

Defunct Appendix

This appendix provides information on organizations that have become defunct, listed according to their religious family in the order in which those chapters appear in the Encyclopedia.

1. Interfaith & Ecumenical

CHRISTIAN ECUMENICAL ORGANIZATIONS

Federal Council of the Churches of Christ in America

The Federal Council of the Churches of Christ in America was the dominant ecumenical structure in American Christianity during the first half of the twentieth century. Prior to its formation, there had been much cooperative work on the part of various Protestant church groups, but none had moved to the national level to organize an official cooperative body backed by the respective denominations. The need for such a cooperative body grew out of the desire to have a more influential voice in solving the new urban problems that had resulted from the dramatic expansion of cities in the 1880s and 1890s.

In 1898 the National Council of the Congregational Churches called for a gathering to consider the creation of such a structure. Then, in 1900, an unofficial National Federation of Churches and Christian Workers formed, with the purpose of planning a conference of church representatives to strategize about building closer working relationships. Elias B. Sanford (1843–1932), corresponding secretary of the Open and Institutional Church League, took the lead in advocacy for the new federation. In 1901 Sanford gained the signatures of 25 prominent church leaders in support of his plan to issue a call for a national federation. In 1902 plans for a national conference of official delegates were initiated, and a conference date was set for 1905. Later in 1902, the Methodist Episcopal Church, South, became the first to offer a positive response.

In 1905 a total of 29 denominations sent delegates to a planning conference in New York City, where a “Plan of Federation” was developed looking toward the creation of the Federal Council. As it was assumed that the denominations were in substantial agreement theologically, little mention was made of doctri-

nal divergences (at that point, the most acrimonious phase of the fundamentalist-modernist controversy was still two decades in the future). The American Unitarian Association, a nontrinitarian group, did not attend.

At the conference, a proposed plan was submitted to the various denominations. The council was designed as a delegated body centered on the common witness of its denominational members. Each denomination was apportioned members according to size, but each group had a minimum of four delegates. The council was to be an advisory body that would facilitate communication among the different churches and allow them to speak with a common voice on important issues. Committees were appointed to work on various aspects of church life, such as evangelism, Sunday observance, temperance, and so on, though they had little financial support or power to act. The Federal Council also sought to build regional and local ecumenical councils around the country to implement the National Council's work.

Thirty-three denominations were represented in 1908 at the gathering held in Philadelphia to inaugurate the Federal Council of Churches. The council immediately had to confront the competition it posed for older cooperative organizations that specialized in single areas of church life, such as Sunday schools, foreign missions, and youthwork. Thus, the council moved first into an as-yet poorly addressed area, social concerns. From the Methodists it borrowed a social statement that it reworked as “The Social Ideals of the Churches.” This statement set the Federal Council on a course that would, in the next decades, clearly identify it with the more liberal and “social gospel” theological perspectives that became such an important part of what was being termed “modernist” theology. Several of the smaller, more conservative denominations soon dropped out of membership because of what they perceived as too much emphasis on social issues.

Because the ecumenical movement owed much of its inspiration to concerns in the mission field over competing missionary programs, the council spoke to the need for spreading to foreign lands the spirit of cooperation expressed by the existence of the council in America. This perspective would lead to a later shift of emphasis on the part of American churches, which moved funds away from the sending of missionaries

to the undergirding of indigenous churches in former mission fields.

The Federal Council held together during the World War I era and joined in rebuilding efforts after the war. It survived the fundamentalist-modernist controversy and saw the organization of two competing groups during World War II, the American Council of Christian Churches representing separatist fundamentalists and the National Association of Evangelicals representing more mainline conservative Protestants.

After World War II the growing ecumenical movement, signaled by the efforts to organize the World Council of Churches, also gave voice to those who wished that a more centralized agency, bringing together all of the concerns now spread out among a number of ecumenical structures, could be created. While the Federal Council was such an agency in name, in fact it did not operate effectively in areas such as foreign missions, religious education, or women's concerns. Therefore, a plan was drawn up to unite the Federal Council with a number of other agencies, and on January 1, 1951, the Federal Council was superseded by the National Council of the Churches of Christ in the U.S.A.

Sources:

Cavert, Samuel McCrea. *The American Churches in the Ecumenical Movement, 1900–1968*. New York: Association Press, 1968.

National Fraternal Council of Negro Churches

The National Fraternal Council of Negro Churches was a pioneering African-American ecumenical organization founded in Chicago, Illinois, in 1934 as the Negro Fraternal Council of Churches. Bp. Reverdy C. Ransom (1861–1959) of the African Methodist Episcopal Church was the first president of the council. From the original seven-member organization, the council grew to encompass 12 organizations. The council was somewhat modeled on the Federal Council of Churches and represented the most liberal Protestant denominations. It divided its work into 12 areas that largely paralleled those of the Federal Council, though with some specialized work areas such as race relations, Africa, and peace. The Fraternal Council maintained a Washington, D.C., office to monitor legislation of special interest to the African-American community.

The council functioned well for a generation. Among its accomplishments was the founding of the Interdenominational Theological Center in Atlanta, Georgia. However, as the civil rights movement gained steam, the council's leadership role passed to other, newer organizations, and it gradually faded in importance.

The 12 members of the council were the African Methodist Episcopal Church, the African Methodist Episcopal Zion Church, the African Orthodox Church, the Bible Way Church of Our Lord Jesus Christ World Wide, the Central Jurisdiction of the Methodist Episcopal Church, the Christian Methodist Episcopal Church, the Church of God in Christ, the Church of God and Saints of Christ, the Metropolitan Community Church of Christ, the National Baptist Convention, U.S.A., Inc., the National Baptist Convention of America, and the United American Free Will Baptist Church.

Sources:

Guzman, Jessie Parkhurst. *Negro Yearbook*. Tuskegee, AL: Department of Records and Research, Tuskegee Institute, 1947.

2. Western Liturgical

INDEPENDENT AND OLD CATHOLIC CHURCHES

American Catholic Church (Syro-Antiochean)

In the late 1930s, Abp. Daniel C. Hinton, the third primate of the American Catholic Church, resigned in favor of Bp. Percy Wise Clarkson (d. 1942). Clarkson was the founder-pastor of the jurisdiction's most successful parishes in Laguna Beach, California. However, he had strong theosophical leanings, and strengthened the tendency to move the American Catholic Church into theological alignment with the Liberal Catholic Church. Among those who strongly opposed the direction in which Clarkson was leading the church was Ernest Leopold Peterson (d. 1959), a black man who had been consecrated in 1927 by the former primate, Abp. Frederick E. J. Lloyd. Peterson had authored the liturgy used by the church prior to Clarkson's leadership.

Peterson withdrew from Clarkson's jurisdiction and formed the American Catholic Church (Syro-Antiochean), which continued in the faith and practice of the American Catholic Church. In 1950 Peterson consecrated Herbert F. Wilkie, who succeeded as primate in 1959.

The church reported 40 churches, 4,663 members, and 66 clergy in 1961, but by 1979 only 3 churches, 501 members, and 8 clergy remained.

American Orthodox Catholic Church, Archdiocese of Ohio

The American Orthodox Catholic Church, Archdiocese of Ohio was a short-lived religious organization established by the Most Rev. Charles T. Sutter. He had been pastor of St. Jude's parish, now a part of the Orthodox Catholic Church of North and South America, but was consecrated in 1979 by Abp. Richard B. Morrill (Mar Apriam) of the Holy Orthodox Catholic Church, Eastern and Apostolic. Sutter established his see in Zanesville, Ohio, and by early 1982 had established parishes in Miami and Pompano Beach, Florida; a religious order in Coconut Creek, Florida (the Missionary Order of Saint Jude the Apostle); and a school in Rogers, Arkansas (the University of the Holy Transfiguration). However, in the summer of 1982, Sutter dissolved the corporation and retired from his priestly and episcopal offices. Information on the subsequent fate of the several parishes is not available.

Apostolic Old Catholic Church

The Apostolic Old Catholic Church was a small jurisdiction founded in the 1980s in Los Angeles, California, by Bp. Hans Kronenburg, formerly of the American Hebrew Eastern Orthodox Greek Catholic Church. Kronenburg was ordained by Ronald I. Bessler and then in 1979 consecrated by Bp. David Voris. Though consecrated in an Eastern Orthodox tradition, he followed a Western Roman rite. The jurisdiction was centered on a congregation in Los Angeles.

Sources:

Ward, Gary L. *Independent Bishops: An International Directory*. Detroit, MI: Apogee Books, 1990.

Archepiscopate Ordinariate of Healing Arts Missionaries and Chaplains in America

The Archepiscopate Ordinariate of Healing Arts Missionaries and Chaplains in America was a small Catholic jurisdiction founded by Dr. Arthur J. Garrow, who is a chiropractor and founder of the Southern California College of Chiropractic. After many years as a chiropractor, Garrow was ordained to the priesthood in 1985 by Bp. Paul G. W. Schultz (1931–1995) and consecrated as a bishop the following year. The jurisdiction served as a home for priests who wished to work as chaplains or to bring a spiritual element into healing activity.

Catholic Christian Church

Wallace David de Ortega Maxey began his episcopal career on January 2, 1927, when he was consecrated by William Montgomery Brown, a bishop in the Old Catholic Church in America, at that time headed by Abp. W. H. Francis Brothers. Maxey functioned in various capacities during the next two decades, including a period as general secretary of the Temple of the People, an international theosophical body headquartered in Halcyon, California. During the 1940s he became associated with the Apostolic Episcopal

Church founded by Arthur Wolfort Brooks. He traveled to England at the close of World War II and was consecrated again by Hugh George de Willmott Newman and named Supreme Hierarchy of the Catholicate of the Americas. Upon Maxey's return to New York, Brooks, who had previously accepted the title of hierarchy of the Catholicate of the United States, reconsecrated Maxey and placed him in charge of the Apostolic Episcopal Church on the West Coast. Maxey served the two intertwined bodies, and for a period following Brooks' death in 1948, he headed them. However, in 1951, he resigned his episcopal positions and joined the Universalist Church.

In 1977 Maxey again assumed authority as an archbishop and founded the Catholic Christian Church. With the assistance of Archbishop Joachim of the Western Orthodox Church in America, he consecrated Alan S. Stanford as his coadjutor. Through the 1980s, Stanford, also known as Metropolitan Abp. Joseph Thaddeus, headed ministries in San Francisco, California, operating out of the church's chapel, the Holy Order of the Society of St. Jude Thaddeus. During the same period, he also ran the National Catholic Street Ministry Project. In 1991, however, Stanford, pled no contest to five counts of child molestation and was sentenced to a prison term of 13 years.

Catholic Life Church

The Catholic Life Church was founded in 1971 by the Revs. A. L. Mark Harding and Peter A. Tonella. Tonella, a former Roman Catholic priest who had married in the 1950s, had earlier joined the Protestant Episcopal Church but soon left it to become bishop of St. Petersburg, Florida, under Bp. Peter A. Zhurawetsky of the Christ Orthodox Catholic Patriarchate. The Catholic Life Church grew quickly, ministering to Latinos in Denver, Colorado, where the church had gathered several congregations. Mark Harding, who was consecrated bishop by Tonella and Walter X. Brown of the Archdiocese of the Old Catholic Church, supported the small denomination with funds he earned as the owner and operator of four pornographic bookstores in Denver. The church virtually disappeared when Harding, who had become its patriarch, was arrested and sentenced to prison. After his confinement ended in the fall of 1981, Harding resumed his ministry as patriarch and presiding bishop.

Evangelical Catholic Communion

The Evangelical Catholic Communion was formed in 1960 by Michael A. Itkin (1936–1989) and other members of the Eucharistic Catholic Church. The new organization took its name from the group formed in England in 1902 by Ulric Vernon Herford (1866–1938), following his consecration by Mar Basilius of the Syro-Chaldean Church in India, Ceylon, Socotra, and Messina, a small Orthodox Church headquartered in southern India. Itkin's second consecration by Christopher Maria Stanley (1902–1976) carried the apostolic lineage from Herford through

British Abp. Hugh George de Willmott Newman (1905–1979). In 1968 the Itkin-led group split. Itkin founded the Community of the Love of Christ, while the remaining members reorganized under Marlin P. B. Ballard.

The communion described itself as an independent body of believers, Catholic in faith, standing for social justice, peace, and goodwill among men. It emphasized the love of God and neighbor; the communion of man with man; the living of a sacramental life; and the uniting of humanity into one sacramental faith. It was governed by a Holy Synod.

The several bishops and their dioceses tended to follow an independent course. Most congregations were small and led by ordained worker/priests who earned their livelihood in secular pursuits. Occupations within the helping professions were preferred. Bishop Ballard died in 1994.

Independent Ecumenical Catholic Church (Shotts)

The Independent Ecumenical Catholic Church was formed in 1976 by Rev. John Michael Becket, a former Universalist minister, and Bp. David E. Shotts. Father Becket was placed in charge of Saint Jude Abbey and the Brothers of the Sacred Rosary. However, the year after its founding, Father Becket left the church and placed himself under the Ecumenical Catholic Communion headed by M. P. B. Ballard.

The Independent Ecumenical Catholic Church followed the Tridentine Roman Catholic liturgy but used the English translation of 1951. Its doctrine was Catholic, and all seven sacraments were served. No excommunication was recognized. Due to its commitment to ecumenicity, members of a variety of Christian groups, including some Protestant churches, were allowed to take communion.

In 1977 the church reported four churches, 200 members, and eight ordained clergy. However, in 1979 Shotts, who had been charged in a child molestation case, abandoned the church and placed himself under Abp. Edward Stelik of the North American Old Catholic Church, Ultrajectine Tradition, headquartered in Necedah, Wisconsin. Following this, the Independent Ecumenical Catholic Church dissolved.

Old Roman Catholic Church, Archdiocese of Chicago (Fris)

In 1970 Abp. Robert A. Burns (d. 1974) of the Old Roman Catholic Church (English Rite), now the Old Roman Catholic Church in North America, consecrated Howard Fris, giving him the right to succession. However, three years later he removed Fris and replaced him with Andrew G. Johnston-Cantrell. Fris proceeded to found his own church and took some of Burns's small following with him. After Burns's death, the corporation of the Old Roman Catholic Church (English Rite) lapsed, as no one filed the annual reports during the bickering and infighting of that

period. Fris revived the corporation and had it assigned to himself.

It is unknown if Burns knew of Fris's personal problems at the time of the consecration in 1970, but there is no doubt that they led to his deposition. They did not stop his continuing to function as the leader of his small flock, however. Though an alcoholic himself, in the late 1970s Fris opened St. Teresa's Manor, described as a home for alcoholics and wayward men. Because of Fris's ecclesiastical connections, social service agencies in the city began to refer men to the Manor. Then in 1979 Fris was arrested for contributing to the sexual delinquency of a child and the theft of credit cards. In the publicity accompanying his arrest and conviction, it was discovered that both of the priests working with him at the Manor also had long records of arrest and conviction for felonies. Fris died in 1981, reportedly of cirrhosis of the liver.

Fris's conviction and the public scandal accompanying it did not destroy his jurisdiction, and he continued to lead his diocese. He performed at least one consecration, and after his death, his coadjutor John Kenelly succeeded him. St. Teresa's Manor was closed, but Bishop Kenelly continued to head the Missionaries of St. Jude, who ministered to the residents of a private hotel for the mentally disturbed, alcoholics, and elderly, located on the north side of Chicago.

In 1979 the archdiocese claimed 13 clergy and two parishes. It considered the residents of the hotel to be lay members.

Sources:

Old Catholic Church (Utrecht Succession). Chicago: Old Catholic Press of Chicago, [1980].

Old Roman Catholic Church in the U.S. (Hough)

Joseph Damien Hough, while under the jurisdiction of Bp. Richard A. Marchenna of the Old Roman Catholic Church, formed a congregation of Oblates of St. Martin of Tours and was designated bishop-elect in 1964. However, following a dispute with Marchenna in 1966, Hough obtained Marchenna's permission to withdraw, and founded the Old Roman Catholic Church in the U.S. In early 1969 Hough was consecrated by Bp. Robert Raleigh of the American Catholic Church (Malabar Succession) with right of succession. Following Raleigh's death, Hough, being the only ultrajectine bishop in California, gathered the faithful into his reorganized church, which combined both Marchenna and Raleigh's traditions. The ultrajectine element predominated, and worship and belief followed the ultrajectine tradition. Headquarters were established in Venice, California, and all members of the church resided in the state. Both Roman and ultrajectine Catholics were admitted to the services and Holy Communion. Bishop Hough was in communion with the Old Catholic Church in England, then under Bp. Gerard George Shelley. Hough retired in the early 1980s, and the jurisdiction he headed dissolved.

Polish Catholic Church

The Polish Catholic Church existed throughout most of the twentieth century as one remnant of the organization begun by independent Polish Bp. Stephen Kaminski (d. 1911) that did not join with the Polish National Catholic Church. Kaminski died without designating a successor or consecrating a bishop for his jurisdiction. Several of his priests, however, continued to serve their parishes, awaiting a new opportunity to reestablish Kaminski's diocese. One such priest was Francis Ignatius Boryszewski (1873–1957). During the 1920s, Boryszewski initially worked under Abp. Carmel Henry Carfora (1878–1958) of the North American Old Roman Catholic Church (Rogers), but in 1927 he affiliated with the American Catholic Church, headed by Abp. Frederick E. J. Lloyd (1859–1933). Like Kaminski, Lloyd had been consecrated by Abp. Joseph Rene Vilatte (1854–1929). In 1928 Boryszewski began a new parish in New York City, the St. Peter and St. Paul Polish Catholic Church. The following year Bishop Lloyd, assisted by Bps. Gregory Lines (d. 1940) and Daniel C. Hinton, consecrated Boryszewski to head an independent Polish Catholic Church in communion with the American Catholic Church. (It appears that Polish Mariavite Bp. J. M. P. Prochniewski consecrated Boryszewski a second time in a separate ceremony in 1930.)

The Polish Catholic Church followed Roman faith and practice but rejected the authority of the Roman Catholic Church. The jurisdiction never grew very large, but Bishop Boryszewski continued to pastor the church in New York City until his death in the 1970s.

Sources:

Church Directory and Year Book. New York: St. Peter and St. Paul Polish Catholic Church, 1933.

Fifth Year Book. New York: St. Peter and St. Paul Polish Catholic Church, 1933.

Polish Old Catholic Church in America

The Polish Old Catholic Church in America derived from the Polish Mariavite Church. The Mariavite movement dates from 1893, when Sister Felicia (Maria Franciska Kozłowska), a member of the Third Order of St. Francis, a Roman Catholic order, claimed to have had a vision of the Blessed Virgin. In the vision she was told to establish a mixed order of men and women dedicated to the Blessed Virgin. Thus Sister Felicia founded the Mariavite order, which soon spread, carried by its strong mystical element. Polish Roman Catholic bishops denounced the vision and labeled it hallucinatory. They ordered the disbanding of the Mariavites, but the members refused to obey. They were excommunicated in 1906. They found support from the Russian Church and were eventually able to obtain priestly orders from the Old Catholic Church at Utrecht. Denied a place in the Roman Catholic Church, the order transformed into a large denomination. Freed from Roman authority, they made several

changes to traditional Roman Catholic practices. They ordained females to the priesthood and episcopacy and placed a great emphasis on the veneration of the Virgin. It is estimated that over a half million Mariavites can be found in Poland.

During the first decades of the twentieth century, Mariavites began to migrate to the United States. Many joined the Polish Old Catholic Church of America, founded in 1913 by Joseph Zielonka, a former priest of the Polish National Catholic Church. Zielonka sought consecration from Paolo Miraglia Gulotti, an independent Italian bishop. In 1925 Zielonka brought his jurisdiction into the Old Catholic Church in America, headed by Abp. W. H. Francis Brothers. After 15 years with Brothers, Zielonka left the Old Catholic Church in America and established the Old Catholic Archdiocese for the Americas and Europe. In 1960 the church had 22 parishes and 7,200 members.

In 1961 Zielonka died and was succeeded by his suffragan, Peter A. Zhurawetsky, a Ukrainian by birth. Zhurawetsky's leadership was immediately questioned by Fr. Felix Starazewski, pastor of the parish in South River, New Jersey, who claimed to be Zielonka's true successor. Many of the Polish parishes, opposed to Zhurawetsky's attempt to make the Church more inclusive, followed Starazewski in founding the Polish Old Catholic Church in America.

Consisting originally of a few parishes in the northeast (primarily in New Jersey and Massachusetts), the church struggled to resist the forces of Americanization. Over time, however, the parishes declined in strength and eventually ceased to exist.

Traditional Catholics of America

In the late 1970s, Fr. Francis E. Fenton encountered opposition from some of the leadership of the Orthodox Roman Catholic Movement, due in large part to his membership in, and vocal support of, the John Birch Society. While approving the anti-Communist attitude of Father Fenton, his critics disapproved of the manner in which he had chosen to express it. As the issue became more and more contentious, Fenton moved to Colorado and began to reorganize those loyal to him, forming the Traditional Catholics of America. Their beliefs and practices were similar to those of the Orthodox Roman Catholic Movement. The church published a periodical, *The Athanasian*.

Sources:

Fenton, Francis E. *The Roman Catholic Church: Its Tragedy and Its Hope*. Stratford, CT: Orthodox Roman Catholic Movement, 1978.

Traditional Christian Catholic Church

The Traditional Christian Catholic Church was founded by Abp. Thomas Fehervary (1917–1984) and was built around a group of immigrants of Austro-Hungarian heritage who came to Quebec, Canada, in

1965 following the failure of the Hungarian revolt. Fehervary had been consecrated in 1945 by Abp. R. M. J. Prochniewski of the Polish Mariavite Church, and he had served an independent Hungarian church since 1939. The faith and practice of the group were in accordance with that of the Roman Catholic Church before the Second Vatican Council of the 1960s, and the church opposed the innovations of that Council. Priests were unsalaried, but (unusually for Old Catholics) they were university-trained.

In 1972 the church reported one parish in Canada, three missions in the United States, three missions in Western Europe, two missions in Eastern Europe, and one mission in Hong Kong. One mission in New York City became independent in 1976 as the Tridentine Catholic Church, currently headed by Abp. Leonard J. Currei.

United Old Roman Catholic Church (Whitehead)

The United Old Catholic Church resulted from the 1963 merger of three independent jurisdictions: the Catholic Episcopal Church and two other churches. The archbishop and head of the new merged body was Armand C. Whitehead, who had been consecrated in 1960 by Michael A. Itkin (1936–1989) but who had soon left Itkin's jurisdiction to found the Catholic Episcopal Church. Whitehead was consecrated a second time by James E. Burns in 1970.

In general, doctrine and practice conformed to the seven ecumenical councils held between 325 C.E. and 787 C.E. and the canons of the Roman Catholic Church prior to 1880. Distinctive features of the church included a vernacular liturgy, non-obligatory use of the sacrament of penance, and recognition of the primacy (though not the supremacy or infallibility) of the pope. None of the newer doctrines of the Virgin Mary, such as her bodily assumption into heaven, were accepted. Also, "individual bodily parts of our Blessed Lord," such as the "Sacred Heart," were not held in special veneration.

In 1967 the United Catholic Church reported three parishes and approximately 100 members. Starting in 1984, Archbishop Whitehead began living in semi-retirement.

Universal Episcopal Communion

The Universal Episcopal Communion was organized in 1930 by James Christian Crummey (d. 1949), a Chicago theosophist, with the hope of uniting the various small and divided Old Catholic jurisdictions of North America and eventually other continents. During the 1920s, Crummey became a priest under Abp. Carmel Henry Carfora (1878–1958) of the North American Old Roman Catholic Church. On March 19, 1931, Carfora consecrated him as a bishop. As a step toward uniting the Old Catholics, Crummey conceived of an additional organization in which bishops could coordinate activity but which would not attempt to control them in their independent ministries. This sec-

ond body, hardly distinguishable from the first, was called the Universal Christian Communion. Crummey headed both bodies and kept them within Carfora's jurisdiction until 1944, when he withdrew. At that point, the Universal Episcopal Communion and the Universal Christian Communion became independent entities. Joining him in leaving Carfora were Bps. Mather W. Sherwood and Murray L. Bennett. The two communions lasted until Crummey's death but dissolved soon afterward, neither having attained any significant support from their targeted constituency.

Sources:

Anson, Peter. *Bishops at Large*. London: Faber & Faber, 1964.

Brandreth, Henry R. T. *Episcopi Vegantes and the Anglican Church*. London: Society for Promoting Christian Knowledge, 1947.

3. Anglicanism

ANGLICAN CHURCHES

Anglican Church, Inc.

The Anglican Church, Inc., founded in the 1980s as the Anglican Church, U.S., was a small independent jurisdiction affiliated with the Continuing Church movement, which in the previous generation had rejected the direction in which the Episcopal Church was heading. In 1988 the Anglican Church, U.S., was joined by the former Diocese of the South of the Anglican Episcopal Church. This new body was under the leadership of Bp. Frank H. Benning, who, unlike most of the leaders of the independent Anglican movement, had never been a priest in the Episcopal Church. Benning was ordained in 1968 as a priest by James Parker Dees (1915–1990) of the Anglican Orthodox Church, and in 1972 he went into the Anglican Episcopal Church of North America. In 1973 he was elected suffragan bishop and consecrated by Walter Hollis Adams, assisted by James George and Orlando J. Woodward. In 1975 he was elected coadjutor for the Anglican Episcopal Church. As the Anglican Episcopal Church grew, it was subdivided into dioceses, and Benning was elected bishop of the Diocese of the East in 1980.

For a number of years, Walter Adams had promoted the cause of unity among the several independent Anglican factions. To further this unity, the bishops of the Anglican Episcopal Church, including Benning, were consecrated *sub conditione* by Philippine Independent Church bishops Francisco Pagtakhan, Sergio Mondala, and Lupe Rosete in 1981. This action gave each bishop the unquestionably valid orders of the Philippine Church. It also promoted the union of the Anglican Episcopal Church and the American Episcopal Church in 1982. Benning participated wholeheartedly in the merger, and his diocese was renamed the Anglican Diocese of the South. He

served in that position for six years. In 1988 he withdrew because of administrative canonical changes and joined the Anglican Church, U. S., with his diocese, now renamed the Anglican Episcopal Diocese South. The new jurisdiction retained the same doctrine and practice.

In 1993 the name of the Anglican Church, U.S. was changed to Anglican Church, Inc. In 1994 Benning became presiding bishop of the Anglican Church, Inc., while remaining ordinary of the Anglican Episcopal Diocese South.

Prior to its dissolution, the church was affiliated with the St. Georges School of Theology in San Antonio, Texas.

Sources:

Nones, Jane. *1994/95 Directory of Traditional Anglican and Episcopal Parishes*. Tulsa, OK: Fellowship of Concerned Clergymen, 1995.

Ward, Gary L. *Independent Bishops: An International Directory*. Detroit, MI: Apogee Books, 1990.

Anglican Episcopal Church

The Anglican Episcopal Church was founded in 1994 by Bp. Robert H. Hawn and the majority of churches and missions of the former Diocese of the West and Missionary District of the Southwest of the United Episcopal Church in North America. Hawn had been a leader in the charismatic renewal within the Episcopal Church. He was the first president of the Episcopal Charismatic Fellowship and the original editor of *Acts 29*, the fellowship's magazine. However, he left the Episcopal Church, joined the United Episcopal Church in North America, and in 1992 was consecrated to the episcopacy by Bps. Ogden Miller, Albion Knight, and John Gramley. He was assigned as bishop of the Diocese of the West and had oversight of the Missionary District of the Southwest. By the end of 1993, Hawn had become dissatisfied with what he termed the lack of leadership at the national level within the United Episcopal Church.

As a part of the Continuing Church Movement, the Anglican Episcopal Church adhered to the 1928 edition of the Book of Common Prayer and accepted the Thirty-nine Articles of Religion as its doctrinal standard. The church believed that the Episcopal Church had left the Apostolic Faith and Order. It was most favorable to charismatic congregations and members but was inclusive of noncharismatic Evangelicals and Anglo-Catholics in its membership. It maintained a policy of openness to relationships with the other churches, consisting largely of former members of the Episcopal Church constituting the Continuing Church movement.

Anglican Episcopal Church of North America

The Anglican Episcopal Church of North America was founded in 1972 by Walter Hollis Adams, a veteran of the British Foreign Office who had retired in California.

That same year, Adams was consecrated by William Elliot Littlewood of the Free Protestant Episcopal Church. He was consecrated *sub conditione* later that year by Herman Adrian Spruit of the Church of Antioch, and the next year by Frederick Littler Pyman of the Evangelical Orthodox (Catholic) Church in America (Non-Papal Catholic).

Adams spearheaded efforts in the 1970s to bring together a number of traditional Anglican groups that, by the end of the decade, had either disappeared or merged into the Anglican Episcopal Church. These included, among others, the Anglican Church of America, the Episcopal Church (Evangelical), and the United Episcopal Church. In 1981 intercommunion was established with the American Episcopal Church (later revoked) and the Holy Catholic Church, Anglican Rite Jurisdiction of the Americas. On September 26, 1981, Adams was the first of several bishops to be consecrated (in his case, *sub conditione*) by Bps. Francisco Pagtakhan, Sergio Mondala, and Lupe Rosete of the Philippine Independent Church as part of an effort initiated by Pagtakhan to promote unity among Anglican traditionalists.

In May 1982, the Anglican Episcopal Church and the American Episcopal Church met in Seattle, Washington, to discuss steps toward unity. This effort failed for a variety of reasons (Adams was undergoing emergency surgery at the time of the meeting). However, Anglican Episcopal Church Bps. John M. Hamers and Frank H. Benning withdrew from the church and, taking some of their respective dioceses with them, joined the American Episcopal Church.

In 1983, the Anglican Catholic Church (ACC) initiated discussions with Adams looking toward the merger of the two jurisdictions. At separate synods in 1985, the two formally approved a merger in which the Anglican Episcopal Church would retain its identity as the non-geographical Diocese of St. Paul within the ACC. This union was short-lived, for on July 14, 1986, with the backing of the clergy and parishes, Adams announced the withdrawal of the diocese and the reconstitution of the Anglican Episcopal Church of North America. In a manifesto published two weeks later (July 29, 1986), he accused the ACC hierarchy of intending, contrary to their previous agreement, to eliminate the special status of the Diocese of St. Paul, its bishop, and its clergy.

The Anglican Episcopal Church was traditionally Anglican, with roots deeply embedded in the Church of England. It used the King James Version of the Bible and the 1928 Book of Common Prayer. It believed the Holy Bible to be the inspired Word of God. It accepted the Apostles, the Nicene and Athanasian Creeds, and the Thirty-Nine Articles of Religion as found in the Book of Common Prayer. The church permitted a broad spectrum of ceremonial practice (encompassing both high and low emphases). It also took the lead in supporting the efforts of the Bishop of London

and the Archbishop of Sydney, Australia, to establish a worldwide unity of faith among traditional Anglicans.

The church had two dioceses, each headed by a bishop. Bishop Adams was the ordinary for the Diocese of St. Paul. In January 1987, Robert Henry Voight, a former priest of the Protestant Episcopal Church in the U.S.A., was consecrated bishop for the Diocese of the Southwest. In that service, Adams was joined by four bishops from the United Episcopal Church of North America and the Anglican Rite Jurisdiction of the Americas.

The United Episcopal Church had been founded in 1973 by former members of the Anglican Orthodox Church under the leadership of Bps. Troy A. Kaichen, Thomas Kleppinger, and Russell G. Fry. Under Kleppinger's leadership the church joined the Anglican Episcopal Council and subsequently merged with the Anglican Episcopal Church. Kleppinger served as suffragan to Bishop Adams and continued to edit the periodical *Episcopal Tidings*, which he had begun several years before. Kleppinger later transferred to the Anglican Catholic Church.

During its existence, the Anglican Episcopal Church was affiliated with an educational facility in Deming, New Mexico, the Laud Hall Anglican Episcopal Seminary.

Anglican Fathers of the Corpus Christi

The Anglican Fathers of the Corpus Christi was a small Anglican jurisdiction operating in the American South that described itself as a community of bishops, priests, deacons, and subdeacons faithful to traditional Anglican beliefs and practices—especially as related to the affirmation that grew out of the convention of traditionally oriented Episcopalians that met in St. Louis, Missouri, in 1976. The jurisdiction was led by its two bishops: the Rt. Rev. Kenn Duley, who served St. Francis parish in Spartanburg, South Carolina, and oversaw the adjacent St. Anselm Seminary Center (also home to the Anglican Guild of Scholars and the Parish Resource Center), and the Rt. Rev. Arthur Rushlow, who also served as rector of St. George's Church in Ocala, Florida. Together Duley and Rushlow constituted the pontificate and had the power to assign parish priests and to choose their own successors.

The church represented the Anglo-Catholic or high-church wing of Anglicanism that emphasizes the church's affinity with Roman Catholicism. It was committed to the 1928 edition of the Book of Common Prayer and rejected the more recent revisions of the Book that are now commonly used in the parishes of the Episcopal Church.

The episcopate of the Anglican Fathers of the Corpus Christi developed a relationship with Mt. Rev. A. Donald Davies, the retired conservative Episcopal Church bishop of Forth Worth, Texas, who later became the primate archbishop of a Canadian branch

Geographic Appendix

This appendix arranges the organizations in the directory listings by country, subarranged by state, then city. The United States appears first, followed by Canada, and then various countries outside of North America.

United States

Alabama

Confederation of Independent Asatru Kindred (CIAK)
PO Box 85
Adamsville, AL 35005

Apostolic Faith Mission Church of God
3344 N Pearl Ave.
Birmingham, AL 36101

Fellowship of Christ International
801 4th Ave. N
Birmingham, AL 35204

Universal Church of Scientific Truth
1250 Indiana St.
Birmingham, AL 35224

Upper Cumberland Presbyterian Church
172 CR 1564
Cullman, AL 35055-1426

Bible Methodist Connection of Churches
1216 Taylor Rd.
Glencoe, AL 35905

Il Bung Zen Society
1412 Randolph St.
Huntsville, AL 35801

Apostolic Overcoming Holy Church of God
2257 St. Stephens Rd.
Mobile, AL 36617

Integrity Communications (and Related Ministries)
Box Z
Mobile, AL 36616

General Association of Six-Principle Baptist Churches, Inc.
88 Lee Rd. 419
Opelika, AL 36804

Traditional Protestant Episcopal Church
Scenic Hwy 98
Point Clear, AL 36564-0916

First Congregational Methodist Church of the U.S.A.
PO Box 427
Rainsville, AL 35986

Assembly of Yahvah
PO Box 89
Windfield, AL 35594

Alaska

New Testament Holiness Church
PO Box 100
Ashdown, AK 71822

United Orthodox Church
202 International Ave.
Hyder, AK 99923

Arizona

Order of Nazorean Essenes (Sons Ahman Israel)
HC 65-535
Canebeds, AZ 86022

Ashtar Command
PO Box 328
Clarksdale, AZ 86324

Blue Rose Ministry
Box 332
Cornville, AZ 86325

American Meditation Society
2912 N Main St., Apt. #2
Flagstaff, AZ 62025

Antioch Network
9524 W Camelback Rd.
Glendale, AZ 85305-3104

Peyote Way Church of God
30800 W Klondyke Rd.
Klondyke, AZ 85643

Anglican Churches of America and Associates
2402 Usery Pass Rd.
Mesa, AZ 85207

Center for Buddhist Development
432 S Temple
Mesa, AZ 85204

Healing Society Movement
2450 W Broadway, No. 108
Mesa, AZ 85202

International New Thought Alliance (INTA)
5003 E Broadway Rd.
Mesa, AZ 85206

New Testament Association of Independent Baptist Churches
8856 E Fairfield St.
Mesa, AZ 85207-5124

Holy Eastern Orthodox Catholic and Apostolic Church in North America
733 Tick Rd.
Mountain View, AZ 72560

Essene Order of Light
PO Box 1080
Patagonia, AZ 85624

Asatru Alliance
PO Box 961
Payson, AZ 85547

The Bridge to Spiritual Freedom, Inc.
PO Box 753
Payson, AZ 85547

Ministers for Christ Assembly of Churches/Ministers for Christ Outreach
7549 W. Cactus Rd. No. 104-207
Peoria, AZ 85381

Bethany Bible Church and Related Independent Bible Churches of the Phoenix, Arizona, Area
6060 N 7th Ave.
Phoenix, AZ 85013-1498

Church of Essential Science
PO Box 62284
Phoenix, AZ 85082

Gospel Ministers & Churches International/Gospel Alliance Church
2501 W Dunlap, Ste. 185
Phoenix, AZ 85021

Hall Deliverance Foundation
9840 N 15th St.
Phoenix, AZ 85020-1810

Independent Episcopal Church (Anglican Rite, Old Catholic Church)
5414 W Pierson St.
Phoenix, AZ 85031

Miracle Life Fellowship International
11052 N 24th Ave.
Phoenix, AZ 85029

New Age Community Church
6418 S 39th Ave.
Phoenix, AZ 85041

Royal Priest Research
PO Box 30973
Phoenix, AZ 85046

University of Life Church
5600 6th St.
Phoenix, AZ 85040

Hohm Community
PO Box 4272
Prescott, AZ 86302

Evangelical Catholic Church
PO Box 26824
Scottsdale, AZ 85255-0160

Phoenix Buddhist Network
PO Box 5076
Scottsdale, AZ 85261

Teleos Institute
7119 E Shea Blvd., Ste. 109, PMB 418
Scottsdale, AZ 85254

Trinity Foundation
11827 E Cannon Dr.
Scottsdale, AZ 85259

Anglican Diocese of Arizona
PO Box 870
Sedona, AZ 86339-0870

International Yoga Federation
2509 N. Campbell Ave.
Tempe, AZ 85719

Ring of Thoth
PO Box 25637
Tempe, AZ 85285

Ar nDraiocht Fein: A Druid Fellowship, Inc.
PO Box 17874
Tucson, AZ 85731-7874

EarthStar Alliance
1163 N Thunder Ridge Dr.
Tucson, AZ 85745-3378

Great Western Vehicle
PO Box 41795
Tucson, AZ 85717-1795

River of Crazy Wisdom
PO Box 65870
Tucson, AZ 85728

United Episcopal Church (1945) Anglican/Celtic
PO Box 1931
Tucson, AZ 85702

Geographic Appendix

United Submitters International
Box 43476
Tucson, AZ 85719

Arkansas

Christian Research
PO Box 385
Eureka Springs, AR 72632-0385

Worldwide Missionary Evangelism (WME)
1285 Millsap Rd.
Fayetteville, AR 72701

Kingdom Identity Ministries
PO Box 1021
Harrison, AR 72602

Church of God in Christ, International
125 N Fisher St.
Jonesboro, AR 72401

Baptist Missionary Association of America
PO Box 30910
Little Rock, AR 72260-0016

The Registry
Box 180
Marshall, AR 72650

Old Catholic Communion in North America
181 Baywood Ln.
Monticello, AR 71655

Free Christian Zion Church of Christ
1409 S Mill St.
Nashville, AR 71852

Church of the Little Children
89 Home Place Tr.
Pocahontas, AR 72455

Pilgrim Nazarene Church
504 Valley Dr.
Rogers, AR 72756

Fellowship of Christians
1680 Sparksford Dr.
Russellville, AR 72802

Biblical Apostolic Organization (BAO)
716 S Maple St.
Siloam Springs, AR 72761

Christian Catholic Church (Old Catholic) in
the United States of America
1205 Thomas Blvd.
Springdale, AR 72762

Shiloh Trust and Church
309 Griffin Ave.
Sulphur Springs, AR 72768

California

Vedantic Center
3528 N. Triunfo Canyon Rd.
Agoura, CA 91301

Aro Gar
PO Box 3066
Alameda, CA 94501

Home of Truth Spiritual Center
1300 Grand St.
Alameda, CA 94501

Triumph Prophetic Ministries (Church of
God)
PO Box 292
Altadena, CA 91003

The (Local) Church
1853 W Ball Rd.
Anaheim, CA 92804

Miracle Distribution Center
3947 E La Palma Ave.
Anaheim, CA 92807

True Jesus Church
314 S Brookhurst St. #104
Anaheim, CA 92804

Dhyanyoga Centers
PO Box 3194
Antioch, CA 94531

Fellowship of Friends
Apollo, CA

Apostolic Episcopal Church—Order of
Corporate Reunion
PO Box 2401
Apple Valley, CA 92307

Holy Celtic Church
PO Box 2401
Apple Valley, CA 92307

Esoteric Fraternity
PO Box 37
Applegate, CA 95703

Universal Church of Metaphysics
PO Box 4505
Arcata, CA 95518

Berean Bible Fellowship
9325 El Bordo Ave.
Atascadero, CA 93422

Dharmakaya International Society of
California
865 E Monrovia Pl.
Azusa, CA 91702

Believers' Circle
7437 Bear Mt. Blvd.
Bakersfield, CA 93313

The Georgian Church
1908 Verde St.
Bakersfield, CA 93304

Lectorium Rosicrucianum
Box 9246
Bakersfield, CA 93389

General Assembly of the Korean
Presbyterian Church
17200 Clark Ave.
Bellflower, CA 90706

Tridentine Old Roman Community Catholic
Church (Jones)
10446 Highland Ave.
Bellflower, CA 90706-4123

Berkeley Area Interfaith Council
2340 Durant Ave.
Berkeley, CA 94704

Berkeley Zen Center
1931 Russell St.
Berkeley, CA 94703

Chaplaincy Institute for Arts and Interfaith
Ministries (ChI)/Interfaith Congregation
for Creative and Healing Ministries
2138 Cedar St.
Berkeley, CA 94709

Church of Divine Man
2018 Allston Way
Berkeley, CA 94704

Covenant of the Goddess
PO Box 1226
Berkeley, CA 94701

Fellowship of the Spiral Path
Box 5521
Berkeley, CA 94701

First Church of the Doors
Berkeley, CA

General Assembly Churches
1521 Derby St.
Berkeley, CA 94703

Nyingma Institute
1815 Highland Pl.
Berkeley, CA 94709

Prana Yoga Ashram
1723 Alcatraz Ave.
Berkeley, CA 94703

Sacred Space Yoga Sanctuary
830 Bancroft Way
Berkeley, CA 94710

Tiep Hien Order
PO Box 7355
Berkeley, CA 94707

Yun Lin Temple
2959 Russell St.
Berkeley, CA 94705

Deva Foundation
336 S Doheny Dr., No. 7
Beverly Hills, CA 90211

Great Among the Nations, Inc.
8306 Wilshire Blvd., Ste. 2021
Beverly Hills, CA 90211

Hermetic Order of the Golden Dawn
(Regardie)
270 N Canon Dr., Ste. 1302
Beverly Hills, CA 90210

Gnostic Orthodox Church of Christ in
America
Borrego Springs, CA

Independent Church of Antioch
350 Santa Cruz St.
Boulder Creek, CA 95006

Religious School of Natural Hygiene
PO Box 1011
Boulder Creek, CA 95006

Sunburst (formerly Solar Logos Foundation)
PO Box 2008
Buellton, CA 93427

Missionary Dispensary Bible Research
Box 5296
Buena Park, CA 90622

Universal Church of God
PO Box 10752
Burbank, CA 91510-0752

The Colony
Burnt Ranch, CA 95527

Hindu Temple Society of Southern California
1600 Las Virgenes Canyon Rd.
Calabasas, CA 91302

Church of Jesus Christ (Bulla)
95 E Hwy. 98, D-107
Calexico, CA 92231

Universal Shrine of Divine Guidance
PO Box 1771
Camarillo, CA 93011

Open Gate Sangha
PO Box 112107
Campbell, CA 95011-2107

Society of Novus Spiritus
1700 Winchester Blvd., Ste. 100
Campbell, CA 95008-3001

Universal Church of the Master
100 W Rincon Ave., Ste. 101
Campbell, CA 95008

Interplanetary Connections
7210 Jordan Ave., Ste. B53
Canoga Park, CA 91301

Pre-Nicene Gnosto-Catholic Church
23301 Mobile St.
Canoga Park, CA 91307-3322

American Fellowship Church
225 Crossroads Blvd., No. 345
Carmel, CA 93923

Mata Amritanandamayi Center
10200 Crow Canyon Rd.
Castro Valley, CA 94552

School of Natural Science
PO Box 1115
Cedar Ridge, CA 95924

International Evangelism Crusades
21601 Devonshire St., No. 217
Chatsworth, CA 91311-8415

Philippine Independent Catholic Church in
the Americas
14373 Shady Hollow Ln.
Chino Hills, CA 91709

- Philippine Independent Church
14373 Shady Hollow Ln.
Chino Hills, CA 91709
- Most Holy Church of God in Christ Jesus
502 Anita St. #21
Chula Vista, CA 91911
- Order of Thelema
PO Box 511
Chula Vista, CA 91912
- Mennonite World Conference
2529 Willow Ave.
Clovis, CA 93612
- Vajrayana Foundation
2013 Eureka Canyon Rd.
Corralitos, CA 95076
- International Zen Institute of America (IZIA)
1760 Pomona Ave., No. 35
Costa Mesa, CA 92627
- Church of All Worlds
PO Box 758
Cotati, CA 94931
- Christian Presbyterian Church (Korean)
4741 N Glen Arden Ave.
Covina, CA 91724
- Fraternitas L.V.X Occulta
Box 5094
Covina, CA 91723
- Missionary Church of the Disciples of Jesus Christ
15906 E San Bernardino Rd.
Covina, CA 91722
- Transformation Ministries (Baptist)
970 S Village Oaks Dr., Ste. 101
Covina, CA 91724-0609
- Arcana Workshops
3916 Sepulveda Boulevard, Suite 107
Culver City, CA 90230
- Prosperos
PO Box 4969, Dept. E
Culver City, CA 90231
- Iglesia ni Cristo (Church of Christ)
1617 Southgate Ave.
Daly City, CA 94015
- Karaites
1575 Annie St.
Daly City, CA 94015
- Catholic Apostolic Church at Davis
921 W 8th St.
Davis, CA 95616
- Filipino Assemblies of the First Born Inc.
(FAFB Inc.)
614 13th Ave.
Delano, CA 93215
- Sarvamangala Mission
366 Grapevine Dr.
Diamond Bar, CA 91765
- Johannine Catholic Church
18372 Highway 94
Dulzura, CA 91917
- Mexican National Catholic Church
4011 E. Brooklyn Ave.
East Los Angeles, CA 90022
- Unarius—Science of Life
143 S Magnolia
El Cajon, CA 92022
- SM Church
PO Box 1335
El Cerrito, CA 94530
- Vajrakilaya Centers of North America
7436 Sea View Pl.
El Cerrito, CA 94530
- Yi Guan Dao (I-Kuan Tao)
11645 Lower Azusa Rd.
El Monte, CA 91732
- All-One-God-Faith, Inc.
Box 28
Escondido, CA 92025
- Christward Ministry
20560 Questhaven Rd.
Escondido, CA 92029-4810
- Order of Interbeing
2499 Melru Ln.
Escondido, CA 92026
- American Exarchate of the True (Old Calendar) Orthodox Church of Greece
PO Box 398
Etna, CA 96027-0398
- Divine Circle of the Sacred Grove
Box 1737
Fontana, CA 92334
- Loving Hands Institute
639 11th Ave.
Fortuna, CA 95540-2346
- World Community Service
3676 Delaware Dr.
Fremont, CA 94538
- Fundamental Evangelistic Association
1476 W Herndon, Ste. 104
Fresno, CA 93711
- World Christianship Ministries (WCM)
PO Box 8041
Fresno, CA 93947
- General Assemblies and Church of the First Born
200 N. Lawrence Ave.
Fullerton, CA 92832
- Agon-shu
14518 S Western Ave.
Gardena, CA 90247
- Seicho-No-Ie Truth of Life Movement
14527 S Vermont Ave.
Gardena, CA 90247
- United Spiritualist Church
813 W 165th Pl.
Gardena, CA 90247
- Ann Ree Colton Foundation of Nisience, Inc.
336 W Colorado St.
Glendale, CA 91209
- Armenian Evangelical Union of North America
616 N Glendale, Ste. 23
Glendale, CA 91206-2407
- Community Churches of America
333 E Colorado St.
Glendale, CA 91205
- Fellowship of Universal Guidance
1524 Glenoaks Blvd.
Glendale, CA 91201
- Independent Catholic Clergy Association
Box 6903
Glendale, CA 91205
- Perfect Liberty Kyodan
700 S Adams St.
Glendale, CA 91205
- Universal World Church
PO Box 4545
Glendale, CA 91222
- Apostolic Orthodox Catholic Church
PO Box 1834
Glendora, CA 91740
- Reformed Church in the United States
407 W Main St.
Grass Valley, CA 95945
- International Buddhist Progress Society
PO Box 5248
Hacienda Heights, CA 91745
- Temple of the People
906 South Halcyon Road
Halcyon, CA 93421
- International Church of Ageless Wisdom
PO Box 194
Half Moon Bay, CA 94019
- Pentecostal/Charismatic Churches of North America
1027 W Tennyson Rd.
Hayward, CA 94544
- Sixth Patriarch Zen Center
133 Halsey Ct.
Hercules, CA 94547
- Christian Biblical Church of God
PO Box 1442
Hollister, CA 95024-1442
- Aetherius Society
6202 Afton Pl.
Hollywood, CA 90028
- Atheists United
4773 Hollywood Blvd.
Hollywood, CA 90027
- The Inter-American Old Catholic Church
7561 Center Ave., Ste. 49
Huntington Beach, CA 92647
- International Missionary Society—Seventh-day Adventist Reform Movement
2877 E Florence Ave.
Huntington Park, CA 90255-5751
- Naqshbandiyya-Mujaddidiyya Order of Sufism
PO Box 428
Inverness, CA 94937
- Ecumenical Catholic Church
20 Lincoln
Irvine, CA 92604-1947
- Sold-Out Discipling Movement Churches
601 Marinella
Irvine, CA 92606
- Dharma Dena
HC-1, Box 250
Joshua Tree, CA 92252
- Institute of Mentalphysics
59700 29 Palms Hwy.
Joshua Tree, CA 92252
- White Star
Box 307
Joshua Tree, CA 92252
- Chagdud Gonpa Foundation
PO Box 279
Junction City, CA 96048
- Church of Cosmic Origin and School of Thought
Box 257
June Lake, CA 93529
- Mandean
Lake Murray Blvd., No. 50
La Mesa, CA 91942-2212
- International Babaji Kriya Yoga Sangam
14011 Mansa Dr.
La Mirada, CA 90638
- Chung Tai
3254 Gloria Terr.
Lafayette, CA 94549
- American Catholic Church (Laguna Beach, California)
430 Park Ave.
Laguna Beach, CA 92652
- Kali Mandir
PO Box 4700
Laguna Beach, CA 92652-4700
- Old Catholic Church (Anglican Rite)
489 Jasmine St.
Laguna Beach, CA 92651
- American Catholic Church—Old Catholic
5230 Clark Ave., Ste. 9
Lakewood, CA 90712

Geographic Appendix

Eagle Rock Fellowship
PO Box 151
Lakewood, CA 90714-1051

Vision of Hope Christian Fellowship
PO Box 365
Lathrop, CA 95330

Chokling Tersar Foundation USA (CTF)
66000 Drive Through Tree Rd.
Leggett, CA 93585-0162

Churches of Christ (Non-Instrumental, Non-
Cup)
1147 Sherry Way
Livermore, CA 94550

Christ's Apostolic Church of North America
316 Hullett St.
Long Beach, CA 90805-3424

Community of St. James the Just
PO Box 92497
Long Beach, CA 90809-2497

Morningland Community of the Ascended
Christ
2600 E 7th St.
Long Beach, CA 90804

Thubten Dhargye Ling
PO Box 90665
Long Beach, CA 90809

Harmony of Life Fellowship
1434 Fremont Ave.
Los Altos, CA 94022

Society for Sufi Studies
Box 176
Los Altos, CA 94023

Aspects of Light
12540 Braddock Dr., Ste. 218B
Los Angeles, CA 90066

Associated Churches of Christ (Holiness)
1302 E Adams Blvd.
Los Angeles, CA 90011

Buddhist Sangha Council of Southern
California
1847 Crenshaw Blvd.
Los Angeles, CA 90019

Builders of the Adytum
5105 N Figueroa
Los Angeles, CA 90042

California Bosatsukai
5632 Green Oak Dr.
Los Angeles, CA 90068

Christ Faith Mission
6026 Echo St.
Los Angeles, CA 90042

Church of Scientology
6331 Hollywood Blvd., Ste. 1200
Los Angeles, CA 90028-6329

Church of Utrecht in America
2103 S. Portland St.
Los Angeles, CA 90007

Church of World Messianity
960 S Kenmore Ave.
Los Angeles, CA 90006

The Church Which Is Christ's Body
PO Box 42021
Los Angeles, CA 90042

Concilio Olazabal de Iglesias Latino
Americano
1925 E 1st St.
Los Angeles, CA 90033

Coptic Catholic Church
2701 Newell St.
Los Angeles, CA 90039

Cor Lucis
222 N. Manhattan Pl.
Los Angeles, CA 90004

Ecclesia Gnostica
3363 Glendale Blvd.
Los Angeles, CA 90039

Fellowship of Inner-City Word of Faith
Ministries (FICWFM)
7901 S Vermont Ave.
Los Angeles, CA 90044

Gnostic Association of Cultural and
Anthropological Studies
4885 Melrose Ave.
Los Angeles, CA 90029

Hazy Moon Zen Center
1651 S Gramercy Pl.
Los Angeles, CA 90019

Honmichi (Original Way)
4431 Wilshire Blvd.
Los Angeles, CA 90010

Institute of Divine Metaphysical Research
PO Box 19877
Los Angeles, CA 90019

International Buddhist Meditation Center
928 S New Hampshire
Los Angeles, CA 90006

International Church of the Foursquare
Gospel
1910 W Sunset Blvd., Ste. 200
Los Angeles, CA 90026-0176

JeungSanDo
936 S Crenshaw Blvd., No. 307
Los Angeles, CA 90019

Kanzeonji Non-Sectarian Buddhist Temple
951 Terrrace 49
Los Angeles, CA 90042

Kingdom and World Mission of Our Lord
Jesus Christ
PO Box 3600
Los Angeles, CA 90078-3600

Kingdom of God on Earth Within Man
PO Box 77659
Los Angeles, CA 90007

Korean Buddhist Chogye Order
4265 W 3rd St.
Los Angeles, CA 90020

Light of the World Church/Iglesia la Luz del
Mundo
4765 E 1st St.
Los Angeles, CA 90022

Los Angeles Buddhist Church Federation
2203 W Jefferson Blvd.
Los Angeles, CA 90018

Movement of Spiritual Inner Awareness
(MSIA)
3500 N Adams Blvd.
Los Angeles, CA 90018

Order of the Thelemic Golden Dawn
1636 N Wilcox Ave., Ste. 418
Los Angeles, CA 90028

Oriental Missionary Society Holiness Church
of North America
3660 S Gramercy Pl.
Los Angeles, CA 90018

Philosophical Research Society
3910 Los Feliz Blvd.
Los Angeles, CA 90027

Rinzai-Ji, Inc.
2505 Cimarron St.
Los Angeles, CA 90018

Rissho Kosei Kai
2707 E 1st St.
Los Angeles, CA 90033

Saejis Temple of Peace
5627 Lexington Ave., No. 6
Los Angeles, CA 90038-2232

Self-Realization Fellowship
3880 San Rafael Ave.
Los Angeles, CA 90065-3298

Shaolin Buddhist Meditation Center
3165 Minnesota St.
Los Angeles, CA 90031

Shingon Mission
342 E 1st Street
Los Angeles, CA 90012

Shrine of the Eternal Breath of Tao
117 Stonehaven Way
Los Angeles, CA 90049

Sikh Dharma
PO Box 35330
Los Angeles, CA 90035

Soto Mission
123 S Hewitt St.
Los Angeles, CA 90012

Sri Lanka Sangha Council of North America
1847 Crenshaw Blvd.
Los Angeles, CA 90019

Superet Light Doctrine Church
2516 W Third St.
Los Angeles, CA 90057

Tenrikyo
2727 E First St.
Los Angeles, CA 90033

Unfettered Mind
264 La Cienega Blvd., Ste. 1083
Los Angeles, CA 90211

United Church of the Living God, The Pillar
and Ground of Truth
Los Angeles, CA

United Lodge of Theosophists
245 W 33rd St.
Los Angeles, CA 90007

Universal Fellowship of Metropolitan
Community Churches
8704 Santa Monica Blvd., 2nd Fl.
Los Angeles, CA 90069

Viet Nam Buddhists
863 S Berendo
Los Angeles, CA 90005

Zen Center of Los Angeles
923 S Normandie Ave.
Los Angeles, CA 90006-1301

Church of Revelation (Hawaii)
21475 Summit Rd.
Los Gatos, CA 95030

Saddhamma Foundation
350 Sharon Park Dr. R-1
Menlo Park, CA 94025

Adidam
12040 N Seigler Rd.
Middletown, CA 95461

Heart Consciousness Church and New Age
Church of Being
PO Box 82
Middletown, CA 95461

Palyul Changchub Dargyeling
Box 1514
Mill Valley, CA 94941

Veerashaiva Samaja of North America
PO Box 360380
Milpitas, CA 95036-0380

Yongey Buddhist Center
682 Carlsbad St.
Milpitas, CA 95035

Church of the Eternal Source
PO Box 2778
Mission Viejo, CA 92690-0778

Universal Life Church
601 3rd St.
Modesto, CA 95351

Life Bliss Foundation
9720 Central Ave.
Montclair, CA 91763

Oneness Movement North America
PO Box 35507
Monte Sereno, CA 95030

Old Catholic Orthodox Church
PO Box 3221
Montebello, CA 90640

Infinite Way
PO Box 8260
Moreno Valley, CA 92552

Ascended Master Teaching Foundation
PO Box 466
Mount Shasta, CA 96067

Association of Sananda and Sanat Kumara
PO Box 197
Mount Shasta, CA 96067

Essene New Life Church
515 Pony Trail Dr.
Mount Shasta, CA 96067-9063

Order of Buddhist Contemplatives
3724 Summit Dr.
Mount Shasta, CA 96067-9102

The Church of Gnosis (Ecclesia Gnostica
Mysteriorum)
1965 Latham St.
Mountain View, CA 94040

Devi Mandir
5950 Hwy. 128
Napa, CA 94558-9632

Abhidhyan Yoga Institute
PO Box 1414
Nevada City, CA 95959-1414

Ananda
14618 Tyler Foote Rd.
Nevada City, CA 95959

Asatru Folk Assembly
PO Box 445
Nevada City, CA 95959

Feraferia
12318 Shady Ln
Nevada City, CA 95959-3255

Institute for the Development of the
Harmonious Human Being (IDHBB)
Box 370
Nevada City, CA 95959

Ryugu, U.S.A.
11958 Hartsook St.
North Hollywood, CA 91607

International Association of Sufism (IAS)
14 Commerical Blvd., Ste. 101
Novato, CA 94949

Apostolic Episcopal Church, Diocese of
California/Nevada
1933 73rd Ave.
Oakland, CA 94621

Da Yuan Circle
2633 Telegraph Cir., No. 305
Oakland, CA 94612

Dianic Wicca
Box 11363
Oakland, CA 94611

Temple of Cosmic Religion
174 Santa Clara Ave.
Oakland, CA 94610

Essene Foundation/Neo-Essene Community
399 Compass Rd.
Oceanside, CA 92054

Rosicrucian Fellowship
2222 Mission Ave.
Oceanside, CA 92058

Ecumenical Ministry of the Unity of All
Religions
107 N Ventura St.
Ojai, CA 93023

Krishnamurti Foundation of America
Box 1560
Ojai, CA 93024-1560

Liberal Catholic Church, Province of the
United States
1502 E Ojai Ave.
Ojai, CA 93024

Meditation Groups, Inc.
Box 566
Ojai, CA 93024

Truth Center
566 Crestview Dr.
Ojai, CA 93023

William Samuel Foundation
307 N Montgomery St.
Ojai, CA 93023

Hermetic Order of the Morning Star
International (Golden Dawn—Canada)
4035 E Guasti Rd., Ste. 306
Ontario, CA 91761

Diocese of Ecumenical and Old Catholic
Faith Communities
1111 W. Town and Country Rd.
Orange, CA 92868

Michael Educational Foundation
10 Muth Dr.
Orinda, CA 94563

College and Temple of Thelema
PO Box 415
Oroville, CA 95965

George Ohsawa Macrobiotic Foundation
1999 Myers
Oroville, CA 95966

Affiliated New Thought Network (ANTN)
522 Central Ave.
Pacific Grove, CA 93950

Pastoral Bible Institute
1425 Lachman Ln.
Pacific Palisades, CA 90272

Vedic Society of America
PO Box 926
Pacific Palisades, CA 90272-0926

Center for Timeless Wisdom
555 Bryant St., No. 302
Palo Alto, CA 94301

American Orthodox Catholic Church
(Kochones)
810 E Walnut St.
Pasadena, CA 91101

Church of God, Philadelphia Era
PO Box 371
Pasadena, CA 91102

Egyptian Temple of Fitness
158 N Hill Ave.
Pasadena, CA 91106-1950

International Alliance of Churches of
the Truth
690 E. Orange Grove Blvd.
Pasadena, CA 91104

Ordo Templi Astarte
PO Box 40094
Pasadena, CA

Reiyukai America
20 N Raymond Ave., Ste. 200
Pasadena, CA 91103

Theosophical Society
PO Box C
Pasadena, CA 91109-7107

World Insight International
PO Box 35
Pasadena, CA 91102

Worldwide Church of God
300 W Green St.
Pasadena, CA 91129

Inner Light Foundation
Box 750265
Petaluma, CA 94975

Radha Soami Satsang, Beas
2415 E Washington St.
Petaluma, CA 94954-9274

Chinmaya Mission West
PO Box 129
Piercy, CA 95587

Christian Prophets of Jehovah
PO Box 3900
Pinedale, CA 93650-3900

Ajapa Yoga Foundation
PO Box 1731
Placerville, CA 95667

Lemurian Fellowship
17201 Highway 67
Ramona, CA 92065

Eastern Catholic Archdiocese (Chaldean-
Syrian)
PO Box 610
Rancho Cordova, CA 95741-0610

Apostolic Assembly of the Faith in Christ
Jesus
10807 Laurel St.
Rancho Cucamonga, CA 91730

Astara
10700 Jersey Blvd., Suite 450
Rancho Cucamonga, CA 91730

Praise Chapel Christian Fellowship Churches
and Ministries International
PO Box 1769
Rancho Cucamonga, CA 91729

Bhakti Marga Foundation
55 Marbella
Rancho Mirage, CA 92270

Sukyo Mahikari
23151 Camino Altozano
Rancho Santo Margarita, CA 92688

Advaita Fellowship
PO Box 911-WS
Redondo Beach, CA 90277

Shinnyo-En
3910 Bret Harte Dr.
Redwood City, CA 94061

Abhayagiri Buddhist Monastery
16201 Tomki Rd.
Redwood Valley, CA 95470

Tian Dao (Yiguandao)
4050 Temple City Blvd.
Rosemead, CA 91770

Aurobindo, Disciples of Sri
PO Box 163237
Sacramento, CA 95816

New Wiccan Church International (NWC)
Box 162046
Sacramento, CA 95816

Progressive Universal Life Church (PULC)
PO Box 276265
Sacramento, CA 95827

Russian Orthodox Church Outside of Russia
(Vitaly)
PO Box 191363
Sacramento, CA 95819

Temple of Psychick Youth (TOPY)
PO Box 163138
Sacramento, CA 95816

North American Old Roman Catholic
Church—Utrecht Succession
19230 Mallory Canyon Rd.
Salinas, CA 93907

Sarum Episcopal (Old Catholic) Church
1757 North D St.
San Bernardino, CA 92405-4015

Church of Reality
754 Glenview Dr. #201
San Bruno, CA 94066

Geographic Appendix

- Assemblies of God International Fellowship
(Independent/Not Affiliated)
PO Box 22410
San Diego, CA 92192-2410
- Free Catholic Church
1010 University Ave., No. 158
San Diego, CA 92103
- Global Ministry Resource Network
5663 Balboa Ave., #416
San Diego, CA 92111
- Inner Circle Kethra E'Da Foundation, Inc.
Box 121722
San Diego, CA 92112-1722
- International Society for Krishna
Consciousness (ISKCON)
1030 Grand Ave.
San Diego, CA 92109
- Lao Buddhist Sangha of the U.S.A.
205 South 65th St.
San Diego, CA 92114
- Liberal Catholic Church International
741 Cerro Gordo Ave.
San Diego, CA 92102
- New Psychiana
4069 Stephens St.
San Diego, CA 92103
- Ordinary Mind Zen School
2047 Felspar
San Diego, CA 92109
- Rigpa Fellowship
9540 Waples St., Ste. A
San Diego, CA 92121
- Taoist Sanctuary of San Diego
4229 Park Blvd.
San Diego, CA 92103
- Teaching of the Inner Christ, Inc.
2834 N Park Way
San Diego, CA 92104
- Three Treasures Zen Community
PO Box 720896
San Diego, CA 92172
- Universal Catholic Church
741 Cerro Gordo Ave.
San Diego, CA 92102
- Western Orthodox Catholic Church of
California
4109 Louisiana St.
San Diego, CA 92104-1691
- Buddhist Compassion Relief Tzu Chi
Association
1100 S Valley Center Ave.
San Dimas, CA 91773
- Ancient Church of the East
2064 Fifth St.
San Fernando, CA 91340
- American Vinland Association (AVA)
537 Jones, PMB 165
San Francisco, CA 94102-2007
- Anglican Province of Christ the King
2725 Sacramento St.
San Francisco, CA 94115
- Buddha's Universal Church
720 Washington St.
San Francisco, CA 94108
- Christian Orthodox Catholic Church
795 La Playa St., No. 1
San Francisco, CA 94121-3258
- Church for the Fellowship of All Peoples
2041 Larkin St.
San Francisco, CA 94109
- Church of Amron
2254 Van Ness
San Francisco, CA 94109
- Diamond Way Buddhist Centers
110 Merced Ave.
San Francisco, CA 94127
- Ecclesia Catholica Traditionalis "Conservare
et Praedicare"
Box 26414
San Francisco, CA 94126-6414
- First Satanic Church
PO Box 475177
San Francisco, CA 94147
- Foundation of Revelation
59 Scott St.
San Francisco, CA 94117
- Gay Buddhist Fellowship
2215-R Market St., PMB 456
San Francisco, CA 94114
- Gurdjieff Foundation
85 St. Elmo Way
San Francisco, CA 94127
- Honpa Hongwanji Buddhism
1710 Octavia St.
San Francisco, CA 94109
- Inclusive Celtic Church
PO Box 31486
San Francisco, CA 94131-0486
- Kerista Commune
PO Box 410068
San Francisco, CA 94141-0068
- Kriya Yoga Tantra Society
633 Post St., Ste. 647
San Francisco, CA 94109
- Molokan Spiritual Christians (Postojannye)
841 Carolina St.
San Francisco, CA 94107
- New, Reformed, Orthodox Order of the
Golden Dawn
48 Page St.
San Francisco, CA 94102
- Orthodox Catholic Church
544 Oak St.
San Francisco, CA 94127
- Orthodox Episcopal Church of God
Box 1528
San Francisco, CA 94101
- Sarada Ramakrishna Vivekananda SRV
Associations of Oregon, San Francisco,
and Hawaii
465 Brussels St.
San Francisco, CA 94134
- Temple of Set
PO Box 470307
San Francisco, CA 94147
- United Religions Initiative
PO Box 29242
San Francisco, CA 94129-0242
- West Coast Communities
866 Potero
San Francisco, CA 94110
- White Robed Monks of St. Benedict
Box 27536
San Francisco, CA 94127
- American Temple
PO Box 953
San Jose, CA 95108
- Ancient and Mystical Order of the Rosae
Crucis
1342 Naglee Ave.
San Jose, CA 95191
- Christian Assembly
PO Box 6120
San Jose, CA 95150
- Congregation of God (Biblical Church of
God)
PO Box 612440
San Jose, CA 95161
- Evangelical Orthodox (Catholic) Church in
America (Non-Papal Catholic)
1213 N San Pedro St.
San Jose, CA 95110-1436
- Gnostic Order of Christ
PO Box 8660
San Jose, CA 95155-8660
- Master Ching Hai Meditation Association
PO Box 730247
San Jose, CA 95173
- S. A. I. Foundation
3491 Clover Oak Drive
San Jose, CA 95148
- Badarikashrama
15602 Maubert Ave.
San Leandro, CA 94578
- Evangelical Anglican Church in America
(EACA)
Park Western Dr., Ste. 329
San Pedro, CA 90732
- Intergalactic Culture Foundation
1569 Stonewood Ct.
San Pedro, CA 90732
- Norwegian Seaman's Church (Mission)
1035 Beacon St.
San Pedro, CA 90731
- Calvary Chapel
3800 S. Fairview Rd.
Santa Ana, CA 92704
- BodhiPath
113 West Gutierrez St.
Santa Barbara, CA 93101
- Jean Klein Foundation
Box 2111
Santa Barbara, CA 93120
- Spiritual Education Endeavors—The Share
Foundation
1556 Halford Ave., No. 288
Santa Clara, CA 95051
- Concordant Publishing Concern
15570 Knochaven
Santa Clarita, CA 91330
- Foundation Church of Divine Truth, Inc.
PO Box 802694
Santa Clarita, CA 91380-2694
- Federation of St. Thomas Christians
134 Dakota Avenue, No. 308
Santa Cruz, CA 95060
- Society of Abidance in Truth (SAT)
1834 Ocean St.
Santa Cruz, CA 95060
- Sri Rama Foundation
PO Box 2550
Santa Cruz, CA 95063
- Temple of the Holy Grail
PO Box 3816
Santa Cruz, CA 95063-3816
- Hoa Hao Buddhism
PO Box 3048
Santa Fe Springs, CA 90670
- New Age Bible and Philosophy Center
1139 Lincoln Blvd.
Santa Monica, CA 90403
- Soka Gakkai International—USA (SGI—USA)
606 Wilshire Blvd.
Santa Monica, CA 90401-1427
- Sonoma Mountain Zen Center
6367 Sonoma Mountain Rd.
Santa Rosa, CA 95404
- Tayu Meditation Center
Box 11554
Santa Rosa, CA 95406
- Traditional Orthodox Christian Church
(TOCA)
306 Mendocino Ave., Apt. 314
Santa Rosa, CA 95401