its leaders have attempted to represent Islam in numerous interfaith conferences.

The Congress periodically sponsors international conferences, the most recent of which met in Pakistan in 2000. Dr. Abdullah Bin Omar Nasseef of Saudi Arabia currently serves as president. Mir Nawaz Khan Marwat, the assistant secretary general, is in charge of the office in Karachi. Its work is carried out through a number of regional offices that range from Beijing, China, to South Africa and London. North American offices are located in Miami, Florida. In 1988, Dr. Inamullah Khan, then the secretary general of the Modern World Muslim Congress, was awarded the Templeton Prize for progress in religion.

The congress enjoys consultative status with the United Nations through its Economic and Social Council and UNICEF, and observer status with the Organization of the Islamic Conference.

Address:

World Muslim Congress
9-A, Block-7, Gulshan-e-Iqbal
P.O. Box 5030
University Rd.
Karachi 74000
Pakistan
<http://www.motamaralalamalislami.org/>

Source:

Burdett, Anita L. P. *Islamic Movements in the Arab World, 1913–1966*. 4 vols. Slough, UK: Archive, 1998.

World Plan Executive Council

The World Plan Executive Council is the major organization behind the spread of the practice of Transcendental Meditation (TM) around the world from its point of origin in India. The practice of TM is generally ascribed to Guru Dev, the teacher of Maharishi Mehesh Yogi, who in turn emerged in 1958 with the mission of telling the world about the benefits of engaging in meditation. Maharishi had spent thirteen years with his teacher prior to his public career.

In 1959, Maharishi made his first world tour during which he introduced TM to the West. He had spectacular success, in part due to the endorsement by several celebrities, most notably the Beatles. In 1972, he announced the World Plan, the overall strategy for spreading TM, and its theoretical base, the Science of Creative Intelligence. Maharishi argues that TM is not a religious practice and that the Science of Creative Intelligence is secular science, not a religious philosophy. Based upon that understanding, the practice of TM has been introduced into many countries with the backing and assistance of secular governments from Zimbabwe to Romania. However, in other places, most notably the United States, it has been seen as a religious activity and government support denied.

TM is a form of japa yoga, a form of meditation used in both the Hindu and Sikh/Sat Mat traditions. Meditation is accompanied with the repetition of a sound constantly repeated silently to oneself. The sound, called a mantra, is given to the person at the time of initiation into the practice. The particular sound is determined by the gender and age of the initiate.

According to the Science of Creative Intelligence, the universe is underlain by an absolute field of pure being—unmanifested and transcendental. Science teaches how to contact this underlying reality, pure being, via meditation. The ultimate goal is God-realization. This Science of Creative Intelligence is seen as the summation of the wisdom of India. A significant amount of research now supports the value of meditation and its healthful effects on the body.

The World Plan Executive Council is structured in a number of divisions. The International Meditation Society introduces the general public to meditation. The Student International Meditation Society focuses on young adults, while the Spiritual Regeneration Movement focuses on older adults. The Foundation for Creative Intelligence works with the business community. Maharishi International University in Fairfield, Iowa, offers a four-year college curriculum with instruction integrated with the practice of TM. The Natural Law Party functions as a new political party that runs candidates for office in those countries where it is allowed to operate. The Maharishi Vedic Approach to Health has introduced a version of the Indian ayurvedic system of medical treatment to the west. The Global Country of World Peace, a nation without borders, approaches the concerns of world peace by focusing upon the divisive influence of nationalism and national borders on human society.

As the new century begins, it is claimed that more than five million people practice TM and many more have been initiated. There are more than forty thousand teachers of TM. TM is now taught in centers throughout the world. The World Plan Executive Council has continually developed new programs to facilitate the permeation of all realms of society with the practice of TM and has developed an extensive Internet presence. The most controversial practices espoused by the council is the TM-Sidhi Program, which claims to teach people to levitate, a practice called yogic flying. The skepticism of such claims, including the accusations of people who took the program and refuted its effectiveness, have undermined the council's credibility in many quarters.

Addresses:

World Plan Executive Council
Administrative Center
Seelisburg
Switzerland
<http://www.tm.org>
<http://www.alltm.org/>

International Association for the Science of Creative Intelligence
Hotel Seeblick
6353
Switzerland

Sources:

Maharishi Mehesh Yogi. *The Science of Being and the Art of Living*. London: International SRM, 1966.
Mason, Paul. *The Maharishi: The Biography of the Man Who Gave Transcendental Meditation to the West*. Shaftesbury, Dorset, UK: Element, 1994.
Orme-Johnson, David W., and John T. Farrows, eds. *Scientific Research on the Transcendental Meditation Program: Collected Papers I*. Seelisburg, Switzerland: Maharishi European Research University Press, 1977.

White, John. *Everything You Want to Know about TM, Including How to Do It*. New York: Pocket Books, 1976.

World Reformed Fellowship

The World Reformed Fellowship was formed in October 2000 by the merger of two ecumenical associations operating among conservative churches of the Reformed tradition: the World Fellowship of Reformed Churches (WFRC) and the International Reformed Fellowship (IRF). The World Fellowship of Reformed Churches, formed in 1992, brought together the National Presbyterian Church of Mexico, the Presbyterian Church of Brazil, and the Presbyterian Church of America. The World Evangelical Fellowship (WEF) was a catalyst for the formation of the World Fellowship as it existed under the WEF umbrella, and it held its meetings in conjunction with WEF assemblies. The organization considered the situation of Evangelical churches in the Reformed tradition in the Western Hemisphere. Among the affiliated Spanish-speaking churches, fourteen formed the *Confraternidad Latinoamericana de Iglesias Reformadas*, which initiated several missionary consultations concerning Latin America.

The International Reformed Fellowship was formed in 1992 in Pasadena, California, and it has been notable for the strong participation of Korean Presbyterian churches. Like the WFRC, the IRF assumed a conservative theological stance and opposed the contemporary theological trends it saw embedded in the World Council of Churches and the associated World Alliance of Reformed Churches.

The new fellowship found agreement in adherence to the Westminster Confession of Faith, the formative document of the Presbyterian tradition, and in contemporary standards accepted by many conservative Evangelicals concerning the authority of Scripture, affirming the Bible's infallibility and inerrancy. The twenty-three original member churches were drawn from twenty-three countries.

Address:

World Reformed Fellowship
5637 Bush River Rd.
Columbia, SC 29212
<http://www.reformedfellowship.org/>

Source:

Green, Bill. "Is There a Need for a Reformed Fellowship?" Posted at <http://www.reformedmissions.org/fellowship.htm>. Accessed July 30, 2001.

World Sephardic Federation

The Sephardic Jewish community traces its origins to the Iberian Peninsula (Spain and Portugal), where a Jewish presence can be traced to the third century B.C.E. during the days of Imperial Rome. The community grew following

the scattering of Jews from Palestine as a result of the destruction of the temple in 70 C.E. Over the next centuries Christianity came to power in the region and Jews became subject to an increasing number of repressive and discriminatory measures. Then in 711, Arab Muslim forces invaded southern Spain and quickly overran the peninsula.

Islam would control the territory for the next centuries. In the eighth century, at the time that the Umayyad Dynasty was replaced by the Abbasid Dynasty in the Middle East, a member of the Umayyad family escaped to the western Mediterranean. His arrival in Spain became the occasion of the setting up of a new Umayyad Dynasty in Spain and the independence of Spain from the formerly united Arab Muslim empire.

Under Muslim rule, the Jews of Spain enjoyed the protection of the Arab rulers as a people of the book, though the separation of Spain from the larger empire would mean that the Jews in Spain would be somewhat isolated from large segments of the developing Jewish community, especially as it grew in Germany and in the Christian-dominated lands farther to the east. Meanwhile in Spain, Jews participated in the high culture developed in Muslim Spain. Jewish philosophers and scientists would arise, and the community would enjoy the leadership of learned theologians and jurists. The height of Jewish life in Spain could be said to have occurred in the twelfth century, during the time that Moses ben Maimon (more popularly known as Maimonides or Rambam) lived (1135–1205). Maimonides wrote three important Jewish texts, though he is best remembered for his third volume, *The Guide of the Perplexed* (1190), which synthesized Jewish thought with Aristotelian philosophy. He also developed a widely quoted summary of Orthodox Jewish belief. Maimonides's writings circulated widely and not only provoked a reaction from other segments of the Jewish community but also caused many Christians to respond to his thought. In Paris, the DOMINICANS burned his writings in a public ceremony.

Within Spain, one group of Jews, largely in reaction to Maimonides, created a circle of mystics who in turn began to produce texts partially inspired by Neoplatonism and the Jewish mystical text, the Zohar. This movement would have an effect upon the development of the Hassidic community in other parts of the Jewish world.

Shortly after Maimonides's death, Christian partisans in Iberia, never completely pacified, began a reconquest of the land. Over the next two centuries, various kingdoms were established, and the Jewish community entered a new era of discrimination and persecution. In the kingdom of Aragon intense efforts to convert the Jews to Christianity were pursued. The height of reaction to the Jewish presence came in Castile and Aragon in 1391, when violence broke out and over a period of several months many Jews were massacred. A significant number of conversions to Christianity were noted over the following decades. The conversions decimated

the Jewish community in many urban areas and by the end of the fifteenth century, as modern Spain was being created, led to a call for the complete expulsion of the remaining followers of the Jewish faith. At the same time a reaction against the Jewish Christians set in, and beginning in 1449 they were denied government positions.

In 1480 the Inquisition was established in Spain, with the specific task of rooting out any heresies among Jewish and Muslim converts. For the Jews, it meant scrutiny for tendencies among Jewish Christians to continue practicing Judaism after their conversion, and the beginning of the legends of the Marranos, the secret Jews who though outwardly operating as Christians, in their private and family lives continued to practice Judaism and pass it along to their children.

The emergence of the modern state of Spain—with the conquest of the remaining territory held by Muslims in the south and the union of the states of Castile and Navarre—culminated in the orders of 1491 (Portugal) and 1492 (Spain) for the complete expulsion of the Jews from the Iberian Peninsula. The great majority of the Jews who left at this time found their way to Muslim territory and established centers for the perpetuation of Sephardic traditions throughout the Ottoman Empire and across North Africa. Here they would enjoy a new era of prosperity, and a number of outstanding scholars and political leaders would emerge. Some of these communities would quietly flourish until the late twentieth century, when they would be decimated by the immigration of their members to Israel and to a lesser extent Western Europe and North America.

A smaller number moved to Holland and the other European countries. In Holland they were allowed to live somewhat peacefully, and Amsterdam became the new center of the Sephardic community. A smaller number of the expelled Jews relocated to the Americas. There is reason to believe that among the sailors who served with Christopher Columbus in his first voyage to the New World in 1492 were several Jews; a number of Portuguese Jews/Marranos relocated to Brazil. Some fled to Holland, possibly the most tolerant country of the era, where a new Jewish intelligentsia would develop. Possibly the most famous Dutch Jew is philosopher Baruch Spinoza (1632–1677).

In the early 1600s, the Netherlands attacked Brazil and established themselves in Recife. Jewish settlers emerged out of the population to found the first openly Jewish community in the Americas, Kahal Kodesh, the Holy Congregation. Unfortunately for them, Recife returned to Portuguese control in 1654. As a result, the members of the community were redistributed to Curacao in the Dutch West Indies, Surinam, and two North American locations, the Dutch colony of New Amsterdam (now New York) and the recently established Rhode Island colony. In the mid-1750s, Sephardic Jews organized the first Jewish community in Canada, in Halifax. A more permanent congregation, Shearith Israel, was later organized in Quebec. From Suri-

nam and Curacao, the Sephardic community has spread across Latin America and now constitutes 15 to 20 percent of the whole. The beginnings of Judaism in both North and South America resulted from the Sephardic diaspora.

In the early nineteenth century, as German Jews began to arrive in force, many with Reformist tendencies, the German (Ashkenazi) and Sephardic Jews tended to go their separate ways. A small Sephardic presence remained, as first the Germans and then the Eastern Europeans came to dominate the Jewish community. Beginning in 1885, Sephardic life was established anew by the migration of Jews reacting to the decline of the Ottoman Empire. The mostly poor immigrants had difficulty integrating with the more affluent American Sephardic community.

In the meantime, in 1655, Oliver Cromwell found cause to admit the first Jews to England after their expulsion in the thirteenth century. Abraham Israel Carvajal (c. 1590–1659) and his two sons received residency rights. As others arrived, Cromwell authorized a cemetery (but no public worship), the event from which the modern London Jewish community dates its existence. Cromwell saw the Jews as a vital source of information on England's perennial rival—Spain.

By the end of the seventeenth century, the Sephardic community was widely distributed across North Africa and the Middle East (the lands of the Ottoman Empire) and in scattered centers in the Americas and Europe. They resided in relative peace through the mid-twentieth century but were radically affected by the establishment of the nation of Israel and the growing enmity between Muslims and Jews in general over the Palestinian question. Through the last half of the twentieth century, many of the old Sephardic Jewish communities in predominately Muslim lands relocated to Israel, where they now form the largest segment of the Jewish community as a whole. (The Sephardic communities in the Balkans were largely destroyed by the Holocaust.) In 1984 a Sephardic party was founded in Israel, which through the 1990s became one of the largest political parties in the country.

In 1925, U.S. Sephardic Jews took the lead in founding the World Sephardic Federation in an attempt to build a cooperative network that could participate in the development of global Jewry. A Union of Sephardic Congregations was founded in New York three years later. The American Sephardic Federation, founded in 1951, is the World Sephardic Federation's strongest national affiliate. The European Sephardic community has a focus through the Institut Sépharade Européen. There are numerous Internet sites representative of the Sephardic community.

Addresses:

World Sephardic Federation
13 rue Marignac
1206 Geneva
Switzerland

American Sephardic Federation
15 W. 16th St., 6th Floor
New York, NY 10011

Institut Sépharade Européen
25 rue Dodonée
1180 Brussels
Belgium

Sources:

Cohen, Martin A., and Abraham J. Peck, eds. *Sephardim in the Americas: Studies in Culture and History*. Tuscaloosa: University of Alabama Press, 1993.

Stillman, Norman A. *The Jews of Arab Lands in Modern Times*. Philadelphia: Jewish Publication Society of America, 1991.

World Vaisnava Association

The World Vaisnava Association (WVA) was founded in 1994 by a spectrum of leaders (*arcaryas* and *sannyasis*) representing organizations that had grown from the GAUDIYA MATH. The Gaudiya Math had emerged at the beginning of the twentieth century as the leading voice in the revival of the monotheistic devotional form of Vaisnava associated with Shri Chaitanya Mahaprabhu (c. 1486–1533). In the last generation, beginning with the work of Srila A. C. Bhaktivedanta Prabhupada (1896–1977), the founder of the INTERNATIONAL SOCIETY FOR KRISHNA CONSCIOUSNESS (ISKCON), the devotional form of VAISNAVISM spread from Bengal, India, around the world.

In the years following Prabhupada's death, ISKCON experienced a number of schisms over issues of guru leadership. Members asked whether the gurus who succeeded Prabhupada should be venerated in the same manner that he had been. Other gurus had problems with the governing body that assumed headship over the international movement. A few turned to teachers (gurus) associated with the Gaudiya Math for new leadership. ISKCON split into a number of competing organizations, several of which grew into large international groups.

Initially, several former ISKCON leaders met in Vrindavan with B. V. Tripurari Swami, B. G. Narasingha Swami, and B. A. Paramadvaiti to discuss the possibility of founding a new organization as an expression of the unity of the flourishing global movement that had emerged from the Gaudiya Math. The group met again in 1993 and made several decisions. First, they agreed to approach Srila B. P. Puri Maharaj, then ninety-seven years old, the most senior Vaisnava then alive, who agreed to become the first president of the proposed organization. They also decided to invite the leadership from all the different related groups to participate as founders of what would become the World Vaisnava Association.

An initial edition of the *World Vaisnava Association Newsletter* was issued in February 1994 and distributed to

all the ISKCON-related groups. It invited suggestions and participation in a founding meeting that was held in November 1994. Some 120 people were present, and 28 arcaryas and sannyasis became founding members. The association was seen as a revival of the Visva Vaisnava Raj Sabha, originally founded by Srila Jiva Goswami in the nineteenth century.

In promoting the unity of the various member organizations, WVA seeks to help others understand what it thinks of as the real Hinduism Sanatan Dharma, its theism, and its answers to the problems of contemporary society. It seeks to motivate the leaders and adherents of the member organizations in their propagation of Vaisnavism and to promote the circulation of Vaisnava literature. It was agreed that the organization would seek to build respect and fraternal relations between the various member organizations and would not in any way compete with any of them. In that regard, WVA would not create any ashrams, nor facilitate the guru-disciple relationship.

Founding members of the association included: Chaitanya Math, the Gaudiya Vaisnava Society, Sri Chaitanya Math, ISEV (Il Instituto Superior de Estudios Vedicos), ISKCON, Gaudiya Sangha, Sri Caitanya Gaudiya Math, Vedanta Samiti, Sri Caitanya Bhakti Gemeinschaft, VRINDA, the Bhaktivedanta Ashram, the Hungarian Vaisnava Association, the Sri Sri Radha Govindaji Trust, the Gaudiya Mission, the Bhaktivedanta Institute, the Sri Krishna Chaitanya Mission, Gopinath Gaudiya Math, and Mantra Meditation Hawaii. Any organization in the Chaitanya tradition may associate with the WVA. The organization publishes the *WVA Journal*.

Address:

World Vaisnava Association
No. 154 Gopeswar Road
Mohala, Vrindaban
U.P. Dist.
Mathura Pin 281 121
India
<http://www.wva-vvrs.org/>

Sources:

Paramadvaiti, B. A., Swami. *Our Family the Gaudiya Math*. Posted at <http://www.vrindavan.org/English/Books/GMconded.html>. Accessed October 1, 2001.

World Vaisnava Association. Posted at <http://www.wva-vvrs.org/>. Accessed October 1, 2001.

World Zoroastrian Organization

In the 1970s, some British Zoroastrians began to argue publicly for the creation of a worldwide Zoroastrian association that could assist the survival of the Zoroastrian community, which in every country of its existence is a minority and hence vulnerable to changing political climates. Unable to enlist the backing of the leadership in India and Iran, and

spurred by the problems encountered by members of the faith in East Africa and fears for the situation in Iran following the Islamic Revolution, British Zoroastrians assembled a set of concerned leaders from around the globe to form the World Zoroastrian Association (WZO). The WZO grew out of a network put together as the result of several world Zoroastrian congresses that had been held through the 1970s and 1980s.

Within the London community, questions had arisen over the allowance of non-Zoroastrians to attend worship (an increasing problem in pluralistic London), the plight of children of mixed marriages, and the double use of the term *Zoroastrian* to indicate an ethnic Parsee as well as a practitioner of Zoroastrianism. In 1983 the World Zarathushtrian Trust Fund was established to support the WZO.

The WZO has found its strongest support in North America, among the member associations of the Federation of Zoroastrian Associations of North America, founded in 1987. It has not received the support of many of the Indian Zoroastrians where the WZO is seen as challenging older communal structures. The WZO is also perceived as representing the less traditional segment of the international Zoroastrian community, symbolized in 1993 by its acceptance of the children of mixed marriages into the Zoroastrian fellowship. Traditional Zoroastrians reject mixed marriages and make no provision for the conversion of non-Zoroastrians. They also have strict rules about the admittance of non-Zoroastrians into the most sacred space where important rituals are performed. The more traditionalist community members in the United Kingdom have withdrawn their support from the world organization.

The WZO is headed by a thirty-seven-member board with international representation and a British-based executive committee. The organization has made it its job to intervene with governments on behalf of Zoroastrians, provide support for adherents living in poverty, assist the strengthening of Zoroastrian youth in the faith, and sponsor conferences, seminars, and research on Zoroastrianism.

Address:

World Zoroastrian Association
135 Tennyson Rd.
South Norwood
London SE25 5NF
United Kingdom
<http://www.w-z-o.org/>

Source:

Hinnells, John R. *Zoroastrians in Britain*. Oxford: Clarendon, 1996.

Worldwide Church of God

The Worldwide Church of God today bears almost no resemblance to the church founded in 1934 by Herbert W.

Armstrong (1892–1986) and run by him for half a century until his death. Much of the description here is of the “historical” church, whose background and the summary of beliefs also apply to the majority of the church’s numerous splinter groups.

The Worldwide Church of God shared common roots with the Seventh-day Adventist movement. When with the encouragement of Ellen G. White (1827–1915) a large group of sabbatarian Adventist assemblies agreed to take the name SEVENTH-DAY ADVENTIST CHURCH, at a conference in Battle Creek, Michigan, in 1860, a much smaller dissenting group split away under the name Church of God Seventh Day. Armstrong, a failed advertising executive, joined a congregation of one branch of this church in 1929, was ordained a minister in 1931, and was associated with the church until it removed his preaching credentials in 1937. In 1934 he started a small radio ministry (later to be called *The World Tomorrow*) and published the first mimeographed copy of *The Plain Truth* magazine, the two main activities by which the church reached out to nonmembers. His church was called the Radio Church of God until changing to its present name in 1968.

The church was sabbatarian and millenarian. It laid a strong emphasis not just on the Seventh-day Sabbath but also on holding the seven Jewish Holy Days, and obeying Jewish dietary laws. It taught the literal (and soon-to-come) Millennium, in which Christ would rule in peace on Earth for one thousand years, with true believers (that is, members of the church) being rulers under Christ. It had a strong emphasis on biblical prophecy and held a particular version of BRITISH ISRAELISM, in which mentions of the subtribes of Ephraim and Manasseh in the Bible refer specifically to the present-day nations of Britain and the United States. Armstrong and other preachers and writers in his church examined political, military, and moral world affairs to prove that these are the End Times. The church also taught that God is a family, currently with two members, the Father and the Son, but that true believers will become part of the God-family.

Throughout its history the Worldwide Church of God met with much hostility from mainstream Christians and from anticultists, not only for its radical theological teachings but also for its insistence on two full tithes of gross income, and in some years a third tithe, and for its strict top-down governance, which allegedly led to much abuse of authority.

Until Armstrong’s death, the most traumatic period for the Worldwide Church of God was the decade of the 1970s. Many members believed from Armstrong’s teaching that the End Times would begin around 1972, and that Christ would return by 1975 (there was even a booklet entitled *1975 in Prophecy*); when that did not occur, some disillusioned members left. Doctrinal changes on the date of Pentecost and a reversal of the church’s for-

merly strict ruling against remarriage after divorce caused a number of members to leave in 1974, some to found splinter churches. In 1977, Armstrong married a divorcée forty-six years younger than himself, much to the disapproval of his son and heir-apparent, Garner Ted Armstrong (b. 1930). The younger Armstrong was involved in sexual scandals early in the decade and was suspended from preaching for some months; on his return he liberalized some of his father's teachings until, in 1978, his father banished him from the church. Garner Ted Armstrong founded his own CHURCH OF GOD, INTERNATIONAL. In 1979, in response to allegations by former members of financial impropriety by Herbert W. Armstrong and the church's lawyer, Stanley Rader, the state of California placed the church in receivership for a time. In 1980 a former senior member published a book that detailed the authoritarian nature of the church and also alleged that Armstrong had had sexual relations with one of his own daughters many years earlier.

The church recovered from all of these trials. At its height it had a baptized membership of very nearly 100,000, and its flagship magazine, *The Plain Truth*, had a worldwide circulation of more than six million.

A week before his death, Armstrong appointed the church's administrative officer, Joseph W. Tkach (1927–1995), as his successor. Initially Tkach followed Armstrong's teachings and practices, but soon (strongly encouraged by his son Joseph Tkach Jr. [b. 1951], who became pastor general upon his father's death) he withdrew all of Armstrong's books and booklets and began changing doctrines. Ministers who disagreed with the changes either resigned or were fired for refusing to teach them. In 1989 Gerald Flurry left to found the PHILADELPHIA CHURCH OF GOD; in 1982 longstanding senior evangelist Roderick C. Meredith left to found the Global Church of God (see LIVING CHURCH OF GOD), and in 1995 a large group of ministers left to found the UNITED CHURCH OF GOD. This last was in reaction to Joseph W. Tkach's Christmas Eve 1994 sermon, in which he formally renounced most of Armstrong's teachings and declared that the Worldwide Church of God was now effectively a standard Evangelical Protestant church that "by tradition" worshiped on Saturday. Many of the offshoot groups had splits of their own; there are currently more than three hundred separate offshoot groups, though many are minuscule.

With a massive drop in members and with tithing now voluntary rather than mandatory, the church's income plummeted. It laid off many of its staff, sold buildings, and had to close Ambassador University (formerly Ambassador College), which Armstrong had established in 1947 to train the church's members as ministers. The American edition of *Plain Truth* is now a cover-price magazine, though the totally separate UK edition is still free, as all of Worldwide's publications had formerly been. The Worldwide Church of God now celebrates Christmas and Easter, formerly condemned as pagan festivals. The church's headquarters is encouraging congregations to consider holding services on Sundays instead of Saturdays, though that move appears to be meeting with resistance from the membership.

The church's present estimated membership is forty to fifty thousand. The church publishes a set of periodicals, including *The Plain Truth* (U.S.A.), *The Plain Truth* (UK), *Northern Light* (Canada), and the *Worldwide News*, and it continues a radio program, *Plain Truth Commentary*. In the United States, the Worldwide Church of God was accepted as a member of the National Association of Evangelicals in May 1997, and in the UK it was accepted in the equivalent Evangelical Alliance in July 2000. Through these it is related to the WORLD EVANGELICAL ALLIANCE.

Address:

Worldwide Church of God
300 W. Green St.
Pasadena, CA 91123
<http://www.wcg.org>

David V. Barrett

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Yemen

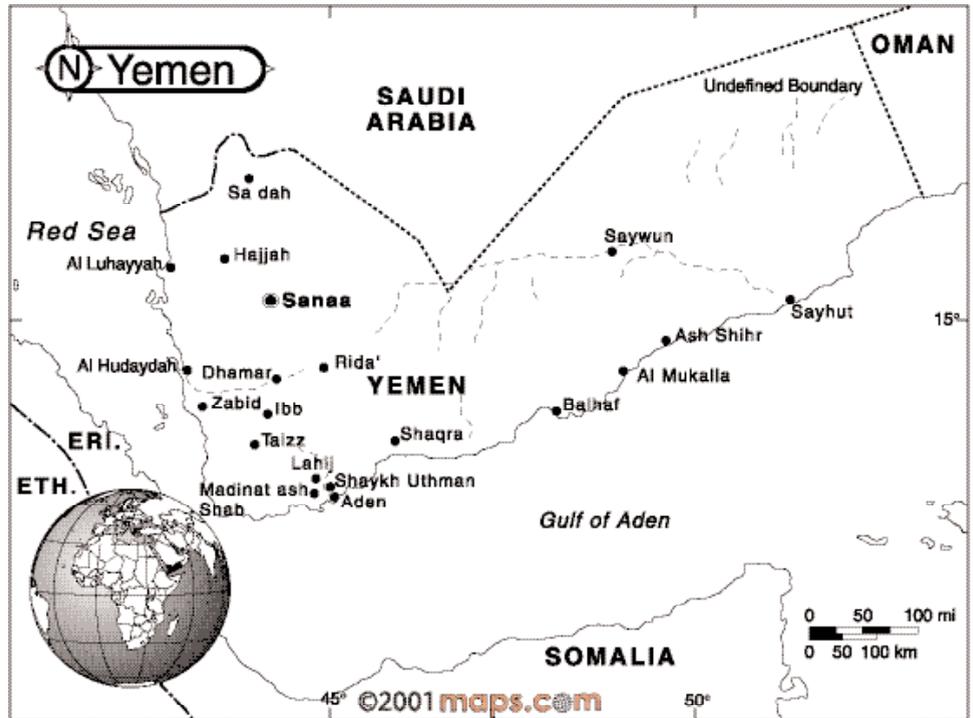
Yemen is the southernmost country on the Arabian Peninsula. The land has been inhabited at least since the end of the second millennium B.C.E., and a sophisticated civilization, the kingdom of Saba, or Sheba, developed there. It was based upon trade in spices, and over the next thousand years its cities became popular stops for caravans from both east and west. As sea trade between the Mediterranean area and India emerged, Yemen prospered even more.

Early in the Christian era, Yemen developed a special relationship with Ethiopia, which it faced across the Red Sea. Ethiopia conquered Yemen in 525 and remained in control for half a century until driven out by the Persians in 570. Yemen became a prize for different would-be conquerors for the next three hundred years. Then in the seventh century, the leadership of the country converted to Islam, and within a generation Islam became the religion of the people. As the capital of the Islamic world moved to Damascus and then to Baghdad, Yemen was left somewhat isolated from the centers of both political and religious life.

In 897 a stable dynasty, the Yadyi, was established in the northern part of the country. A series of dynasties arose and fell in the south. For a time in the sixteenth and seventeenth centuries, the Ottoman Empire attempted to establish hegemony in the region. The British first made their presence felt in 1618, when they established the headquarters of the East Indies Company at the city of Mukha. Then in 1839, they took control from Mukha through the Strait of Bab al Mandeb along the coast to Aden (the best port in the region). In response, the Turkish army moved into North Yemen. The opening of the Suez Canal in 1870 gave Aden new importance, and Great Britain moved to establish its control of the coast all the way to Oman, a process not completed until 1934.

In 1911 the Imam Yahya Ad-din began to reassert the rights of the Yadyi Dynasty, which has survived though sub-

servient to the Turks. It soon displaced the Turks, challenged Saudi influences on its northern border, and put pressure on the British over Aden. During the rest of the century, the struggle to unite Yemen as an independent country led to various wars, border realignments, and even the involvement of the country in the short-lived United Arab Republic (1958–1961). In 1967 a socialist republic was declared in South Yemen, and in 1969 the British were forced out. The merger of North and South Yemen was delayed by the continued meddling of Saudi Arabia and other Arab nations that had interests in the north, but it was finally accomplished in 1990. Through the 1990s, the popula-



Status of religions in Yemen, 2000-2050

Followers	2000			2025	2050
	total	%	rate		
Muslims	17,919,000	98.9	4.57	38,491,000	57,934,000
Hindus	125,000	0.7	4.56	350,000	600,000
Christians	32,200	0.2	3.56	64,000	108,000
Orthodox	12,000	0.1	3.51	22,000	40,000
Independents	8,000	0.0	4.81	20,000	35,000
Roman Catholics	6,000	0.0	4.14	13,000	20,000
Nonreligious	25,200	0.1	4.34	60,000	120,000
Atheists	7,800	0.0	2.62	17,000	32,000
Jews	1,100	0.0	-0.12	500	500
Baha'is	1,000	0.0	3.63	2,000	4,000
Jains	200	0.0	3.47	500	1,200
Buddhists	100	0.0	3.42	300	600
Sikhs	100	0.0	2.05	60	60
Total population	18,112,000	100.0	4.57	38,985,000	58,801,000



Men praying in Djibla, Yemen (Helene Rogers/TRIP)

tion increased dramatically as a result of the expulsions of Yemenis from Saudi Arabia and the return of Yemenis from Africa.

The Islamization of Yemen has been one of the more determinative factors in its history. The first mosques to be built in Yemen, reportedly erected by some men sent by the Prophet Muhammad himself, were in San'a al-Janad and near Wadi Zabid. These mosques may still be visited today. The country was also affected by the division of the Muslim community into Sunni and SHI'A ISLAM. The Shi'as, the backbone of the former Yadi Dynasty, are the majority in the northern part of the country, while the south is dominated by followers of the SHAFIITE Sunni school. There is also a measurable Ismaili community and an even smaller number of followers of the AHMADIYYA MOVEMENT OF ISLAM, a nineteenth-century revivalist movement.

Islam is considered the established religion of Yemen, and Islamic law is the basis of all legislation. Non-Muslim religions are not permitted to proselytize, and Yemeni Muslims are not permitted to convert to another faith. Although the government has taken steps to present an open face to

the West, it has been opposed by some Muslim groups, such as the Aden-Abyan Islamic Army, a militant movement opposed to Western presence in the Middle East. In 1990 the leader of the army was sentenced to death for his kidnapping of twenty Western tourists in the country.

Judaism had been present in Yemen for many centuries; but then at the beginning of the fifth century C.E., a group of Yemenis, the Himyarites, decided to convert to the Jewish faith. It took control of South Yemen and established Judaism as the official religion. The Himyarites also moved to suppress Christianity, which had come into the country from Ethiopia. The Ethiopians reacted, and Himyarite rule was short-lived. In 525 the Ethiopians overran the Himyarite kingdom.

Through the succeeding centuries the Jews in Yemen lived quietly, though they were frequently the target of oppression and conversionist activity, and they created a unique Jewish community. In the mid-twentieth century it numbered upward of fifty thousand people. Through the early twentieth century, new anti-Jewish forces began to operate. In 1922, Yemen revived an ancient Muslim law that

demanded the forced conversion to Islam of all Jews under the age of twelve. In 1947, Aden was the scene of anti-Jewish riots that cost eighty-two Jews their lives and the destruction of many homes in the Jewish community. Continued pressure on the community led to the 1950 immigration of almost the entire community to the new state of Israel. Today almost no Jews are left, and there is no organized Jewish religious life.

Christianity was established in Yemen by the Ethiopians but gradually disappeared during the first centuries of Muslim rule. The primary exception appears to have been on the island of Socotra, an island in the Arabian Sea, where the APOSTOLIC CATHOLIC ASSYRIAN CHURCH OF THE EAST (a Nestorian Christian body based in Iraq) had a bishopric that lasted well into the medieval era.

Christianity made a new beginning in Yemen in the nineteenth century when a Roman Catholic priest of the Servite order settled in Aden. Work throughout the Arabian Peninsula had grown to the point that in 1854 a prefecture was created. It became a vicariate in 1888 and remained in Aden until 1974, when it was transferred to Abu Dhabi, where it remains. Catholic work in the decades after World War II has been primarily among expatriates, the number of whom radically declined after the British were driven out of Aden. However, in 1973 the North Yemen government invited the MISSIONARIES OF CHARITY (headed by Mother Teresa) to come to Hodeida and take charge of a home for the aged. That became the first of a variety of charitable and medical projects supported and managed by various Roman Catholic orders and missionary agencies. At the same time South Yemen nationalized the schools, and all but two Roman Catholic missionaries (except for two priests) were expelled. The ROMAN CATHOLIC CHURCH retains a minuscule presence in Yemen, but no proselytizing is allowed.

Protestant presence in Yemen goes back to 1885, when Ion Keith-Falconer, a Scottish nobleman, settled in Aden with a vision of spreading Christianity across Arabia. He died two years later, unable to adapt to the climate. The CHURCH OF SCOTLAND adopted his mission, but more important, two students at the seminary of the REFORMED CHURCH IN AMERICA at New Brunswick, New Jersey, were inspired to take the deceased missionary's place. James Cantine and Samuel M. Zwemer organized the American Arabian Mission and then left to attend language school in Beirut. Their work was greatly assisted by the adoption of their mission by the Reformed Church, which supplied funds for several hospitals. The primary work in Yemen, however, remained the single original mission in Aden and the hospital subsequently opened by the Church of Scotland.

The Scottish work united with the Danish Mission in 1961, and the church in Aden became known as the Church of South Yemen, almost the only congregation of Yemeni nationals in the country.

Beginning in the 1960s, several other groups, especially the Red Sea Mission Team, attempted to open work; however, in 1965 all missionaries were withdrawn from South Yemen. They returned in 1968 but were then ordered out by the government in 1973. More substantive work began with a clinic opened in 1964 in Taiz, North Yemen, by the SOUTHERN BAPTIST CONVENTION's missionary arm. The facility moved to Jubia in 1968, and a small church has been formed that in 1992 reported ninety-two members. By 1972, fifteen medical missionaries were active in the country. Today there are more than thirty Southern Baptist personnel in Yemen.

Although Protestants were attempting to establish work, the Anglicans had begun worship services led by chaplains with the forces that captured Aden in 1839. An Anglican parish was established in Aden and has continued to the present under the jurisdiction of the far-flung Diocese of Cyprus and the Gulf of the EPISCOPAL CHURCH IN JERUSALEM AND THE MIDDLE EAST.

In addition, Yemen has a very small BAHÁ'Í FAITH community and a few practicing Hindus (from India and Pakistan).

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Yezidis

The Yezidis are a small religious group of approximately 300,000 Kurmanji-speaking people who settle geographically dispersed in several areas of Kurdistan and the Caucasus. The largest Yezidi communities live in northern Iraq (estimates vary between 100,000 and 250,000); the main sanctuary of the Yezidis, the shrine of Sheykh 'Adi, is situated in the Valley of Lalish, just north of Mosul. Yezidis played an influential part in Kurdish tribal confederations under the Ottoman Empire. Successive religious persecutions, however, drove waves of immigrants into the Caucasus, particularly Armenia and Georgia (some forty thousand). About five thousand Yezidi live in Syria, while most of the approximately ten thousand Yezidis of Eastern Turkey fled during the 1980s, mainly to Germany, where there is a community of about twenty thousand.

The Yezidi tradition developed out of the Muslim 'Adawiyya order of the Sufi Sheykh 'Adi ibn Musafir (c. 1073–1162), who was born in Lebanon and studied in

Baghdad. When he settled at Lalish, in the Hakkari Mountains, he drew a lot of followers from the local Kurdish population as well as from outside Kurdistan. Being childless, Sheykh 'Adi was succeeded after his death by a nephew, whose descendants continued to lead the movement for more than a century. Under Sheykh Hasan b. 'Adi (d. 1254), his great-grandnephew, the order seems to have deviated from acceptable Islamic norms by regarding Sheykh 'Adi as the sole source of religious authority. As many similarities with the cults of the Ahl-e Haqq and Alevis suggest, Yezidi tradition also incorporated pre-Islamic, presumably western Iranian or Kurdish, beliefs and observances. Its followers subsequently were regarded as non-Muslims and (wrongly) denounced as devil-worshippers. Ever since, Yezidi history has been marked by persecutions and attacks by their Muslim neighbors.

One of the essential characteristics of Yezidi tradition is its nonliterate nature—its holy texts have been orally transmitted over the generations, especially so as literacy was formerly forbidden to Yezidis. The body of religious texts is mainly constituted by the so-called *qewls*, sacred hymns in Kurmanji, which are chanted by trained bards (*qewwal*) on religious occasions (for a selection of these in English, see Kreyenbroek 1995), and the two sacred books of the Yezidis, the *Kitaba Jilwe* (Arabic: Book of Revelation) and the *Meshef Resh* (Kurdish: The Black Book) (both are translated in Guest 1993). Although these books most probably had not been written before the nineteenth century, they seem to represent a genuine tradition, containing the essential teachings of the founders of the faith as they were once laid down in written texts of the same name.

The oral tradition prevented the development of a doctrinal body, making Yezidi tradition a belief system in a very loose sense, with many variations in practice between individuals and the scattered communities. To generalize, the Yezidis venerate a God called *Khode* (a *deus otiosus*) and seven Holy Beings or Angels (*khas*), to whom God has entrusted worldly affairs. The leader of the Angels is the Peacock Angel (Kurdish: *Tawusi Melek*, hereafter Melek Tawus), who is responsible for all that happens in the world, whether good or bad, which may have promoted his identification with the Satan of other religions (although Yezidis are forbidden to use that name). The Yezidis believe in reincarnation, whereby the quality of a person's future life depends on his behavior in the last.

Being a Yezidi is a matter of birth, not belief—one cannot become a Yezidi. Personal convictions may result from membership of the community, but cannot lead to it. Participation in festivals, observance of some prohibitions, and formal obedience to religious authorities are essential elements of religious life, more so than individual verbal prayer. If Yezidis pray, they usually do so facing the sun in the morning and evening. Wednesday is the holy day of the Yezidis. Besides the veneration of Melek Tawus, the most

conspicuous markers of Yezidi identity are their caste system and their strict rule of endogamy, as well as a number of prohibitions. Yezidi society is separated into two basic endogamous classes or castes: the laymen or commoners, called *mirid*; and the “priestly” castes. The community is led by both the Mir of Sheykhhan, who is traditionally regarded as the vice-regent of Sheykh 'Adi (and also of Melek Tawus), and the Baba Sheykh (Father Sheykh), the leader of the sheykhs and thus the spiritual leader of the faith (although recent developments in Iraq as well as the process of migration have limited their influence to some extent). The clergy are divided further into several castes or titles, among which the sheykh and the *pîr* are the most important. Each Yezidi—including the sheykhs and *pîrs* themselves—must have a sheykh and *pîr* who acts as a spiritual guide for him or her. The sheykh participates on behalf of his *mirid* in the performance of religious rites, such as those of birth, circumcision, baptism, marriage, and death. For this, the commoners pay him a certain sum of money each year. Prohibitions regarding purity in both spiritual and physical matters include marriage with non-Yezidis (which results in exclusion from the community) and polluting the “elements,” by spitting, cutting or shaving one's facial hair, wearing blue clothes, eating certain types of food (such as lettuce, fish, pumpkin, broad beans, and cabbage), or using words connected with the devil.

The last decades have seen the continuing migration of Yezidis to Europe, particularly Germany, where a “diasporization” of the Yezidi community can be observed. Against the background of a widespread fear that the Yezidi identity might disappear in the course of migration, the religious authorities have called for the collection of all relevant oral traditions, to forge a written scripture, and to reform some of the taboos. Free from religious persecution, and having become simultaneously more urban and literate, Yezidi intellectuals (among them many *mirid*) try to reconstruct and represent their religion through the publication of journals, the creation of websites, and the cooperation with academics, according to the conditions of a modern, culturally complex society. These attempts may eventually result in the transformation of Yezidi tradition from an orthopraxy to a more orthodox scriptural religion—a Yezidism—in which differing local traditions become homogenized into a more binding diasporic identity.

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Yiquandao

See Tian Dao

Yogi Tradition

The Yogi tradition is among Hinduism's oldest living traditions. The tradition has no separate modern-day form, as it permeates all of Hinduism. Essentially, as individuals desire to know the Ultimate, or Brahman, they are inspired to seek out Brahman. Yoga is the name given to a spectrum of ways to search for and come to know God.

The "Father of Yoga" was Patanjali (c. second century B.C.E.), the author of multiple discourses—that is, the Yoga sutras that contain the knowledge about knowing God through yoga. Patanjali is considered the first yogi, in the strictest sense, though yoga itself derives from the Harappan civilization (2300 B.C.E.) Among the Harappan archaeological sites in Mohenjo Dharo, an ancient statue of a man in a yoga posture was uncovered.

A yogi (or yogini, for a female) will live a life of asceticism. Many Hindus turn to the life of a yogi in the end stages of life in order to gain release from the cycle of reincarnation after their death. A yogi may undergo rigorous training in some form of yoga in order to achieve the deep level of concentration necessary for true yoga. The number of bodily postures (*asanas*) for hatha yoga are in the thousands, with some masters claiming to know them all. Asanas go from simple leg raises to seemingly impossible contortions.

A yogi may have one or more pupils that he will instruct in the ways of yoga, or he may be completely alone. This habit of teaching is central to Hinduism. There is no modern organization for the yogi tradition because it is a tradition that is incorporated into all forms of Hinduism.

The yogi will meditate until the ultimate goal is achieved. When the yogi sees all beings—friends, enemies, animals, plants, and everything else—as one, the yogi has broken the chain of illusion (*maya*). No more are there illusory distinctions and classes. No longer does logic or common sense seem real to the yogi. When the yogi sees all things as one, the yogi is ready to die, and after death to actually become one with Brahman, the Ultimate Reality.

Hatha yoga, the proto-yoga exercises (postures) that serve as a precursor to the practice of the other forms of



A sadhu practices Yoga contortions in India. (Ask Images/TRIP)

yoga (karma, raja, bhakti, and jnana), had largely disappeared from India by the beginning of the nineteenth century. It was revived in that century by Yogi Madhavdas, who operated out of an ashram in Gizrat in western India, and Shyam Sundar Goswami of Calcutta. Madhavdas's student, Shri Yogendra (b. 1897), who built a center in Myambai (Bombay), was a major force in spreading hatha yoga to the west in the early twentieth century.

Kumar Jairamdas

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Yoido Full Gospel Church

The Yoido Full Gospel Church (ASSEMBLIES OF GOD) was founded by Paul David Yonggi Cho in 1958 in an old U.S. Army tent located in a slum area of Seoul, Korea. Forty years later it was acclaimed the largest Christian congregation in the world, with some 730,000 members. The story of Cho and the Yoido church is to a great degree the story of Christianity in Korea since World War II. Cho was born in 1936 in the district of Uljin near the southern port city of Pusan. He was raised in a Buddhist home in a nation under Japanese occupation. By the time he was sixteen, Cho was dying of tuberculosis when a young Christian girl told him of Jesus Christ and his healing power. After a miraculous healing in 1955, Cho became a Christian and joined the newly formed Assemblies of God.

The Korean Pentecostal movement began in 1928 when the first Pentecostal missionary from the United States, Mary Rumsey, arrived in Korea. After ordaining her first pastor, Sung San Park, in 1938, she organized the Chosun Pentecostal Church and Mission Center. She later organized five more churches before being expelled from Korea by the Japanese. After the devastation caused by the Korean War, Rumsey turned her churches over to the American Assemblies of God in 1952. The mission soon organized a Bible school in Seoul, where one of the first students was Yonggi Cho.

With the help of U.S. Army chaplains, Cho learned English and became an interpreter for visiting American evangelists. One of his heroes was the healing evangelist Oral Roberts. Cho patterned much of his ministry on Roberts's teachings and evangelistic methods.

In 1962, Cho built a new sanctuary that seated 1,500 persons, but this soon overflowed with crowds seeking salvation

and healing. By 1964 the church claimed 2,000 members. Exhausted by his labors, Cho began to organize his church into "cells" that met in homes. These cells provided pastoral care for the exploding congregation. By 1985 there were more than fifty thousand such cells, mostly led by women.

Stories of miraculous healings spread over the city, attracting ever-larger crowds. By 1973, with 23,000 members, Cho began construction of a huge new church on Yoido Island, near the site of the new South Korean parliament building. In 1973 the ten-thousand-seat sanctuary was completed in time to host the Pentecostal World Conference. The growth of the church skyrocketed. By 1979 membership passed the 100,000 mark. In the following years there were periods in which 10,000 new members were added to the church each month. By 1994 the membership had reached the 700,000 mark and the church made plans to be the first congregation to reach the 1,000,000 mark. The membership peaked about 1995, however, with 730,000 members. Slower growth resulted from the organization of new daughter congregations from the Yoido membership.

By 1990, Cho had led in a rebuilding program that saw his sanctuary enlarged to seat twenty-two thousand persons. By this time he led seven Sunday services with more than thirty thousand in attendance in each service through the use of additional auditoriums and closed-circuit television. It was claimed that Cho spoke face to face each week to more people than any other person on earth.

Beyond his local church, Cho became well known as the author of several books on cell groups and church growth. These included his autobiographical *Fourth Dimension* (1979) and *Successful Home Cell Groups* (1981). In 1989 he founded a daily newspaper called the *Kook Min Daily News*, which quickly reached a million subscribers. In this newspaper as well as in his books and sermons, Cho expounded his "Fivefold Message of the Gospel," which included Salvation, the Holy Spirit, Divine Healing, Blessings, and the Second Coming of Jesus. By the end of the century, Cho was probably the best known Korean Christian leader in the world. His congregation was widely recognized as the largest Christian local church in history.

Address:

Yoido Full Gospel Church
P.O. Box 7
Seoul 150-600
Korea
<http://www.yfgc.org/>

Vinson Synan

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Yoruban Religion/Spirituality

The Yoruban people of Nigeria emerge out of prehistory with the founding of Ife, a city in southwestern Nigeria, which has been their center for a millennium. Yoruban towns are traditionally headed by a chief (*oba*) who is invested with authority by the chief in Ife. Although they are an agricultural people, everyday life is centered in the villages that are placed in the center of the local farmland.

The Yorubans divide the cosmos into Orun, the sky, and Aiye, the earth. In the sky dwells Olorun, the High God, a number of associated deities (the Orissa), and the ancestors. Olorun is seen as somewhat remote and difficult to ap-

proach; hence He is not the object of shrines, rituals, or prayers. He is seen as the source of all and the creator of the first sixteen human beings. However, it is Orisa-nla who is credited with creating the earth and transferring the first humans to their new home. It is also believed that Orisa-nla began his acts of creation at Ife. Hence Ife is the center of all religious and spiritual power. Other locations have power as derived from Ife. (An alternate story suggests that Orisa-nla messed up his work and that Odunuwa had to redo it.)

Orisa-nla and Odunuwa are but two of the Orissa. Others include Ogun, the god of metals, and Esu, generally associated with divination. Also important to the Yoruban system are the ancestors. Outstanding ancestors are seen as residing in the abode of the Orissa and are venerated with their own shrines and rituals. Some ancestors are recognized for their role in Yoruban history and are recognized above their association with a single family. Some have attained status for the nation as divine beings, including Sango, Orisa-oko, and Ayelala, virtually identical to the Orissa. Both the Orissa and the ancestors are sources of power.

The role of the various religious functionaries in Yoruban society is to mediate between the people and the Orissa and ancestors. Each of the deities has priests. Some



The King of Yoruba at his palace, Nigeria (J. Highet/TRIP)

priests (*aworo*) are diviners (*babalawo*) who are consulted on the questions of life. Other priests attend the shrines of various deities. Yorubans believe that deities possess various people, called the *elegun*, who operate as a medium through whom the deities communicate. There are also healers, the *oloogun*, and the masked dancers (*egungun*), whose traditional masks are seen as possessors of power.

There are between five and ten million Yorubans, most of whom reside in western Nigeria. There is a great variety in the practice associated with the widespread Yoruban system, not only in Nigeria and neighboring countries but also in its New World incarnations in Cuba and Brazil (where it developed an overlay of Christianity and is known variously as SANTERIA or Macumba). Both Christianity and Islam have come into Yoruban lands, resulting in a situation in which syncretistic religions have emerged. Among the primary groups to arise in reaction to Christianity are the various ALADURA CHURCHES, which exist along a spectrum between orthodox Protestant Christianity and traditional Yoruban religion. The CHURCH OF THE LORD, ALADURA is a member of the WORLD COUNCIL OF CHURCHES. Others, such as the Eternal Sacred Order of the CHERUBIM AND SERAPHIM have incorporated elements of possession practices from the traditional practice.

Yoruban religious leaders in the West have made themselves available to interpret the faith of their coreligionists in Africa. Prominent organizations include the Ife Foundation of North America (<http://www.ifafoundation.org/>), the Iglesia Lukumi Babalu Aye (<http://home.earthlink.net/~clba/index.htm>), and the African Theological Archministry centers on the Oyotunji African Yoruban Village at Shelton, South Carolina.

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Young Buddhist Association of Malaysia

The Young Buddhist Association of Malaysia (YBAM) was established on July 29, 1970, in Kuala Lumpur. The YBAM is a nonprofit religious organization that espouses a non-sectarian approach toward all Buddhist traditions.

The objectives of the YBAM are the following: (1) to be the national organization of all Buddhist youths in Malaysia; (2) to encourage, foster, and develop the practice of the teachings of the Buddha among youths; (3) to coordinate

the religious, social, and recreational activities of Buddhist youths through its member organizations; (4) to provide leadership training for Buddhist youths; (5) to further all other interests of Buddhist youths as may be decided upon at a National Council meeting. The YBAM carries out its activities through the following committees: (1) Dharma Propagation, (2) Education, (3) Publication, (4) Welfare, (5) Culture, (6) Training, (7) Buddhist Graduates and Buddhist Undergraduates, (8) Government Affairs and External Relations, (9) International Affairs, and (10) Finance.

Its core activities are based on Dharma propagation, education, culture, and welfare. The YBAM organizes Dharma propagation activities by inviting Buddhist scholars, both locally and overseas, to give teachings on Buddhism through public lectures, seminars, study camps, and conferences. In 1996 the Dharma Propagators Training Program was launched to train Dharma speakers. It also publishes an English journal, *Eastern Horizon*, three times a year, and a quarterly Chinese journal, *Buddhist Digest*, in addition to other Buddhist literature. In the area of education, it has produced a Buddhist syllabus for the primary schools and is preparing the syllabus for the secondary schools.

Inasmuch as Malaysia is a plural society, YBAM ensures that cultural programs representing Buddhist values are incorporated into the local Buddhist community. In 1994 it launched the organ donation campaign to educate the public on the importance of donating organs after death. In 1980 the YBAM launched its first Six-Year Plan (1980–1986) to ensure that programs are well strategized and in line with its national objectives. A formal planning process also allows it to monitor the success of its implemented programs. During the latest Six-Year Plan (1998–2003), a Quality Management System was launched to ensure that programs achieve quality standards.

Membership in the YBAM comprises ordinary membership and associate membership. Ordinary members are Buddhist organizations with youth members, while associate members are individuals. As of January 1, 2001, there were a total of 250 ordinary members and more than 2,000 individual members.

YBAM is a member of the Malaysian Youth Council, and it is affiliated to the World Fellowship of Buddhist Youth (WFBY). It will be hosting the WFBY's thirteenth General Conference in 2002 in Kuala Lumpur. The YBAM operates a full-time secretariat based at its headquarters.

Address:

Young Buddhist Association of Malaysia
10 Jalan SS 2/75
47300 Petaling Jaya
Selangor
Malaysia
<http://www.ybam.org.my>

Benny Liow Woon Khin

Sources:

YBAM 10th Anniversary Souvenir Magazine. Penang, 1980.
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Young Israel

The movement today known as Young Israel traces its beginning to the Jewish Theological Seminary. In 1912, Rabbi Judah Magnes (1877–1948) and two seminary professors, Israel Freidlander and Mordecai M. Kaplan (1881–1983), later to become the founder of RECONSTRUCTIONIST JUDAISM, launched an effort to unite the Orthodox youth (who were alienated from the Yiddish-speaking Orthodox centers that dominated within the Orthodox community), then residing on the Lower East Side of Manhattan (New York City). Over the next decade, a new approach to Jewish life, CONSERVATIVE JUDAISM, was brought from Germany, and the seminary identified with it. The founders of Young Israel saw themselves as Orthodox, and in 1922 they broke relations with the Conservative movement and the seminary. At the same time, they discovered that their own approach differed from that of other Orthodox groups and hence remained a separate organization. Over the next decades, as the youth with whom the movement began grew to adulthood, Young Israel emerged as a powerful representative of Orthodoxy.

The movement incorporated in 1926. During the 1930s it spread across the United States and into Canada. By the beginning of World War II, there were thirty-five affiliated synagogues. After the establishment of the State of Israel, the American Friends of Young Israel was founded to establish centers in the new country.

Young Israel, at its beginning, represented the liberal end of the spectrum of Orthodox Judaism. It has steadily become more Orthodox through the twentieth century. Young Israel has become a significant advocate of Sabbath observance and the segregation of men and women at synagogue services. It has also joined the general Orthodox condemnation of Conservative and REFORM JUDAISM.

Addresses:

Young Israel
 3 W. 16th St.
 New York, NY 10011

Young Israel
 P.O. Box 7306
 Jerusalem 91371
 Israel
<http://www.youngisrael.org/>

Sources:

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Young Men's Buddhist Association

The Colombo Young Men's Buddhist Association (YMBA), known in Sinhala as Taruna Bauddha Samitiya, was founded in 1898. Many other similar Buddhist societies emerged as a result of the religious revival that began among Buddhists in Sri Lanka in the late nineteenth century. The Colombo YMBA's motto teaches that a life in which morality is well combined with wisdom brings one victory (*sila pannanato jayam*). One of the aims of the YMBA is "to advance the moral, cultural, physical and social welfare of Buddhists." As a lay Buddhist movement, its strength and prestige increased with the spread of its branches in local areas in the first half of the twentieth century. YMBAs were invented to increase the knowledge in *dhamma*, to hold discussions on Buddha's teachings, and to help people to organize life in accordance with Buddhist doctrines (according to the dominant THERAVADA BUDDHISM in Sri Lanka). When YMBA grew in strength, it was assigned to organize the Dhamma schools (*daham pasal*) that have become a characteristic feature of Buddhist education in modern Sri Lanka. Until the Sri Lankan government took over its functions in 1961, YMBA had established a national network of Buddhist Sunday schools for which they provided printed texts and other educational resources.

In organizing the Dhamma schools, YMBA has made a distinctive contribution. On December 20, 1919, Sir D. B. Jayatilake chaired a gathering of Buddhist organizations held at Ananda College. In that assembly, YMBA was asked to hold Dhamma examinations. In the first Dhamma school examination, held in 1920, 374 male and female students from twenty-seven Dhamma schools participated. Although its success encouraged YMBA to hold exams every year, it also introduced Bauddhacarya examination for teachers of the Dhamma schools in 1926, in which twelve teachers took part. During the time of *Buddha Jayanti* (1956), the interest in Dhamma schools developed steadily. Students could attend the Dhamma schools until the age of twenty-three, and in one class students studied for two years. Although four to five books were assigned for each class, students were also expected to finish the study of texts such as the *Abhidharmarthasangraha*.

Although the Dhamma examinations, held at five levels, were open to any person interested in the study of Theravada Buddhism, candidates who were over the age of twenty-five were permitted to take diploma examinations without taking the prior ones. The examinations were held on the fourth Sunday of June at centers in Sri Lanka and abroad, and candidates were able to apply through Dhamma schools. The examination contained two papers,

testing students' knowledge of Dhamma and Abhidhamma. Further, in the 1980s, the Colombo YMBA was asked to produce the Dhamma school books that were published and distributed free of charge by the Ministry of Buddhist Affairs.

In addition, since 1902, the Colombo YMBA has continuously published an English periodical, *The Buddhist*, which was originally published by the Colombo THEOLOGICAL SOCIETY, beginning in 1888.

To meet the expectations of lay Buddhists, local YMBAs scattered around the country organize a variety of activities to enhance the learning experience of the laity. For instance, since its founding in 1944, the YMBA in Balapitiya has provided religious instruction on Buddhism by sponsoring preaching sessions by famous Buddhist preachers, such as the Venerable Hinatiyana Dhammaloka (1900–1981).

Most YMBAs across the island nation support observing the precepts on special days, the practice of meditation, holding Dhamma discussions, the distribution of printed sermons, the celebration of Vesak, providing facilities for the sick, sponsoring sports activities, creating library facilities, and promoting the education of local children through financial support and guidance.

Address:

Colombo Young Men's Buddhist Association
70 D.S. Senanayake Mawatha
Colombo 8
Sri Lanka

Mahinda Deegalle

Sources:

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the Federated Republics of Yugoslavia that had been founded earlier in the century. Through the 1990s, following the breakup of the former federated state, Yugoslavia was in an almost constant state of war and its leadership widely condemned for its policy of “ethnic cleansing.”

In the second century B.C.E., Rome conquered the eastern coast of the Adriatic Sea and established the province of Illyria over its people. As its territory expanded, it founded a number of cities, including Belgrade. When the Roman Empire was divided into eastern and western regions, the border between the two halves ran through Yugoslavia. Roman control gave way to a variety of invading peoples who moved into the area from the north and west. The last were the Slavs, who eventually dominated the region. The Byzantine Empire moved in to take control of the Slavic population.

Serbia became independent from the Byzantine Empire in the twelfth century. Then, in the fourteenth century, the Turkish Ottoman Empire began its push up the Danube River. Much of Serbia fell to the Turks following the Battle of Kosovo in 1389, and by the end of the century Serbia had disappeared as a political entity. In 1690 the Serbs revolted, and after the revolt was crushed, the Turkish authorities relocated thousands of Albanians to the Kosovo region in the southern part of Serbia.

Turkish authority began to weaken noticeably late in the eighteenth century. In 1829, Serbia emerged as an autonomous province within the empire, though it was not until 1882 that Serbia became an independent nation. In 1905 neighboring Montenegro became independent. World War I brought an end to the Austro-Hungarian Empire that had gained hegemony over former Ottoman territories north and east of Serbia (Croatia, Slovenia, Bosnia, Herzegovina), and in the 1920s, Yugoslavia was formed as an attempt to assert the unity of the southern Slavic peoples. Not included at first, Slovenia was added after World War II.

Postwar Yugoslavia was seen as a federation of republics. Held together for many years by strongman Marshal Josef Broz Tito (1892–1980), the federation fell apart at the beginning of the 1990s. One by one, Slovenia, Croatia, Bosnia

Yugoslavia

The contemporary state of Yugoslavia, consisting of Serbia and Montenegro, though a remnant of the former state that attempted to unite the southern Slavic peoples of Slovenia, Croatia, Bosnia, Herzegovina, and Macedonia, continues

Followers	2000			2025	2050
	total	%	rate		
Christians	7,225,000	67.9	1.00	7,858,000	8,414,000
Orthodox	6,046,000	56.8	0.95	6,700,000	6,970,000
Roman Catholics	547,000	5.1	-0.17	750,000	900,000
Independents	185,000	1.7	4.00	260,000	380,000
Muslims	1,723,000	16.2	0.93	1,765,000	1,350,000
Nonreligious	1,328,000	12.5	-1.06	1,109,000	697,000
Atheists	357,000	3.4	-4.40	100,000	70,000
Jews	2,900	0.0	-7.41	2,300	2,000
Ethnoreligionists	1,700	0.0	0.58	3,000	3,800
Baha'is	1,300	0.0	0.97	3,000	6,000
other religionists	2,000	0.0	0.69	4,000	5,000
Total population	10,640,000	100.0	0.47	10,844,000	10,548,000

and Herzegovina, and Macedonia withdrew. Montenegro remained united with Serbia.

Trouble from its large, heavily armed military developed after the federation's breakup. Serbian president Slobodan Milosevic attempted to gather those areas of the former Yugoslavia dominated by ethnic Serbs, and civil war erupted, first in Croatia, then Bosnia and Herzegovina, and eventually in Kosovo. Kosovo existed as an independent province of Serbia, and Milosevic attempted to end that autonomy. In the process Serbian troops attempted to kill or drive out the ethnic Albanians who had lived there since the end of the seventeenth century. The war was eventually stopped only with the intervention of U.S. and European armed forces.

Christianity had entered Serbia during the Roman period and had become a dominant force by the time the empire withdrew. The various peoples who flowed into the territory in succeeding centuries brought new forms of paganism, but eventually, by the ninth century, Christianity had reasserted itself. The church came under the authority of the ECUMENICAL PATRIARCHATE during the years of Byzantine rule, but following the establishment of an independent Serbian nation declared its independence from Constantinople. The break with Constantinople was further emphasized in 1346, when the Serbian archepiscopacy at Pec was elevated into a patriarchate. When the Turkish Ottoman Empire conquered the Balkans in the fourteenth century, the new authorities suppressed the Serbian Patriarchate and placed the church under the archbishop of Ohrid (Macedonia). The patriarchate was not reestablished until 1557, but it was again suppressed in 1766 and the Serbian Church again placed under the Ecumenical Patriarchate.

The struggle for the reemergence of Serbian Orthodoxy began in 1832, when some degree of autonomy was granted. However, it would not be until after World War I that a united SERBIAN ORTHODOX CHURCH was created (1919) and the following year the patriarchate once again allowed to exist. It was not named the official state church, but it enjoyed a number of prerogatives as the church of the ruling elite. Its favored status and financial benefits were dropped by the Marxist government that came to power in 1945.



In 1919 the Macedonian Orthodox Church had been integrated into the Serbian Church, but it became independent in 1967. Meanwhile, the movement of various ethnic peoples during the era of Turkish rule is manifest today in the congregations of the BULGARIAN ORTHODOX CHURCH, the ROMANIAN ORTHODOX CHURCH, and the ALBANIAN ORTHODOX AUTOCEPHALOUS CHURCH, still found in Serbia.

Although the ROMAN CATHOLIC CHURCH was the majority faith in neighboring Croatia, it was very much the minority in Serbia. Nevertheless, it has had a presence through the centuries. In the sixteenth century, an Eastern Rite Catholic church developed in Croatia as a Roman counterpart to the Serbian Orthodox Church. From headquarters at the Marcha monastery, efforts were launched to convert members of the Serbian Church to Roman Catholicism. The church was given its own diocesan bishop in 1777. When the twentieth-century nation of Yugoslavia was created, the diocese of Krizevci was extended to include all of the country, and it drew members from a variety of predominantly Orthodox ethnic groups (Ukrainians, Serbians, Macedonians, Romanians). Its status as a multinational diocese is presently under consideration. Since the breakup of Yugoslavia, Latin Rite Catholics are under the archbishop of Belgrade.

Protestants came into Serbia during the sixteenth century. The autonomous province of Vojvodina became the center of Lutheran congregations among Hungarian, Slovak, and German ethnic groups. In the twentieth century, two separate churches emerged, the Evangelical Church in the Socialist Republics of Croatia, Bosnia and Herzegovina

and the Autonomous Province of Vojvodina, the primary German-speaking church, and the SLOVAK EVANGELICAL CHURCH OF THE AUGSBURG CONFESSION IN YUGOSLAVIA. The former church was at one time a large body, the overwhelming majority of its members being relocated outside Yugoslavia after World War II. The far larger Slovak Church had been connected with the LUTHERAN CHURCH IN HUNGARY, but it became autonomous in the 1920s following the formation of Yugoslavia.

The Reformed Church also established itself in Vojvodina and Croatia, and like the Lutherans was structurally part of the Reformed Church of Hungary. This church survived through World War I and became autonomous in 1933 as the REFORMED CHRISTIAN CHURCH IN YUGOSLAVIA.

Following World War II the German members left, and under the persecution of the Tito regime, many Hungarians returned to Hungary. In the 1990s, the Croatian membership was set apart as an autonomous church. Through the decade, as the wars continued, many Serbians came to Vojvodina, and many Hungarian-speaking people decided to leave. Both the Reformed and Lutheran churches in Vojvodina are members of the WORLD COUNCIL OF CHURCHES, and they form the backbone of the Ecumenical Council of Churches in Yugoslavia.

The Baptist Church in Yugoslavia began in 1875 when Heinrich Meyer, the German-Baptist leader from Budapest, baptized the first three members of the congregation at Novi Sad. These three people and many of the other early members had been associated with the Nazarenes, a Baptist-like pacifist movement that had previously spread through the region. This original work was primarily among the German-speaking residents of the Yugoslav nations, and it collapsed after World War II. However, in 1898 second work was initiated among the Slovak-speaking population that developed into a Baptist conference in 1918. Two years later work began among Hungarian Serbians.

In 1924 the Baptist Union of Yugoslavia was formed. It was disrupted by the breakup of the federation in 1990, and Baptist congregations in each of the new countries organized separately. A new Baptist Union of Yugoslavia was organized in 1992. It includes a number of small congregations in Serbia and one in Montenegro. The Methodist Episcopal Church (now a constituent part of the UNITED METHODIST CHURCH) began work in Vojvodina in 1898 among German-speaking residents in Bachka. It later spread in the Hungarian-speaking community. These churches were the heart of the Yugoslavia Mission Conference, created in 1922. Methodism grew in spite of its not receiving official recognition by the government. The church suffered first by a drop in support from the United States during the Great Depression, and then the loss of the majority of its German-speaking members following World

War II. It survives as a very small body whose members are part of the Macedonia-Yugoslavia Annual Conference of the United Methodist Church.

Through the twentieth century a variety of Protestant and Free Church groups have established work in Yugoslavia. The missions begun by both Pentecostals and the SEVENTH-DAY ADVENTIST CHURCH have survived and are now among the most substantive churches in the country. The largest Pentecostal church is the Evangelical Church. Several Evangelical sending agencies continue work in the new century that was launched prior to the breakup of the federation, including the Pocket Testament League and Campus Crusade for Christ.

There is a small Jewish community in Yugoslavia centered on Belgrade, which continues a Jewish community in the region that dates to the Roman period. The community that survived the Holocaust is centered on Belgrade, and it includes some two thousand members. Members are united by the Federation of Jewish Communities of Yugoslavia.

The Muslim community in what is present-day Yugoslavia was strongest in Kosovo, and Kosovo Muslims, many of Albanian ethnicity, were among the people targeted by Serbian forces during the civil war in the 1990s. Many died, and others were forced to leave the country. The community is reorganizing in the aftermath of the war, before which they represented between 15 and 20 percent of the population. As in Turkey, the Muslims are primarily Sunnis of the HANAFITE SCHOOL OF ISLAM. There are also a small number of members of the BAHÁ'Í FAITH.

Several Eastern religions were established in Yugoslavia as the Marxist regime came to an end. Most prominent among them are two Buddhist groups, the KARMA KAGYU Tibetan Buddhists and THE KWAN UM ZEN SCHOOL. Hinduism is represented by the INTERNATIONAL SOCIETY FOR KRISHNA CONSCIOUSNESS.

On March 12, 2002, as this encyclopedia went to press, an agreement was reached to restructure Yugoslavia as a new nation to be called Serbia and Montenegro, both of which will exist as autonomous units that will retain a common defense and foreign policy but have separate economies, currencies, and customs services.

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Zambia

Zambia, in the heart of Central Africa, is a landlocked country surrounded by the Democratic Republic of the Congo, Angola, and Zimbabwe, among other countries. Over the centuries it was settled by various Bantu peoples who attempted to make a place for themselves in the several river valleys and along the lakes that constitute its border with neighboring countries. Modern history begins with the initial trek of Portuguese explorers attempting to find a land route tying together Mozambique and Angola. They were frustrated first by the Sotos, who moved into the Congo when driven out of their lands to the south, and then by the British, who moved into the area from South Africa. The British both coveted the mineral resources of the region and wanted to build their own land route across Africa (from South Africa to Egypt).

The British-South Africa Company kept control of what became known as Northern Rhodesia (named for Cecil Rhodes) through the nineteenth century, and the British government assumed direct hegemony only in 1924. The oppressive conditions in the mines became the catalyst to unite people in the effort to gain independence. In 1953 the British moved Zambia into a federation with Southern Rhodesia (Zimbabwe) and Nyssaland (Malawi). Kenneth Naunda led the forces boycotting an election that would institutionalize European domination of the federated states. The struggle would be fought openly over the next decade, but after Naunda's United National Independence Party won the 1964 elections, independence immediately followed.

Naunda survived Zambia's isolation from its neighbors with an economy built on copper mining, and saw the situation reverse when the other countries gained their independence. He led the country until 1991, when a multiparty system was adopted and Frederick Chiluba was elected to succeed him.



Status of religions in Zambia, 2000-2050

Followers	2000		2025	2050
	total	% rate		
Christians	7,551,000	82.4 2.50	13,703,000	19,087,000
Roman Catholics	3,070,000	33.5 2.71	5,600,000	8,000,000
Protestants	2,705,000	29.5 3.38	4,997,000	7,210,000
Independents	1,580,000	17.2 2.96	3,000,000	4,600,000
Ethnoreligionists	1,310,000	14.3 1.76	1,266,000	1,000,000
Baha'is	162,000	1.8 3.07	360,000	700,000
Muslims	97,900	1.1 2.04	180,000	250,000
Nonreligious	23,400	0.3 2.09	60,000	92,000
Hindus	12,500	0.1 2.29	25,000	40,000
Atheists	7,100	0.1 2.11	13,000	20,000
Buddhists	3,100	0.0 2.65	7,000	12,000
Jews	1,200	0.0 1.72	2,000	3,000
Total population	9,169,000	100.0 2.39	15,616,000	21,204,000

Traditional religions have had a rich history since the coming of the Europeans. The religions that were developed by the various Bantu groups held in common the belief in a supreme being, variously called Mulungu or Lesa, the veneration of one's ancestors, and the practice of magic. In reaction to the presence of whites, a variety of movements have developed, drawing adherents from multiple peoples; new movements have come in from neighboring countries, especially the Mahamba movement from Angola and the Mashave movement from lands to the south. Most of these movements have in common an emphasis on spiritual healing or spirit possession. Somewhat different has been the

Mchape movement from Malawi, which aims to counter witchcraft—that is, malevolent magic.

The first Christians in Zambia were Portuguese Catholics who entered the region in the late 1700s. The first permanent missionary station, however, was opened in 1885 by the Paris Mission affiliated with the REFORMED CHURCH OF FRANCE. The LONDON MISSIONARY SOCIETY, the CHURCH OF SCOTLAND's (Presbyterian) missionaries, and the British Methodists arrived within a few years. Each of these missions grew into churches, which finally merged in 1965 to form the UNITED CHURCH OF ZAMBIA, the largest church in the country. Kenneth Naunda was himself a Presbyterian. Other early churches with a sizable following include the REFORMED CHURCH IN ZAMBIA (started from South Africa), the CHRISTIAN BROTHERS, the SEVENTH-DAY ADVENTIST CHURCH, and the AFRICAN METHODIST EPISCOPAL CHURCH. Representatives of the CHURCH OF ENGLAND arrived in Zambia in 1909 and built their church primarily among white settlers. Zambian Anglicans are now part of the CHURCH OF THE PROVINCE OF CENTRAL AFRICA.

The ROMAN CATHOLIC CHURCH finally established permanent work in 1891 through the efforts of the WHITE FATHERS. They were later provided assistance by the FRANCISCANS, Capuchins, and JESUITS. The church grew steadily through the twentieth century, and the first bishop was established in Lusaka in 1959. The first African bishop was consecrated in 1963.

The JEHOVAH'S WITNESSES entered Zambia in 1911 and soon spread among the native population. At their height as many as a fourth of the population were affiliated, and 15 to 20 percent remain aligned. Their growth has come in the face of periodic attempts by the government to suppress them, the most recent being in the late 1960s, when the new independent government banished all foreign leadership and tried (unsuccessfully) to destroy the movement. Today the Witnesses claim some 375,000 adherents. Their influence is extended through several large independent Witness groups. Of these, the independent Watchtower group, is most interesting, as it has built its work around four cooperative villages. The NEW APOSTOLIC CHURCH, a German-based nineteenth-century millennial group, came to Zambia in 1915 and, like the Witnesses, has had spectacular success.

Zambia has been a center of new African Indigenous Churches, especially in the years since the country's independence. Among the most important is the Lumpa or Visible Salvation Church founded by Alice Lenshina in 1954. It still has an active following counted in the tens of thousands, though it was officially banned in 1965. Also functioning is the MUTIMA WALOWA WA MUKUMBI (Sweet Heart of the Clouds Church), founded in 1951 by Emilio Mulolani Chishimba. The majority of the more than one hundred independent churches known to exist in the country have come into Zambia from neighboring countries, though most have only small followings.

At least three ecumenical councils now operate in Zambia. The more liberal churches, those associated with the WORLD COUNCIL OF CHURCHES, have remained in the Christian Council of Zambia, originally founded in 1945. The more conservative Evangelical groups compose the Evangelical Fellowship of Zambia, associated with the WORLD EVANGELICAL ALLIANCE. Many of the independent churches have banded together in the Association of Independent Churches.

Zambia has attracted only a small representative sampling of the world's religions. There is a small Jewish community of less than fifty resident members in Lusaka who support the Lusaka Hebrew Congregation. A larger Muslim community is focused upon Asian expatriates residing in Lusaka and several other urban centers. Similar is Hinduism, also brought to Zambia from India, but having little appeal to the population at large. Following a distinct course is the BAHÁ'Í FAITH, which has enjoyed some success since the 1960s among various Zambian peoples.

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Zaydites

Most Shi'a Muslims trace the lineage of their leadership, the Imams, through al-Husayn's surviving son, Ali, better known as Zayn al-Abidin (d. 714), and his son, Muhammad al-Baqir (d. c. 732). However, between their time in office, the Shi'a community had to face the challenge posed by the elder son of Zayn al-Abidin, Zayd b. Ali (d. 740), who had been named the new Shi'a Imam ahead of al-Baqir.

Zayd came to his office as the understanding of the Imam as guide of the community was being elevated. Zayd rejected this trend and the ascription of any divine or supernatural elements to the Imam's authority. As his opinions became known, the majority of the Shi'ite leadership rejected him, moved to substitute al-Baqir in his place. The Shi'as came to consider Zayd as never having been the Imam. His small following survived, however, and in the ninth century they were able to establish hegemony in two countries, Tabaristan (south of the Caspian Sea) and Yemen. The former Zaydi state came to an end in 928, was re-established in 964, but declined in the twelfth century. Most of the Zaydis were absorbed into the larger Shi'ite community.

Yemen, as a Zaydi state, was founded in 890 and has lasted through the twentieth century. Zaydi supremacy was

challenged in the years after the fall of the Fatimid Dynasty in Egypt as ISMAILI ISLAM grew strong in the region, but in spite of the attacks from the Ismailis, the Yemeni state retained its independence. Then in 1539, it was incorporated into the Ottoman Empire (based in HANAFITE Sunni Islam). Their rule lasted only until 1595, when the Zaydites revolted; they drove the Ottomans out in 1635. Yemen retained its independence for more than two centuries, but in 1872 the Ottomans once again took over the region. As the Ottomans declined, Yemen received independence (albeit with strong British influence) as World War I progressed.

The Zaydites disagree with the Shi'ites on the issues of the Imamate (the same issue that split Sunnis and Shi'as). They did retain the office of the Imam, though he was chosen on merit; military skill often being more important than any spiritual or intellectual qualifications. There are reports of two rivals for the Imam's office fighting to the death to demonstrate their higher qualifications.

The Zaydite community has been dramatically affected by events since 1949. In 1949 there was an attempt to overthrow the government by coup. Although Imam Yahya was killed, the coup did not succeed. His successors remained in power until 1962, when a secular coup was successful in deposing the Imam and establishing the Yemen Arab Republic (superseded in 1990 by the People's Democratic Republic of Yemen). Since that time, the office of the Imam has remained vacant.

The Zaydites have no separate headquarters, though it is the official religion of Yemen. There is a Ministry of Awqaf (endowments) and Religious Guidance in the government at the national level. Most of the world's eight million Zaydites reside in Yemen, but they may now be found scattered around the globe.

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Zen Buddhism

Zen Buddhism is a branch of MAHAYANA BUDDHISM. According to legend, the Buddha established the foundations of Zen Buddhism during a discourse on Vulture Peak in which he held up a flower. Only Mahakashyapa understood this message, becoming the first Indian patriarch in the Zen Buddhist lineage. Legend continues that an Indian monk named Bodhidharma transmitted this new form of Buddhism to China around 500 C.E. Bodhidharma's teachings mixed with DAOISM to form a new school of Mahayana Buddhism, called Ch'an. Ch'an is the Chinese pronunciation of the Sanskrit word *dhyana*, which means meditation. In Japan, Ch'an became known as Zen, which is the Japanese pronunciation of Ch'an. The two main schools of Japanese Zen Buddhism, RINZAI and SOTO, were introduced into Japan from China in the twelfth and thirteenth

centuries, respectively. Both schools adapted to Japanese culture, while still retaining elements of their Chinese roots.

The aim of Zen Buddhism is to achieve enlightenment. The essential nature of Zen is often summarized as:

A special transmission outside the scriptures;
No dependence upon words and letters;
Direct pointing at the human heart;
Seeing into one's nature and the realization of Buddhahood.

Zen claims to differ from other Buddhist schools in its emphasis on seated meditation. In contrast with his contemporaries, Bodhidharma de-emphasized the existing focus on priestly ritual and the endless chanting of the *sutras* or Buddhist scriptures. Although other Buddhist schools often balance meditation with other religious practices such as intellectual analysis of doctrines or devotional practices, Zen considers those practices useless in attaining enlightenment. The core of Zen practice is seated meditation, called *zazen*. Meditation practices differ in different schools: generally, Soto Zen teaches *shikantaza*, and Rinzai Zen teaches *koan* practice. Shikantaza (nothing but sitting) involves sitting, in a state of alert attention that is free of thoughts. Koans are paradoxical questions, phrases, or stories that cannot be solved using intellectual reasoning, such as "What is the sound of one hand clapping?"

Like other Buddhist traditions, Zen Buddhism has begun to develop in Western countries in the last one hundred years. In 1893, Shaku Soyen attended the Chicago World's Parliament of Religions, becoming the first Zen master to visit the United States. In the early 1900s a few Rinzai priests moved to the United States, and in 1930 one of these established the first Zen center in the United States in New York, the Buddhist Society of America. Works on Zen by authors such as D. T. Suzuki had an important role in contributing to an understanding of Zen at an intellectual and philosophical level in both the United States and Europe. Interest in the practice of Zen came later, beginning with the influence of the Beat generation in the 1950s and increasing in the 1960s with the arrival of Japanese teachers coming to teach and establish centers in Europe and the United States.

The vast majority of Zen practitioners outside of Japan are converts. There are now indigenous Zen teachers from a variety of lineages leading Zen groups in countries as diverse as the United States, Canada, the United Kingdom, France, Germany, Poland, Spain, Sweden, Switzerland, Australia, New Zealand, Argentina, Brazil, India, and the Philippines. As Zen has developed it has been recontextualized to suit Western cultures. Major changes include an emphasis on lay practice, equality for women, the application of democratic principles, an emphasis on ethics, and secularization and the linkage to some sciences, particularly psychology and psychotherapy.



Rinzai Zen (dry landscape) garden at the Nanzen-ji Temple in Kyoto, Japan (Christopher Rennie/TRIP)

Zen Buddhism has an extensive presence on the Internet, a good starting point being the Zen Buddhism Virtual Library at <http://www.ciolek.com/WWWVL-Zen.html>. It includes a directory of groups and centers internationally.

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Zhengyi Daoism

The Zhengyi represent the second group of legitimate Daoists active today (the other being QUANZHEN). They are sometimes called Tianshi Daoists because they claim to trace their lineage back to the Heavenly Masters of the Han dynasty (Daoism), though scholars doubt the continuity. The Zhang family of Jiangxi Province, unknown before the ninth century, took on the mantle of the Zhang family of Sichuan Province of the second century

and received imperial recognition. Thus the Zhengyi (Orthodox Unity) Order of Longhushan (Dragon Tiger Mountain) was created. That is still their headquarters in mainland China.

In 1304 the Yuan emperor appointed the Celestial Master to supervise the registers of other sects, and many folded into the Zhengyi. The Zhengyi was the dominant school during the Ming, and many of the Zhang family married into the imperial family.

Early Western accounts of Zhengyi called the hereditary Celestial Master “the Daoist Pope.” In 1949 the 63rd Celestial Master moved to Taiwan, where the 64th lives today. (That is the 64th counting from Zhang Daoling, though the lineage is verifiable only through the 23rd, dating to the middle of the Tang.) Today approximately 20 percent of Daoists on the mainland are Zhengyi, concentrated mainly in southeast China. Taiwan (where many southeast Chinese immigrated after the Communist takeover) is predominantly Zhengyi. In Beijing, Zhengyi was represented by Dongyue miao (Eastern Peak Temple), built during the Yuan Dynasty, now a museum.

Zhengyi ordination is passed down from father to son within individual families, or through master-disciple as legitimated through adoption. Priests work out of their homes, where they maintain an altar. They provide ritual services on demand or according to the calendar to community members, who are not necessarily Daoist. Zhengyi is sometimes seen as “folk Daoism,” though that is a misnomer.

Major rituals include *jiao* (communal sacrifice), which harmonizes the entire community with the cosmos. Used to commemorate a special event, the *jiao* includes a celebratory offering of flowers, fruit, and incense. The *zhai* are rituals of repentance in which the priests inside the temple fast on behalf of the community. Paradoxically, in the modern Daoist temple, *zhai* refers to the special community banquet (vegetarian dishes prepared to look and taste like meat) that follows.

Both *jiao* and *zhai* are commonly performed in conjunction with each other as part of an entire series of rituals held during a multiday festival. Other Zhengyi rituals include the *gongde* (requiem service), healing, and exorcisms. These rites incorporate many layers of previous ritual going back two thousand years in Daoist history.

The division of labor in a traditional Zhengyi ritual is complicated. Priests nicknamed “black hats” perform classical rites inside the temple, to which the public is not admitted. “Red hats” (called *fangshi*, a Han dynasty term meaning ritual master) orally describe what is going on to the masses thronged outside the temple. Also, significant local variation has developed over time, depending on family lineage.

Important fieldwork on Zhengyi Daoist ritual has been done in Taiwan, in particular by scholars who have been initiated as Zhengyi priests, notably Kristofer Schipper and Michael Saso. Besides these scholar-practitioners, there are

few true Zhengyi Daoists in the Western world. One attempt to re-create a Zhengyi ritual community in the West is Orthodox Daoism in America (ODA). Founded by the Euro-American Liu Ming (born Charles Belyea), the ODA accepts serious students interested in investiture (text completion) or ordination. Liu Ming also lectures to the public. The ODA publishes a quarterly newsletter, *Frost Bell*, which explains Zhengyi Daoism to a Western audience.

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Zhong Gong

Zhong Gong, founded in 1988, is one of the most popular of the *qigong* groups operating in the People’s Republic of China. By the end of the 1990s it was estimated to have tens of millions of followers. However, in 1999, in the wake of the government’s crackdown on the FALUN GONG, it also was singled out for repressive measures.

Zhong Gong, the China Health Care and Wisdom Enhancement Gong, was founded by Zhang Hongbao (b. 1955) during the heyday of government support for *qigong*. He taught a traditional form of *qigong*, emphasizing the use of exercises and meditation as a means of stimulating *qi* energy. Such energy, once properly flowing through the body, would bring health and enhance mental functioning. Zhong Gong operated independently of the officially sanctioned National Qigong Association, and it speedily spread across the country. In spite of its independent stance, it was favorably mentioned in the official press. Its training school in Shaanxi Province had more than two thousand students. Reportedly, no lesser a personage than the country’s president, Jiang Zemin, had sought out a Zhong Gong master to treat his arthritis and back pain.

Through the 1990s, the group had some minor run-ins with the authorities. Its independent ways became known, but no ideological elements appeared to contradict government authority (as was the case with Falun Gong). However, in December 1999, police abruptly closed the Zhong Gong training facility in Shaanxi. Then in January 2000, a Zhong Gong leader in Zhejiang Province was sentenced to two years for the Chinese equivalent of practicing medicine without a license, a changed evaluation of the group that potentially

placed all qigong groups at risk. The government has charged that following qigong has been accompanied with admonitions to stop seeing medical doctors.

Out of its interaction with Zhong Gong, the government promulgated changes in the regulations covering qigong groups. These new rules specified how groups should be organized and placed limitations on the teachings they could espouse. The human rights press in Hong Kong and worldwide now monitors the ongoing issues surrounding Zhong Gong and other qigong groups.

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Zimbabwe

The modern nation of Zimbabwe (formerly the British colony of South Rhodesia), proclaimed in 1980, traces its history to the arrival of Bantu miners who came to work the extensive iron ore deposits around the fifth century C.E. They also worked the copper and tin deposits they found. Today, the Shona Bantu make up 94 percent of the Zimbabwean population. The Zimbabwean Bantu society created one of the highest medieval cultures in Africa, symbolized by the tenth-century walled city of Zimbabwe, from which the contemporary nation takes its name.

The Shona Bantu were divided into a number of sub-groups. The Karanga people who built Zimbabwe extended their rule into present-day Mozambique and Malawi, and they traded their metal with the Asian market. The Karanga were displaced in the fifteenth century by the Rotsi, who continued their Asian trade until the Portuguese disruption of East African coastal life in the sixteenth century.

In 1834 the Zulus came into the area and pushed the Rotsi northward and westward. Zulu hegemony prevailed in southeastern Zimbabwe. In 1889 a representative of the British South African Company (headed by Cecil Rhodes) negotiated rights to exploit the mineral resources of the

Status of religions in Zimbabwe, 2000-2050

Followers	2000			2025	2050
	total	%	rate		
Christians	7,870,000	67.5	1.84	11,157,000	14,109,000
Independents	4,700,000	40.3	2.56	7,000,000	9,300,000
Protestants	1,440,000	12.3	1.43	1,700,000	2,000,000
Roman Catholics	1,120,000	9.6	2.10	1,700,000	2,300,000
Ethnoreligionists	3,517,000	30.1	1.36	3,500,000	3,300,000
Nonreligious	112,000	1.0	2.84	200,000	400,000
Muslims	85,400	0.7	0.66	100,000	120,000
Baha'is	37,100	0.3	2.49	60,000	100,000
Hindus	16,900	0.1	2.26	30,000	50,000
Atheists	16,200	0.1	2.21	25,000	35,000
Jews	10,800	0.1	1.40	15,000	16,000
Buddhists	820	0.0	1.56	1,800	4,000
Spiritists	530	0.0	0.60	800	1,200
other religionists	1,500	0.0	1.52	2,500	4,000
Total population	11,669,000	100.0	1.70	15,092,000	18,139,000

Zulu-controlled part of the country. The British founded the town of Salisbury (now Harare), and over the course of the next years they created a situation to legitimize their takeover of the Shona Bantu land (1895).

In the 1960s, the white-led government resisted attempts to transfer power to the African majority, and in 1965 independence was proclaimed. The Ian Smith government held on for more than a decade, but the process of transferring power began in 1979 with the election of Abel Muzorewa (b. 1925), a bishop in the UNITED METHODIST CHURCH, as president. He changed the name of the country to Zimbabwe-Rhodesia, but his government fell the next year; in new elections, the Zimbabwe African National Union led by Robert Mugabe was swept into power. Mugabe was able to reconcile with his main political rival later in the decade, and the merged Patriotic Front of the Zimbabwean African



A Pentecostal Missionary baptizes a convert in Zimbabwe. (D. Butcher/TRIP)

National Union has subsequently remained the primary political organization in the country. Mugabe remains in power after having faced several elections through the 1990s.

Zimbabwe has one of the most diverse religious communities of any nation in Africa. Some 30 percent of the population continue to follow traditional African religions, with some of the smaller groups not a part of the Bantu being among the most resistant to the various new religious traditions that entered in the nineteenth century. The Shona people worship a supreme being known as Mwari. In Shona thought, unlike that of most traditionalists in nearby countries, the supreme being provides ongoing contact through a variety of intermediaries (similar to mediums in Western esoteric traditions) between God and his human children. Religious functionaries become possessed by Mwari, various ancestor spirits, and the lion spirits, the spirits of chiefs who ruled in Zimbabwe in ancient times. Various medium-like functionaries serve as leaders of different movements among the various subdivisions of the Shona.

Christianity was brought into the area in the sixteenth century, the Portuguese having made contact with the

Shona in 1561. However, no permanent Christian community was established. Then in 1859, the LONDON MISSIONARY SOCIETY (LMS) (Congregationalists from England) made contact with the Zulu chief and were granted permission to open a mission station. The LMS would dominate Protestant effort in Zimbabwe until the end of the 1880s.

The ROMAN CATHOLIC CHURCH returned in 1879 and established early centers in Salisbury and Bulawayo. It established itself within the white community in the country, but steadily in the last half of the twentieth century it found support among native Zimbabweans. The first African bishop was consecrated in 1973, during the years of the Smith government. To the present the church has not produced a sufficient number of black priests, and the majority of the priests remain foreign born. The church is supported by four indigenous female religious orders, among which the largest part of the church's African leadership is found.

A new day for Zimbabwean Christianity began in 1888 when the British government, having asserted some hegemony in the region, gave the CHURCH OF ENGLAND-related Universities Mission to Central Africa a grant of land, and work was subsequently initiated among both the

Shona and Zulu peoples. The diocese of Rhodesia was erected in 1891. The work was incorporated into the CHURCH OF THE PROVINCE OF CENTRAL AFRICA, created in 1955.

British Methodists arrived in 1890, and their American cousins six years later. The former had substantial support among Zimbabweans of British background, while the latter was a totally African church (apart from the small number of missionaries) from the beginning. The British work grew into what is today the METHODIST CHURCH IN ZIMBABWE. The American work remains attached to the UNITED METHODIST CHURCH as its Zimbabwe Conference. Abel Muzorewa, the first African bishop, was consecrated in 1968. In 1992 the United Methodists founded Africa University.

THE SALVATION ARMY came to Rhodesia in 1891, and now it has one of its largest followings among the Shona. Other Protestant churches with substantial followings include the SEVENTH-DAY ADVENTIST CHURCH (1894), CHURCHES OF CHRIST (NON-INSTRUMENTAL) (1896), the AFRICAN METHODIST EPISCOPAL CHURCH (1900), the EVANGELICAL LUTHERAN CHURCH IN ZIMBABWE (1903), and the NEW APOSTOLIC CHURCH (1910). Baptist work began in 1917 but was largely related to the white community. The SOUTHERN BAPTIST CONVENTION directed its concern to Zimbabwe after World War II, and in 1950 it picked up the support of an independent Baptist missionary couple who had been working in the country since 1930. With added support from the United States, the mission grew rapidly and matured in 1963 into the Baptist Convention of Zimbabwe.

In the early twentieth century, the first of the AFRICAN INITIATED CHURCHES appeared, and several—such as the AFRICAN APOSTOLIC CHURCH OF JOHANE MARANGE, the MAI CHAZA CHURCH, and the ZIMBABWE ASSEMBLIES OF GOD AFRICA—are among the largest Christian bodies in the country. The ZIONIST AND APOSTOLIC CHURCHES from South Africa have also garnered a significant following, and the ZION CHRISTIAN CHURCH is now larger than the Roman Catholic Church. The ZIONIST AND APOSTOLIC CHURCHES have grown into a large body in the years since the country's independence.

The various Christian churches in Zimbabwe are associated in several ecumenical organizations. The Zimbabwe Council of Churches, with its roots in the Southern Rhodesia Missionary Council, founded in 1903, is affiliated with the WORLD COUNCIL OF CHURCHES. The Evangelical Fellowship of Zimbabwe is affiliated with the WORLD EVANGELICAL ALLIANCE. A spectrum of the African Initiated Churches came together in 1972 to found the African Indigenous Churches Conference.

Also representing the larger Christian world are the CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS (which arrived in 1950) and the JEHOVAH'S WITNESSES (c. 1910). In the twentieth century, Zimbabwe has become home to a

spectrum of the world's major religious traditions. Daniel Montage Kisch, a Jew, arrived in Zimbabwe in 1869 and became an advisor to King Lobengula, the Zulu ruler. In the 1880s, Jewish immigrants from Eastern Europe (primarily from Lithuania and Russia) began to arrive. They were joined by German Jewish immigrants in the 1930s, and British and South African Jews in the decades after World War II. The contemporary community of some ten thousand Jews has its center in the Zimbabwe Jewish Board of Deputies and the two synagogues in Harare and Bulawayo.

Zimbabwe is also home to one of the African groups that claim a relationship to the larger community. The LEMBA people identify themselves as Jews culturally, following a set of traditional cultural and ritual practices that signify to them their Hebrew ancestry. Although their status as Jews is a matter of debate, in 1996 a set of studies began to appear that provided scientific support to their claims of Hebrew ancestry.

The small Muslim community grew tenfold (from eight thousand to eighty thousand) during the last quarter of the twentieth century, primarily because of the immigration of Muslims from neighboring Malawi and Mozambique. Most are Sunnis of the SHAFIITE school. There is a Hindu community based in the Indian community, and the BAHÁ'Í FAITH has experienced considerable growth, in large part at the expense of the Muslims and Hindus.

Zimbabwe has provided a welcoming environment for many of the new religious groups from around the world, and today one can find centers of the ANCIENT AND MYSTICAL ORDER ROSAE CRUCIS, the CHURCH OF SCIENTOLOGY, the INTERNATIONAL SOCIETY FOR KRISHNA CONSCIOUSNESS, and the UNIFICATION CHURCH. Buddhism is represented by SOKA GAKKAI INTERNATIONAL, and there is one Tibetan Buddhist center in Harare.

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Zimbabwe Assemblies of God Africa

One of the largest denominations in Zimbabwe is the Zimbabwe Assemblies of God Africa (popularly called ZAOGA), a newer Pentecostal church with roots in South African Pentecostalism, the APOSTOLIC FAITH MISSION OF SOUTH AFRICA (AFM). ZAOGA commenced in urban areas of Zimbabwe and is led by Archbishop Ezekiel Guti. In 1959, Guti and a group of young African pastors were

expelled from the AFM after a disagreement with white missionaries. The group joined the South African Assemblies of God of Nicholas Bhengu, but separated from there in 1967 to form the Assemblies of God, Africa (later the ZAOGA). Guti went to the independent Pentecostal Christ for the Nations Institute in Dallas, Texas, in 1971, and he too received financial and other resources from the United States. But Guti, like many leaders of the new PENTECOSTALISM in Africa, resists any attempts to identify his church with the “religious right” of the United States or to be controlled by what are considered “neocolonial” interests. In a very pertinent development in 1986, leaders of twelve of the largest Pentecostal churches in Zimbabwe, including Guti, wrote a fierce rebuttal to a right-wing attack on the Zimbabwean state by a North American Charismatic preacher.

Since 1986, ZAOGA has also had churches in Britain. Zimbabwean ZAOGA missionaries went to South Africa to plant churches there in 1989, and the church also has branches, called “Forward in Faith,” in seventeen other African countries. ZAOGA is now organized as a full-fledged denomination with headquarters complex and administrative structures in Harare, headed by Guti. By 1999, ZAOGA had an estimated 600,000 affiliated members, which made it the third largest denomination in Zimbabwe after the AFRICAN APOSTOLIC CHURCH OF JOHANE MARANGE and the ROMAN CATHOLIC CHURCH, with more than 10 percent of the Christians in the country. ZAOGA itself claimed to be the largest, with one and a half million members in 1995, but that figure is disputed. Guti’s leadership style and expensive overseas trips were becoming contentious issues in the late 1990s, as were the lifestyles of some of his more powerful pastors. ZAOGA has already experienced various splits, resulting in several new and vigorous Pentecostal churches in Zimbabwe.

Allan H. Anderson

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Zion Christian Church (South Africa, Zimbabwe)

The Zion Christian Church (ZCC), not a typical Zionist church but now the largest denomination in South Africa, was founded by Engenas (Ignatius) Lekganyane (c. 1880–1948). ZCC tradition says that in about 1910, the official year of the commencement of the church, Lekganyane

was praying when he received a revelation through a whirlwind that he would found a large church. In about 1916, Elias Mahlangu founded the Zion Apostolic Church of South Africa (ZAC), and Lekganyane was ordained and emerged as leader of a ZAC congregation in his home village. Mahlangu began to promote customs among ZAC members that Lekganyane objected to, such as wearing white robes, growing a beard, and taking off shoes before services—practices found in many ZIONIST AND APOSTOLIC CHURCHES today but not allowed in the ZCC. Lekganyane’s break with the ZAC came in 1920, when he went to Lesotho and joined Edward (Lion) Motaung’s Zion Apostolic Faith Mission (ZAFM), where he was ordained bishop. Differences emerged, and at about the end of 1924, Lekganyane founded the Zion Christian Church.

In 1930, Lekganyane bought a farm near Pietersburg that became the church headquarters, Moria, to which Zionists flock today. In keeping with Zion City near Chicago and other African Zions, Lekganyane established a mecca for pilgrimage, a center of ritual power. In 1935 the ZCC membership was about 2,000, but by 1942, when the church was at last officially registered, there were fifty-five congregations and 27,487 members, having spread to Zimbabwe, Botswana, and the Northern Cape Province. A year later, the ZCC membership was over 40,000. Lekganyane died in 1948, and a leadership struggle ensued between his sons Edward and Joseph. It was not clear whom Engenas had appointed as successor, and the brothers formed two separate churches in 1949. The followers of Joseph, the minority faction, are now St. Engenas Zion Christian Church, and the majority of Engenas’s people followed Edward in the Zion Christian Church. There is very little difference between the two in beliefs and practices. Under Edward Legkanyane (1925–1967) the ZCC continued to grow, so that by 1954 the membership was some 80,000, probably the biggest AIC in southern Africa at that time. Edward was a very effective leader, and after his premature death in 1967, his son Barnabas, the present bishop (b. 1954), succeeded him, although a superintendent governed the church until 1975, Barnabas’s twenty-first birthday.

Since being registered with the government in 1942, the ZCC has enjoyed the favor of the ruling regime. Edward Lekganyane invited the government to the annual Easter conference in 1965, during apartheid’s worst years. Barnabas also invited the regime, beginning in 1980. In the much-publicized event at the 75th anniversary celebration at Easter 1985, President P. W. Botha was given the Freedom of Moria. After this event, ZCC members in Soweto were subject to a spate of violent attacks, as the visit reinforced the suspicion that the ZCC was a supporter of the status quo. Nevertheless, the ZCC has emerged from the fear of an oppressive regime to play a role in the radical changes since 1990. There were an estimated four million members of the ZCC in 2000, the second largest AIC in the continent.

The ZCC is the most significant Zionist church in Zimbabwe, and it has existed separately from the South African ZCC. Samuel Mutendi (c. 1898–1976) had a series of dreams in 1919 revealing that he would start an African church. He was baptized by Engenas Lekganyane in Pretoria in 1923 and commissioned as the ZAFM's missionary to Zimbabwe. In 1925, Lekganyane called Mutendi and other Zionist leaders to Pretoria, where the ZCC was organized. Mutendi was the only Zimbabwean leader to join the new church, and Lekganyane ordained him a minister. Mutendi modeled the new Zimbabwean church on the ZCC in South Africa, and he remained loyal to Lekganyane until his death in 1948. Thereafter, the two ZCC churches had less contact, and although Edward Lekganyane managed to visit Mutendi in 1953, the ZCC in Zimbabwe became fully autonomous. It had thirteen minor schisms between 1929 and 1961, but the most serious schism occurred after Mutendi's death in 1976. A succession struggle between his sons Ruben and Nehemiah resulted in two separate ZCC churches—Ruben with the smaller faction of some 50,000 members by 2000, and Nehemiah, who had received the support of most of the senior ministers, with more than 200,000.

Address:

Zion Christian Church
Zion City Moria
P.O. Boyne
nr Pietersburg
South Africa

Allan H. Anderson

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Zionist and Apostolic Churches (South Africa, Zimbabwe)

The beginnings of African Zionist and Apostolic churches in southern Africa are found in Zion City, near Chicago, where a Christian "theocracy" created in 1896 by healer John A. Dowie of the Christian Catholic Church (since 1997 known as the Christ Community Church of Zion) emphasized divine healing and triune baptism by immersion. This church was established in Johannesburg in 1895. It was joined in

1903 by Pieter L. le Roux, a Dutch Reformed missionary, with three African evangelists (Daniel Nkonyane, Muneli Ngobesi, and Fred Lutuli) and four hundred preachers and converts in the eastern Transvaal (now Mpumalanga). In 1904, Dowie sent Daniel Bryant to South Africa as overseer. He baptized 141 Zion believers in the river near le Roux's church. This group of "Zionists," the great majority being Zulus, grew within a year to five thousand. In 1908 a team of North American Pentecostal missionaries arrived in Johannesburg and used the Zion church building there for services. Le Roux joined their APOSTOLIC FAITH MISSION, but his African fellow-workers remained Zionists while embracing the new Pentecostal doctrine.

One of the Zion leaders, Daniel Nkonyane, seceded from the AFM in about 1910, forming the Christian Catholic Apostolic Holy Spirit Church in Zion, having already obtained and paid for a "three hundred acre" building site, which became a prototype for many African "Zion Cities" to come. In 1917, Elias Mahlangu founded the Zion Apostolic Church of South Africa. From Mahlangu's church, Edward Motaung (Lion) seceded in 1920 to form the Zion Apostolic Faith Mission (ZAFM), and Engenas Lekganyane's ZION CHRISTIAN CHURCH seceded from the ZAFM in 1925. Paul Mabiletsa, another founding Zion leader, commenced the Apostolic Church in Zion in 1920, and J. C. Phillips, a Malawian, commenced the Holy Catholic Apostolic Church in Zion.

In theology, there are no significant differences between African Zion and Apostolic churches on the one hand and the Pentecostal churches on the other, but in practices the differences are considerable. A Zionist becomes a Christian through baptism by triune immersion in water, which usually must take place in running water—that is, in a river often called "Jordan." There is an emphasis on divine healing, although the methods of obtaining this healing differ. Whereas most Pentecostals practice laying on hands or prayer for the sick, this will usually be accompanied in Zion and Apostolic churches by the use of symbolic objects such as blessed water, ropes, staffs, papers, ash, and so on. Prophecy and speaking in tongues are also practiced in most Zion and Apostolic churches. There are strong regulations for members, and many churches do not allow alcohol, tobacco, medicines, or eating pork. The attitude to traditional religious practices in Zion and Apostolic churches is generally ambivalent, particularly when it comes to ancestors, and some of these churches allow polygyny. For the outsider, the biggest distinguishing feature is the almost universal use of uniform clothing—usually white robes with colored belts and sashes and other markings, or, in the case of the ZCC, khaki uniforms and green and gold colors. These churches do not have many church buildings and often meet in the open air.

In Zimbabwe, Zionist and Apostolic churches arriving from about 1921 through migrant laborers returning from

South Africa soon eclipsed other AICs in size and influence. The first Zionist church was the Christian Apostolic Church in Zion, planted in Matabeleland by migrants from Mabiletsa's church in South Africa. David Masuka joined the Zion Apostolic Church of South Africa (ZAC) of Elias Mahlangu in 1921, when he was working in Pietersburg, and he returned to be minister for the church in Zimbabwe in 1923. The *ndaza* (sacred cord) Zionists wear white or multicolored robes tied with cords, and the ZAC of Masuka was one of the first of these among the Mashona. Like many other Zionist churches, the ZAC experienced a schism from 1930 onward, starting with the Sabbath Zion Church, the Zion Protestant Church, the Zion Apostolic City, and several other schisms retaining the name "Zion Apostolic

Church." In contrast, the ZAFM under the flexible and highly respected Andreas Shoko, one of the first Zionist leaders, managed to avoid any further serious schisms after Mutendi left the church with Lekganyane to form the ZCC.

Allan H. Anderson

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ZOROASTRIANISM

Zoroastrianism, the ancient religion of Persia (Iran), is most known in the West from the biblical story told of the Magi visiting the child Jesus (Matthew 2). The wise men known for their searching the heavens for signs were Zoroastrians who would take note of a new star. In ancient Persia, large pyramidal structures called ziggurats were erected from which the Zoroastrian priests could make their astronomical/astrological observations.

Zoroastrianism is named for Zarathustra (or Zoroaster). Little is known about Zarathustra, including the years in which he lived. The best estimate is that he came from that area of modern Kazakhstan east of the Volga River from which the Iranian people originated. It is believed that he influenced a tribal chief named Vishtaspa in his favor, and that his faith was then carried among the Iranians when they moved into northeastern Iran around the twelfth century B.C.E. Zarathustra may have lived as early as the seventeenth century. From that base, Zoroastrianism spread among the Medes and Persians in western Iran.

During the reign of Cyrus the Great (559–530 B.C.E.), an empire was created that extended from Turkey to Afghanistan. Under Cyrus, Zoroastrianism moved from its prehistorical to its historical phase, when Cyrus made it the empire's state religion. By this time the ziggurats were in place, as were the Magi, originally the priestly class from the Medes. The life of Zoroastrianism was completely disrupted during the conquests of Alexander the Great. Among other actions in subduing the land, Alexander burned Persepolis, the capital, and in the process destroyed many Zoroastrian records and writings. In the process of spreading Hellenistic culture, his successors suppressed Zoroastrianism until a new Persian Empire was finally created toward the end of the second century B.C. The Parthian Empire (c. 129–224) re-established the primacy of Zoroastrianism, which it enjoyed through successive regimes until the coming of the Arabs and Islam in the seventh century. For the next centuries Zoroastrianism would battle Islam for the hearts of the people, and by the tenth century it had become not only the state religion but also the dominant religion practiced across the Persian lands.

The dislodging of the Zoroastrian leaders from the Persian court became the motivation for some to begin the migration to what was perceived as a less hostile land, and early in the eighth century migrations to western India began. They became the nucleus of the Parsee (or Persian) Zoroastrian community, which from India has now spread to Africa and the West.

Zarathustra preached a dualistic understanding of the universe. In it, two forces fight for the hearts of humans. Ahura Mazda, the eternal God, is wise, good, and just, but unfortunately, not omnipotent. There also exists a second entity, Angra Mainyu, like Ahura Mazda uncreated, but the embodiment of evil. In order to defeat Angra Mainyu, Ahura Mazda created the world, which exists as a battleground between the good and the bad. To assist him in the creative act, he called upon his Holy Spirit and evoked the Holy Immortals, all emanations of the one God. His emanations are, however, properly seen as divine and, as such, objects of veneration and even worship. Each of these seven emanations represents a high value, such as truth, health, or power. Zoroastrians should invite these Holy Immortals into their lives and make these qualities/values their own.

In the cosmic battle, Angra Mainyu brought evil spirits to oppose the Holy Immortals, some pictured as gods of war. They brought death into the world. The good spirit countered



The Mihr Jashan festival in Zartosha, Iran (Ibrahim/TRIP)

evil by bringing more life into existence to replace those who have died. Individuals are called through their life to align with good or evil and will be judged at the end by which choices they made.

Humans have an important role in the cosmic battle. Collectively, they have the power to align with good and become the decisive force in the ultimate triumph of goodness. Then, at the end of earthly life, each person will be judged; those who were more good than bad will go to a heavenly existence, and the others are destined for hell and punishment. Although the dominant form of Zoroastrianism looked for the gradual triumph of good over evil and the eventual destruction of the evil order, a second form of understanding the endtimes, an apocalyptic system, also developed. In that second presentation, evil would gradually win, with an accompanying increase in chaos, natural disasters, and social ills. The inevitable growth of evil would at the last moment be halted by the appearance of a Saoshyant, a Savior figure who will appear out of the family of Zarathustra to lead a final battle of good people triumphing over the evil one. The dead will then be resurrected and the final judgment will take place. At that time the evil will be destroyed and the good purged of the remaining evil they possess. The good will enjoy eternal life. The correlations of this form of Zoroastrianism with later Christian perspectives is obvious.

The Zoroastrian cosmology is derived from its scripture, the Avesta, a volume of approximately one thousand pages. The oldest part of it consists of the Gathas, the hymns of Zarathustra, which are written in an ancient dialect known as Old Avestan. The original collection of the Avesta, known to have existed in the ninth century (two centuries after the Muslim takeover of Persia), included some twenty-one books. Much of the text was lost in subsequent years, the present text being the result.

In addition to the Avesta, Zoroastrians recognize a second level of holy writings that were written and compiled in the centuries of the Sassnian Persian Empire (third to seventh centuries C.E.). They are distinguished by being written in a later Persian dialect

called Pahlavi. These texts include commentaries on the Gathas and summaries of the lost Avesta texts. Although the Pahlavi texts have an important role, the Avesta remains the primary sacred text.

Leadership in the Zoroastrian community is supplied by the priests, identified by their all-white clothing, a symbol of the high value placed on purity and cleanliness in Zoroastrian culture. They oversee the temples, at the center of which are the ever-burning fires, symbols of righteousness. Fire is a key reality in Zoroastrian life and culture. It symbolizes light and ties the believer to the heavens through the fiery lightning bolt—and acknowledges the importance that fire has had in the daily life of individuals, at least in pretechnological cultures. The Gathas speak of fire as the creation of Ahura Mazda and set fire as the superior symbol of divinity, as opposed to the idols, which it replaced. The primary fire is the Atash Bahram, which is created with special rituals of consecration and remains burning brightly in the primary hall of a temple. Lesser fires, the Atash-I-Aduran and the Dadgah, are used for minor rituals and as the center of space used for daily prayers.

Youth are initiated into the faith by passing through a simple ceremony that begins with learning a set of prayers. On the day of the ceremony, they engage in some purification rituals and don a sacred shirt. Performing ablution rituals will be a standard beginning to all sacred acts in the future. The heart of the rather brief ceremony is the reception of the sacred cord, called a *kusti*, from a priest. The cord is wrapped three times around the waist over the shirt, and then tied with a simple knot. The ceremony is like a wedding, a moment for general celebration by friends and relatives. The full member of the faith is expected to engage in prayer five times daily (similar to Muslim practice) before a fire. During the prayers, the *kusti* is untied and retied.

Among the important rituals to which Zoroastrians must periodically give attention are funerals. Rituals are designed to deal with the uncleanness of the body of the deceased and to assist the soul on its way. Traditionally, the body is placed on a high tower and its flesh devoured by vultures and the bones bleached by the sun. Today, cremation is more common, especially in the West. The funeral is then directed toward the soul, which is believed to linger close by for three days. The funeral is done the day after the death, but the priests continue the rituals for the deceased for the next several days. The family joins in important good-bye activities on the fourth day. Commemoration of the deceased will continue monthly for the next year and then annually for the next thirty years at the annual ceremony for the dead. The day may be celebrated in the temple or in people's homes.

The annual acknowledgement of the deceased is just one holy day ritualized by Zoroastrians. The most important are the seven obligatory holy days that acknowledge the one God Ahura Mazda and the six Holy Immortals, No Ruz, or "New Day" (which celebrates the beginning of the year according to the Zoroastrian calendar), and the six *gahambars*, or days of obligation. Celebration of the *gahambars* is largely limited to the Iranian Zoroastrians today, among whom there are occasions for five-day festivals. Like other major religious communities, the Zoroastrians have their own calendar that has to be reconciled with the common solar calendar now used by the international community.

The movement of Zoroastrians to India beginning in the ninth century created two somewhat separated communities. Given their poverty and existence in a more-or-less hostile climate, there was little contact between them over the next centuries, and each community developed its own distinctive customs while trying to preserve its community and faith. Some changes came to the communities as they began to interact with the British in the eighteenth and nineteenth centuries. The rise of British power in India preceded the emergence of the Parsees as a well-to-do trading community. In the eighteenth century they had



Zoroastrian Tower of Silence in Yazd, Iran. The dead were laid out on rocks to be eaten by vultures in a “sky ritual.” (Christopher Rennie/TRIP)

developed trading centers in the Orient (the history of which continues in the small Parsee community still found in Hong Kong).

As the British entered East Africa, Zoroastrians relocated to Zanzibar, Mombassa, and Nairobi, from where they expanded inland. By the mid-twentieth century, though remaining a somewhat separatist community culturally and religiously, they became prosperous, with members assuming leading roles in the business community and the professions. As decolonization proceeded, the Parsees were among the Asians who were viewed as having secured their position because of colonial advantages, and pressure came to bear on many to leave—especially during the regime of Idi Amin in Uganda. Rather than return to India, many Parsees relocated to the West. The largest community has emerged in London and its immediate environs, but scattered communities have also appeared across the United States and Canada, and more recently in Australia.

Meanwhile in India, the Parsee community had tended to shift from Gujarat southward toward Mumbai and into what is now Pakistan. The largest communities currently are in Mumbai and Karachi. In both countries, Parsees have become prominent business leaders and on occasion have appeared in important political posts.

The Zoroastrian community in Iran almost disappeared at the end of the nineteenth century, but through the twentieth century it experienced a revival, growing fivefold. Zoroastrians have enjoyed guarantees of religious freedom articulated in the 1906 Constitution of Iran, and toleration under the post-1979 changes wrought by the Islamic revolution. They are expected to observe Islamic codes of public conduct. They are represented at the Majlis (parliament) and serve in the armed forces. Furthermore, many members of these religions fought side by side with Moslem Iranians in the Constitutional Uprising of the late nineteenth century that finally resulted in the Constitution of 1906.

A visit by a group of Parsee priests to Iran in the late 1990s found that in spite of the revival, much was still lacking in the Iranian Zoroastrian community. The religion is, to put it bluntly, in shambles. There was no place where the major ritual ceremonies could be per-

formed. None of the priests were holding the *barashoom*, the purification ceremony necessary to perform the “inner” rituals, which can be done only by a priest in the sacred space in the temple. There are fire temples in several cities, but some did not have the fires burning. The priests are largely uneducated, and many do not wear their priestly garb. Many laypeople do not wear the sacred shirt and cord. Although discouraged somewhat by what they had observed, the delegation held out hope for the continued revival and rebuilding of the Iranian community with assistance from India and the West.

Currently, Zoroastrians may be seen as divided into two primary communities, one based in Iran and the other in India, with both communities represented by diaspora communities in Africa and the West. The communities are further divided by what might be seen as traditionalist and modernist wings. The latter group has adapted to life in urban centers and the modern West. Traditionalists adhere with more strictness to older rituals and prayer life, and pay attention to the laws of purity relative to women in their menstrual cycle and the bodies of the dead (traditionally there were people set apart as unclean whose job was to handle corpses). They eschew cremation and demand disposal of corpses by carrion birds and the sun. They do not sanction marriage outside the faith and do not engage in attempts to convert others to Zoroastrianism.

In the West several organizations have arisen to serve the Zoroastrian community. In 1980 an international group of Zoroastrian leaders founded the WORLD ZOROASTRIAN ORGANIZATION, based in London, out of an expressed desire especially among diaspora Zoroastrians for an international structure to protect, unite, and sustain what is a very small community, almost invisible in the pluralistic West. In North America, where many Parsees migrated after 1965, a number of local Zoroastrian associations were established. In 1987 a number of these associations came together to create the Federation of Zoroastrian Associations of North America. Many of these associations, representative of the more modernist trends in the Western Zoroastrian community, also support the World Zoroastrian Organization. There are several local associations of Iranian Zoroastrians in North America, primarily along the Canadian and U.S. west coasts.

As early as 1962, a World Zoroastrian Congress was held in Tehran, Iran. Successive congresses have been held irregularly, the seventh meeting having been in Houston, Texas, in 2001.

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Zulu Religion/Spirituality

The Zulu people are one of the Bantu groups that migrated into what is now South Africa at some unknown point in the last two millennia. They date their own origin myth from a chief named Malandela, who had a son named Zulu who became the head of his own clan. He brought his clan to the Mfolosi Valley, north of the Thuleka River in present-day Natal. The Zulu people then entered into history with the emergence generations later of Shaka (1785–1828). A remarkable leader, Shaka reorganized the Zulus and turned them into a notable military force. His kingdom eventually covered some 11,000 square miles of territory. The British attacked the Zulu kingdom in 1879, captured the chief, Cetshwayo, and sent him into exile. In 1897, Zulu land was annexed and passed to the newly created Union of South Africa. The Zulu were pushed into a small “reserve” while most of their land was settled by whites.

The Zulu trace their ancestry to Inkosi Yezulu, the God of the Sky, also known as Umvelinqangi. The male sky God and his female counterpart, Earth, brought forth the people, Abuntu, though the exact process of creation is not clear. Also important to the Zulu are the ancestral spirits, espe-

cially those of outstanding chiefs, local village headmen, and men, in that order. The departed souls of the ancestors are known collectively as the *amalozi* or *amathinga*, and are pictured as residing in the earth but still having an active role in the life of their present progeny.

Various ritual figures are designated to assist the process of relating positively to the spirit world. At each village, the headman (*umnumzane*) serves as both secular and religious leader. He serves as priest, focusing the devotion of his people to the ancestors, and he symbolizes the chief’s ancestors to the people. He is present at almost all ritual occasions. Diviners, most often women, deal with human problems by using their divinatory skills to find the cause of the problem. They work hand-in-hand with a herbalist (usually a man) who prescribes the cure once the problem is found. Herbalists are usually specialists in either medicine (*izinyanga zemithi*) or healing (*izinyanga zokwelapha*). Zulu medicine today is a mixture of traditional healing practices and Western medicine. Finally, attention to the ritual chores are completed by the *izinyanya zezula*, a specialist in relating to the sky, a function that evolved in part because of the thunderstorms that are important in local weather.



A Zulu church choir in South Africa (B. Seed/TRIP)

Less formally active in Zulu religion are the sorcerers, often herbalists who also have a knowledge of magic, though anyone may be a sorcerer. The sorcerer uses magic to redress a grievance. Finally, there is the witch, a person, usually believed to be female, who is thought to be living a concealed existence in the village. The witch is one who uses magic for evil and inappropriate ends. The witch is judged to be present by the manifest evil consequences of her actions.

Ritual activity for the Zulu happens most frequently in the circular villages called *kraals*, typically built on the side of a hill with the entrance facing down the slope. In the center of the kraal are the very important cattle herds. On the west side, at the highest point in the kraal, is the home of the headman, and adjacent to his house is the *umsamo*, the most important ritual center for the community. The *umsamo* is the place for communing with the ancestors. The surrounding hills of Zulu land (those unoccupied by kraals) provide the sites for special rituals, including those that invoke the Sky God.

Most Zulu ritual is about power (*amandla*), its use (and misuse). Power is derived from the God of the Sky, the ancestors, and medicine. Ritual connects with the source of the power that sustains life and creates order. Witches, of course, pervert the power.

Today's four million (some estimate as many as six million) Zulu live across South Africa, but they are concentrated in Kwazulu, the name of the old reserve. The royal house originally established by Shaka still exists, and the Zulu nation's current king is Zwelithini Goodwill Kacyiprian Bhekuzulu. At various points in the twentieth century, the Zulu king has been an important voice challenging South Africa's racial policies.

Christian missions were first established among the Zulu in the nineteenth century, and today many Zulu mix life as a member of a Christian church with traditional rituals and varying levels of belief. Out of the conflict between Christianity and traditional beliefs have come some new African Initiated churches, the NAZARETH (NAZARITE) BAPTIST CHURCH being the most prominent.

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