

MINEOLA BIBLE INSTITUTE

Page | 1

Religions and Religious Groups

Radically Biblical, Apostolic, Christianity



Bishop D.R. Vestal, PhD

Larry L Yates, ThD, DMin

“Excellence in Apostolic Education since 1991”

Copyright © 2019

Mineola Bible Institute

All Rights Reserved

Page | 2

This lesson material may not be used in any manner for reproduction in any language or use without the written permission of Mineola Bible Institute.

Contents

Albigenses	6
Anabaptists.....	7
Anglican Communion	8
Armenian Church	9
Ashkenazim	10
Assemblies of God.....	10
Augustinians.....	11
Babism	12
Babylonian Religion,.....	12
Bahai	16
Bene Israel	17
Bogomils.....	17
Bohemian Brethren	18
Brahmo Samaj.....	18
Calvinism	19
Camisards.....	20
Carmelites.....	20
Carthusians	21
Christadelphians	22
Christian Science	23
Church of England or Anglican Church	25
The Church of the Brethren,.....	29
Coptic Church.....	30
Covenanters	31
Dominicans or Friars Preachers	33
Donatism.....	35
Druze	35
Eastern Church.....	37
Eastern Rite Churches.....	37
Ebionites	39
Essenes.....	39
Ethical Culture Movement	40
Evangelical and Reformed Church	41

Evangelical United Brethren Church	41
Falashas	42
Feuillants	43
Flagellants,	44
Franciscans or Order of Friars Minor	44
Free Church of Scotland	46
Fundamentalism	47
Hadassah, the Women’s Zionist Organization of America,	49
Harmony Society	49
Hasidim or Chasidim	50
Holiness Churches	52
Huguenots	53
Hussites	55
Ireland, Church of,	56
Jacobite Church	57
Jesuits or Society of Jesus (Jesuits),	58
Knights of Saint John of Jerusalem (.....	60
Knights Templars	61
Lollards	62
Mithraism	62
Moravian Church	63
Nestorian Church	64
Ophites	65
Orthodox Church	65
Russian and Other Orthodox Churches,	66
Pennsylvania Dutch	73
Pentecostal Churches	74
Peyotism	75
Plymouth Brethren,	76
Reformed Church in America	76
Reformed Church in the United States	77
Reformed Churches,	78
Scotland, Church of	78
Separatists	80

Sumerian Religion	80
Unitarian Universalist Association	81
United Brethren in Christ	82
Unity or Unity School of Christianity,	82
Waldenses	83
World Council of Churches	83

Albigenses, followers of the single most important heresy within the Christian Church, during the Middle Ages (5th century to 15th century). They were named after the town of Albi (Latin *Albiga*), in southern France, a major center of the movement.

The Albigenses embraced in the Manichaean dualistic system that flourished in the Mediterranean area for centuries. The dualists believed in the separate and independent existence of a god of good and a god of evil. Within western Europe, the adherents of dualism - called Cathari (from the Greek *katharos*, meaning "purified") - first appeared, in northern France and the Low Countries toward the late 11th or early 12th century. Persecuted and expelled from the north, the Catharist preachers traveled south and found far greater success in the semi-independent province of Languedoc and the surrounding areas.

The Albigenses believed that the whole of existence, was a struggle between two gods: the god of light, goodness, and spirit, usually associated with Jesus Christ, and the God of the New Testament; and the god of dark-ness, evil, and matter, identified both, with Satan, and the God of the Old Testament. Whether the two deities wielded equal power or whether the forces of evil were subordinate to the forces of good, was a question subject to considerable debate; but, by definition, anything material - including wealth, food, and the human body itself - was evil and abhorrent. The soul had been imprisoned, by Satan, in the human body, and the only hope of human salvation, was to live a good and spiritual life. By living a good life, after death, a person could win freedom from material existence. Failure to achieve righteousness, during one's lifetime, would result in the soul's being born again, as another human being, or even as an animal. The Albigenses believed that Christ was God, but that during his time on earth, he was a kind of angel with a phantom body, taking the appearance of a man. They held that the traditional Christian Church, with its corrupt clergy and its immense material wealth, was the agent of Satan, and therefore, to be avoided.

Adherents of the Albigensian doctrine were divided into the simple believers and the "perfects." The perfects vowed themselves to lives of extreme asceticism. Renouncing all possessions, they survived entirely, from donations, given by the other members. They were forbidden to take oaths, to have sexual relations, or to eat meat, eggs, or cheese. Only the perfects could communicate with God, through prayer. The simple believers might hope to become perfects, through a long initiation period, followed by the rite called, *consolamentum*, or baptism of the Holy Spirit, through the laying on of hands. Some would receive this rite, only when they were near death. They would

then, attempt to ensure their salvation, by abstaining from all food and drink, in effect committing a form of suicide.

The Christian Church, initially attempted, to reconvert the Albigenses, through peaceful means. When every attempt failed, Pope Innocent III, launched the armed Albigensian Crusade (1209?-1229), which brutally repressed the Albigenses and desolated much of southern France. Small groups of Albigenses survived in isolated areas and were pursued, by the inquisition, as late as the 14th century.

Anabaptists, name applied to certain religious sects that arose in Europe, particularly in Germany, the Netherlands, and Switzerland, during the Reformation. The name means “one who baptizes again;” it refers to the Anabaptists’ practice of adult baptism, even of persons who had been baptized, in infancy. Orthodox reformers, such as Huldreich Zwingli of Zurich and Martin Luther, and their followers, often used the name, Anabaptist, as an opprobrious designation for any radical or unorthodox Protestant sect.

Doctrines and Practices

Like Lutherans and Calvinists, the Anabaptists believed in the paramount importance of personal faith, in God, as opposed to ritualism, and to the right of independent personal judgment. The Anabaptists differed from Lutherans and Calvinists, however, in that they advocated, among other practices, non-violence, and opposition to State Churches. They based their movement on voluntary congregations of converts (those, who had undergone believer’s baptism). The State Church was organized hierarchically, based on the geographic parish, in which, the members are all those born, and resident in the parish. Some Anabaptists wished to establish communal and egalitarian Christian communities and opposed participation in civil government and the taking of oaths. The ultimate form of Church discipline, the ban, was excommunication and ostracism of unrepentant sinners.

History

In the early 1520’s, several religious leaders began to preach against Church and social practices in Switzerland, Germany, and Austria. Among them were the Zurich-born, Konrad Grebel, the Bavarian, Hans Denck, and the German, Balthasar Hubmaier. Somewhat younger than Zwingli and Luther, they were caught up in the wars of the

peasants and of the empire, under the Habsburgs. Known as the Brethren or the Swiss Brethren, they believed the Bible negated the practice of infant baptism and the celebration of the Mass. Instead, Anabaptists insisted on believer's baptism and a memorial Lord's Supper. Because they rejected the hierarchy of the Church and the authority of civil bodies in religious matters, they were accused of sedition and heresy, persecuted, and often martyred.

Also characterized as Anabaptists, were more radical Protestants, such as Jakob Hutter, a communalist and founder of the Hutterian Brethren, and Thomas Munzer. Another, Jan Beuckelzoon, or John of Leiden, established himself, as king of the so-called New Zion, in Munster, Westphalia, in 1534. His rule, under which polygamy was sanctioned and goods were held in common, ended after a year's siege. Beuckelzoon was executed, in 1536.

Anabaptist groups continued to arise, in Europe, under different names. One of the most important, was the group known as the Mennonites, led by the Dutch reformer, Menno Simons.

Anabaptism appealed, most strongly, to the poor and to uneducated peasants and artisans. Anabaptists, in Europe, were widely persecuted largely because two influential segments of society - the aristocracy and the Orthodox Reformation leaders - were united against their egalitarianism and their opposition to State Churches.

Reassessment of the Anabaptist movement has characterized much recent historical study. The movement is now seen, as an important stream in the Reformation, especially its sacramental view of life, and incidents such as that in Munster, are recognized as departures from Anabaptist spirituality.

Anglican Communion, worldwide fellowship of national and regional Churches, in communion, with the Church of England and the archbishop Canterbury. With about 385 dioceses, throughout the world, the total membership of the Churches, including the Episcopal Church in the United States, is approximately, 73 million. Intended to promote mutual understanding and cooperation, in common tasks, the Communion unites Churches that share a common heritage and subscribe to the Lambeth

Quadrilateral of 1884. The Quadrilateral, a statement of the doctrines considered essential from the Anglican standpoint, upholds the Catholic and Apostolic faith and order of the Christian Church, as found in Scripture, the sacraments of baptism and the Eucharist, the Apostles' Creed and Nicene Creed, and Episcopal government. All the Churches use the Book of Common Prayer, reformed and adapted to the needs of the times, and of particular locales.

Although the Anglican Communion has existed since the 16th and 17th centuries, when the Church of England established foreign missions, its effective function as a communion of independent Churches, began in 1867. In that year, the first Lambeth Conference, an assembly of the bishops of the whole Anglican Communion, under the presidency of the archbishop of Canterbury, was held at Lambeth Palace, London. A conference has met there, about every ten years since then, to deal with doctrinal, disciplinary, and ecumenical matters, as well as missionary responsibilities. Much of the agenda has concerned the unity of the Church. In 1948, the Lambeth Conference heralded the birth of the Church of South India, which united certain Anglican dioceses with non-Anglican Churches, in that area. The Lambeth Conference, of 1968, established the Anglican Consultative Council, under the presidency of the archbishop of Canterbury. The council, composed of 60 representatives, from every part of the Anglican Communion, who meet every two to three years, is intended to supply guidance on policy matters of importance to the Communion, to forward ecumenical relations, and to provide cooperation, in missionary work. Regional councils, are also active, in South America, East Asia, the South Pacific, and North America, with more to be established. These councils were created to promote better communication among the Churches of a given area and to advance cooperative planning efforts.

Armenian Church, one of the oldest branches of the Christian faith. The earliest authentic accounts of the introduction of Christianity, into Armenia, date from the Apostolic work of St. Gregory, the Illuminator, who, in 303, converted King Tiridates III and members of his court. Christianity was strengthened, in Armenia, by the translation of the Bible into the Armenian language, by the Armenian monk and scholar, St. Mesrob. Following the ecclesiastical controversy, concerning the twofold nature of Christ, the Armenian Christians refused to accept the decisions of the Council of Chalcedon and formed a separate Church, sometimes referred to, as the Gregorian Church. In 1439, a union with the Roman Catholic Church was accepted by some members of the Armenian Church. This was later repudiated, but a group of Armenian Catholics accept papal supremacy and the authority of the Catholic Armenian patriarchate of Sis or Cilicia (in Bayrut, Lebanon), which was set up, in 1742. They use

an Armenian rite. The remaining larger portion of the Armenian Church, is headed by its Catholicos, who resides at Echmiadzin, a monastery near Yerevan, in Armenia. He is nominally, in authority, over the Armenian patriarchs of Jerusalem and Constantinople (that is, residing in Istanbul, Turkey). The monastery has been the ecclesiastical metropolis of the Armenian nation, since the 4th century; it is said to be the oldest monastic foundation, in the Christian world.

The older branch of the Armenian Church, in the U.S., the Armenian Church of North America, has been under the jurisdiction of the See of Echmiadzin, since 1887. In 1957, this diocese, joined the National Council of Churches. In the early 1990's, the diocese reported about 14,000, confirmed members, in 72 Churches. Another diocese, which left the parent American body, in 1932, recognized the authority of the See of Cilicia, in 1957. Known as the Armenian Apostolic Church of America, it reported a confirmed membership of 30,000, in 32 Churches.

Ashkenazim, one of the two major groupings of Jews, by geographical origin and the corresponding cultural tradition. The term distinguishes the medieval Jewish communities of central and eastern Europe and their descendants, from those of the Iberian Peninsula and North Africa, known as Sephardim. In the 10th century, the biblical eponym, Ashkenaz (see Genesis 10:3), was used by Jews, as the Hebrew name for Germany, where a distinctive Jewish community, was emerging. From the Rhineland, Ashkenazic Jews, moved eastward into Poland, during the 15th and 16th centuries; many of them migrated, to North America and Israel, during the 19th and 20th centuries. Most American Jews, today, are descendants of eastern European Ashkenazim. The Ashkenazim and Sephardim differ in their laws, customs, liturgy, and language. Yiddish (Judeo-German), is the traditional vernacular of the Ashkenazim; that of the Sephardim, is Ladino (Judeo-Castilian). Today, about 85 percent of all Jews, are Ashkenazim.

Assemblies of God, Pentecostal, evangelistic, and missionary Protestant cooperative organization, founded in 1914, in Hot Springs, Arkansas, by a group of independent ministers. Although forms of worship vary, articles of faith include salvation through repentance and faith toward the Lord Jesus Christ; baptism with the Holy Spirit, accompanied by speaking in tongues (ecstatic, inspired speech, often unintelligible to listeners); divine healing; and the second coming of Jesus Christ. Each congregation is sovereign, in management, of local affairs. Regional matters are handled by 56 district councils, and a general council is held every second year. A 13-member executive

presbytery maintains offices at Springfield, Missouri, home of the international headquarters of the group. According to the most recent statistics, the denomination has more than 11,500 Churches and about 354,000 members in the U.S. Churches and missions, are also maintained, in 140 foreign countries, and the worldwide membership numbers about 24 million.

Augustinians, religious orders of the Roman Catholic Church that follow a rule of community life, derived originally from the sermons of Saint Augustine, and especially from a letter he wrote, to a community of women, in 423. After the Lateran Synod of 1059, exhorted the clergy to adopt a common rule to govern their community life, the clergy, in many cities of Europe, formed local communities with rules less rigid, than those of the monastic orders. During the 12th century, the practice of forming these communities spread throughout the Christian world, and especially, throughout western Europe. Community rules were unified by the Pope, who also united the separate communities in the order of Augustinian Canons, or Austin Canons.

In 1256, Pope Alexander IV, imposed the Augustinian rule on several congregations, in central Italy, that lacked common rules. From the consolidation of these congregations, arose the great order of mendicant friars, called the Austin Friars or Augustinian Hermits. Austin Friars renounced possessions and lived by the alms they received. In the 16th century, a Portuguese friar of the order, introduced a more severe rule, which included the discarding of shoes. Those congregations accepting this rule were called, “discalced friars” or “barefoot friars.” Several other Austin communities neglected the strict observance of their discipline, at times; in consequence, the order was reformed further. One reformed congregation of Augustinians, in Germany, numbered among its members, Martin Luther, who later castigated the order.

The dissolution of 170 monasteries, in England, by King Henry VIII, included all of the 32, belonging to the discalced friars. After 1800, the Augustinians were suppressed entirely, in France, Spain, and Portugal, and partly suppressed, in Italy and southern Germany. Approximately 100 Augustinian organizations remain, in Europe, and various parts of the Americas.

The name Augustinians, is also given to communities of women, following the Augustinian rule, which have existed as independent congregations, since the 11th century.

Babism, religion that developed as an offshoot of the Shiite sect of Islam. Its principles were proclaimed at Shiraz, Persia (now Iran), on May 23, 1844, by Mirza Ali Muhammad of Shiraz, who became known as, the Bab (Persian, “the Gate”), because he was considered the gate, or door, to spiritual truth.

In opposition to basic Muslim theology, the Bab declared that the prophets were divine manifestations of God, himself, and that he, the Bab, was one of the prophets, equal to Muhammad in importance and the precursor of an even greater “Manifestation,” which was to appear 19 years, after the founding of Babism. He also wrote, a new holy book, the Bayan (Revelation), to supersede the Koran. Babism forbade polygamy and concubinage and sought to alter many other Muslim customs. Babism, also proclaimed, the coming of an era, in which, all religions would be united, under one spiritual head. The Bab, soon founded a group of 18 disciples, 17 men and 1 woman, and the faith spread rapidly, in Persia, until the accession of Shah Nasr-ed Din, in 1848. Persuaded that the tenets, of Babism, were destructive of Islam and a danger to the state, the shah initiated violent persecution of the Babists. The followers, of the Bab, revolted. After two years of civil war, their rebellion was put down, and the Bab, although he had not taken part in the revolt, was imprisoned and executed, at Tabriz, on July 9, 1850.

After the death of the Bab, Babism continued to be preached throughout Persia and the Middle East. In 1863, a follower of the Bab, Mirza Hoseyn Ali Nuri, called Bahauallah (“the Splendor of God”), proclaimed himself the promised “Manifestation,” and on the basis of Babism, founded a new faith, called Bahai.

Babylonian Religion, moral and supernatural beliefs and ritual practices of the ancient Babylonians. The cosmogony and cosmology of Babylonian religion - that is, the gods and demons, cults and priests, and moral and ethical teachings - were taken almost entirely, from the Sumerians. The Babylonians, however, whose dominant ethnic strain, was Amorite, undoubtedly modified many of the borrowed Sumerian religious beliefs and practices, in accordance with their own cultural heritage and psychological disposition. To cite, only two outstanding examples, it was the military success and political drive, of the Semitic Amorites, that made the city of Babylon, the religious and cultural center of the land and that gave the Amorite god, Marduk pre-eminence in the Babylonian pantheon. Nevertheless, the Babylonian theologians, found it necessary, to justify Marduk’s newly acquired exalted position, by the legal fiction, that Sumerian

predecessors, the gods, An and Enlil, had themselves, officially transferred their powers to him.

The Pantheon

The Babylonians believed in a pantheon consisting of beings, human in form, but superhuman in power and immortal, each of whom, although invisible to the human eye, ruled a particular component of the cosmos, however small, and controlled it in accordance with well-laid plans and duly prescribed laws. Each, was in charge of one of the great realms of heaven, earth, sea, and air; or of one of the major astral bodies - the sun, moon, and planets; or, in the realm of the earth, of such natural entities as river, mountain and plain, and of such social entities, as city and state. Even tools and implements, such as the pickax, brick mold, and plow, were under the charge of specially appointed deities. Finally, each Babylonian had a personal god, a kind of good angel, to whom prayers were addressed and through whom, salvation could be found.

At the head of this multitude of divine kings, was Marduk, the Amorite tribal god, who had played only a minor and relatively unimportant role, in the religious life of the land, before the time of the ruler, Hammurabi, in the 18th and 17th centuries B.C. According to the Babylonian mythological poem, known in world literature as, *Enuma elish* ("When above," its initial two words), Marduk was granted the leadership of the pantheon, as well as, the "kingship over the universe entire" as a reward for avenging the gods, by defeating Tiamat, the savage and defiant goddess of chaos, and her monstrous host. Following his victory, Marduk fashioned heaven and earth, arranged and regulated the planets and stars, and created the human race.

Among the more important Babylonian deities, in addition to Marduk, were Ea, the god of wisdom, spells, and incantation; Sin, the moon-god, who had his main temples, at Ur and Harran, two cities associated in the Bible with the Hebrew patriarch, Abraham; Shamash, the sun-god and the god of justice, who is depicted on the stele, or tablet, inscribed with the code of Hammurabi; Ishtar, the ambitious, dynamic, and cruel goddess of love and war; Adad, the god of wind, storm, and flood; and Marduk's son, Nabu, the scribe and herald of the gods, whose cult, eventually rivaled, that of his father, in popularity. In addition to the sky-gods, were the netherworld deities, as well as a large variety of demons, devils, and monsters, who were a constant threat to humanity and its well-being, and a few good, angelic spirits.

Worship and Ritual

Each of the important deities had, in one or more of the Babylonian cities, a large temple, in which, he or she was worshiped as the divine civic ruler and protector. The larger cities also contained, many temples and chapels dedicated to one deity or another; Babylon, for example, possessed more than 50 temples, in Chaldean times, (8th to 6th century B.C.).

Temple services, were generally conducted, in open courts containing fountains for ablution and altars for sacrifices. The cella, or inner part of the temple, in which, the statue of the deity stood on a pedestal in a special niche, was the holy of holies, and only the high priest and other privileged members of the clergy and court were permitted to enter it. In the temple, complexes of the larger cities, a ziggurat, or staged tower, was often built, crowned by a small sanctuary, which probably was reserved for the all-important sacred-marriage ceremony, celebrated in connection with the new-year festival.

The upkeep of the major Babylonian temples required large revenues, which were provided primarily, by gifts and endowments from the court and the wealthy. In the course of the centuries, some of the major Babylonian temples accumulated immense wealth and came into possession of large estates and factories, employing large numbers of serfs and slaves. Primarily, however, the temple was the house of the god, in which, all the needs of the deity were provided for, in accordance with ancient rites and impressive ceremonies, carried out by a vast institutionalized clergy. The latter, comprised high priests, sacrifice priests, musicians, singers, magicians, soothsayers, diviners, dream interpreters, astrologers, female devotees, and hierodules (temple slaves).

Sacrifices, which were offered daily, consisted of animal and vegetable foods, libations of water, wine, and beer, and the burning of incense. Numerous annual and monthly festivals were held, including a feast to celebrate the new moon. The most important festival of all, was the celebration of the new year, at the spring equinox; it was known as, the Akitu festival, because some of its more esoteric ritual, was enacted in the Akitu, Marduk's shrine, outside of Babylon. The festival lasted 11 days, and included such rites as purification, sacrifice, propitiation, penance, and absolution, but it also involved,

colorful processions. The culmination, was probably, the sacred-marriage ceremony, previously mentioned, which took place in the sanctuary, crowning the ziggurat.

Beliefs

Babylonian documents indicate that the ethical and moral beliefs, of the people, stressed goodness and truth, law and order, justice and freedom, wisdom and learning, and courage and loyalty. Mercy and compassion were espoused, and special protection was accorded widows, orphans, refugees, the poor, and the oppressed. Immoral and unethical acts were considered transgressions against the gods and the divine order and were believed to be punished, by the god accordingly. No one was considered to be without sin, and therefore, all suffering, was held to be deserved. The proper course for Babylonians, unhappy with their condition in life, was not to argue and complain, but to plead and wail, to lament and confess, their inevitable sins and failings, before their personal god, who acted as their mediator, in the assembly of the great gods.

The religiosity of the Babylonians has come to be proverbial, and not unjustifiably so. Nevertheless, religious skepticism existed and may have been more prevalent, than sources reveal.

One extant literary document, known as the *Babylonian Theodicy*, for example, consists of a debate between a skeptic and a believer, in which, the latter finds it necessary to conclude with the patent and somewhat unsatisfying argument, that the will of the gods is inscrutable. In another Babylonian essay, taking the form of a dialogue, between a master and slave, the tone is similarly skeptical and the mood cynical; the relativist view, is advanced, that all human actions, can be justified and are therefore, fundamentally without meaning, particularly, because death makes life itself, insignificant.

For the Babylonians, death was indeed, the consuming dread and a source of great despair. The Babylonian, generally believed, that at death, the disembodied spirit, descends to the dark nether world, and that human existence beyond the grave, is at best, only a dismal, wretched reflection of life, on earth. Any hope of an eternal reward, for the righteous and deserving, was absent; everyone was impartially consigned, to the world below. It is not strange that the most popular, dramatic, and creative Babylonian literary work, the *Gilgamesh Epic*, centers on a vain and pathetic quest, for eternal life.

Bahai, (Persian, “of glory”), religious faith, founded in the late 19th century, as the fulfillment of the prophecy of Mirza Ali Muhammad, of Shiraz, known as the Bab. The founder of Bahai, was Mirza Hoseyn Ali Nuri, born in Persia, and later known as, Bahauallah (Arabic, “the Splendor of God”). He became a follower of the Bab, and in 1850, upon the martyrdom of the Bab, became the leader of one of the Babi factions. The Persian government, which had been persistently persecuting the Baptists, in 1852, carried out a general massacre, in which, an estimated 20,000 died. Bahauallah, his family, and some of his followers, were spared, but Bahauallah was imprisoned and tortured and then exiled to Baghdad, then under Turkish control. A political prisoner, for the rest of his life, Bahauallah was sent, by the Turkish government, together with his family and followers, on successive rigorous marches, from Baghdad to Constantinople, to Adrianople (now Edirne), and finally to a penal colony, in Acre, Palestine (modern-day `Akko, Israel), where he remained, until his death.

Upon establishing the Babi faith, in 1844, the Bab had foretold, that in 19 years, a divine figure would appear, “him whom God should manifest.” In 1863, in Baghdad, Bahauallah proclaimed himself, to be that manifestation. His followers, called Bahais, believe that he was the latest, in a series, of divine manifestations, that includes Zoroaster, the Buddha, Jesus Christ, and Muhammad, and that he brought a new revelation, to the world.

Bahauallah had sought, above all, to establish a universal religion; his teachings urging moral and social improvement, were spread mainly, by his eldest son, Abbas, later called Abd ul-Baha (Arabic, “the Servant of the Glory”). Like his father, he was a political prisoner for years. In 1908, when parts of the Ottoman Empire were overthrown, he was freed; he subsequently traveled, to Europe and North America, to introduce his father’s teachings. He summarized the Bahai faith, in a set of principles, that included among its concrete social aims, the abolition of racial and religious prejudice, equality of the sexes, and international auxiliary language, universal education, a universal faith, founded on the assumption of the essential identity of the great religions, and a universal representative government. The writings of the Bab, Bahauallah, and Abd ul-Baha constitute the sacred literature of Bahai, which has no other form of institutional authority; neither a priesthood, nor a body of ritual, is recognized. In his will, Abd ul-Baha, named his eldest grandson, Shoghi Effendi Rabbani, as guardian of the faith.

Although Bahai developed, in Persia, by 1920, it had its greatest following in the United States. Under the direction (1921-57), of Shoghi Effendi, the U.S., Bahais developed an administrative system, with headquarters in Wilmette, Illinois. Wherever nine or more Bahais reside, a "spiritual assembly" may be formed; more than 1,700 assemblies have been organized; in the U.S., Delegates are sent from the local assemblies to an annual convention at the national headquarters, at which, a National Spiritual Assembly, is elected. Of an estimated 5.3 million Bahais, worldwide, as the 1990's began, about 110,000 lived in the U.S. The Islamic fundamentalist government, of Iran, has persecuted Bahais, in that country, since coming to power, in 1979.

Bahai has adherents, in more than 300 countries and dependencies, and Bahai literature, has been translated into more than 350 languages. Bahai world headquarters is in Israel, on the slopes of Mount Carmel, overlooking Haifa and `Akko; there, a shrine of the Bab, an archives building, and an administrative center, have been constructed.

Bene Israel, community of Jews living in India, principally, in and near Bombay. The Bene Israel people, claim to be descended from a group, of Jews, who were shipwrecked while trying to escape persecution more than 1600 years ago. In appearance, the people differ little from the Hindus of the region, and some historians believe the Bene Israel, are more probably, descendants of Indian converts, to Judaism. When the community was discovered, by Westerners, in the 18th century, the Bene Israel observed, only a few, Jewish customs. Western Jews subsequently became much interested in them and built several synagogues in the Bombay area. As a result of the extensive educational work done among them, the Bene Israel, now adhere, to most of the practices, of Judaism. Many of them have immigrated, to Israel, since the republic was established, in 1948.

Bogomils, members of a religious sect, that arose in the 10th century, in the Balkans. The chief center was in Bulgaria, and the cult spread among other Slavic peoples. The movement resulted from a blending of Eastern dualism and an evangelical attempt to reform the Bulgarian Orthodox Church. The Bogomils, whose fundamental doctrines are attributed to a priest, called Bogomil, held that the first-born son of God, was Satanael. Satanael rebelled and created, in opposition to the original spiritual universe, a world of matter and human beings. The Supreme Father gave these human beings a life spirit. This life spirit, however, was kept in slavery, by Satanael, until a second son of God, the Logos, or Christ, came down from heaven and, assuming a phantom body, broke the power of the evil spirit, who was henceforth, called only Satan, the divine

name, El, being dropped. The Bogomils practiced a severe asceticism, despised images, and rejected the sacraments. They accepted the whole of the New Testament, but of the Old Testament, only the Psalms and Prophets, which they interpreted, allegorically.

In 1118, the Byzantine emperor, Alexius I Comnenus, executed the leader of the sect for heresy. At the time of the Muslim conquest, of Bosnia, in the 15th century, the majority of the Christians, who embraced Islam, the religion of the conquerors, were Bogomils. Before the Bogomils were suppressed, they influenced the development of the Albigensian and Cathari groups, of France and Italy, in the 12th and 13th centuries.

Bohemian Brethren, religious society established, in Prague, about the middle of the 15th century, and originally composed of, remnants of the Hussites. They were also known as, Unitas Fratrum. In the 1450's, the Brethren settled on the borders of Silesia and Moravia. In the 1600's, the group was almost extinguished by forced conversion, to Roman Catholicism, during the Counter Reformation. The spirit remained, however, and in 1722, some of the Brethren migrated, settling in Herrnut, in Saxony, on the estates of the religious reformer, Nikolaus von Zinzendorf.

Brahmo Samaj, Hindu religious sect founded, in Calcutta, in 1828, by Ram Mohan Roy, a Brahman. The members of the sect, the faith, of which, is based on the Vedas, believe in the worship of one God and repudiate the use of graven or sculptured images and of sacrifices. A social reformer, as well as, a religious leader, Ram Mohan Roy, helped bring about the abolition of the practice of suttee, in India. His successor, as leader of the Brahmo Samaj, was Debendranath Tagore, a wealthy Brahman, of Calcutta, and father of Rabindranath Tagore, the poet. He laid down the principles, that the Vedas are not infallible, that true religious faith is based on intuition and nature, that moral righteousness is all-important, and that ceremonies, pilgrimages, and caste distinctions have no religious value. In 1866, in opposition to Tagore's retention of certain religious traditions, Keshub Chunder Sen, who had joined the sect, in 1857, and who emphasized social reform, broke away from the movement to form the Bharatvarshiya Brahmo Samaj; those remaining then, became the Adi ("original") Samaj. Chunder Sen's group promoted such causes, as education for women and remarriage by widows. Another reform advocated by Chunder Sen, was the abolition of child marriage. When, in 1878, in spite of his teachings, he arranged the marriage of his 13-year-old daughter to a Hindu maharajah, a considerable number of his followers

seceded, forming the Sadharan (“universal”) Brahmo Samaj. Chunder Sen reorganized those left under his leadership into the Nava Bidhana (“new dispensation”).

Calvinism, Christian theology of the French Church reformer, John Calvin. Calvin’s *Institutes of the Christian Religion* (1536-59; trans. 1561), was the most influential work in the development of the Protestant Churches of the Reformed tradition.

Calvinist doctrine lies within the Pauline and Augustinian theological tradition. Its central tenets include, belief in the absolute sovereignty of God and the doctrine of justification, by faith alone. As did the German religious reformer, Martin Luther, Calvin denied that human beings were capable of free will, after the Fall of Adam, but he went farther than Luther, in elaborating a doctrine of predestination - that certain persons are elected, by God, to salvation, while others are rejected, by Him, and consigned to eternal damnation. Calvin, also shared Luther’s belief in the Bible, as the unique rule for the life of faith, but differed from his fellow reformer, in defending the subjugation of the State, to the Church, and in his interpretation of the Eucharist. Many of the tenets of Calvinism have had profound social implications - in particular, that thrift, industry, and hard work are forms of moral virtue and that business success, is an evidence of God’s grace. Because these views helped to create a climate, favorable to commerce, Calvinism played a role in the overthrow of feudalism and the establishment of capitalism.

By the early 17th century, Calvinism had been adopted by Protestant groups in many lands. The Synod of Dort (1618-19), in Holland, fixed this form of belief, as Dutch orthodoxy. French Calvinists founded the Huguenot movement, which was suppressed by the Roman Catholic Church. In England, Puritanism developed and briefly achieved ascendancy, during the period when the monarchy was suspended, under Oliver Cromwell. The Westminster Confession (1646), represents the systematic expression of Puritan theology. It was adopted, by the Church of Scotland, in 1648, and has become the basic creed of Presbyterian groups, in Great Britain and throughout the world. Many English Puritans, dissatisfied with the policies of the Church of England, immigrated to America, during the colonial period. Settling in New England, they contributed greatly, to shaping the religious character of the United States, especially through the preaching of Jonathan Edwards and other leaders, during the Great Awakening.

Calvinism remains an important strain, within Protestant thought. In the 20th century, the influential Swiss theologian, Karl Barth, placed great emphasis on the Calvinist doctrine of God's supremacy, beside which, all human activity is seen, as worthless.

Camisards, (French dialect *camisa*, "shirt"), name applied to the French Huguenot (Protestant) peasants, of the Cevennes mountain region, who rose in rebellion, in 1702, against King Louis XIV. The Camisards, so-called, because of the black smocks they wore during night raids, had sought refuge in the Cevennes, after Louis XIV, in 1685, had revoked the religious freedom, granted to them, by the Edict of Nantes. The revolt was sparked by a religious "awakening" among the Huguenots. Led principally, by the French soldier, Jean Cavalier, the Camisards conducted guerrilla warfare, from mountain strongholds, against the royal troops. Roman Catholic Churches were burned, and their priests were killed or forced to flee. Urged on, by Pope Clement XI, who issued a papal bull excommunicating the Camisards, the Roman Catholics razed more than 450 villages and exterminated most of the inhabitants. In 1704, the Royalist commander, Duc Claude Louis Hector de Villars, met with Cavalier, and persuaded the rebel leader, to surrender, in return for a commission in the royal army and a pardon for his followers. These terms of surrender, were rejected by the majority of the Camisards, who demanded full restoration of the rights, granted by the Edict of Nantes. The struggle, continued sporadically, until the death, in 1710, of Cavalier's successor, Abraham Mazel.

Carmelites, popular name for members of the Order of Our Lady of Mount Carmel, a Roman Catholic religious order, founded as a community of hermits, in Palestine, during the 12th century, by the French hermit, St. Berthold. The original rule, written for them, in 1209, by the Latin patriarch of Jerusalem, Albert of Vercelli, was severe, prescribing poverty, abstinence from meat, and solitude. It was approved, in 1226, by Pope Honorius III.

After the Crusades, the 13th-century Englishman, St. Simon Stock, re-organized the Carmelites, as mendicant friars. Under him, a change of rule was made, to facilitate a more active apostolate. Offshoot communities, quickly sprang-up, in Cyprus, Messina, Marseille, and parts of England, where they were known as, White Friars. During the 16th century, two independent branches, of the order, were created: the Calced Carmelites, who were permitted to wear shoes and followed the mitigated rule of St. Simon Stock; and the Discalced Carmelites, who went without shoes, as a sign of austerity and followed the reforms of the Spanish mystic, St.

John of the Cross. This reform, endeavored to restore, the spirit of the original rule, of Albert of Vercelli. The main purpose of the order is contemplation, missionary work, and theology.

Among the several orders of Carmelite nuns, the best known, is the Order of Discalced Carmelites, founded during the 16th century, by the Spanish mystic, St. Teresa of Avila. The life of a Carmelite nun, is completely contemplative, consisting of prayer, penance, hard work, and silence. The nuns, are strictly enclosed, or cloistered; they never eat meat, and from the feast of the Exaltation of the Cross (September 14), until Easter, no milk, cheese, or eggs are allowed, on Fridays, and during Lent, except for the sick. The order has produced some of the greatest Roman Catholic mystics.

Carthusians, monastic order, founded by Saint Bruno, who in 1084, retired with six companions, to the solitude of the valley of Chartreuse, near Grenoble. There, they lived as hermits, wearing rude clothing and eating vegetables and coarse bread. After 1170, when the order received papal approbation, it expanded rapidly. It dates, from 1180, in England, where the name, Chartreuse Houses, was corrupted into Charter Houses. The order is now conducted, under the rules approved, in 1682, by Pope Innocent XI.

The Carthusians were divided into two classes, fathers (*patres*) and lay brothers (*conversi*). Each father occupied a separate cell, with a bed of straw, a pillow, a woolen coverlet, and the tools for manual labor or for writing. Monks left their cells, only on festivals and on days of the funeral of a brother, of the order. Three times a week, they fasted on bread, water, and salt, and several long fasts were observed, during the year. Meat was forbidden, at all times, and so was wine, unless it was mixed with water. Unbroken silence was enforced, except on rare occasions.

These austerities were continued, with little modification, by the modern Carthusians. The order, at one time, counted 16 provinces and boasted the most magnificent convents, in the world, including La Grande Chartreuse, in France, now a museum, consisting chiefly, of 17th-century buildings, and the Certosa di Palva, near Milan, in Italy. The Church of the Certosa di Palva, was begun, in 1396, and expanded during the 15th and 16th centuries; it is a national monument.

The order of Carthusian nuns, was founded, at Salette, on the Rhone, in France, about 1229. They followed the rules of the Carthusian monks. When the monasteries, in England, were suppressed, under King Henry VIII, in the 16th century, nine Carthusian monasteries were active, in the country. Today, only one remains, at Steyning, near Brighton. One Carthusian monastery is located, in the United States, in Arlington, Vermont.

Cathari, (Greek *katharos*, “pure”), name assumed, by many widely diffused heretical Christian sects, of the Middle Ages. The Cathari, were characterized by a rigid asceticism and by a dualistic theology, based on the belief, that the universe comprised two conflicting worlds, the spiritual world, created by God, and the material world, created by Satan. Their views were based on the religious doctrine, of Manichaeism.

Included under the general name, of Cathari were the Novatians, a sect originating in the 3rd century, that advocated the denial of Church membership, to “fallen” Christians. The Paulicians were a kindred sect; they had been transported to the region of Thrace, in southeastern Europe in the 9th century and united with the Bogomils. In the second half of the 12th century, the Cathari were in great strength, in Bulgaria, Albania, and Slavonia. They divided into two branches, distinguished as the Albanenes (absolute dualists) and the Garatenses (moderate dualists). In Italy, the heresy appeared, in the 11th and 12th centuries. The Milanese adherents, of the heresy, were known as Patarini (or Patarines), from Pataria, a street, in Milan, frequented by rag gatherers. The Patarine movement, assumed some importance in the 11th century, as a reform movement, emphasizing action by laypeople, against a corrupt clergy.

The Cathari reached their greatest numbers, in southern France; here they were called, Albigenses or Pobicants, the latter term, being a corruption of Paulicians, with whom they were confused. By the late 14th century, however, the Cathari had all but disappeared. Their decline was caused, for the most part, by a rise in the popularity of mendicant orders. The only extant, Catharist writing, is a short-ritual, in the Romance language of the 13th-century troubadours.

Christadelphians, also known as Brethren of Christ and as Thomasites, religious sect of the United States, Canada, and Great Britain, founded, in 1848, by a British physician, John Thomas. Originally, a member of the Disciples of Christ, Thomas

became convinced that their doctrine made them, the apostate Church, prophesied in the Bible. Accordingly, he left the Disciples of Christ and established what he considered the only true Church. He organized his followers, into loose societies and led them, in preaching the need for a return to primitive Christianity. Until the outbreak of the American Civil War, these societies had no distinctive name. The name, Christadelphians, was selected, when the group policy of conscientious opposition, to war, forced them to adopt a name.

The principles of the sect, are thus stated: The Old and New Testaments, are equally important, God will restore to immortal life, all who love Him in this life, but those who have not accepted this immortal principle, cease to exist, at death. No personal devil exists. Christ is the son of God, deriving from the deity, moral perfection, but from His mother, a human nature. He has the three-fold character of prophet, priest, and king. The first office, He fulfilled by His life and death, on earth, and now, as priest, He mediates before the deity. As king, He will return to earth and reign, over all the world, from the throne of David, in the Holy Land. The traditional view, of the Trinity, is rejected. Local organizations, called ecclesias, make no distinctions between clergy and laity. Ruling brethren, are chosen, to serve without compensation. The Christadelphians have about 15,800 members, in 850 ecclesias, in the U.S.

Christian Science, a religion, based on the life and teachings of Jesus Christ, in particular, the healings attributed to Him, in the New Testament. According to Mary Baker Eddy, the founder of the faith, Christian Science, grew out of her lifelong study of the Bible. Eddy's belief, that God, is the loving and all Powerful, Father, of all people, impelled her to question, the fundamental reality of the evils and frailties of human life.

Eddy was born in Bow, New Hampshire, in 1821, to devout parents. She attributed her sudden recovery, from a severe injury, in 1866, to her "glimpse of the great fact," that life is, in and of, Spirit (God). She believed spiritual life, to be the sole reality of existence. Eddy spent the remaining 45 years of her life, searching for a fuller understanding of her insight and its practical applications. Throughout her search, she remained convinced, that salvation included obedience to Jesus' command, to heal the sick. Eddy believed, that Jesus' healings, were not miraculous interruptions of natural law, but the operation of God's power, seen as spiritual law.

Eddy taught her students, that through prayer, they could avail themselves of this spiritual law and dispel sickness and the discords of human experience. Thus, Christian Scientists, turn to prayer, rather than conventional medicine, to heal illness. When Christian Scientists need help, in their prayer, they often turn to registered practitioners, who work full-time in the practice, of Christian Science healing. Some practitioners are also teachers, authorized by the Church, to hold classes instructing pupils, in the principles of Christian Science.

In 1875, Eddy published the first edition of her textbook, *Science and Health*, (in later editions, *Science and Health with Key to the Scriptures*). In 1881, two years after founding her Church, she moved to Boston, Massachusetts. The membership, of the Church, grew rapidly, and a substantial Church building was completed, in 1895, with a much larger extension, completed, in 1906. Meanwhile, Christian Science was spreading to other parts of the United States and the world. By 1911, the year after Eddy's death, there were some 1,190 Churches and societies (units with fewer members than Churches), in the United States and 72, in other, mostly Protestant, countries. Growth continued through the first quarter of the 20th century. After 1950, however, the movement seemed to decline somewhat, according to listings of Churches and societies, in the Church periodicals (it is Church policy, not to issue membership statistics).

In 1892, Eddy re-organized the Boston Church and renamed it, The First Church of Christ, Scientist, or The Mother Church. It is run by a self-perpetuating board of directors. The form of organization is prescribed in the *Manual of The Mother Church* (1895, last revised 1908), written by Eddy. Local Churches are designated, as branches of The Mother Church; each branch is self-governing, although its mode of organization and operation, must be consonant with the *Manual of The Mother Church*.

Doctrines and worship follow the principles laid down, by the founder. *Science and Health*, revised by Eddy several times, with the final edition published, in 1906, is the basic textbook of Christian Science. In 1895, Eddy established the Bible and *Science and Health*, as "Pastor" of the Christian Science Churches. Thus, sermons, by individual pastors, were replaced by topical lessons, consisting of selected passages, from these two works. The lessons are studied, during the week by students of Christian Science and then read aloud, during Sunday services, by two elected lay members, of each local congregation. Churches, also hold weekly testimonial

meetings, at which, congregation members relate experiences of healing and regeneration.

Other official activities of the Christian Science Church, are conducted by a Board of Lectureship, a Committee on Publication (the Church's public information office), and the Christian Science Publishing Society, which issues, *Christian Science Journal*, (a monthly magazine, that includes directories of Churches, practitioners, and teachers), the *Christian Science Sentinel*, (a weekly magazine), *The Christian Science Monitor*, (a highly regarded international daily newspaper), and *The Herald of Christian Science*, (a magazine issued, both monthly and quarterly, in a variety of languages, and in English Braille).

Church of England or Anglican Church, the Christian Church, in England, dating from the introduction, of Christianity, into that country. More specifically, it is the branch of the Christian Church that, since the Reformation, has been the established Church of England. The earliest unquestioned historical evidence of an organized Christian Church, in England, is found in the writings of such early Christian fathers as, Tertullian and Origen, in the first years of the 3rd century, although the first Christian communities, probably were established, some decades earlier. Three English bishops are known to have been present, at the Council of Arles, in 314. Others attended, the Council of Sardica, in 347, and that of, Ariminum, in 360, and a number of references, to the Church, in Roman Britain are found in the writings of 4th-century Christian fathers.

The ritual and discipline of the early English Church were largely introduced, by the Celtic and Gallic missionaries and monks, but after the arrival of St. Augustine and his missionary companions from Rome, in 597, and the ensuing fusion of Celtic and Roman influences, the Celtic forms, gradually gave way, to the liturgy and practices of the Roman West. During the next four centuries, the Church, in Saxon, England, exhibited the same lines of growth and development, that characterized the Church everywhere, in the early Middle Ages. After the Norman Conquest (1066), continental influence, in England, strengthened the connections between the English Church and the papacy. The vigorous assertions of power, successfully made, by Popes from Gregory VII to Innocent III., between the late 11th and the early 13th centuries, were felt, in England, as elsewhere, and clerical influence and privilege, were widely extended, in secular affairs. Several times, during the medieval period, English kings sought to limit the power of the Church and the claims of its independent canon law, but without success, until the reign of Henry VIII.

A National Church

The acts of Parliament between 1529 and 1536, mark the beginning of the Anglican Church, as a national Church, independent of papal jurisdiction. Henry VIII, vexed at the refusal of Pope Clement VII, to annul his marriage, to Catherine of Aragon, induced Parliament to enact a series of statutes, denying the Pope any power or jurisdiction, over the Church of England. He thus, re-affirmed the ancient right of the Christian prince, or monarch, to exercise supremacy, over the affairs of the Church, within his domain. He cited precedents in the relations of Church and State, in the Eastern Roman Empire and until the 9th century, under Charlemagne. Although his action was revolutionary, Henry VIII received the support of the overwhelming majority of Englishmen, clerical and lay, alike. Support was given, chiefly because no drastic change was made in the Catholic faith and practices, to which, England was accustomed. After Henry's death, the influences, of religious reform, were felt more strongly, in England, and in 1549, the first Anglican Book of Common Prayer, was published, and its use required of the English clergy, by an Act of Uniformity. The second prayer book, reflecting, more strongly, the influence of continental Protestantism, was issued, in 1552, and was followed shortly, by the Forty-two Articles, a doctrinal statement, similar in tone. Both were swept away, upon the accession (1553) of Mary I, who returned England to a formal obedience to the papacy, that lasted until her death, in 1558.

A settlement of the religious controversy came, when Elizabeth I succeeded Mary, as queen of England, in 1558. Most of the ecclesiastical laws, of Henry VII, were revived, an Act of Supremacy, defined more cautiously, the Crown's authority, in the Church, and another Act of Uniformity established the use of a Book of Common Prayer, that avoided the Protestant excesses of the second prayer book. During the reign of Elizabeth I, the Puritans increased their power and became more insistent in their demands for further reform in the Church of England, in the direction of the Protestantism of Geneva and other continental centers. After the accession of the first Stuart monarch, James I, as king of England, in 1603, this agitation for religious change, became closely associated, with the struggle of Parliament, against Stuart absolutism. By 1645, the Parliament party was strong enough to outlaw the use of the prayer book; in 1649, Charles I., king of England, was executed, and the monarchy was temporarily, overthrown.

In 1662, after the Restoration of Charles II, the use of the prayer book, revised to essentially its present form, was required by a third Act of Uniformity. One more attack,

was made, on the establishment of the Anglican Church, when King James II, attempted to re-introduce the practice of Roman Catholicism, in England. James lost his throne, to William III and Mary II, in the ensuing revolution of 1688.

Popular Movements

Since the 17th century, successive movements, have considerably broadened, the Anglican Church, both spiritually and ecclesiastically. In the 18th century, the Evangelical Revival infused a new sense of piety and of personal consecration, into the popular religion of the established Church, arousing people to a deeper understanding of Christian responsibility toward missions, religious education, and the social and moral evils, of the times. Foremost, in this movement, was the work of John Wesley and his followers, many of whom, left the Church of England, to become Methodists. During the 19th century, a movement was launched, by a group of clerics at the University of Oxford, for the purpose of recalling the Church of England to the Catholic elements in its spiritual heritage, that had been preserved through the years of the Reformation. Low Church members, finding their piety and Church practice, akin to those generally characteristic of Protestantism, feared an excessive tendency toward the beliefs and practices of Roman Catholicism, in this revival by High Church members (those preferring a closer adherence to sacraments and to Catholic liturgy). Despite this fear, the High Church Oxford movement prospered, transforming the face of the English Church. It gave a new emphasis to the dignity and beauty of religious observances and to the central place of worship. Furthermore, the movement enlarged the theological concern, of the Church, for the ancient Catholic and Apostolic character of the ministry and for the sacraments, for its pastoral ideals, and for the meaning of its fundamental creeds. That both the Low Church Evangelical Revival and the High Church Oxford movement could develop within the Church of England, illustrates the breadth and flexibility of the Anglican tradition, of faith and practice, as does the very co-existence, through the years of the Low Church and High Church tendencies. The Broad Church movement, was also in existence, for some time in the late 19th century, formed by those Anglicans, who fell between the Low Church and High Church parties. It included the British educator, Thomas Arnold, among other prominent Church members. This envelopment of divergent tendencies, often has caused, controversy and tension within the English Church, but many Anglicans believe, that the comprehensive spirit, with which, the Church holds together diverse points of view, constitutes its genius.

The foundation of an independent Protestant Episcopal Church, in the United States, dates from the time of the American Revolution, when members of the Anglican Church

in the former colonies, could no longer give their allegiance to the Mother Church, overseas. There followed the establishment of a number of other Churches, centering upon the Church of England, that became known, as the Anglican Communion. In addition to the Churches of England, Ireland, and Wales and the Episcopal Church, in Scotland, separate and independent Anglican Churches exist in Canada, the United States, Australia, New Zealand, western Africa, central Africa, the Republic of South Africa, India, China, Japan, and the West Indies. These Churches and their numerous missions are located, in nearly every area of the world, many of them among peoples of diverse origin, who have become naturalized to Anglo-Saxon culture. They constitute a communion, bound together, in a common faith and practice.

Doctrine

The doctrine of the Church of England is found primarily, in the Book of Common Prayer, containing the ancient creeds of undivided Christendom, and secondarily, in the Thirty-nine Articles, which are interpreted, in accordance, with the prayer book. Appeal is made, to the first four General Councils of the Christian Church, as well as generally, to Holy Scriptures, as interpreted by “the Catholic Fathers and ancient bishops.” The Church of England, differs from the Roman Catholic Church, chiefly in denying, the claims of the papacy, both to jurisdiction over the Church and to infallibility, as to promulgator of Christian doctrinal and moral truth, and in rejecting the distinctively Roman doctrines and discipline. Also, unlike the Roman Catholic Church, the Church of England, allows women to become priests. In 1975, the General Synod of the Anglican Church, found the ordination of women, to be theologically unobjectionable, although it was almost 20 years, before the first women were ordained, in 1994. The Church of England, differs from the Eastern Orthodox Church, to a lesser degree. On the other hand, the Anglican Church and its sister Churches, in the Anglican Communion, differ from most Protestant Churches, in requiring Episcopal ordination, for all their clergy; in the structure and tone of their liturgical services, which are translations and revised versions of the pre-Reformation services of the Church; and in a spiritual orientation, in which, a Catholic sacramental heritage, is combined with the biblical and evangelical emphases, that came through the Reformation.

The Church of England, has a baptized membership of about 27.5 million, roughly two-thirds of the population of England.

The Church of the Brethren, one of the historic “peace Churches” in the United States. It is of German Pietistic-Anabaptist background and shares many Baptist characteristics. Members of the Church, are known also, as Dunkers or Dunkards (from German *tunken*, “to dip”), because of their baptismal ceremony. During this ceremony, the believer is dipped three times, face forward, once at the mention of each name of the Trinity, according to the baptismal formula, in Matthew 28:19.

Origin

The Dunker movement, was an offshoot of the German Pietist movement, of the late 17th century. The first Dunker congregation, was organized, at Schwartzenau, Germany (now in North Rhine-Westphalia), in 1708. Persecuted by the State Church, in Germany, the Dunkers immigrated to America, from 1719 to 1729. Their first Church, in what is now the United States, was organized, in 1723. The Dunkers are most numerous in Pennsylvania, Maryland, Virginia, Ohio, Indiana, Illinois, Iowa, Missouri, Nebraska, Kansas, and North Dakota. Many of them are farmers. In recent years, the denomination, has expanded to include many prosperous city Churches. The denomination supports a number of colleges, notably Ashland College, at Ashland, Ohio.

Doctrine and Organization

In doctrine, the Brethren adhere to the New Testament and accept no creeds. They hold the Bible, to be the inspired and infallible Word of God and accept the New Testament, as their only rule of faith and practice. They believe in the Trinity, in the divinity of Christ, in the Holy Spirit, and in future rewards and punishments. Faith, repentance, and baptism, are held, to be the conditions of salvation. In practice, the Brethren closely follow the teachings of the Bible and observe the primitive simplicity of the Apostolic Church.

At the basis of their belief, is a commitment, to peace. They enjoin plainness of dress, settle difficulties among themselves without civil law, affirm instead of taking an oath, oppose secret societies, and advise against the use of tobacco and the manufacture, sale, and use of intoxicants. As early as 1782, the Brethren prohibited slavery and vehemently denounced the slave trade. A traditional ban on participation in politics has been relaxed somewhat, in recent years.

The Eucharist is celebrated in the evening, after the serving of a simple common meal. Before this meal, the ordinance of foot washing is observed, and afterward, the members extend the right hand of fellowship and exchange the kiss of peace. Bishops (or elders), ministers, and deacons are elected by the congregations. Congregations are organized into state districts; both units elect delegates to the annual conference.

Later History

In 1881-83, the Church lost about 8,000 members, by a division in its ranks; the split, resulted in the secession of two parties, known as the Old-Order and Progressive Brethren. The former group, objected to the attention the Church was paying to educational, missionary, and Sunday school work, and the latter, insisted that the Church was too conservative. After several years of contention, these parties withdrew from the parent Church and formed separate organizations. The parent Church, is known today, as the Church of the Brethren (Conservative Dunkers) and according to recent statistics, has 172,115 members, in 1,061 congregations.

The Progressive Brethren divided again, in 1939. According to the latest available statistics, one group, the Brethren Church (Ashland, Ohio), has 15,082 members, in 122 Churches; the second group, the National Fellowship of Brethren Churches, has 34,000 members, in more than 275 Churches. Another Dunker sect is composed of the Seventh Day Baptists (German).

Coptic Church, (Arabic *qubt*; from Greek *aiguptios*), the major Christian Church, in Egypt, the name, of which, points to its national origins. Unsubstantiated tradition, attributes to the apostle Mark, the initial preaching of Christianity, in Egypt. Recent scholarship suggests, that the origins of Egyptian Christianity are to be found among the Jews, living in Alexandria, in the 1st century A.D. By the end of the 2nd century, in Alexandria, the major city of Hellenistic Egypt, the Christian catechetical school, headed by Clement of Alexandria, had already acquired great fame. Origen, the founder of Greek Christian theology and biblical science, followed Clement, as head of the school. In the 4th and 5th centuries, two great bishops, of Alexandria, defended Christian orthodoxy - Saint Athanasius, against Arianism, and Saint Cyril, against Nestorianism.

Some Egyptian Christians, however, refused to follow the decrees of the Council of Chalcedon (451), which defined the person of Jesus Christ, as being “one in two

natures.” The doctrine of “two natures” appeared, to them, to imply the existence of two Christ’s, divine and human, and was, therefore, tainted with Nestorianism. They upheld the terminology of Cyril, who had spoken of “one incarnate nature of God the Word.” Those Egyptian Christians, who rejected the Council of Chalcedon - a council accepted both, in Constantinople and in Rome - faced charges of Monophysitism, the belief that Christ, has only one nature, rather than two.

Only a few Alexandrians remained faithful to Chalcedonian orthodoxy. Because this minority was supported by Byzantine imperial authorities, the Copts developed national and cultural animosity, against the Byzantine Empire. This hostility facilitated the conquest, of Egypt, by the Arab Muslims, in the 7th century. Today, the Coptic Christian population, of Egypt, constitutes a substantial minority of about 7 million, although official government statistics, lower this figure. Traditionally, the Coptic Church is headed by the Pope and patriarch of Alexandria, who is nominated by an electoral college of clergy and laity, with the final selection among three leading nominees, decided by lot. After the Egyptian government banished the Pope to a desert monastery, in September 1981, Church-State relations were handled by a commission of five Coptic clergymen; the Pope was restored to his powers, early in 1985.

With a flourishing monastic tradition, dating from the early Christian era (1st century to 8th century), the Church has, in recent times, encouraged the development of a modern school system. The Coptic Church has also been, in fruitful communication with the Ethiopian, Armenian, Jacobite, and Malabar communities. Recent discussion, between Coptic and Eastern Orthodox theologians, has indicated, that the controversies of the past, provoked mainly by verbal differences, could be overcome and communion restored, between the two.

Covenanters, 17th-century Scottish Presbyterians, who were devoted to maintaining Presbyterianism, as the sole religion, of Scotland. They helped establish the supremacy, of Parliament, over the monarch, in Scotland and England. Early covenants, the written documents, which bound them to their cause, supporting Protestantism, were signed, in 1557, and, in 1581. James VI, of Scotland, (later James I, of England) was compelled to sign the second of these, and it was re-endorsed, in 1590 and 1596. The adherents became known as, the Supplicants.

The National Covenant of 1638

When Charles I, came to the throne, in 1625, he was opposed by the Scottish bourgeoisie, because of oppressive taxation and trade restraints and by the Scottish nobility, because of his attempts to impose the Anglican Church on Scotland. In 1638, the covenant of 1581, was revived, and its signatories added a vow, to establish Presbyterianism as the state religion of Scotland. Charles, fearing a revolution, convened a General Assembly of Scotland, in November, 1638. Consisting exclusively of Supplicants, the assembly defied royal authority and abolished the Anglican episcopacy. The resulting First Bishops' War (1639) was settled, by referring the dispute to another General Assembly and to a new Scottish Parliament. In 1639, the new assembly re-affirmed the decisions of its predecessor, and the new Parliament decreed limitations on royal authority. Charles broke his pledge to accept the decisions of these bodies. In the Second Bishops' War (1640), a Scottish army invaded England, defeating Charles, at Newburn. At about this time, the Supplicants became known as, Covenanters.

The Solemn League and Covenant

Similar social and religious conflicts led the English and Scottish parliaments to take common action against Charles, and the Solemn League and Covenant was adopted by the two parliaments, in 1643, during the civil war between Royalists and Parliamentarians. The signatories of the compact took an oath, to preserve the reformed religion, in Scotland, and to work for religious reform, in England and Ireland. The compact, however, was more a treaty of political and military alliance.

During the First Civil War (1642-46), the Covenanters fought with the Parliamentarians against the Royalists. Charles surrendered to the Covenanters, in 1646; on his refusal to subscribe to the Solemn League and Covenant, he was turned over to the Parliamentarians, in 1647.

In December 1647, alarmed by the growing strength of the English Independents (supporters of Protestant religious tolerance and of the English leader, Oliver Cromwell), the Covenanters made a secret treaty, with Charles, against the Parliamentarians. In return for aid, in regaining his throne, Charles consented to abolish the Anglican episcopacy. In the ensuing conflict between Covenanters and Independents, however, coinciding, in part, with the Second Civil War, Cromwell conquered (1649-50) Scotland.

When Charles II, came to the throne in 1660, the episcopacy was re-established. Throughout his reign and that of his Catholic brother, James II, the Covenanters were cruelly persecuted, and they attempted several revolts. After the Glorious Revolution deposed (1688) James II, Presbyterianism was restored as the State religion of Scotland, although the covenants were not revived.

Dominicans or Friars Preachers, members of the Order of Preachers, a Roman Catholic religious order, founded, in 1214, by Saint Dominic. With 16 disciples, he founded the order at Toulouse, France, for the purpose of counteracting, by means of preaching, teaching, and the example of austerity, the heresies prevalent, at the time. The order was formally recognized, in 1216, when Pope Honorius III, granted the Dominicans, the necessary papal confirmation. He also granted them, a number of special privileges, including the right to preach and hear confessions anywhere, without obtaining local authorization. The necessity for such an order had become apparent to Dominic, during his early attempts, about 1205, to convert the Albigenses; it was, at that time, that he resolved to devote his life to the evangelization of the heretical and the uneducated.

Preachers and Upholders of Orthodoxy

The Dominicans insisted on absolute poverty, rejecting the possession of community property and becoming, like the Franciscans, a mendicant order. It was not until, 1425, that permission to hold property was granted to certain houses by Pope Martin V; it was extended to the entire order by Pope Sixtus IV, in 1477. The first Dominican house was founded, at the Church of Saint Romain, in Toulouse, from which, in 1217, Dominic sent some of his disciples to spread the movement elsewhere, in France, as well as, to Spain. Within six years, the order was also introduced, into England, with the founding of a house, in Oxford. In England, the Dominicans acquired the name of Black Friars, from the habit they wore outside the friary, when preaching and hearing confessions, a black coat and hood over a white woolen tunic. By the end of the century 15, friaries were functioning, in England, and the order had houses, in Scotland, Ireland, Bohemia, Russia, Greece, and Greenland.

In accordance with the declared purpose of their foundation, the Dominicans have always been known, as dedicated preachers and as combatants, against any departure

from the teaching of the Roman Catholic Church. In the latter capacity, they were entrusted with the supervision of the Inquisition, as an ecclesiastical enterprise, and even in Spain, after the Inquisition became virtually, a department of civil government, a Dominican, was usually, at its head. The office of master of the sacred palace, the Pope's personal theologian, created for St. Dominic, in 1218, and subsequently, endowed with great privileges, by Pope Leo X, has always been held, by a member of the order. After 1620, one of the duties of the position, was to allow or forbid the printing of all religious books.

Contributions to the Church and the Arts

Dominicans have held many high Church offices; four Popes - Innocent V., Benedict XI., Pius V., and Benedict XIII - and more than 60 cardinals have belonged to the order. Apart from their specific work, the Dominicans have done much to aid and foster the development of art. Their cloisters have produced, such distinguished painters, as Fra Angelico and Fra Bartolommeo. Their contributions to literature, have been chiefly, in theology and philosophy, and they produced outstanding writers, such as St. Thomas Aquinas and St. Albertus Magnus. The important medieval encyclopedia, *Speculum Majus*, was the work of a Dominican, Vincent of Beauvais (died before 1264). Also Dominicans were the German mystics, Meister Eckhart, Johannes Tauler, and Heinrich Suso, as well as the Italian preacher and religious reformer, Savonarola. In the later Middle Ages, the order was equaled, in influence, only by the Franciscans, the two orders, sharing much power in the Church and often, in the Roman Catholic states and arousing frequent hostility, on the part of the parochial clergy, whose rights, often seemed, to be invaded by the friars. The Dominicans played the leading part, in the evangelization of South America; the first American saint, Rose of Lima, was a nun of the Third Order of Dominicans. In 1805, the Dominicans introduced their order into the United States. Missionary work, still remains, one of the important Dominican functions.

Auxiliary Orders

An order of Dominican nuns, was founded, by Dominic, in 1205, before the male branch of the order was established. They nevertheless, called themselves the Second Order of St. Dominic. In 1220, to provide a constant supply of lay defenders, of the Church, against the assaults of the Albigenses and other militant innovators, Dominic established the Militia of Jesus Christ and pledged its members, to defend the Church with arms and their possessions. In the late 13th century, it joined with the Brothers and Sisters of the Penance of St. Dominic, another lay group, vowed to piety, which was

under the direction of the First Order. The new body was called, the Third Order of St. Dominic.

Today, the head of the entire order is the master general, whose term of office is 12 years; his residence is at Santa Sabina, in Rome. The order is organized into geographic provinces, each with a provincial, at its head. The chief apostolate, of the order, is educational. The Dominicans, therefore, retain their original characteristics, as teachers and upholders of orthodoxy.

Donatism, heretical Christian movement of the 4th and 5th centuries, which claimed that the validity of the sacraments depends on the moral character of the minister. It arose, as a result of the consecration of a bishop, of Carthage, in A.D. 311. One of the three consecrating bishops was believed to be a *traditor*, that is, one of the ecclesiastics, who had been guilty of handing over their copies of the Bible to the oppressive forces of the Roman emperor, Diocletian. An opposition group of 70 bishops, led by the primate of Numidia, formed itself into a synod, at Carthage, and declared the consecration of the bishop invalid. They held, that the Church, must exclude from its membership, persons guilty of serious sin and that therefore, no sacrament could rightly be performed, by a *traditor*. The synod excommunicated the Carthaginian bishop when he refused to appear before it. Four years later, upon the death of the new bishop, the theologian, Donatus the Great, became bishop of Carthage; the movement later took its name, from him. As a result of the desire of the Roman emperor, Constantine the Great, to settle the dispute, it was submitted to various ecclesiastical bodies and, in 316, to the emperor himself; in each case, the consecration, of the bishop, elected originally, in 311, was upheld. Constantine the Great, at first, attempted to suppress the Donatists, by force, but in 321, he adopted a policy of tolerance; the policy was reversed, however, by his youngest son, Constans I, who instituted a regime of persecution. In 411, a debate between the Donatist and Catholic bishops was held, at Carthage, to settle the dispute. The outcome, was once again, adverse to the Donatists. As a result, they were deprived of all civil rights, in 414, and, in the following year, their assemblies were banned, under penalty of death. The movement then began to decline, but it survived until the Moorish conquests of the 7th and 8th centuries.

Druze, Middle Eastern Muslim sect and its members, who live mainly, in mountainous regions, of Lebanon and southern Syria. The members, also called Druze, are an industrious people, who have terraced the mountainsides with soil, brought from river

valleys. Their religion completely dominates their habits and customs.

The basis of the Druze religion is the belief that, at various times, God has been divinely incarnated, in a living person, and that, his last, and final, such incarnation was al-Hakim (al-Hakim bi-Amrih Allah), the sixth Fatimid caliph, who announced himself, at Cairo, about 1016, as the earthly incarnation of God. In 1017, the new religion found an apostle, in Hamzah ibn Ali ibn Ahmad, who became vizier, to Hakim. Hamzah gave the religion form and content and coordinated its various dogmas into a single creed. The religion, probably derives its name, from al-Darazi (Muhammad ibn-Isma'il al-Darazi), an 11th-century follower of Hakim.

The Druze believe, that in Hakim God, made a final appeal to humans to redeem themselves, and that God, incarnated as Hakim, would again return, to establish the primacy of his religion. The religion, itself, is an outgrowth of Islam, but is admixed with elements of Judaism and Christianity. The Druze believe in one God, whose qualities cannot be understood or defined and who renders impartial justice. They do not believe in proselytizing. The seven cardinal principles, to which they adhere, are as follows: (1) veracity in dealing with each other, (2) mutual protection and assistance, (3) renunciation of other religions, (4) belief in the divine incarnation of Hakim, (5) contentment with the works of God, (6) submission to his will, and (7) separation from those in error and from demons. The Druze believe in the transmigration of souls, with constant advancement and final purification. The teachings demand abstinence from wine and tobacco and from profanity and obscenity. The Druze do not pray in a mosque. Meetings for prayer and religious instruction, held on Thursday evenings, take place in inconspicuous buildings, outside their villages. In order to protect their religion and not divulge its secret teachings, they worship as Muslims, when among Muslims, and as Christians, when among Christians. Jesus Christ, is acknowledged by the Druze, as one of the divine incarnations.

The Druze were under the nominal rule, of Turkey, from the 16th century, until 1918, during World War I, but they maintained virtual autonomy by their fierce opposition to any forces, sent by the sultans to subjugate them. In 1860, a conflict broke out between the Maronites, Syrian Christians in communion with the Pope, and the Druze, in the course, of which, several thousand Maronites were killed and large numbers, driven from their homes. European powers intervened to protect the Christians, and a French force, occupied Lebanon, for nearly a year. A Christian governor-general was appointed administrator, in 1864, and a large measure of autonomy was conferred, on Lebanon.

These events marked the end of the political importance of the Lebanese Druze, who until 1918, remained an aloof, conservative community. The Syrian Druze were engaged periodically, in struggles against the Turkish government, until 1910, mainly on the questions of taxes and military service. During World War I, most of the Druze, remained neutral. On September 1, 1918, however, an armed force of Syrian and Lebanese Druze, gave assistance to the Arab leader, Faisal, who in turn, helped British forces capture the city of Damascus, a month later. Late in 1920, the Druze entered into negotiations with the French government, which controlled Syria through a mandate from the League of Nations. On March 4, 1921, an agreement was concluded, that granted autonomy to the Syrian plateau region, of Jabal ad-Duruz. In April, 1925, the Druze petitioned the French authorities, for a hearing to discuss French breaches of the agreement. On July 11, 1925, General Maurice Sarrail, the high commissioner for the French mandate, ordered his delegates, at Damascus, to summon the Druze representatives. On arrival, the petitioners were seized and exiled by the French, to the distant oasis of Palmyra, precipitating a Druze revolt, that gave impetus to the independence struggles, of Syria and Lebanon.

Eastern Church, general term for the various ancient Christian communions of the Middle East and Eastern Europe, of which, three groups remain today. The earliest decisive split, in Christendom, took place, in 451, as a result of the Council of Chalcedon, which was called, to consider the claims of the Monophysites. The Churches that rejected the statement of faith, adopted by the council, are the Armenian Church, the Coptic Church of Alexandria, the Ethiopian Church, the Syrian Church, and the Syrian Church, in India. Sometimes known, as the Oriental Orthodox, these Churches today, include more than 22 million members. The largest body, the Orthodox Church, is in communion with the ecumenical patriarchate of Constantinople (Istanbul, Turkey). A third group of Churches is known collectively, as Eastern Rite Churches, which recognize the authority of the Roman Catholic Church.

Eastern Rite Churches, Eastern Christian Churches, consisting of five rites, derived from ancient traditions of Christian Churches in the East; they are now, in communion with the Western Church, under the papacy. Distinct, from both the Orthodox Churches and the so-called Independent Churches of the East, neither of which, recognize papal primacy, the Eastern Rite Churches, are also sometimes known, as Eastern Catholic, or Uniate, Churches. Today, more than 8 million, Eastern Catholics, are in the various rites.

The five rites are the Byzantine, Alexandrian, Antiochene, Chaldean, and Armenian. Within these rites, are further subdivisions, according to national or ethnic origins. The Byzantine rite, in particular, embraces a wide group of peoples. The largest single group of Eastern Catholics is the Maronite Church (Antiochene rite); it numbers about 1 million members, with approximately, 65 percent, in Lebanon. In the United States, the Ukrainian Catholics (Byzantine rite) are the largest group, numbering some 250,000 members.

A rite, signifies more than a liturgy; it denotes, distinctive traditions, across a broad front. Noteworthy among these for Eastern Catholics, in contrast with those of the Roman rite, is a married clergy. Distinctive sacramental practices, are also found, such as the immediate admission of baptized infants to confirmation and the Eucharist. Rather than Latin, the liturgical languages of the Eastern Rite Churches, are either those spoken by the original missionary founders or the present-day vernacular. The Second Vatican Council, in its Decree on the Catholic Eastern Churches, confirmed the pledge to preserve the Eastern rites, intact. Such a reassurance, was welcome, because of the repeated criticism, by these Churches, that their traditions, were gradually being eroded, by their communion, with Rome.

The effecting, of this communion, was a long process. After the Great Schism, of 1054, between Eastern and Western Christians, some groups, such as the Maronites and Armenians, were united, to Rome, in the following century. The real history of the development of the Eastern Rite Churches, however, began in the 16th century. In 1596, by the Brest-Litovsk Union, two Ukrainian Orthodox bishops acknowledged the primacy of the Pope. Other groups followed, such as the Chaldeans (1681) and other Churches of the Byzantine Rite (the Ruthenians, in 1592, the Romanians, in 1698, and the Melkites, in 1724). The last, were the Malankarese (Antiochene Rite) of India, in 1930. As these various groups of Eastern Catholics grew, Rome established ecclesiastical hierarchies for them.

The Eastern Churches have their own canon law and are not bound by the Code of Canon Law of the Western Church. Each Church is governed by a patriarch (the patriarchs of Alexandria, Babylon, and Cilicia, and three patriarchs of Antioch). A patriarch, with his synod, has the highest authority within his jurisdiction, and is even able, to appoint bishops and create dioceses. Nonetheless, the Sacred Congregation for the Oriental Churches, whose membership includes the Eastern Rite patriarchs, has general competence over the Eastern rites.

Ebionites, (Hebrew *ebyon*, “poor”), name applied, in the 2nd and 3rd centuries, to a group of Jewish Christians, who retained much of Judaism, in their beliefs. The sect, is supposed to have originated, when the old Church of Jerusalem, was dispersed by an edict of the Roman emperor, Hadrian, in A.D., 135; some of the Jewish Christians migrated westward across the Jordan River into Peraea (now in Jordan), cutting themselves off, from the main body of the Christian Church. They adopted a conservative Pharisaic creed, at first, but after the 2nd century, some of them espoused a mixture of Essenism, Gnosticism, and Christianity. According to the 2nd-century Christian prelate and writer, Irenaeus, they differed from Orthodox Christians, in denying the divinity of Christ and in considering Paul, an apostate, for having declared the supremacy of Christian teaching, over the Mosaic law. The 3rd-century Christian writer and theologian, Origen, classified the Ebionites, in two groups, those who believed in the virgin birth and those who rejected it. Both the Sabbath and the Christian Lord’s Day, were holy to them, and they expected the establishment of a Messianic Kingdom, in Jerusalem. Until the 5th century, remnants, of the sect, were known to have existed, in Palestine and Syria.

Essenes, members of a Jewish religious brotherhood, organized on a communal basis and practicing strict asceticism. The order, with about 4,000 members, existed, in Palestine and Syria, from the 2nd century B.C. to the 2nd century A.D. Its chief settlements, were on the shores of the Dead Sea. The Essenes, are not mentioned in the Bible or Rabbinical literature, and information regarding them, is largely confined, to the writings of Philo Judaeus, a Hellenistic Jewish scholar, and philosopher of Alexandria; the Roman historian, Pliny the Elder; and the Jewish historian, Flavius Josephus. Various groups have been set forth, as possible prototypes, for the Essenian order. Chief among them, are the Tsenium (the “modest or chaste ones”), Hashshaim (the “silent ones”), Hasidim Harishonim, (the “ancient saints or elders”), Nigiyye Had Da ‘ath (the “pure of mind”), and Wattiqim (the “men of exactitude”). Each of these words, was characteristic of the order, the fundamental teachings, of which, were the love of God, love of virtue, and love of one’s fellow humans.

Important features, of the organization, were community of property, distributed according to need; strict observance of the Sabbath; and scrupulous cleanliness, which involved washing in cold water and wearing white garments. Prohibited were swearing, taking oaths (other than oaths of membership, in the Essenian order), animal sacrifice, the making of weapons, and participation, in trade or commerce. The order drew its recruits, either from children it had adopted or from the, ranks of those, who had renounced material things. A probation of three years, was required, before the novice

could take the oath of full membership, which demanded complete obedience and secrecy. Breaking the oath, was punishable by expulsion. Because of the continuance of the binding requirement, that no food should be eaten that was ceremonially unclean, this penalty, was often, equivalent to death, by starvation. As a society, the Essenes, were the first to condemn slavery, as a violation of human fellowship. It is reported, that they bought and freed slaves, owned by others. The Essenes, lived in small communities, of their own. Their industries, were farming and handicrafts.

After 1947, new light was thrown, on the Essenes, by certain ancient Hebrew scrolls, discovered near the Dead Sea, at Khirbat Qumran, which may have been the site of an Essene community of the 1st century A.D. Among the scrolls, is a Manual of Discipline, which can be associated, with the Essene pattern of life, as known from Greek and Latin sources.

Ethical Culture Movement, religious fellowship, growing out of the Society for Ethical Culture, founded in 1876, in New York City, by the German-American reformer, Felix Adler. The movement seeks, through education and programs of service to the community, to increase people's knowledge, practice, and love of ethics and to deepen their sense of a consecrating influence, in their lives. It stresses the "supreme importance of the ethical factor, in all relations of life - personal, social, national, and international" - without dependence on uniform theological or metaphysical beliefs.

Adherents of the movement belong to individual Ethical Culture societies, headed by ministers, called "leaders," who perform pastoral functions, such as personal counseling and officiating at naming ceremonies and marriages. They also conduct regular Sunday services and give spiritual guidance, to various membership and community service activities. The movement emphasizes philanthropic activities and community services, especially in education, maintaining its own Ethical Culture schools, Sunday schools, and adult education programs. According to the latest available statistics, the 20 Ethical Culture societies, in the U.S., have about 5,000 members. The societies are organized in a national federation, the American Ethical Union, with headquarters, in New York City; the American Ethical Union, is a constituent member of the International Humanist and Ethical Union, with headquarters, in Utrecht, the Netherlands.

Evangelical and Reformed Church, Protestant denomination, established, in 1934, by the union of the German Reformed Church and the Evangelical Synod of North America. These two religious bodies shared a German-language heritage, a similar form of church organization, and evangelical enthusiasm.

The Evangelical and Reformed Church was governed, according to the Presbyterian system; legislative authority was vested in a general synod, which met every three years. The denomination conducted missionary work operated hospitals and maintained homes for the elderly, children, epileptics, and the retarded.

The Church recognized the Heidelberg Catechism, of 1563, Luther's Catechisms, and the Augsburg confession, as standards of doctrine. Separate congregations were permitted latitude, in choosing specific points of faith and worship, but certain forms and hymns were recommended, by the general synod. Baptism and the Eucharist were considered the only sacraments authorized, by the New Testament. In 1957, the Evangelical and Reformed Church merged with the Congregational Christian Churches, to form the United Church of Christ.

Evangelical United Brethren Church, American Protestant denomination, formed in 1946, by the merger of the Evangelical Church and the Church of the United Brethren, in Christ. The larger body, then merged in 1968, with the Methodist Church, to form the United Methodist Church. The Evangelical Church was founded, in 1803, by Jacob Albright; its members were known, as Albrights, and somewhat later, as the Newly-Formed Methodist Conference. The name, Evangelische Gemeinschaft (Evangelical Association) was made official, and the association adopted a discipline, similar to, but more democratic than, that of the Methodist Episcopal Church. The use of the German language continued well into the 19th century. A division arose on a doctrinal question, and in 1894, a minority segment broke away, establishing a separate denomination, the United Evangelical Church, which in 1922, was reunited with the Evangelical Association, to form the Evangelical Church. The denomination, was notably interested, in the ecumenical movement and maintained membership in the National Council of the Churches of Christ, in the U.S., and in the World Council of Churches. A smaller denomination, since 1928, called the Evangelical Congregational Church, did not join in the reunion, of 1922. In the early 1990's, the Church reported membership of about, 23,900.

Before the union with the Methodist Church, the Evangelical United Brethren Church, had 732,377 members, in 3,970 congregations. The Evangelical Church of North America, formed by Churches in the Pacific Northwest, who refused to enter the new denomination, has about 150 Churches and 3,300 members.

Falashas, a native Jewish sect, of Ethiopia. The origin of the Falashas is unknown. One Falasha tradition, claims, to trace their ancestry, to Menelik, son of King Solomon, of Israel, and the queen of Sheba. Some scholars, place the date of their origin, before the 2nd century B.C., largely because, the Falashas, are unfamiliar with either, the Babylonian or Palestinian Talmud. The Bible of the Falashas is written in an archaic Semitic dialect, known as Gezez, and the Hebrew Scriptures, are unknown to them. The name Falasha is Amharic for “exiles” or “landless ones;” the Falashas, themselves, refer to their sect, as *Beta Esrael*, (House of Israel).

The religion of the Falashas, is a modified form of Mosaic Judaism, generally unaffected, by post-biblical developments. The Falashas, retain animal sacrifice. They celebrate scriptural and non-scriptural feast days, although the latter, are not the same as those celebrated by other Jews. One of the Falasha non-scriptural feast days, for example, is the Commemoration of Abraham. The Sabbath, regulations of the Falashas, are stringent. They observe biblical dietary laws, but not the post-biblical rabbinic regulations, concerning distinctions between meat and dairy foods. Monogamy is practiced, marriage, at a very early age, is rare, and marriage, outside the religious community, is forbidden.

The center of Falasha religious life is the *masjid* or synagogue. The chief functionary, in each village, is the high priest, who is assisted by lower priests. Falasha monks live alone or in monasteries, isolated from other Falashas. Rabbis, do not exist, among the Falashas.

The Falashas, live either in separate villages or in separate quarters, in Christian or Muslim towns, in the region, north of Lake T'ana. They are skilled in agriculture, masonry, pottery, iron working, and weaving. Under Haile Selassie I, a few Falashas, rose to positions of prominence, in education and government, but reports of persecution followed the emperor's ouster, in 1974. More than 12,000 Falashas, were airlifted, to Israel, from late 1984, until early 1985, when the Ethiopian government,

halted the program. The airlift resumed, in 1989, and about 3,500 Falashas emigrated, to Israel, in 1990. Nearly all of the more than 14,000 Falashas, remaining in Ethiopia, were evacuated, by the Israeli government, in May, 1991.

Feuillants, two unrelated French organizations - one a monastic order, the other, a political club.

The Monastic Order

The Feuillant monastic order was founded, in 1577, by Jean de la Barriere, abbot of the Cistercian monastery of Les Feuillants, near Toulouse, France, as a reform movement, within the Order of the Cistercians. In 1586, Pope Sixtus V approved the Feuillants, and in 1592, Pope Clement VIII, recognized them, as a separate congregation. Feuillant monks, subsisted on a diet of bread, water, and vegetables, seasoned only with salt. They had no furniture. Under Barriere, their lives were spent in strict silence, prayer, and manual labor; later, their activities were expanded, to include intellectual and pastoral work. The Feuillant order flourished, in France, and spread to Italy; in 1630, it was divided into two branches and the Italian branch, took the name of, Reformed Bernardines. At the height of their popularity, the two branches, of the order, possessed a combined total of 74 houses. During the 18th century, however, the Feuillants attracted few new candidates. Its demise, in France, was hastened when, in 1791, during the French Revolution, all religious orders were outlawed; the Feuillants, never revived. In Italy, the Reformed Bernardines disappeared early in the 19th century. An order of Feuillant nuns, known as Feuillantines, which had been founded by Barriere, in 1587, also ceased to exist, during the French Revolution.

The Political Club

The Feuillant political club was established, in Paris, during the early period of the French Revolution; most of its members had been members, previously, of the radical political club, known as the Jacobins. After King Louis XVI, attempted to flee France, in June 1791, the Jacobins split, between those who favored the establishment of a republican government and those, who advocated a constitutional monarchy. The monarchist faction, seceded from the Jacobins and made its headquarters in a vacated Feuillant monastery, from which, the name of the club, is derived. Their leaders included, Antoine Barnave and Alexandre de Lameth. Identified with the king and the

aristocracy, the Feuillants, steadily lost power. When the monarchy was overthrown, in August, 1792, the Feuillant Club, was abolished, by the controlling Jacobin faction.

Flagellants, religious fanatics of 13th-century Europe, who proclaimed the imminence of the wrath of God against corruption and, as a religious rite, practiced public, self-inflicted scourings. The sect, arose in Perugia, in central Italy, in 1259-60, and is said, to have numbered 10,000. The members would run through the streets, of a town, lashing themselves about the shoulders and calling upon bystanders, to repent, and join them in self-castigation. Manfred, king of Naples and Sicily, alarmed at the numbers of the flagellants and the possibility, that they might be incited to riot in a country torn by political struggles, attempted to suppress them. The suppression failed to halt the movement, however, for groups of disciples, were already scattered, throughout Europe. At first, the flagellants were noted for their piety, but as time went by, many disreputable people, joined the sect. They attacked the Jews, in many towns, in Germany and the Netherlands, and the Church combined with the secular authorities, in attempts to prevent their furious outbursts.

The outbreak of the Black Death, which raged throughout Europe, from 1347 to 1349, encouraged an intensified revival of the movement, the flagellants, being convinced that the millennium, was at hand. They traveled in organized bands, bound by vows, to abstain from all physical pleasures and to endure tortures and whippings, for 33 days, in memory of the 33 years, of the life of Christ. In 1349, Pope Clement VI, declared them to be heretical and strove to suppress them. A revival, of the movement, in several German states early in the 15th century, led to persecutions of the flagellants, that eventually, culminated in the absolute condemnation, of the sect, by the Council of Constance (1414-18).

In more recent times too, flagellant sects, occasionally, have sprung up. A band appeared, in Lisbon, in 1820; and in Colorado and New Mexico, a sect of Christian Native Americans, the Hermanos Penitentes, continued the practice of scourging, until the end of the 19th century.

Franciscans or Order of Friars Minor, religious order founded, probably in 1208, by Saint Francis, of Assisi, and approved by Pope Innocent III, in 1209. After devoting himself to a life of preaching, service, and poverty, Francis gathered around him, a band

of 12 disciples. He led them, from Assisi, to Rome, to ask for the blessing of the Pope, who expressed doubt about the practicability of the way of life, that the group proposed to adopt. Pope Innocent, gave them his blessing, however, on condition that they become clerics and elect a superior. Francis was elected superior and the group returned, to Assisi, where they obtained, from the Benedictine abbey, on Mount Subasio, the use of the little chapel, of Santa Maria degli Angeli, around which, they constructed huts of branches. Then, in imitation of Christ, they began a life of itinerant preaching and voluntary poverty.

At this time, the brotherhood lacked formal organization and a novitiate, but as the disciples increased and their teaching spread, it became obvious that the example of Francis would not suffice to enforce discipline, among the friars. In 1223, Pope Honorius III, issued a bull, that constituted the Friars Minor, a formal order and instituted, a one-year novitiate.

Following the death of Francis, in 1226, the convent and basilica, at Assisi, were built. Their magnificence disturbed some, who believed it inconsistent with Francis's ideals of poverty. After much dissension, Pope Gregory IX, decreed that moneys could be held by elected trustees, of the order, and that the building of convents was not contrary to the intentions of the founder.

As time passed, the order grew, the only body of equal power, being the Dominicans. The Franciscans, however, became fractionalized, and, in 1517, Pope Leo X, divided the order into two bodies, the Conventuals, who were allowed corporate property, as were other monastic orders, and the Observants, who sought to follow the precepts, of Francis, as closely as possible. The Observants, have ever since, been the larger branch, and early in the 16th century, a third body, the Capuchins, was organized out of it, and made independent. At the end of the 19th century, Leo XIII, grouped these three bodies together, as the First Order of Friars Minor, designating the nuns, known as Poor Clares as the Second Order, and the tertiaries, men and women living in secular society without celibacy, as the Third Order.

In addition to their preaching and charitable work, the Franciscans have been noted for their devotion, to learning. Before the Reformation, in England, they held many positions in the universities, prominent among the professors being, John Duns Scotus,

William of Ockham, and Roger Bacon. The order has produced four Popes - Sixtus IV, Julius II, Sixtus V, and Clement XIV - and one anti-Pope, Alexander V.

On his first voyage to the New World, Christopher Columbus, was accompanied by a group of Franciscans. The first convents, in America, were established by Franciscans, at Santo Domingo and La Vega, in what is now, the Dominican Republic. The rapid conversion of the Native Americans and the consequent enthusiasm of the missionary-minded, in Spain, led to the further spread, of the order, in the West Indies; before 1505, Ferdinand V., king of Castile, found it necessary, to issue a decree, that new convents should be placed, at least five leagues apart. While the Spanish Franciscans, gradually spread, through the southern part of the New World, as far as the Pacific Ocean, the French friars, who had arrived, in Canada, in 1615, at the behest of the French explorer, Samuel de Champlain, set up missions throughout the north. Today, the Franciscans conduct a university and five colleges, in the U.S., and a seminary, in Allegany, New York. They also engage, in regular parish work, as well as, mission work, among the Native Americans.

The supreme government, of the order, is vested in an elective general, resident at the General Motherhouse, in Rome. Subordinate are the provincials, who preside over all the brethren in a province, and the *custodes*, or guardians (never called abbots, as are their counterparts in other orders), at the head of a single community or convent. These officers are elected for a period of two years.

In the early 20th century, a number of Franciscan communities, for both men and women, were established, by various Anglican Churches. The most prominent of these, is the Society of Saint Francis, in Cerne Abbas, Dorset, England, which maintains several houses in the British Isles and in New Guinea. In 1967, a similar group, in the United States, was united with these English friars.

Free Church of Scotland, name commonly applied to the Church, established by a group of about 450 ministers, who seceded from the Church of Scotland, in 1843, thereby effecting a schism that came to be known, as the Disruption. The basic issue, in the split, was the jurisdiction of the civil powers over the doctrines, discipline, and government of the Church; it was brought to a head in 1838, by a decision of the civil courts, that forbade any congregation to reject a pastor who had been appointed to

serve it. This decision was upheld by the House of Commons, in March 1843. Known as non-intrusionists, the ministers who opposed acceptance of this decision were led by Thomas Chalmers. At the meeting of the General Assembly of the Church of Scotland, held in May 1843, they declared their intention of separating from the Church and immediately establishing a new one. They then withdrew and organized the first Assembly of the Free Church of Scotland, of which, Chalmers was elected moderator, or presiding officer.

Except for its independent attitude toward the civil authorities and its voluntary renunciation of all claim to the parent Church's properties and benefices, the seceding group retained all the doctrines and practices of the Church of Scotland. The Free Church received such active and financial support from its adherents, who included about one-third of the former members of the Church of Scotland, that by the end of 1847, more than 700 Churches had been erected, and the New College had been built, in Edinburgh, as an institution for theological studies. Similar institutions were later established, in Aberdeen and Glasgow.

Between 1863 and 1873, unsuccessful efforts were made to create a union of the Free Church and the United Presbyterian Church; such a union was finally brought about, in 1900; the new Church was known, as the United Free Church of Scotland. A small group, within the Free Church, refused to participate in the union and declared itself, the true Free Church. In October, 1929, the United Free Church and the Church of Scotland were reunited, under the latter name.

Fundamentalism, conservative movement among Protestants in the United States, which began in the late 19th century. It emphasized, as absolutely basic, to Christianity, the following beliefs: the infallibility of the Bible, the virgin birth, and the divinity of Jesus Christ, the sacrifice of Christ on the cross as atonement for the sins of all people, the physical resurrection and second coming of Christ, and the bodily resurrection of believers.

Origins

Fundamentalism is rooted in 18th- and 19th-century American revivalism. Until the middle of the 19th century, its principal beliefs were held, by almost all, orthodox Protestant denominations, particularly by evangelical denominations. Fundamentalism

as an organized, conservative, movement dates from the early part of the 20th century. It developed out of a series of Bible conferences, the first ones, held in 1876. These were called by members of various denominations, who strongly objected to the following: the historical-literary study of the Bible, known as the higher criticism; the attempts (still continuing) to reconcile traditional Christian beliefs and doctrines with contemporary experience and knowledge; and the acceptance of a scientific view of the world, particularly the popularization of the theory of evolution. Such trends and beliefs were opposed by many conservative members of Protestant denominations.

The more conservative members of each denomination, at first, attempted to exclude from their own institutions, persons they considered outspoken or unyielding liberals. As a result, a number of ministers and theologians, were dismissed for espousing higher criticism. The exceptionally conservative, however, set up various rival bodies and educational institutions, to spread their creed.

Fundamentalism began to flourish, in 1909, with the publication and distribution of 12 books called, *The Fundamentals*. By the time the 12th of the series had been published, about 3 million copies of, *The Fundamentals*, had been distributed throughout the U.S., and abroad. About this time, a number of Bible institutes, such as the Los Angeles Bible Institute and the Moody Bible Institute, in Chicago, were established or began to teach Fundamentalist beliefs and doctrines.

Current Status

Fundamentalism spread in the 1920's. It was strongest in rural areas, particularly in California, in the border states, and in the South. In these areas, Fundamentalists sharply delineated, the issue of biblical infallibility in historical and scientific matters. The controversy, over this issue, grew most intense in the secular sphere, when Fundamentalists urged many states to pass legislation, forbidding the teaching of evolution in public schools. Several southern and border states, among them Tennessee, passed such laws. The Tennessee statute led, in 1925, to the world-famous trial of John Thomas Scopes, a high school instructor, who was convicted of teaching evolution, in defiance of law. The orator and politician, William Jennings Bryan, was an associate prosecutor at the trial; the lawyer, Clarence Darrow, defended Scopes. In 1967, Tennessee repealed the law. In 1968, in a similar case, the U.S. Supreme Court, ruled that such laws were unconstitutional.

Fundamentalism lost momentum in the 1930's. The main reasons were the acceptance, by most Americans of modern scientific theories and methods and more liberal religious doctrines and the lack of an effective national organization, to lead the Fundamentalist associations. Fundamentalism, along with the related, but more moderate Evangelical movement has since revived, however, primarily in reaction to such contemporary theological movements, as ecumenicity, neo-orthodoxy, and Modernism. Since the 1940's, Fundamentalists have spent large sums annually, to broadcast radio and television programs, setting forth their views of the Bible. They established (1941), the American Council of Christian Churches, as a conservative alternative, to the National Council of Churches. In 1948, an international Fundamentalist group was formed; centered in Amsterdam, the International Council of Christian Churches, claims support from 45 denominations, in 18 countries. At the founding convention, some members of this group opposed the stated purposes of the World Council of Churches and offered their group, as an alternate to the council.

Hadassah, the Women's Zionist Organization of America, service organization, the largest and oldest women's Zionist organization, in the world. It was founded, in 1912, by the Jewish scholar and activist, Henrietta Szold, to provide public health care, in Palestine, and to develop Jewish educational programs, in the United States. Hadassah supports the Hadassah Medical Organization, in Jerusalem, which provides medical services, research, and education at the largest medical facility, of its kind, in the Middle East. Additionally, Hadassah offers technical training and counseling, in Israel, through the Hadassah College of Technology and the Hadassah Career Counseling Institute. In the United States and Puerto Rico, Hadassah's 1,500 chapters, provide its members, with Jewish education and leadership training, advocate women's health care and First Amendment rights, and sponsor Young Judaea, Hadassah's peer-led Zionist youth movement. Hadassah's national headquarters is in New York City.

Harmony Society, 19TH-century Protestant sect, founded, in Germany, by the religious reformer, George Rapp. Members of the group, moved to the United States, in 1803, to escape persecution, by the German Lutheran Church. They established the town, of Harmony, Pennsylvania, which they soon, made into a prosperous agricultural and industrial center. The members of the sect, known as, Harmonists or Rappites, practices a cult, derived from quietism. Its tenets, included severe asceticism, celibacy, and community ownership of all property.

The sect, later migrated westward, to Indiana and established (1815), the town of New Harmony. Many of the Harmonists, however, had trouble adjusting to the climate and to frontier life. As a result, hundreds left the society. The remainder sold their land to the British social reformer, Robert Owen and returned to Pennsylvania, in 1825, to found their final home, Economy, (now Ambridge). For a time, this new community flourished, but the lack of converts and the rule of celibacy, eventually took their toll, on the membership. The community fell into financial decline, as its members diminished in number, and in 1906, the society was dissolved.

Hasidim or Chasidim, (Hebrew, “the pious ones”), in ancient Jewish history, especially pious persons. In passages in the books of Maccabees and the Talmud, the term refers to those who distinguished themselves, by loyalty, to Jewish law and by charitable deeds. Hasidim joined the Maccabeans, in opposing the Hellenizing effort of King Antiochus IV of Syria, often going so far as to suffer death, rather than transgress the Jewish law (I Maccabees 2:42-48).

Modern Hasidim

The name, *Hasidim*, is also applied, to a mystical sect established about the mid-18th century, by the charismatic leader, the Baal Shem Tov, who objected both, to the rigid formalism of Jewish religious practices and to the rule of the Jewish community, by the wealthy and the masters of rabbinic scholarship. He stressed, trust in God and advocated joyous worship. He soon attracted many followers, especially among the poor, who formed the nucleus of the Hasidic movement.

The Baal Shem Tov, was succeeded by Dov Baer of Mezricz, known as the Great Preacher; Levi Isaac of Berdichev; and Shneur Zalman, of Ladi. The Baal Shem Tov, did not write down his teachings, but writings by his successors include *Kedushat Levi*, (The Holiness of Levi, 1798) by Levi Isaac and *Tanya* (1796) by Shneur Zalman.

The established rabbinical leaders and non-Hasidic Jewish communities, strongly objected, to the separatist, Hasidim. One of the great rabbinic scholars, Elijah ben Solomon, of Vilna, issued a ban of excommunication against the Hasidim, in 1772, but the movement continued to grow rapidly.

The true center of the Hasidic group was its leader, the *zaddik* (“righteous one”), who was revered as the mediator between the Hasidim and God and as a sage and counselor. Some *zaddikim* were reputed to perform miracles. The groups were characterized by enthusiastic prayer services and by an emphasis on emotional piety, as opposed to strictly disciplined study and ritual. They also held sacred meals, accompanied by singing and circle dancing. Occasionally, women were elected to lead Hasidic communities - among them were Adel (born about 1720), the daughter of the Baal Shem Tov; and Hannah Rahel, known as the Virgin of Ludomir.

Teachings

Hasidic teachings, are based largely, on talmudic and medieval Jewish mysticism. The primary emphasis is on a loving relationship with God. God is everywhere, even in evil, and one must strive to turn evil into goodness. Prayer, study, contemplation, and good deeds lead to an understanding of the divine. The Hasid should act out of love for God and for humanity, praying for all creation.

In the Holocaust, Hasidic Jews suffered tremendous losses. Today, the total number of Hasidim throughout the world is about 250,000, primarily in Israel, and the United States. The men spend much time, in prayer, and in the study of sacred works, mainly by Hasidic authors; tell stories of Hasidic holy men; pronounce benedictions; punctiliously observe the Sabbath and the dietary laws of rabbinic Judaism; and educate the young to follow their elders. The men dress in black, grow long beards and side locks, and keep their heads covered, at all times, with skullcaps and broad-brimmed hats. The women dress modestly, with long skirts and long sleeves; married women cover their hair with wigs or kerchiefs.

Hasidic teachings have remained influential, both in Jewish life and - through the work of the Jewish philosopher, Martin Buber - in contemporary philosophy and theology.

The Habad community, based in Brooklyn, New York, is the most prominent Hasidic group in the United States. The Habad movement is widely known, as Lubavitcher Hasidism, because of its early home in Lubavitch, Belarus. By adopting modern methods of education and public relations, the sect has achieved both visibility and political influence. Menachem Schneerson headed the community, from 1951, until his death, in 1994. He died, childless and without designating a successor.

Holiness Churches, fundamentalist Protestant bodies, that developed from Methodism and hold, as their distinguishing feature, the doctrine that holiness or sanctification of the individual, occurs by a second act of grace that follows justification and is supplementary to it. The experience of holiness is also referred to, as the second blessing. The National Holiness Movement, came into being, shortly after the American Civil War. Originally, a protest movement within Methodism, it opposed the Methodist falling away, from the emphasis on sanctification that John Wesley, the founder of Methodism, had developed. He had stressed original sin and justification, by faith, and added that the individual may be assured, of forgiveness by a direct experience of the spirit, called sanctification, which he regarded as the step, leading to Christian perfection.

Although the main body of the Holiness movement, holds that sanctification is a second work of grace, some groups of the Pentecostal movement, an outgrowth of the Holiness Churches, maintain that sanctification is essentially the dedication of the believer, that begins with regeneration. Moreover, sanctification must be evidenced by the occurrence of certain spiritual phenomena, such as glossolalia, or speaking in tongues.

The major representatives of the Holiness movement (excluding Pentecostal denominations), are the Church of the Nazarene and the Church of God (Anderson, Indiana). The latter originated, about 1880, as a movement within existing Churches, to promote Christian unity. The founders were interested in relieving the Church, at large, of what they believed was over-ecclesiasticism and restrictive organization and in reaffirming the New Testament, as the true standard of faith and life. In addition to the holiness principle, they believe in, among other doctrines, the divine inspiration of the Scriptures, forgiveness of sin, through the death of Christ and the repentance of the sinner, a non-millennial concept of the return of Christ, and external reward or punishment, as a result of the final judgment.

In the early 1990's, the Church of God, had about 215,000 members in the United States and the Church of the Nazarene, reported about 574,000 members. There are about 25 other Holiness denominations, among them, the rapidly growing Christian and Missionary Alliance, with about 268,000 U.S., members in the early 1990's.

Huguenots, name given to the Protestants, of France, from about 1560 to 1629. Protestantism was introduced, into France, between 1520 and 1523, and its principles were accepted by many members of the nobility, the intellectual classes, and the middle class. At first, the new religious group enjoyed royal protection, notably from Queen Margaret, of Navarre, and her brother, King Francis I, of France. Toward the end of his reign, however, Francis persecuted the Protestants; his successor, Henry II, followed his example. Nevertheless, the French Protestants increased, in number. At their first national synod, (1559), or council, 15 Churches were represented. At the next, held two years later, more than 2,000 Churches sent representatives.

Civil War

The rise in the number of French Protestants, excited the alarm and hatred, of the French Roman Catholics. The religious hatred, was intensified, by political rivalry between the house of Valois, then in possession of the French throne, and the house of Guise. Catherine de Medicis, widow of Henry II, who governed in the name of her son, King Charles IX, at times, allied herself, with the Huguenots for political reasons, but generally, sided against them. The Huguenots were persecuted severely in Charles's reign, and they in turn, made reprisals upon the Roman Catholics. Finally, open civil war broke out. Between 1562 and 1598, eight bitter wars, were fought, between French Roman Catholics and Protestants.

The Huguenot leaders, in the first of the nearly four decades of conflict, were Louis I de Bourbon, prince de Conde, and the French admiral, Gaspard de Coligny; subsequently, they were led by, Henry of Navarre, later Henry IV, King of France.

The principal Roman Catholic leaders were Henri I de Lorraine, 3rd duc de Guise; Catherine de Medicis; and King Henry III. Each side, from time to time, called on foreign help. The Huguenots obtained troops from England, Germany, and Switzerland; the Roman Catholics, from Spain. The treaties that concluded the wars, usually granted, the Huguenots some measure of tolerance, but the government's subsequent ignoring or outright repudiation of the terms of the treaties led to a renewal of hostilities. The greatest act of treachery, of the period, took place, in 1572. Two years previously, Catherine and Charles IX, had signed a treaty with the Huguenots, granting them freedom of worship; they had remained on friendly terms with the Huguenots, calling Coligny to court, where he enjoyed great influence. Having lulled the Huguenots into a feeling of security, on August 24, 1572, St. Bartholomew's Day, the queen mother and

the king, caused thousands of them to be massacred, in Paris, and elsewhere, in France. Coligny was found and killed, by the duc de Guise, himself.

The eighth civil war took place during the reign of Henry III, successor to Charles IX. The Huguenots, now led by Henry of Navarre, inflicted (1587), a crushing defeat upon the Roman Catholics, at Coutras. Strife among the Catholics themselves, which resulted in the assassinations of the duc de Guise, in 1588, and Henry III, in 1589, helped the Huguenot cause. With the death of Henry III, the house of Valois became extinct, and Henry of Navarre, the first of the Bourbon line, became King of France, as Henry IV. To avoid further civil strife, he conciliated the Roman Catholics, by converting to Catholicism, in 1593. In 1598, Henry IV, issued the Edict of Nantes, by which, the Huguenots received, almost complete, religious freedom.

An End to Persecution

Under Henry IV, the Huguenots became a strong power, in France. To break this power, which stood in the way of the absolutist type of government, that the next two kings of France, Louis XIII and, particularly, Louis XIV, wish to impose on the country, both monarchs instigated new persecutions of the Huguenots, and new civil wars took place. The French statesman and cardinal, Richelieu, caused the political downfall of the Huguenots with the capture (1628), after a long siege, of their principal stronghold, La Rochelle. Thereafter, he sought to conciliate the Protestants. Louis XIV, however, persecuted them mercilessly, and on October 18, 1685, he revoked the Edict of Nantes. Finding life in France intolerable under the ensuing persecutions and evaporation of religious liberty, hundreds of thousands of Huguenots, fled to England, Germany, the Netherlands, Switzerland, and the English colonies in North America, including Massachusetts, New York, and South Carolina. The total emigration is believed to have been, from 400,000 to 1 million, with about 1 million Protestants, remaining in France. Thousands of Protestants settled in the Cevennes mountain region, of France, and became known as Camisards; the attempt of the government to extirpate them resulted in the Camisard War (1702-05).

The enlightened and religiously skeptical spirit of the 18th century, however, was opposed to religious persecution, and during this time, the French Protestants, gradually regained, many of their rights. Although Louis XV, issued an edict, in 1752, declaring marriages and baptisms by Protestant clergymen, null and void, under Louis XVI, the edict was recalled. After 1787, Protestant marriages were declared legal, and Protestants were granted other rights, as well. Several laws passed later, in the 19th

century, gave full religious freedom to all French sects, including the Protestants. In the 19th and 20th centuries, French Protestants, although comparatively few in number, have been influential in French life, playing an important part in education, law, and finance, and in general, taking a liberal stand on social reform.

Hussites, followers of John Huss (Jan Hus), in Bohemia, during the early 15th century, whose demands, pre-figured many elements of the Protestant Reformation. The agitation for Czech independence and Church reform, began well before, the burning of Huss at the Council of Constance, in 1415. These goals, articulated in his teaching, became vital causes, that inspired a national movement when he was martyred.

The Four Articles

Huss's supporters, in Bohemia and neighboring Moravia, refused to accept the verdicts of Constance. Organized resistance, was led by Jakoubek of Stribo, the successor to Huss, in Prague's Bethlehem Chapel. He drew up the Four Articles of Prague (1420), which demanded (1) the freedom of priests to preach from the Scriptures; (2) Holy Communion for the laity, in both kinds, the cup (or chalice), as well as the bread (or host); (3) mandatory poverty of the clergy and the return of most Church lands to secular owners; and (4) the prohibition of prostitution and the punishment of serious sinners.

Factions

As the Hussite movement evolved, it divided into moderate and radical factions. The moderates, called Ultra-quistes (from the Latin word for "both," referring to Communion, in both kinds), or Calixtines (from the Latin word for "chalice"), essentially limited their demands to reform along the lines of the Four Articles. The radical faction, drawn mostly from the rural peasantry and poor, became known, as Taborites (after Mount Tabor, their meeting place, near Prague, which they named for the place of Christ's transfiguration). The Taborites called for the abolition of clerical vestments and the Latin liturgy, and also attacked, monarchy and the feudal system. Inspired by their millennialist beliefs, the Taborites and a similar group, named the Horebites (after the biblical Mount Horeb) considered themselves, invincible in battle.

The Hussite Wars

Even before the Holy Roman Emperor, Sigismund, king of the Hungarians, was crowned in 1419, as King of Bohemia, the Hussites, in Bohemia, had achieved, virtual independence. Sigismund was determined, to suppress them, but when Pope Martin V, with Sigismund's support, declared a crusade against them, the Hussites, gave the invading armies, several stunning defeats. The Hussites, at first, fought only defensive battles, under the leadership of John Zizka. Attempting to unify and solidify their position, Zizka suppressed dissidence throughout Bohemia and expelled thousands of anti-Hussite Germans, from the country. After Zizka's death, his followers, called themselves, the Brotherhood of Orphans. Under Procopius the Great, Zizka's successor, the Bohemians won several more important defensive victories and then took the offensive, attacking Catholic strongholds, in Slovakia, Silesia, and Lusatia.

The Hussite Church

In 1431, the Council of Basel, was called to settle the dispute, and the Catholics, as a concession to the Hussites, agreed to allow the celebration of Communion, in both kinds, in Bohemia. This concession, largely satisfied the Utraquists. The Taborites, however, refused to compromise, and they were eventually defeated by a combined force of, Utraquists and Catholics, at the Battle of Lipany, in 1434, at which, Procopius, was killed.

Under John Rokycana, the leader of the majority of Hussites after Procopius's death, the Hussites achieved virtual autonomy within the Catholic Church, becoming the national Church of Bohemia. Rokycana was made archbishop of the Bohemian Church, in 1435, and in 1436, he signed the Compactata of Prague, the agreement that ratified its status. Many Hussites, became Lutherans in the 16th century, but the Catholic Hussites, retained their autonomy until 1620 when orthodox Roman Catholicism was reimposed.

Ireland, Church of, in general usage, the Christian Church, in Ireland; more specifically, the Anglican Church, which became the established, or state, Church, at the time of the Reformation (16th century). The early Irish Church was a branch of the Celtic Church, most of its members, resisted the efforts of the English, to break their allegiance, to Rome, and to impose the changes, in doctrine and rite, accompanying the religious revolt, in England. After the establishment of the Anglican Church, in Ireland, Roman Catholics were placed under serious civil disabilities; they were not permitted to teach or to act as guardians, and a tithing tax, was imposed on them, for the support of

the established Church. When political union, with England, was affected during 1800 and 1801, the established Churches of the two countries, also were united. Disabilities on the non-conforming Catholics were removed in 1829, and the tithing tax was remitted, in 1838.

During the period between 1869 and 1871, the Church of Ireland was dis-established and was separated from the Church of England; thereafter, it continued as an independent body, governed by a general synod. The majority of its communicants are concentrated, in Northern Ireland, where they constitute almost 30 percent of the population. Anglicans, or Episcopalians, in the predominantly Roman Catholic Irish Republic make up somewhat less than 5 percent of the population.

Jacobite Church, an ancient Christian group, named for James (Iakub) Bar Adai, who, in Syria, led the Monophysite opposition to the affirmation of the two natures of Christ, by the Council of Chalcedon (451). Officially persecuted by the Roman Empire, the Monophysites received some sympathy, from Empress Theodora, who in 543, arranged for the secret consecration, of James, as bishop of Edessa, and as ecumenical metropolitan. This title implied that he assumed the task of perpetuating an initially illegal Monophysite hierarchy, in Syria. Supported by a substantial part of the population, the Jacobite Church, survived Byzantine persecution, Muslim occupation, and conquest, by the Crusaders. During the medieval period, a number of Jacobites became well-known, in the Muslim world, particularly as medical doctors and historians.

Headed by a patriarch of Antioch, who actually resides in Damascus, Syria, the Church is sometimes designated, as Syrian Orthodox. The term, Jacobite, is also applied, to the ancient Christian Church, of Malabar, in India, which affiliated itself, with the Syrian Church in the 16th century, but is independent today. In Syria, Lebanon and Iraq, the Jacobite faithful number approximately, 100,000. Small communities have been established in the U.S.

Officially, the Jacobite Church, maintaining its opposition to the Council of Chalcedon, confesses the "one divine-human nature" of Christ (Monophysitism). It is separated, from both Roman Catholicism and Orthodoxy, but is in communion with the other Non-Chalcedonian, or Oriental Orthodox, Churches - the Armenian, the Coptic, and the

Ethiopian. It uses Syriac, as its liturgical language and keeps the ancient liturgical tradition of the Church of Antioch. Its entire membership, speaks Arabic.

Jesuits or Society of Jesus (Jesuits), religious order of men, in the Roman Catholic Church, founded by Saint Ignatius, of Loyola, in 1534, and confirmed by Pope Paul III, in 1540. The motto of the order is *Ad maiorem Dei gloriam* (Latin, “to the greater glory of God”), and its object, is the spread of the Church by preaching and teaching or the fulfillment, of whatever else, is judged the most urgent need of the Church, at the time. Education, has been its chief activity, almost from the outset, and it has made notable contributions to scholarship, in both theology and the secular disciplines.

Preparation for Membership

The preparation required of a candidate, especially for membership as a priest, rather than as a brother (temp-oral coadjutor), is considerably longer, than that required for the secular priesthood or for membership, in other religious orders. After two years, in seclusion and prayer, as a novice, the candidate takes simple vows of poverty, chastity, and obedience, and becomes a scholastic. He then, typically spends, two years of study in review of classical subjects and three years studying philosophy, mathematics, and the physical sciences. Several years of teaching follow, succeeded by three years’ study of theology, after which, ordination to the priesthood, takes place. Following a fourth year of theological study and a year of retirement and prayer, the candidate is awarded his final grade, becoming either a coadjutor or a professed. The coadjutors take final simple vows of poverty, chastity, and obedience, but the professed, take these vows, as solemn vows and add an additional solemn vow, to go wherever the Pope may send them; furthermore, the professed, take five simple vows, among them, the renunciation of ecclesiastical office beyond their order, unless by directive of the order. The order is governed by a superior general, residing in Rome, who is elected for life, by the general congregation of the order, consisting of representatives of the various provinces; there are now some 65 regional provinces in the world, each under its own father provincial.

History

The aim of Ignatius of Loyola, in forming his band, was to make a pilgrimage to the Holy Land, to convert the Muslims; all access to the Holy Land was barred, however, by the

outbreak of war with the Ottoman Turks, and the members of the order, submitted to the Pope, a constitution that bound them to go, as missionaries to any place the Pope might direct. After the constitution was approved, Loyola was elected, the first superior general of the order.

The development of the order was rapid. Its members took leading parts in the Counter-Reformation, establishing schools and colleges throughout Europe. For 150 years, they were the leaders, in European education; by 1640, they had more than 500 colleges throughout Europe; by about a century later, the number of colleges had increased to more than 650 and, in addition, the order had total or partial charge of two dozen universities. The education of Jesuits, in the period of the counter-Reformation, was designed to strengthen Roman Catholicism against Protestant expansion. Among the laity, the Jesuits were concerned chiefly, with the education of the nobility and those of wealth, although they did conduct trade schools and, in mission countries, schools for the poor.

In the mission field, the expansion of the order, was equally great. Missions were established by St. Frances Xavier, in India and Japan, and the order spread to the interior, of China, and the coast of Africa. Letters from the Jesuit missionaries, in Canada, containing ethnological, historical, and scientific information, were published, as the *Jesuit Relations*, and form a unique and valuable source of information about the native tribes of that country. The most famous work, of the Jesuit missionaries in the New World, however, was the establishment in the order's South American provinces of reductions, or village communities of native peoples, under the spiritual and temporal direction of the priests. The most successful were the reductions of Paraguay. In that country, for almost 200 years, the Jesuits governed a communal nation of Native Americans, founding 32 villages, with a total population of about 160,000; they taught the Native Americans agriculture, mechanical arts, and commerce, and trained a small army, for defense of the settlements.

The history of the Jesuit order, has been marked by a steadily increasing prejudice, against it, especially in Roman Catholic countries. Their devotion, to the papacy, called forth opposition from nationalistic rulers and leaders, and their zeal for ecclesiastical reform, antagonized the clergy. At one time or another, the order has been expelled from every country, in Europe, and in 1773, a coalition of powers, under Bourbon influence, induced Pope Clement XIV, to issue a brief, suppressing the order. Frederick II, King of Prussia, and Catherine II, Empress of Russia, both admirers of Jesuit

education and scholarship, refused, however, to give the brief the publication necessary to make it effective, and in those countries, the order survived in local organizations, until 1814, when Pope Pius VII, re-established the Jesuits, on a worldwide basis. Political and religious opposition also revived; since the re-establishment of the order, it has been free from attack only in Denmark, Sweden, Great Britain, and the United States.

Knights of Saint John of Jerusalem (in full, The Sovereign Military Order of the Hospital of Saint John of Jerusalem, of Rhodes, and of Malta), historically, the protectors of a hospital, built in Jerusalem, before the First Crusade, by Gerard. Known, in short, as Hospitalers or Knights Hospitalers, the order was founded after the formation of the Latin Kingdom of Jerusalem, approved by Pope Paschal II, in 1113, and again, by Pope Eugene III, in 1153. The brothers were sworn to poverty, obedience, and chastity and to assist in the defense of Jerusalem. Gerard, their first leader, was called rector; later heads of the order were called, grandmasters. Of necessity, the order became a military one, and the armed knights were of noble birth. They formed a community, under the Rule of St. Augustine. At first, devoted to the care of pilgrims and Crusaders, the order left the Holy Land, with the failure of the Crusades.

Knights of Rhodes

After 1309, the order had its headquarters on the island of Rhodes. It formed a territorial state, and its navy kept the eastern Mediterranean Sea, free of Muslims. The properties of the Knights Templars, were given to the order, in 1312. The Knights of Rhodes, as they came to be called, formed national units, of the order, elsewhere; they were called, Tongues (French *Langues*). Forced to leave Rhodes when it was seized by Suleiman I, ruler of the Ottoman Turks, in 1522, they had no home, until 1530, when they were ceded, the island of Malta.

Knights of Malta

The order, figured in European history, until well in the 19th century. As the Knights of Malta, it lost its English and German properties, during the Reformation and its French holdings, during the French Revolution. The Russians granted the order protection, but the French, under Napoleon, seized Malta. The convent was moved, to Trieste, in 1798, and to Rome, in 1834. By this time, the Russians had confiscated, all properties held by them, in Russian territories.

The Knights of Malta, as recognized by Pope John XXIII, in 1961, form a religious community and an order of chivalry. Organized in five grand priories and a number of national associations, they carry on diplomatic relations with the Vatican and with individual countries. As a religious community, they maintain hospitals, first-aid centers, and facilities to care for war casualties and refugees. They wear a black cloak, on which, an eight-pointed Maltese cross, is applied. The grand master is titled prince and holds a Church rank, equal to that, of a cardinal.

Knights Templars, members of a medieval religious and military order, officially named the Order of the Poor Knights of Christ. They were popularly known, as the Knights of the Temple of Solomon, or Knights Templars, because their first quarters, in Jerusalem, adjoined a building, known at the time, as Solomon's Temple. The order developed from a small military band, formed in Jerusalem, in 1119, by two French knights, Hugh des Payens and Godfrey of St. Omer; it aimed to protect pilgrims visiting Palestine, after the First Crusade. Military, in purpose, from its beginning, the order thus differed from the other two great 12th-century religious societies, the Knights of Saint John of Jerusalem and the Teutonic Knights, which began, as charitable institutions.

The Knights Templars obtained papal sanction for their order, and in 1128, at the ecclesiastical Council of Troyes, they were given an austere rule, closely patterned, on that of the monastic order of Cistercians. The Knights Templars were headed by a grandmaster, under whom, were three ranks: knights, chaplains, and sergeants. The knights were the dominant members, and they alone, were allowed to wear the distinctive dress of the order, a white mantle with a large, red, Latin, cross on the back. The headquarters of the Knights Templars, remained at Jerusalem, until the fall of the city to the Muslims, in 1187; it was later located successively, at Antioch, at Acre, at Caesarea, and, in Cyprus.

Because the Knights Templars regularly transmitted money and supplies from Europe to Palestine, they developed an efficient banking system, on which, the rulers and nobility of Europe, came to rely. The knights, gradually became bankers, for a large part of Europe, and amassed great wealth. After the last Crusades had failed and interest had waned in an aggressive policy against the Muslims, the Knights Templars were no longer needed, to police Palestine. Their immense riches and power had aroused the envy of secular, as well as, ecclesiastical powers, and, in 1307, the impoverished Philip

IV, King of France, with the aid of Pope Clement V, arranged for the arrest of the French grand master, Jacques de Molay, on charges of sacrilege and Satanism. Molay and the leading officers, of the order, confessed under torture, and all of them, were eventually, burned at the stake. The order was suppressed, in 1312, by Clement V and its property assigned to the rival, Knights Hospitalers, although most of it, was in fact, seized by Philip and by King Edward II, who disbanded the order, in England.

Knights Templars, now, are members of the York Rite of the Masonic system.

Lollards, members of a religious sect, in 14th-and 15th-century England. They were led by the English theologian and religious reformer, John Wycliffe and followed the doctrines, he preached. Lollards, held the Bible to be, the only authentic rule of faith; exhorted the clergy to return to the simple life of the early Church; and op-posed war, the doctrine of transubstantiation, confession, and the use of images, in worship. In the last decades of the 14th century, Lollards were numerous; their number decreased, however, during the reign of King Henry IV, because of their vigorous persecution, by the English prelate, Thomas Arundel. The Lollards remained numerous enough to be a formidable group, at the accession, to the throne of King Henry V. Their most prominent supporter, at that time, was the English martyr, Sir John Oldcastle, who was executed, under the 1417 statute, *De Haeretico Comburendo* (On the Burning of the Heretic). During the early years of the reign of King Henry VI, the Lollards were persecuted, in London, and the eastern counties, and some members of the sect, were burned at the stake. The persecution continued, after the accession to the throne of King Henry VII, but in the time of King Henry VIII, the Lollards began to merge with the rising forces of Protestantism.

Mithraism, one of the major religions of the Roman Empire, the cult of Mithra, the ancient Persian god of light and wisdom. In the Avesta, the sacred Zoroastrian writings of the ancient Persians, Mithra appears as the chief yazata (Avestan, “beneficent one”), or good spirit, and ruler of the world. He was supposed to have slain the divine bull, from whose dying body, sprang all plants and animals, beneficial to humanity. After the conquest, of Assyria, in the 7th century B.C., and of Babylonia, in the 6th century B.C., Mithra became the god of the sun, which was worshipped, in his name. The Greeks of Asia Minor, by identifying Mithra with Helios, the Greek god of the sun, helped to spread the cult. It was brought, to Rome, about 68 B.C., by Cilician pirates, whom the Roman general, Pompey the Great, had captured, and during the early empire, it spread rapidly,

throughout Italy and the Roman provinces. It was a rival to Christianity, in the Roman world.

Mithraism, was similar to Christianity, in many respects, for example, in the ideals of humility and brotherly love, baptism, the rite of communion, the use of holy water, the adoration of the shepherds at Mithra's birth, the adoption of Sundays and of December 25 (Mithra's birthday), as holy days, and the belief in the immortality of the soul, the last judgment, and the resurrection. Mithraism differed from Christianity, in the exclusion of women from its ceremonies and in its willingness to compromise with polytheism. The similarities, however, made possible, the easy conversion of its followers, to Christian doctrine.

Moravian Church, also *Unitas Fratrum*, the American branch of the Renewed Church of the Unity of the Brethren, an evangelical Protestant denomination, organized in Herrnut, Saxony, in 1727, as a reconstitution of the 15th-century Bohemian Brethren. Members are called, Moravian Brethren and Herrnhuters. The Moravian Church is governed by the confederal system; its ministry is composed of bishops, elders, and deacons. For administrative purposes, the Church is divided into northern and southern provinces, which have headquarters, at Bethlehem, Pennsylvania, and Winston-Salem, North Carolina, respectively. Provincial synods exercise legislative authority, delegated to them, by the component congregations. The two American provinces, together with the German and British branches of the Renewed Church of the Unity of the Brethren, are under the overall jurisdiction of a general synod, which meets every ten years.

The Moravian Church conducts missionary work among the Native Americans, the Inuit (Eskimo), and in many foreign countries. Moravian institutions, of higher education, include Moravian College, in Bethlehem, Pa., and Salem College, in Winston-Salem, N.C. The official organs of the two American provinces are, *The Moravian* and *The Wachovia Moravian*.

The Moravians have no specific creed, but their tenets agree, in substance, with those incorporated in the Apostle's Creed and the Augsburg Confession. The Bible is the only guide to faith and conduct. Infant baptism is practiced, but full Church membership requires only a voluntary profession of faith. Congregations follow a liturgical form of worship; many retain the love feast, in imitation of the ancient agape. Special stress is

placed on fellowship and missionary work. Moravian Church music, especially singing, is known worldwide. The Moravian Church, in America, is noted for its unity.

The first Moravians, in America, settled in Savannah, Georgia, in 1734, but moved to Pennsylvania, six years later. About 1740, other Brethren, immigrating in groups, settled Bethlehem, Nazareth, and other Pennsylvania towns. Another group, founded Salem, (now part of Winston-Salem), N.C., in 1766. For a full century, residence, in Moravian communities, was closed to outsiders, but this policy was abandoned, after 1856.

In the early 1990s, the Moravian Church, in America, reported about 52,200 members and 162 separate Churches.

Nestorian Church, a communion of Eastern Christians, who follow the teachings of Nestorius, archbishop of Constantinople, condemned as a heretic, by the Council of Ephesus, in 431. Most Nestorians, numbering about 176,700, live in Iraq, Syria, and Iran, where they are generally known, as Assyrians. Headed by a patriarch, at present, residing in Iraq, they reject the doctrine, defined at Ephesus, that affirms that Jesus Christ is one single divine hypostasis (person), and that consequently, his mother, Mary, should be called, "Mother of God." Nestorian doctrine, following the teachings of the great exegete, Theodore of Mopsuestia, insists on the distinctiveness of divinity and humanity in Jesus, which leads its critics to accuse Nestorians of believing that Christ was two distinct persons - the Son of God and the son of Mary.

The Nestorians crystallized into a separate religious body, when a large group of them, immigrated (489), to Persia, to escape persecution within the Roman Empire. The intellectual center of the Persian Nestorians, was the school they established, at Nisibis, Persia, and under the leadership of the Catholicos of Seleucia-Ctesiphon, they also established, bishoprics, in Arabia and India. Occasionally persecuted, by Persian Zoroastrians, they were granted legal protection, by Muslims, after the Arab conquest (637), of Persia.

Between the 7th and the 14th centuries, Nestorian communities were established, through an extraordinary missionary effort, in Central Asia, Mongolia, and China. They

were later absorbed, by Islam. In India, after the Portuguese occupation (16th century), most Nestorians, joined the Roman Catholic communion, under the name, Chaldeans, as did many Nestorians, in Mesopotamia. Others transferred allegiance, to the Jacobite (Monophysite) patriarch, of Antioch. Still others, in Iran, joined (1912), the Russian Orthodox Church. During World War I, about one-third, of the remaining Nestorians, starved or were massacred, by the Turks and Kurds.

Ophites, (Greek *ophis*, “serpent”), a group of Gnostic sects, that flourished in the Roman Empire, during the 2nd century A.D. Like other Gnostics, they believed, that the human soul is imprisoned, in the body, and the material universe can be saved through gnosis, or revealed knowledge of the soul’s transcendent origin. The Ophites revered the serpent, as a symbol of spirituality and wisdom, holding that the serpent in the Garden of Eden, imparted gnosis to Adam and Eve, who were, therefore, punished by God. (Gnostics, in general, identified the God of the Old Testament, with the evil deity who, they believed, created the material world, and they venerated, all those, who defied him). Most Ophites were, nominally Christian, but they repudiated the human Jesus, as opposed to the spiritual Christ, who temporarily inhabited, His body and who taught the esoteric wisdom of gnosis. They were, therefore, considered heretics and eventually succumbed, to the persecution of the early Church.

Orthodox Church, one of the three major branches of Christianity, which stands in historical continuity with the communities, created by the apostles of Jesus, in the region of the eastern Mediterranean, and which, spread, by missionary activity, throughout Eastern Europe. The word, *orthodox*, (from Greek, “right-believing”) implies the claim of doctrinal consistency, with Apostolic truth. The Orthodox Church has also established, communities in Western Europe, the western hemisphere, and, more recently, Africa and Asia, and it currently, has more than 174 million adherents, throughout the world. Other designations, such as Orthodox Catholic, Greek Orthodox, and Eastern Orthodox, are also used, in reference to the Orthodox Church.

Structure and Organization

The Orthodox Church is a fellowship of independent Churches. Each is autocephalous, that is, governed by its own head bishop. These autocephalous Churches share a common faith, common principles of Church policy and organization, and a common liturgical tradition. Only the languages, used in worship and minor aspects of tradition, differ from country to country. The head bishops of the autocephalous Churches may

be called patriarch, metropolitan, or archbishop. These prelates are presidents of Episcopal synods, which, in each Church, constitute the highest canonical, doctrinal, and administrative authority. Among the various Orthodox Churches, there is an order of precedence, which is determined, by history, rather than by present-day, numerical strength.

The Patriarch of Constantinople

A “primacy of honor,” belongs to the patriarch of Constantinople (now, Istanbul, Turkey), because the city was the seat of the Eastern Roman, or Byzantine, Empire, which between A.D., 320 and 1453, was the center of Eastern Christendom. The canonical rights of the patriarch of Constantinople, were defined by the councils of Constantinople (381) and Chalcedon (451). In the 6th century, he also assumed the title, ecumenical patriarch.

Neither in the past, nor in modern times, however, has his authority been comparable, to that exercised, in the West, by the Roman Pope: The patriarch does not possess administrative powers, beyond his own territory, or patriarchate, and he does not claim infallibility. His position, is simply, a primacy, among equals. The other Churches, recognize his role, in convening and preparing Pan-Orthodox consultations and councils. His authority extends over the small (and rapidly vanishing), Greek communities, in Turkey; over dioceses, situated in the Greek islands and in northern Greece; over the numerous Greek-speaking communities, in the United States, Australia, and Western Europe; and over the autonomous, Church of Finland.

Other Ancient Patriarchates

Three other ancient Orthodox patriarchates, owe their positions, to their distinguished pasts: those in Alexandria, Egypt; Damascus, Syria (although the incumbent carries the ancient title, patriarch of Antioch); and Jerusalem. The patriarchs, of Alexandria and Jerusalem, are Greek-speaking; the patriarch, of Antioch, heads a significant Arab Christian community, in Syria, Lebanon, and Iraq.

Russian and Other Orthodox Churches, The patriarchate of Moscow and, all Russia, is the largest Orthodox Church, today, by far, having survived a difficult period of persecution, after the Russian Revolution, of 1917. It occupies the fifth place in the hierarchy of autocephalous Churches, followed by the patriarchates, of the Republic of

Georgia, Serbia (part of the federation of Serbia and Montenegro), Romania, and Bulgaria. The non-patriarchal Churches are, in order of precedence, the archbishoprics of Cyprus, Athens (Greece), and Tirana (Albania; established, 1937, this see, was suppressed, during Communist rule), as well as, the metropolitanates of Poland, the Czech Republic, Slovakia, and America.

The autocephalous Orthodox Church, in America, officially established in 1970, has as its stated goal, the unification of all Orthodox Christians, in the U.S., and Canada, on a territorial basis. Nonetheless, large ethnic jurisdictions, particularly the Greek Archdiocese of America, are administratively connected, with mother Churches abroad.

Doctrine

In its doctrinal statements and liturgical texts, the Orthodox Church, strongly affirms, that it holds the original Christian faith, which was common, to East and West, during the first millennium of Christian history. More particularly, it recognizes the authority of the ecumenical councils, at which, East and West, were represented together. These were the councils of Nicaea I (325), Constantinople I (381), Ephesus (431), Chalcedon (451), Constantinople II (553), Constantinople III (680), and Nicaea II (787), (see ;). Later doctrinal affirmations, by the Orthodox Church - for instance, the important 14th-century definitions, concerning communion with God - are seen as developments of the same original faith of the early Church.

Tradition

The concern for continuity and tradition, which is characteristic of Orthodoxy, does not imply worship of the past, as such, but rather, a sense of identity and consistency, with the original Apostolic witness, as realized through the sacramental community of each local Church. The Holy Spirit, bestowed on the Church at Pentecost, is seen, as guiding the whole Church "in all truth" (John 16:13). The power of teaching and guiding the community, is bestowed on certain ministries (particularly, that of the bishop of each diocese) or is manifested through certain institutions (such as councils). Nevertheless, because the Church is composed, not only of bishops, or of clergy, but of the whole laity, as well, the Orthodox Church strongly affirms, that the guardian of truth, is the entire "people of God."

This belief, that truth is inseparable from the life of the sacramental community, provides the basis for the Orthodox understanding of the Apostolic succession of bishops: Consecrated by their peers and occupying the “place of Christ” at the Eucharistic meal, where the Church gathers, they are the guardians and witnesses of a tradition that goes back, uninterrupted, to the apostles, and that, unites the local Churches in the community of faith.

Christ and Mary

The ecumenical councils of the first millennium, defined the basic Christian doctrines, on the Trinity, on the unique Person and the two natures of Christ, and on his two wills, expressing fully, the authenticity and fullness of His divinity and His humanity. These doctrines, are forcefully expressed, in all Orthodox statements of faith and in liturgical hymns. Also, in light of this traditional doctrine on the Person of Christ, the Virgin Mary, is venerated, as Mother of God, Mary. Further Mariological developments, however, such as the more recent Wes-tern doctrine of the immaculate conception, of Mary, are foreign to Orthodoxy. Mary’s intercession, is invoked, because she was closer to the Saviour than anyone else and is, therefore, the representative of fallen humanity and the most prominent and holiest member of the Church.

Sacraments

The doctrine of seven sacraments, is generally accepted, in the Orthodox Church, although no ultimate authority has ever limited the sacraments, to that number. The central sacrament, is the Eucharist; the others are baptism, normally by immersion; confirmation, which follows baptism, immediately, in the form of anointment with chrism; penance; Holy Orders; marriage; and anointment of the sick. Some medieval authors, list other sacraments, such as monastic tonsure, burial, and the blessing of water.

Celibacy

Orthodox canonical legislation admits married men to the priesthood. Bishops, however, are elected from among celibate or widowed clergy.

Practices

According to a medieval chronicle, when representatives of the Russian prince, Vladimir, visited the Hagia Sophia (Church of the Holy Wisdom), in Constantinople, in 988, they did not know “whether they were in heaven, or on earth.” Most effective, as a missionary tool, the Orthodox liturgy, has also been, throughout the centuries, of Muslim rule, in the Middle East, an instrument of religious survival. Created primarily, in Byzantium and translated into many languages, it preserves texts and forms dating, from the earliest Christian Church.

Liturgy

The most frequently used Eucharistic rite, is traditionally attributed to St. John Chrysostom. Another Eucharistic liturgy, celebrated only ten times during the year, was created by St. Basil, of Caesarea. In both cases, the Eucharistic prayer of consecration culminates with an invocation of the Holy Spirit (*epiclesis*) upon the bread and wine. Thus, the central mystery of Christianity is seen as being performed, by the prayer of the Church and the action of the Holy Spirit, rather than by “words of institution,” pronounced by Christ and, repeated vicariously, by the priest, as is the case, in Western Christendom.

One of the major characteristics of Orthodox worship is a great wealth of hymns, which mark the various liturgical cycles. These cycles, used in sometimes complicated combinations, are the daily cycle, with hymns for vespers, compline, the midnight prayer, matins, and the four canonical hours; the paschal cycle, which includes the period of Lent before Easter, and the 50 days, separating Easter and Pentecost, and which, is continued throughout the Sundays of the year; and the yearly, or sanctoral, cycle, which provides hymns for immovable feasts and the daily celebration of saints. Created during the Byzantine Middle Ages, this liturgical system, is still being developed, through the addition of hymns, honoring new saints. Thus, two early missionaries to Alaska, St. Herman, and St. Innocent, were recently added, to the catalog of Orthodox saints.

Icons

Inseparable from the liturgical tradition, religious art, is seen by Orthodox Christians, as a form of pictorial confession of faith and a channel of religious experience. This central function, of religious images, (icons) - unparalleled, in any other Christian tradition - received its full definition, following the end of the iconoclastic movement, in Byzantium

(843). The iconoclasts invoked the Old Testamental prohibition of graven images and rejected icons, as idols. The Orthodox theologians, on the other hand, based their arguments on the specifically Christian doctrine, of the incarnation: God, is indeed, invisible and indescribable, in His essence, but when the Son of God became man, He voluntarily assumed, all the characteristics of created nature, including describability. Consequently, images of Christ, as man, affirm the truth of God's real incarnation. Because divine life, shines through Christ's risen and glorified humanity, the function of the artist, consists in conveying the very mystery, of the Christian faith, through art. Furthermore, because the icons of Christ and the saints, provide direct personal contact with the holy persons represented on them, these images should be objects of "veneration" (*proskynesis*), even though "worship" (*latreia*), is addressed to God, alone. The victory, of this theology over iconoclasm, led to the widespread use of iconography, in the Christian East, and also inspired, great painters - most of whom, remain anonymous - in producing works of art, that possess spiritual, as well as, artistic value.

Monasticism

The liturgical and, to a certain degree, the artistic developments, in Orthodoxy, are connected with the history of monasticism. Christian monasticism first began in Egypt, Palestine, Syria, and Asia Minor and, for centuries, attracted the elite of Eastern Christians, into its ranks. Based on the traditional vows of celibacy, obedience, and poverty, it took different forms, ranging from the disciplined community life, of monasteries, such as the Studios, in Constantinople, to the eremitic and individual asceticism of the Hesychasts (from Greek *hesychia*, "quietude"). Today, the monastic republic of Mount Athos, in northern Greece, where more than 1,000 monks, live in 20 large communities, as well as, in isolated hermitages, bears witness to the permanence of the monastic ideal, in the Orthodox Church.

History

Because a majority of non-Greek-speaking Christians of the Middle East, rejected the Council of Chalcedon, and because, after the 8th century, most of the area, where Christianity was born, remained under the rule of Muslims, the Orthodox patriarchates of Alexandria, Antioch, and Jerusalem kept only a shadow, of their former glory. Constantinople, however, remained, during most of the Middle Ages, by far, the most important center, of Christendom. The famous Byzantine missionaries, St. Cyril and St. Methodius, translated (circa 864), Scripture and the liturgy into Slavonic, and many Slavic nations, were converted to Byzantine Orthodox Christianity. The Bulgarians, people of Turkic stock, embraced it, in 864, and gradually, became Slavized. The

Russians, baptized, in 988, remained in the ecclesiastical jurisdiction of the patriarchate of Constantinople, until 1448. The Serbs, received ecclesiastical independence, in 1219.

Schism

Between Constantinople and Rome, tensions periodically arose, after the 4th century. After the fall of Rome (476) to Germanic invaders, the Roman Pope, was the only guardian of Christian universalism, in the West. He began, more explicitly, to attribute his primacy to Rome's being the burial place of St. Peter, whom Jesus had called, the "rock," on which, the Church was to be built (see Matthew 16:18). The Eastern Christians respected that tradition and attributed to the Roman bishop, a measure of moral and doctrinal authority. They believed, however, that the canonical and primatial rights of individual Churches, were determined above all, by historical considerations. Thus, the patriarchate of Constantinople, understood its own position, to be determined exclusively, by the fact that Constantinople, the "new Rome," was the seat of the emperor and the Senate.

The two interpretations of primacy - "Apostolic" in the West, "Pragmatic" in the East - coexisted for centuries, and tensions were resolved, in a conciliar way. Eventually, however, conflicts led to permanent schism. In the 7th century, the universally accepted creed, was interpolated, in Spain, with the Latin word, *filioque*, meaning "and from the Son," thus rendering, the creed, as "I believe...in the Holy Spirit...who proceeds from the Father and the Son." The interpolation, initially opposed by the Popes, was promoted, in Europe, by Charlemagne (crowned emperor, in 800), and his successors. Eventually, it was also accepted (circa 1014) in Rome. The Eastern Church, however, considered the interpolation, heretical. Moreover, other issues became controversial: For instance, the ordination of married men to the priesthood and the use of unleavened bread, in the Eucharist. Secondary, in themselves, these conflicts could not be resolved because the two sides followed different criteria of judgment: The papacy considered itself the ultimate judge, in matters of faith and discipline, whereas the East invoked the authority of councils, where the local Churches spoke as equals.

It is often assumed, that the anathemas exchanged, in Constantinople, in 1054, between the patriarch, Michael Cerularius and papal legates, marked the final schism. The schism, however, actually took the form of a gradual estrangement, beginning well before 1054, and culminating in the sack of Constantinople, by Western Crusaders, in 1204.

In the late medieval period, several attempts made at reunion, particularly in Lyons (1274) and in Florence (1438-39), ended in failure. The papal claims, to ultimate supremacy, could not be reconciled with the conciliar principle of Orthodoxy, and the religious differences were aggravated by cultural and political misunderstandings.

After the Ottoman Turks conquered Constantinople, in 1453, they recognized the ecumenical patriarch, of that city, as both the religious and the political spokesman for the entire Christian population of the Turkish empire. The patriarchate of Constantinople, although still retaining its honorary primacy, in the Orthodox Church, ended as an ecumenical institution, in the 19th century, when, with the liberation of the Orthodox peoples, from Turkish rule, a succession of autocephalous Churches was set up: Greece (1833), Romania (1864), Bulgaria (1871), and Serbia (1879).

The Orthodox Church, in Russia, declared its independence from Constantinople, in 1448. In 1589, the Patriarchate of Moscow was established and formally recognized, by Patriarch Jeremias II, of Constantinople. For the Russian Church and the czars, Moscow had become the "third Rome," the heir to the imperial supremacy of ancient Rome and Byzantium. The Patriarchate of Moscow, never had even the sporadic autonomy of the patriarchate of Constantinople, in the Byzantine Empire. Except for the brief reign of Patriarch Nikon, in the mid-17th century, the patriarchs of Moscow and the Russian Church, were entirely subordinate, to the czars. In 1721, Czar Peter the Great, abolished the patriarchate altogether, and thereafter, the Church was governed through the imperial administration. The patriarchate was re-established, in 1917, at the time of the Russian Revolution, but the Church was violently persecuted, by the Communist government. As the Soviet regime became less repressive and, in 1991, broke up, the Church showed signs of renewed vitality. (The Orthodox Church, in Eastern Europe, had a similar, but foreshortened history, restricted by Communist governments after World War II, but gaining freedoms, in the late 1980's.

Relations with Other Churches

The Orthodox Church has always seen itself as the organic continuation of the original Apostolic community and as holding a faith, fully consistent with the Apostolic message. Orthodox Christians have, however, adopted different attitudes, through the centuries, toward other Churches and denominations. In areas of confrontation, such as the

Greek islands, in the 17th century, or the Ukraine, during the same period, defensive Orthodox authorities, reacting against active proselytism by Westerners, declared Western sacraments invalid and demanded rebaptism of converts, from the Roman or Protestant communities. The same rigid attitude prevails, even today, in some circles, in Greece. Nevertheless, the mainstream of Orthodox thought, has adopted a positive attitude toward the modern ecumenical movement. Always rejecting doctrinal relativism and affirming that the goal of ecumenism, is the full unity of the faith, Orthodox Churches, have been members of the World Council of Churches, since 1948. They generally recognize, that before the establishment of full unity, a theological dialogue, leading in that direction, is necessary and that divided Christian communities can cooperate and provide each other, with mutual help and experience, even if sacramental intercommunion, requiring unity in faith, appears to be distant.

The Protestant majority, in the World Council of Churches, has occasionally, made Orthodox participation, in that body, awkward, and the ecumenical attitude, adopted during the reign of Pope John XXIII, by the Roman Catholic Church (which does not belong to the council), has been welcomed by Orthodox officials and has led to new and friendlier relations between the Churches. Orthodox observers, were present at the sessions of the Second Vatican Council (1962-65), and several meetings took place between Popes Paul VI and John Paul II, on the one side, and patriarchs Athenagoras and Demetrios, on the other. In another symbolic gesture, the mutual anathemas, of 1054, were lifted (1965), by both sides. The two Churches have established a joint commission for dialogue between them. Representatives met, on at least 11 occasions, between 1966 and 1981, to discuss differences in doctrine and practice. The claim to authority and infallibility made, by the Pope, is generally seen, as the primary obstacle to full reconciliation.

Pennsylvania Dutch, groups of German emigrants, who went to the United States, after 1863 and settled in southeastern Pennsylvania. They came from the lower Rhine provinces, Bavaria, and Saxony. Because of their rural life and segregated religious communities, they long retained their High German dialect, unmixed with English. Although none were from the Netherlands, they were called Dutch, by other colonists, who mispronounced the word, Deutsch (“German”).

Now consisting mainly of Amish, Mennonites, the Church of the Brethren, and Moravians, the Pennsylvania Dutch, originally went to America, to obtain religious freedom. Many of them, still cling, to traditional religious customs. The Amish, for

example, reject using automobiles, tractors, radios, televisions, and telephones, and they dress in the solid-colored homespun, that has caused them to be nicknamed, the Plain People. Noted for their industry and thrift, most Pennsylvania Dutch, live on beautifully tended farms, which frequently feature, a red barn, adorned by a hex sign. Lancaster, Northampton, Berks, and York countries, have the largest Pennsylvania Dutch populations.

Pentecostal Churches, a large and varied group of revivalist religious bodies characterized, by belief in the experience of holiness or Christian perfection. This perfection is climaxed by, an “infilling of the Holy Spirit,” as evidenced by “speaking in tongues” (ecstatic utterances, frequently unintelligible to listeners), as the apostles did (see Acts 2:1-13), on the day of Pentecost. The theology of Pentecostalism, which is drawn principally, from Methodist and Baptist tenets, is usually fundamentalist. No one body of doctrine is universally accepted, by all groups. Certain beliefs are held in common, however, such as the pre-millennial second advent of Christ and the imminence of that second coming. Uncontrolled emotional behavior often accompanies, the speaking in tongues, and many groups practice divine healing. Baptism, usually by immersion, and the Lord’s Supper are the two practices, usually observed; foot washing is practiced by many Churches.

Pentecostal denominations, are found throughout the U.S. and are widespread, abroad. In the U.S., most Pentecostal Churches, had their beginnings, in the revival movement in the Negro Holiness Church, in Los Angeles, in 1906. A minority of them can be traced back to the “Latter Rain” revival movement, led by A.J. Tomlinson, an American Bible Society salesman, who founded the Church of God, in 1903. The first schism occurred, in 1917. In the years following, the Pentecostal movement, split into several independent groups. Tomlinson’s, Church of God, survives, in three main divisions: the Church of God of Prophecy, with nearly 73,000 U.S., members, in the early 1980’s and with headquarters in Cleveland, Tennessee; a division, also based in Cleveland, which in the early 1980s, had 435,000 members, in about 5,200 Churches; and a third group, headquartered in Huntsville, Alabama, which had 76,000 members, in the late 1970s. In addition to the many smaller Pentecostal Churches, found mainly in the South, West, and Middle West, hundreds of small store-front congregations, exist in the U.S. Some of the larger bodies, belong to the Pentecostal World Conference, an international fellowship.

Peyotism, the largest religion started, organized, and directed, by and for, Native Americans. The religion uses the peyote, sometimes referred to, as mescal, in its ceremonies. The name comes from the Aztec word, *peyotl*, which designates a small spineless psychedelic cactus (*Lophophora williamsii*), that is native to southern Texas and north-central Mexico.

Spanish conquistadores found peyote, used as a sacred medicine and a source for magic, far beyond the area, of natural peyote growth. The Inquisition of New Spain, on June 29, 1620, published an order, prohibiting the use of peyote, for any purpose. The order failed to stop the Peyote religion, however, which persists among the Native Americans, surviving in northern Mexico, particularly the Huichol and Tarahumara. The cactus, is also used, as a folk medicine.

Native Americans, from the area of the United States, learned about Peyotism, from the occupants of the peyote area of southern Texas and northern Mexico, about 1800, when they were settled, as allies near Spanish missions. When the Texans forced the removal of all Native Americans, the Lipan Apache, moved from the vicinity of Laredo and found refuge with the Comanche, Kiowa, and other tribes, in Indian Territory. By 1880, the Comanche and Kiowa, had been converted to Peyotism.

From 1886 to 1932, the Bureau of Indian Affairs joined traditional Christian missionary societies, to thwart Peyotism, by all means possible. Federal prohibitions were proposed, but failed, so that opponents of Peyotism took their campaign to the states. From 1899 to 1937, legislatures of 14 states, outlawed peyote. Peyotists, who incorporated their religion, in Oklahoma, as the Native American Church, in 1918, won the right to use the cactus in religious rituals, in a half dozen court cases, between 1960 and 1979 in Texas, Arizona, Oklahoma, Colorado, California, and Washington. Federal rules promulgated, under drug-abuse laws, exempt religious use of peyote. First described, in detail, by ethnologists in 1891, the music, rituals, and beliefs of Peyotism have remained remarkably stable, despite the acceptance of the cult by some members of most tribes, from Oklahoma to Canada, and also, from Wisconsin to California.

Members of the Native American Church, believe peyote is a sacred herb, placed on earth, by God, to help the Native Americans. It is a divine instructor and medicine and helps true believers to receive knowledge, from God and Jesus. Jesus is often

mentioned, in hymns and prayers. The rules of the Native American Church, although not codified, declare alcohol, an evil to be avoided, the family to be sanctified, and the earth and all-natural products to be respected.

Practiced in more than 50 Native American communities, Peyotism remains a minority Church, on all but, two or three reservations. Only among the Navajo, has there been a rapid recent growth in membership, although the Navajo tribe itself outlawed peyote, from 1940 to 1967. By the early 1980s, about half of all Navajo, were Peyotists. The most frequently cited figure, for total Peyotist membership, is 250,000.

Plymouth Brethren, Christian sect, founded, in Dublin, in the 1820's. The first Church to be organized (1831), in England, was at Plymouth. The movement, rejected the formal ritual of the established Church and preached, the second coming of Christ. Churches, soon appeared, throughout the British dominions; in some parts of the continent of Europe, particularly France, Switzerland, and Italy; and in the United States. The British clergyman, John Nelson Darby, became the most prominent leader of the sect, and the Brethren, on the continent of Europe, were generally known, as Darbyites. The Brethren, believe in the literal interpretation of the Bible and have no ordained, salaried clergy. They prefer to be called, simply Believers, Christians, or Brethren. According to the latest available figures, the sect has about 1,100 Churches and 98,000 members in the U.S.

Reformed Church in America, Protestant denomination, in the United States and Canada, composed originally of settlers, from the Netherlands. The Church later became intermixed, with elements from other sources. From 1819, until 1867, it was known, as the Reformed Protestant Dutch Church. The history, of the Church, begins with that, of the Reformation, in the Netherlands.

The first Dutch Church organization, in America, was established in New Amsterdam (now New York City), in 1628, by the Reverend, Jonas Michaelius. During the period, when the area was governed by the Dutch West India Company, 13 Dutch Churches, were established, in America. After the Dutch surrender to the English, in 1664, Dutch immigration, to America ceased, and it became questionable whether the Dutch Church, could survive under English government. During the next half century, an almost constant struggle was carried on with the English governors, who naturally sought to establish the Church of England in North America. During this same period, however, a

considerable number of Huguenots, immigrated to North America, enlarging the Dutch Church. After 1848, Dutch immigration, again increased, and the Reformed Church, in America, grew.

In doctrine, the Reformed Church, in America, has always adhered to the standards adopted in the Netherlands, the Heidelberg Confession, the Belgic Confession, and the Canons of Dort. It also accepted the Westminster Catechism, in 1837. Church government, resembles that of the Presbyterians and dates, from 1568. Three groups of governing officers take part in Church affairs: ministers or pastors, elders, and deacons. The local congregation, is governed by a consistory, made up of its minister, elders, and deacons; consistories form area classes (singular, "classics"); and classes join, in provincial synods. Delegations from the classes, meet annually, as the general synod. The Reformed Church has a liturgy, but its use is obligatory, only in the administration, of the sacraments and in ordinations.

In the early 1990's, the Reformed Church, in America, included about 323,300 members in some 966 Churches. Affiliated with the Church, are New Brunswick Theological Seminary, New Brunswick, New Jersey; Western Theological Seminary, Holland, Michigan; Hope College, Holland, Michigan; Central University of Iowa, Pella, Iowa; and Northwestern College, Orange City, Iowa.

Reformed Church in the United States, Protestant denomination, the founders, of which, came to America, from the Rhine provinces, of Germany, and from the German cantons of Switzerland, in the early 18th century. Among them, were also influential, French and Dutch families, of the Reformed faith. The first Reformed congregations, were located in Pennsylvania and adjacent colonies. In 1793, they adopted the name, German Reformed Church. The Heidelberg Catechism, served both, as a confession of faith and a book of instruction. It provided liturgical forms for morning and evening worship and for the special services of the Eucharist and baptism, but it allowed the congregation, the use of a free service. The first theological seminary was opened, in 1825, in Carlisle Pennsylvania; its location has since been changed, to Lancaster, Pennsylvania. Marshall College (now Franklin and Marshall College, in Lancaster), was chartered, in 1836, in Mercersburg, Pennsylvania. In 1869, the Church was renamed, the Reformed Church in the United States. In 1934, it merged - except for a group, numbering some 3,780, in 34 Churches in the mid-1980's - with the Evangelical Synod of North America, as the Evangelical and Reformed Church; the latter, became part of the United Church of Christ, in 1957.

Reformed Churches, those Protestant Churches, following the doctrines and polity of the Protestant reformers, Huldreich Zwingli and John Calvin, rather than the Lutheran tradition. Calvin's influence, proved even more powerful, than that of Zwingli. Throughout Europe, the Reformed Churches became known, as Calvinistic Churches, the name, Protestant Church, in some countries, being almost equivalent, to Lutheran. One chief distinction of the Reformed Churches is their doctrine of the Eucharist, characterized by the rejection, of both transubstantiation (Roman Catholic) and consubstantiation (Lutheran). A memorial view of the sacrament is held. They also reject, certain ceremonies, that the Lutherans retain.

The Alliance of Reformed Churches Throughout the World Holding the Presbyterian Order, is an organization formed, in London, in 1875, to encourage comity, cooperation, and efficiency, in Christian work. About 110 Churches, in the United States and many in Europe, belong to the Reformed, rather than the Lutheran tradition.

Scotland, Church of, national Scottish Church, organized during the Reformation, in Scotland, also called the Auld Kirk (Scot., "Old Church"). Calvinist, in doctrine, and Presbyterian, in polity, the Church of Scotland, numbers among its communicants, the majority of Presbyterians, in Scotland.

History

The earliest step toward the establishment of the Protestant faith, in Scotland, was the drawing up of the First Covenant, otherwise known, as the Congregation of the Lord, signed at Edinburgh, on December 3, 1557. In 1560, following the deposition of Mary of Guise, the Roman Catholic regent of Scotland, the Scottish Parliament, abolished the Roman Catholic form of worship and ratified the so-called, Scots Confession, a confession of faith, composed for the most part, by the Scottish reformer, John Knox and resembling the Confessions, adopted by the Reformed Churches, on the Continent. Knox, likewise, took the lead in drafting the First Book of Discipline (1560), a comprehensive constitution for the Scottish reformed Church.

On December 20, 1560, the first general assembly of the Church of Scotland, was convened in Edinburgh. As a result of the efforts, of Knox, and another religious reformer, Andrew Melville, Presbyterian Calvinism was recognized, as the established

religion, of Scotland. The Second Book of Discipline was adopted, in 1577. In 1592, the Scottish king, James VI, later King James I, of Great Britain, consented to the passage by the Scottish Parliament of the so-called, Golden Act, which gave legal standing to the Presbyterian ecclesiastical courts and revoked the king's absolute jurisdiction, over Church government. After the union (1603) of the crowns of Scotland and Great Britain, however, James took steps, to reimpose his Episcopal authority on his Scottish subjects. In this policy, he was followed, by his successors, Charles I, Charles II, and James II.

During the English Revolution, the Scottish Presbyterians and English Presbyterians, joined forces. In 1643, a body of English and Scottish Presbyterian clergymen, known as the Westminster Assembly, formulated the Westminster Standards, comprising the Westminster Confession and the Westminster Catechisms, which contains a clear and authoritative exposition of Calvinist theology and Presbyterian Church government. The Episcopal system, re-established, in the Church of Scotland, in 1661, after the restoration of Charles II, to the British throne, was again replaced, by Presbyterianism, as part of the Act of Settlement (1701), and the Westminster Standards, were adopted.

Formation of the Modern Church

A number of dissident groups, objecting to the patronage system of Church appointments and the worldliness of some Church officials, broke away from the Church, in the 17th and 18th centuries. Among them, were the Cameronians, who seceded, in 1681, and later became known, as the Reformed Presbyterian Church of Scotland. Another dissident body, the Associate Presbytery, withdrew, in 1733, and was re-organized (1745) as the Associate Synod and again (1842) as the Synod of United Original Seceders. Most of its members became affiliated, in 1852, with the Free Church of Scotland. A third group, calling itself, the Relief Presbytery subsequently, the Relief Synod), separated, in 1761.

In 1847, the Relief Synod, joined with the United Secession, a coalition of seceding denominations, to form the United Presbyterian Church of Scotland. In 1990, the United Presbyterian Church, merged with the Free Church, to form the United Free Church of Scotland, which 29 years later, was joined to the Church of Scotland.

Separatists, dissenters, who withdrew from the Church of England, during the 16th and 17th centuries, because of their dissatisfaction with the ritual, used in worship and with the state control of religion, in England. The English clergymen, Robert Browne, was influential among them, and his followers came to be known, as Brownists. His writings, contain perhaps, the earliest statement of Congregational principles. In the 17th century, the Separatists became known, as Independents; their congregational system was brought to America, by the Pilgrims.

Sumerian Religion, religious beliefs of the peoples of ancient Sumer. The Sumerians believed, that the universe was ruled by a pantheon, comprising a group of living beings, human in form, but immortal and possessing superhuman powers. These beings, they believed, were invisible to mortal eyes and guided and controlled the cosmos, in accordance with well-laid plans and duly prescribed laws.

The Sumerians, had four leading deities, known as, creating gods. These gods were An, the god of heaven; Ki, the goddess of earth; Enlil, the god of air; and Enki, the god of water. Heaven, earth, air, and water were regarded, as the four major components of the universe. The act of creation, it was held, was accomplished, through utterance of the divine word; the creating deity, had merely, to make plans and pronounce the name of the thing, to be created. To keep the cosmos, in continuous and harmonious operation and to avoid confusion and conflict, the gods devised the *me*, a set of universal and unchangeable rules and laws, that all beings were obliged to obey.

Next, in importance to the creating deities, were the three sky deities, Nanna, the god of the moon; Utu, the sun god; and Inanna, the queen of heaven. Inanna, was also, the goddess of love, procreation, and war. Nanna was the father of Utu and Inanna. Sumerian poets, composed numerous myths about the exploits, of Inanna. Another god of great importance, was Ninurta, the deity in charge of the violent and destructive south wind. One of the most beloved deities, was the shepherd god, Dumuzi, the Biblical Tammuz. Dumuzi, was original, a mortal ruler, whose marriage, to Inanna, ensured the fertility of the land and the fecundity, of the womb. This marriage, however, according to a myth, whose denouement has only recently, come to light, ended in stark tragedy, when the goddess, offended by her husband's unfeeling behavior toward her, decreed that he be carried off to the netherworld, for six months of each year - hence, the barren, sterile months of the hot summer. At the autumnal equinox, which marked the beginning of the Sumerian new year, Dumuzi returned to the earth. His reunion with his wife, caused all animal and plant life to be revitalized and made fertile, once again.

Each new year, the Sumerians celebrated the marriage between Dumuzi and Inanna. The high point of the celebration, was a ritual, wherein the king impersonated Dumuzi; Inanna was impersonated, by one of her leading priestesses.

Other Sumerian gods, included those in charge of rivers, mountains, and plains; of the cities, fields, and farms; and of tools, such as pickaxes, brick molds, and plows.

Each of the important deities, was the patron of one or more Sumerian cities. Large temples, were erected, in the name of the deity, who was worshiped, as the divine ruler and protector, of the city. Temple rites, were conducted by many priests, priestesses, singers, musicians, sacred prostitutes, and eunuchs. Sacrifices were offered, daily.

The Sumerians believed, that human beings, were fashioned of clay and were created for the purpose of supplying the gods with food, drink, and shelter, so that the gods might have full leisure, for their divine activities. Life was considered, humanity's most precious possession, even though, it is beset with uncertainty, and haunted by insecurity; for when human beings die, it was believed, their spirits descend to the netherworld, where life is more wretched, than on earth.

Unitarian Universalist Association, liberal religious denomination, formed in 1961, by the merger of the American Unitarian Association and the Universalist Church of America. By the mid-19th century, Unitarians and Universalists, held the same general principles, with a strong emphasis, on congregational independence and humanitarian concerns. After 1900, their agencies promoted, close cooperation. In 1953, the Council of Liberal Churches, was formed, federating their publishing and educational programs. After a plebiscite (1959), that showed members, in both groups, strongly in favor of complete union, separate denominational meetings, ratified a common charter, in 1960, and the merger was completed, the following year.

The Unitarian Universalist Association has no official statement of faith and does not require its ministers, members, or congregations, to subscribe to any particular religious belief. Consequently, wide differences of belief and practice, are found. The headquarters, located in Boston, coordinates ministers' associations, women's federations, service committees, and religious education, in 23 administrative

districts, across the U.S., and Canada. The organization has an annual general assembly and currently includes, about 172,000 members, in about 950 Churches, in the U.S., and some 6,200 members, in 48 Churches, in Canada. It is associated with the International Association for Liberal Christianity and Religious Freedom.

United Brethren in Christ, (in full, Church of the United Brethren in Christ), a Christian denomination, that resulted from the religious awakening, of a German-born clergyman, Philip William Otterbein, a German Mennonite preacher, Martin Boehm, and their coworkers, in Pennsylvania. The Church was formally organized, at Frederick, Maryland, in 1800, when its first annual conference, was held. At its first General Conference, in 1815, the *Doctrine and Discipline* of the denomination was authenticated. German was replaced, by English, early in the 19th century. The theology of the United Brethren was Arminian; its beliefs were those of the earlier, evangelical denominations. Baptism was administered, as desired, by the applicant.

As a result of disagreements, over constitutional changes, in 1889, a group broke away and took the name, United Brethren in Christ (Old Constitution). This group was not affected by later mergers and in the early 1990s, had about 25,500 members in 248 Churches, in the United States and Canada. In 1946, the 440,000-member, United Brethren in Christ, merged with the former, Evangelical Church to form the Evangelical United Brethren Church, which in 1968, joined with the Methodist Church, to form the United Methodist Church.

Unity or Unity School of Christianity, non-denominational religious fellowship or educational institution. It was founded, in 1889, by an American clergyman and educator, Charles Fillmore, and his wife, Myrtle, on a basis of teachings from Christian Science, New Thought, Theosophy, Hinduism, and other systems. It presents, a curative treatment for physical and other ailments, but it does not recognize the reality of illness. Although organized, in many ways that suggest, the structure of a Church body, the fellowship, denies any intention, of forming a separate denomination, and members retain their original denominational affiliations. The school is located near Kansas City, Missouri, and is allied with the Association of Unity Churches. The major work, of the group, is the preparation of educational materials and of answers to individual requests.

Waldenses, members of a Christian sect, that grew out of a movement, that opposed the ecclesiastical establishment. The sect was originated, by a wealthy French merchant, Peter Waldo, of Lyon, in the second half of the 12th century. Waldo's followers were known as the "poor men of Lyon." Itinerant preachers, under a vow of poverty, they taught a type of religion, that has been erroneously associated, with the teachings of the Cathari. Their simple, Bible-based preaching, proved more popular, however, than the more complex teachings of the Cathari. The archbishop, of Lyon, vainly forbade them, to preach. They were later, excommunicated and persecuted, along with the Albigenses, in southern France. The Waldenses, spread through Europe, but a conspicuous group, settled in secluded areas, in the Cottian Alps, a range that now, marks the border between France and Italy. The areas are still known today, as the Waldensian Valleys.

After the Albigenses were crushed, the Waldenses became the victims of the Inquisition, in France. In 1487, Pope Innocent VIII, organized a crusade against them, in Dauphine and Savoy (both now, part of France). Many Waldenses took refuge, in Switzerland and Germany, merging gradually, with the Bohemian Brethren. The group, became openly Calvinistic, during the Reformation. In 1535, they paid for the publication, in Switzerland, of the first French Protestant version of the Bible, prepared by a French Calvinist scholar, Pierre Robert Olivetan. Persecution was renewed, in Piedmont, in the middle of the 17th century, and the Waldenses did not achieve full civil and religious liberty, in Italy, until 1848, under the Sardinian king, Charles Albert. In 1855, they founded a school of theology, in Torre Pellice, in the province of Turin, their headquarters, in modern times. The school was moved, to Florence, in 1860, and to Rome, in 1922.

The Waldenses have about 120, organized Churches, throughout Italy, with some 29,000 members. In South America, about 14,000 Waldenses, are organized into Churches, in Argentina and Uruguay. Early colonies of Waldensian refugees, were established, in Delaware and on Staten Island (New York) in the 17th century. A new wave of immigrants, in the late 19th century, resulted in the foundation of several Waldensian congregations, in the U.S., including those of New York City; Chicago; Valdese, North Carolina; and Monett, Missouri. By the 1970's, most of these had merged, with the Presbyterian Church, forming Waldensian Presbyterian congregations.

World Council of Churches, international organization, of more than, 320 Protestant, Anglican, Old Catholic, and Orthodox Churches, that promotes ecumenical

fellowship, service, and study. It was founded, in Amsterdam, the Netherlands, in August 1948. The council, is defined in its constitution, as “a fellowship of Churches, which confess the Lord Jesus Christ, as God and Saviour, according to the Scriptures, and therefore, seek to fulfill, together, there common calling, to the glory of the one God, Father, Son, and Holy Spirit.”

Principal authority, in the World Council of Churches, is vested in an assembly of delegates, which meets, every seven years. Between assembly meetings, authority is exercised by a 150-member central committee, which is elected by the assembly and normally meets, once a year. A permanent secretariat, headed by a general secretary, administers the programs of the council. The decisions, of the council, are not binding on the member Churches. Council headquarters is in Geneva, and an office, is also, in New York City.

Major subdivisions, of the organization, include four program units, focusing on unity and renewal; health, witness, and education; justice, peace, and creation; and sharing and service. Offices of communication, inter-religious relations, and ecumenical relations are attached to the permanent secretariat.

#####