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 doctrinal 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:

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.
Defunct Appendix

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:

2. Western Liturgical

INDEPENDENT AND OLD CATHOLIC CHURCHES

American Catholic Church (Syro-Antiochan)

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-Antiochan), 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. Aprim.) 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 Hebrei Eastern Orthodox Greek Catholic Church. Kronenburg was ordained by Ronald L. 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:

Archebishopate Ordinariate of Healing Arts Missionaries and Chaplains in America

The Archebishopate Ordinariate of Healing Arts Missionaries and Chaplains in America was a small Catholic jurisdiction founded by Dr. Arthur J. Garow, who is a chiropractor and founder of the Southern California College of Chiropractic. After many years as a chiropractor, Garow 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 Hierarch of the Catholicate of the Americas. Upon Maxey’s return to New York, Brooks, who had previously accepted the title of hierarch 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 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 Melton’s Encyclopedia of American Religions.

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 unity 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 Steilk of the North American Old Catholic Church, Ultrajeune 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.

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

Joseph Damien Hough, while under the jurisdiction of Bp. Richard A. Marchena 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 Marchena in 1966, Hough obtained Marchena’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 ultrajeanite bishop in California, gathered the faithful into his reorganized church, which combined both Marchena and Raleigh’s traditions. The ultrajeanite element predominated, and worship and belief followed the ultrajeanite tradition. Headquarters were established in Venice, California, and all members of the church resided in the state. Both Roman and ultrajeanite 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 Vlaitte (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.


**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 Franciszka Kazłowska), 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 adaptations.
Defunct Appendix

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 for-
mer 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 ques-
tioned by Fr. Felix Starzewski, 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 Starzewski in founding the Polish
Old Catholic Church in America.

Consisting originally of a few parishes in the north-
est (primarily in New Jersey and Massachusetts),
the church struggled to resist the forces of Ameri-
canization. Over time, however, the parishes
deprecated 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 disap-
proved of the manner in which he had chosen to
express it. As the issue became more and more con-
tentious, 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
Athenasian.

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

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.
Fehervery had been consecrated in 1945 by Abp. R. M.
J. Pochmiewicz 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 uncanonical, 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 1975 as the Tridentine
Catholic Church, currently headed by Abp. Leonard J.
Cunne

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 bishop 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 sec-
time by James E. Burns in 1970.

In general, doctrine and practice conformed to the
seven eumvmmatial 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 pri-
mary (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 vari-
ous 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
forward 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
together. Entering into leaving Carfora were Bps.
Mother W. Sherwood and Murray L. Bennett. The two
communions lasted until Crummey’s death but dis-
olved soon afterward, neither having attained any
significant support from their targeted constituency.

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

Benedict, Henry R. T. Episcopi Vegantes and the
Anglican Church. London: Society for Promoting

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 juris-
diction affiliated with the Continuing Church move-
ment, which in the previous generation had rejected
the direction in which the Episcopal Church was head-
ing. 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 lead-
ership 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
Holliis 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 pro-
moted the cause of unity among the several inde-
pendent 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
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 partici-
pated wholeheartedly in the merger, and his diocese
was renamed the Anglican Diocese of the South. He

Meltner’s Encyclopedia of American Religions
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:

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 now commonly used 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.

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 Sprunt of the Church of Anitcho, 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 Pagtakhon, Sergio Mondala, and Lupe Rosete of the Philippine Independent Church as part of an effort initiated by Pagtakhon 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...
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 35204
Universal Church of Scientific Truth
1250 Indiana St.

Birmingham, AL 35224
Upper Cumberland Presbyterian Church
172 CR 1564

Cullman, AL 35056-1426
Bible Methodist Connection of Churches
PO Box 328

Glencoe, AL 35905
Il Bung Zen Society
1412 Randolph St.

Huntsville, AL 35801
Apostolic Overcoming Holy Church of God
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

Clarkesdale, AZ 86324
Blue Rose Ministry
Box 332

Cornville, AZ 86325
American Meditation Society
2912 N Main St., Apt. A2

Flagstaff, AZ 86004
Antioch Network
9524 W Camelback Rd.

Glendale, AZ 85305-3104
Poyle Way Church of God
30800 W Klonodyke Rd.

Klonodyke, AZ 85643
Anglican Churches of America and Associates
2402 Usery Pass Rd.

Mesa, AZ 85207
Center for Buddha 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 Hick Rd.

Mountain View, AZ 85260
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
600 N 7th Ave.

Phoenix, AZ 85013-1498
Church of Essential Science
PO Box 62284

Phoenix, AZ 85002
Gospel Ministers & Churches International/Gospel Alliance Church
2501 W Dunlap, Ste. 185

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

Phoenix, AZ 85021
Independent Baptist 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 4273

Prescott, AZ 86302
Evangelical Catholic Church
PO Box 28322

Scottsdale, AZ 85255-0160
Phoenix Buddhist Network
PO Box 5076

Scottsdale, AZ 85261
Telos Institute
7119 E Shea Blvd., Ste. 109, PMB 418

Scottsdale, AZ 85254
Trinity Foundation
11827 E Cinnamon Dr.

Scottsdale, AZ 85259
Anglican Diocese of Arizona
PO Box 870

Sedona, AZ 86339-0870
International Yoga Federation
2509 N. Campbell Ave.

Tempe, AZ 85279
Ring of Thoth
PO Box 25637

Tempe, AZ 85285
Ar Draviche 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 43475  
Tucson, AZ 85719

**Arkansas**  
Christian Research  
PO Box 385  
Eureka Springs, AR 72632-0385  
Worldwide Missionary Evangelism (WME)  
1285 Millasp Rd.  
Fayetteville, AR 72701  
Kingdom Identity Ministries  
PO Box 1021  
Harrison, AR 72602  
Church of God in Christ, International  
PO Box 3066  
Aro Gar  
Agoura, CA 91301  
Vedantic Center  
California  
716 S Maple St.  
Tucson, AZ 85719

**California**  
Vedantic Center  
3528 N. Triunfo Canyon Rd.  
Agoura, CA 91301  
App 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 94501  
Fellowship of Friends  
Apollo, CA 94531

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 95513  
Berean Bible Fellowship  
9325 El Bordo Ave.  
Atascadero, CA 93422  
Dhammakaya International Society of California  
865 E Monomvia Pl.  
Azusa, CA 91702  
Bible Believers’ Circle  
7437 Bear Mt. Blvd.  
Bakersfield, CA 93313  
The Georgian Church  
1908 Verde St.  
Bakersfield, CA 93304  
Lecturion Rosacruceanum Box 9246  
Bakersfield, CA 93385  
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  
Chaplains Institute for Arts and Interfaith Ministries (Chl)/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 94704  
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  
Devotion Foundation  
336 S Doheny Dr., No. 7  
Beverly Hills, CA 90211  
Great Among the Nations, Inc.  
8106 Wilshire Blvd., Ste. 2011  
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 Vegas Canyon Rd.  
Calabasas, CA 91302  
Church of Jesus Christ (Bulla)  
95 E Hwy. 9D-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. 853  
Canoga Park, CA 91301  
Pre-Nicene Gnostic-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

Melton's Encyclopedia of American Religions
Melton's Encyclopedia of American Religions

1273

Philippine Independent Church
14372 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 the Thelem
PO Box 511
Chula Vista, CA 91912

Menomine World Conference
2529 Willow Ave.
Clovis, CA 93612

Vajrayana Foundation
2013 Eureka Canyon Rd.
Culver City, CA 90230

Arcana Workshops
15906 E San Bernardino Rd.
Covina, CA 91724

Missionary Church of the Disciples of Jesus Christ
15906 E San Bernardino Rd.
Covina, CA 91724

Transformation Ministries (Baptist)
970 S Village Oaks Dr., Ste. 101
Covina, CA 91724-0609

Arcana Workshops
3916 Segundela Boulevard, Suite 107
Culver City, CA 90230

Prospero
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

Sarawamari 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

Vajrakila Centers of North America
2013 Eureka Canyon Rd.
El Cerrito, CA 94530

First Church of Religious Science
20560 Questhaven Rd.
Escondido, CA 92025

Order of Interbeing
2499 Melia 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 Delware Dr.
Fremont, CA 94538

Fundamental Evangelistic Association
1476 W Herndon Ave.
Hayward, CA 94544

World Christian Ministries (WCM)
PO Box 8041
Fresno, CA 93704

General Assemblies and Church of the First Born
200 N. Lawrence Ave.
Fullerton, CA 92832

Argon-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
833 W 165th Pl.
Gardena, CA 90247

Ann Rea-Colton Foundation of Nescience, 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 Glendale 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 Progressive Society
PO Box 5248
Hacienda Heights, CA 91745

Temple of the People
906 South Halcyon Road
Haleyson, CA 92651

International Church of Ageless Wisdom
PO Box 194
Half Moon Bay, CA 94019

Pentecostal/Charismatic Churches of North America
1027 W Tennyson Rd.
Hollywood, CA 94547

Sixth Patriarch Zen Center
133 Halsey Ct.
Hercules, CA 94549

Christian Biblical Church of God
PO Box 1442
Hollister, CA 95024-1442

Aethersius Society
6202 Alton 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

Nanabindiyu-Mujadddiyya Order of Sufism
PO Box 428
Inverness, CA 94937

Ecumenical Catholic Church
20 Lincoln
Irving, CA 92604-1947

Sold-Out Discipling Movement Churches
601 Mannella
Irving, 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

Mandearns
Lake Murray Blvd., No. 50
La Mesa, CA 91942-2122

International Babaji Kriya Yoga Sangam
14011 Mansa Dr.
La Mirada, CA 90638

Chung Tai
32545 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

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<table>
<thead>
<tr>
<th>City</th>
<th>Address</th>
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<tbody>
<tr>
<td>Eagle Rock Fellowship</td>
<td>PO Box 151</td>
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<tr>
<td>Lakewood, CA 90714-1051</td>
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<tr>
<td>Vision of Hope Christian Fellowship</td>
<td>PO Box 365</td>
</tr>
<tr>
<td>Lathrop, CA 95330</td>
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<tr>
<td>Chokling Tersar Foundation USA (CTF)</td>
<td>66000 Drive Through Iree Rd.</td>
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<tr>
<td>Leggett, CA 93385-0162</td>
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<tr>
<td>Churches of Christ (Non-Instrumental, Non-Class, One Cup)</td>
<td>1147 Sherry Way</td>
</tr>
<tr>
<td>Livermore, CA 94550</td>
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<tr>
<td>Christ’s Apostolic Church of North America</td>
<td>316 Hallett St.</td>
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<tr>
<td>Long Beach, CA 90005-3424</td>
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<tr>
<td>Community of St. James the Just</td>
<td>PO Box 92497</td>
</tr>
<tr>
<td>Long Beach, CA 90009-2497</td>
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<tr>
<td>Morningland Community of the Ascended Christ</td>
<td>2600 E 7th St.</td>
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<tr>
<td>Los Angeles, CA 90042</td>
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<tr>
<td>Thubten Dhargey Ling</td>
<td>PO Box 90655</td>
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<tr>
<td>Long Beach, CA 90020</td>
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<tr>
<td>Harmony of Life Fellowship</td>
<td>1434 Fremont Ave.</td>
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<tr>
<td>Los Altos, CA 94022</td>
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<tr>
<td>Society for Sufi Studies</td>
<td>Box 176</td>
</tr>
<tr>
<td>Los Altos, CA 94023</td>
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<tr>
<td>Aspects of Light</td>
<td>12540 Braddock Dr., Ste. 2188</td>
</tr>
<tr>
<td>Los Angeles, CA 90066</td>
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<tr>
<td>Associated Churches of Christ (Holiness)</td>
<td>1302 E Adams Blvd.</td>
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<tr>
<td>Los Angeles, CA 90011</td>
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<tr>
<td>Buddhist Sangha Council of Southern California</td>
<td>1847 Crenshaw Blvd.</td>
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<tr>
<td>Los Angeles, CA 90019</td>
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<tr>
<td>Builders of the Adytum</td>
<td>5105 N Figueroa</td>
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<td>Los Angeles, CA 90024</td>
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<tr>
<td>California Bosatsu Kai</td>
<td>5632 Green Oak Dr.</td>
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<tr>
<td>Los Angeles, CA 90068</td>
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<tr>
<td>Christ Faith Mission</td>
<td>6026 Echo St.</td>
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<tr>
<td>Los Angeles, CA 90042</td>
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<tr>
<td>Church of Scientology</td>
<td>6331 Hollywood Blvd., Ste. 1200</td>
</tr>
<tr>
<td>Los Angeles, CA 90028-6329</td>
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<tr>
<td>Church of Unrecht in America</td>
<td>2103 S. Portland St.</td>
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<tr>
<td>Los Angeles, CA 90007</td>
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<tr>
<td>Church of World Messianity</td>
<td>960 S Kenmore Ave.</td>
</tr>
<tr>
<td>Los Angeles, CA 90006</td>
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<tr>
<td>The Church Which Is Christ’s Body</td>
<td>PO Box 42027</td>
</tr>
<tr>
<td>Los Angeles, CA 90042</td>
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<tr>
<td>Concilio Olazabal de Iglesias Latino Americano</td>
<td>1925 E 1st St.</td>
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<td>Los Angeles, CA 90033</td>
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<tr>
<td>Coptic Catholic Church</td>
<td>2701 Newell St.</td>
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<tr>
<td>Los Angeles, CA 90039</td>
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<td>Cor Lucis</td>
<td>222 N. Manhattan Pl.</td>
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<tr>
<td>Los Angeles, CA 90004</td>
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<tr>
<td>Ecclesia Gnostica 3361 Glendale Blvd.</td>
<td>Los Angeles, CA 90039</td>
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<tr>
<td>Fellowship of Inner-City Word of Faith Ministries (FICWFM)</td>
<td>7901 S Vermont Ave.</td>
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<tr>
<td>Los Angeles, CA 90044</td>
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<tr>
<td>Gnostic Association of Cultural and Anthropological Studies 4885 Melrose Ave.</td>
<td>Los Angeles, CA 90029</td>
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<tr>
<td>Hazy Moon Zen Center 1651 S Gramercy Pl.</td>
<td>Los Angeles, CA 90019</td>
</tr>
<tr>
<td>Horimichi (Original Way) 4431 Welshie Blvd.</td>
<td>Los Angeles, CA 90010</td>
</tr>
<tr>
<td>Institute of Divine Metaphysical Research PO Box 19877</td>
<td>Los Angeles, CA 90019</td>
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<tr>
<td>International Buddhist Meditation Center 928 S New Hampshire</td>
<td>Los Angeles, CA 90006</td>
</tr>
<tr>
<td>International Church of the Foursquare Gospel 1910 W Sunset Blvd., Ste. 200</td>
<td>Los Angeles, CA 90026-0176</td>
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<tr>
<td>JeungSanDo 936 S Crenshaw Blvd., No. 307</td>
<td>Los Angeles, CA 90019</td>
</tr>
<tr>
<td>Korean Buddhist Chogye Order 4265 W 3rd St.</td>
<td>Los Angeles, CA 90020</td>
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<tr>
<td>Light of the World Church/Iglesia la Luz del Mundo 4765 E 1st St.</td>
<td>Los Angeles, CA 90002</td>
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<td>Los Angeles, CA 90022</td>
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<td>Los Angeles, CA 90012</td>
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<tr>
<td>Los Angeles, CA 90018</td>
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<tr>
<td>Movement of Spiritual Inner Awareness (MSIA) 3500 W Adams Blvd.</td>
<td>Los Angeles, CA 90018</td>
</tr>
<tr>
<td>Order of the Thelemic Golden Dawn 1636 N Wilcox Ave., Ste. 418</td>
<td>Los Angeles, CA 90028</td>
</tr>
<tr>
<td>Oriental Missionary Society Holiness Church of North America 3660 S Gramercy Pl.</td>
<td>Los Angeles, CA 90018</td>
</tr>
<tr>
<td>Philosophical Research Society 3910 Los Feliz Blvd.</td>
<td>Los Angeles, CA 90027</td>
</tr>
<tr>
<td>Rinzai-Ji, Inc. 2505 Cimarron St.</td>
<td>Los Angeles, CA 90018</td>
</tr>
<tr>
<td>Rissho Kosei Kai 2707 E 1st St.</td>
<td>Los Angeles, CA 90033</td>
</tr>
<tr>
<td>Saejei Temple of Peace 5627 Lexington Ave., No. 6</td>
<td>Los Angeles, CA 900038-2232</td>
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<tr>
<td>Self-Realization Fellowship 3880 San Rafael Ave.</td>
<td>Los Angeles, CA 900065-3298</td>
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<tr>
<td>Shaulin Buddhist Meditation Center 3165 Minnesota St.</td>
<td>Los Angeles, CA 90031</td>
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<tr>
<td>Shingon Mission 342 E. 1st Street</td>
<td>Los Angeles, CA 90012</td>
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<tr>
<td>Shrine of the Eternal Breath of Tao 117 Stonehaven Way</td>
<td>Los Angeles, CA 900049</td>
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<tr>
<td>Sikh Dharma</td>
<td>PO Box 35330</td>
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<tr>
<td>Los Angeles, CA 90035</td>
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<tr>
<td>Soto Mission 123 S Hewitt St.</td>
<td>Los Angeles, CA 90012</td>
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<tr>
<td>Sri Lanka Sangha Council of North America 1847 Crenshaw Blvd.</td>
<td>Los Angeles, CA 90019</td>
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<tr>
<td>Suprept Light Doctrine Church 2516 W Third St.</td>
<td>Los Angeles, CA 90057</td>
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<tr>
<td>Tenrikyo 2727 E First St.</td>
<td>Los Angeles, CA 90033</td>
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<tr>
<td>Unfettered Mind 264 La Cienega Blvd., Ste. 1083</td>
<td>Los Angeles, CA 90021</td>
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<tr>
<td>Universal Fellowship of Metropolitan Community Churches 8704 Santa Monica Blvd., 2nd Fl.</td>
<td>Los Angeles, CA 90007</td>
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<tr>
<td>Viet Nam Buddhists 863 S Berendo</td>
<td>Los Angeles, CA 90005</td>
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<tr>
<td>Zen Center of Los Angeles 923 S Normandie Ave.</td>
<td>Los Angeles, CA 90006</td>
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<tr>
<td>Heart Consciousness Church and New Age Church of Being PO Box 82</td>
<td>Middletown, CA 95461</td>
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<tr>
<td>Polyval Changchub Dargyeling Box 1514</td>
<td>Middletown, CA 95461</td>
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<tr>
<td>Mission Viejo, CA 92690-0778</td>
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<tr>
<td>Universal Life Church 601 3rd St.</td>
<td>Modesto, CA 95355</td>
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<tr>
<td>Yongey Buddhist Center 682 Carlsbad St.</td>
<td>Milpitas, CA 95036-0380</td>
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<tr>
<td>Voneysa Samaja of North America PO Box 360380</td>
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<tr>
<td>Milpitas, CA 95036-0380</td>
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<tr>
<td>Church of Being PO Box 82</td>
<td>Middletown, CA 95461</td>
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<td>Mission Viejo, CA 92690-0778</td>
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<tr>
<td>Universal Life Church 601 3rd St.</td>
<td>Modesto, CA 95355</td>
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<tr>
<td>Yongey Buddhist Center 682 Carlsbad St.</td>
<td>Milpitas, CA 95036-0380</td>
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<tr>
<td>Church of the Eternal Source PO Box 2778</td>
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<td>Milpitas, CA 95036-0380</td>
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<tr>
<td>Onewness Movement North America PO Box 35507</td>
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<td>Monte Sereno, CA 95030</td>
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</tbody>
</table>
Old Catholic Orthodox Church
PO Box 3221
Montebello, CA 90640

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

Mount Shasta, CA 96067

Esseen 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 Mysterioum)
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
14651 Tyler Footh Rd.

Nevada City, CA 95959

Asatru Folk Assembly
PO Box 443

Nevada City, CA 95959

Feralene
12318 Shady Ln

Nevada City, CA 95959-3255

Institute for the Development of the Harmonious Human Being (IDHHB)
Box 370

Nevada City, CA 95959

RyuSu, U.S.A.
11958 Hartswood St.

North Hollywood, CA 91607

International Association of Sufism (IAS)
14 Commercial Blvd., Ste. 101

Novato, CA 94949

Apostolic Episcopal Church, Diocese of California/Nevada
1993 73rd Ave.

Oakland, CA 94621

DaYu 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
599 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

Oto Temipi Astarje
PO Box 40094

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 95557

Christian Prophets of Jehovah
PO Box 3900

Pinedale, CA 93650-3900

Ajoa 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

Advaiita Fellowship
PO Box 911-WS

Redondo Beach, CA 90277

Shinnyo-En
3910 Birt 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

Aurobinda, Disciples of Sri Aurobindo, and Ministries International

Sacramento, CA 95816

New Wiccan Church International (NWC)
Box 162046

Sacramento, CA 95816

Progressive Universal Life Church (PULC)
PO Box 27265

Sacramento, CA 95827

Russian Orthodox Church Outside of Russia (Vitally)
PO Box 191363

Sacramento, CA 95819

Temple ov Psychick Youth (TOPY)
PO Box 153138

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 Glennview Dr. #201

San Bruno, CA 94066

Geographic Appendix
Geographic Appendix

Assemblies of God International Fellowship
(Independent/Not Affiliated)
PO Box 22410
San Pedro, CA 90732

San Pedro, CA 90732-2410

Free Catholic Church
1010 University Ave., No. 158
San Diego, CA 92110

Global Ministry Resource Network
5663 Balboa Ave., #416
San Diego, CA 92111

Inner Circle Kethra E’Da Foundation, Inc.
Box 121722
San Diego, CA 92172-1722

International Society for Krishna Consciousness (ISKCON)
CA 92104-1691

San Francisco, CA 94102

San Francisco, CA 94103

San Francisco, CA 94104

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 of the Fellowship of All Peoples
2041 Larkin St.
San Francisco, CA 94109

Church of the Ascension
2254 Van Ness
San Francisco, CA 94109

Diamond Way Buddhist Centers
110 Merced Ave.
San Francisco, CA 94127

Ecclesia Catholica Traditionalis “Conservare et Prædicare”
Box 264714
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

Melkite Spiritual Christians (Postojmany)
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

San Francisco, CA 94102

Sarada Ramakrishna Vivekananda SRF
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 Potrero
San Francisco, CA 94110

White Rebed 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 95101

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 Endeavor—The Share Foundation
1556 Halford Ave., No. 288
Santa Clara, CA 95051

Concordant Publishing Concern
15370 Knocheaven
Santa Clarita, CA 91330

Foundation Church of Divine Truth, Inc.
PO Box 82694
Santa Clarita, CA 91380-2694

Federation of St. Thomas Christians
134 Dakota Avenue, No. 308
Santa Cruz, CA 95060

Society of Abundance in Truth (SAT)
1834 Ocean St.
Santa Cruz, CA 95060

Sri Rama Foundation
PO Box 29242
Santa Cruz, CA 95065-3816

Hoa Hao Buddhism
PO Box 3048
Santa Cruz, CA 95063-3816

Temple of the Holy Grail
PO Box 3816
Santa Cruz, CA 95063

New Age Bible and Philosophy Center
1139 Lincoln Blvd.
Santa Monica, CA 90404

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

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