

LATIN AMERICA SOCIO-RELIGIOUS STUDIES PROGRAM (PROLADES)
A MINISTRY OF IN-DEPTH EVANGELISM ASSOCIATES (IDEA)

EXPANDED STATUS OF CHRISTIANITY
COUNTRY PROFILE: NICARAGUA, 1980

By

Clifton L. Holland

Original Draft: October 1981

(Latest Revision: April 2008)

TABLE OF CONTENTS

		LIST OF FIGURES	4
I.		OVERVIEW OF STATUS OF CHRISTIANITY: 1980	7
II.		UNREACHED PEOPLES	9
	2.1	Amerindians	9
	2.2	Negroes and Mulatos	10
	2.3	Ladinos	10
	2.4	Chinese	11
	2.5	Jews	11
	2.6	Other Ethnic and Religious Groups	11
III.		OVERVIEW OF CHRISTIAN CHURCHES	13
	3.1	Roman Catholic Church	13
	3.2	Protestant Churches	14
IV.		HISTORICAL DEVELOPMENT OF CHRISTIANITY	30
	4.1	Roman Catholic Missions	30
	4.2	Protestant Missions and Denominations	31
	4.2.1	Anglican-Episcopal Churches	31
	4.2.2	Wesleyan Methodist Church	32
	4.2.3	Moravian (Brethren) Church	32
	4.2.4	Baptist Groups	36
	4.2.5	Central American Mission and Churches	38
	4.2.6	Church of the Nazarene	40
	4.2.7	Assemblies of God	41
	4.2.8	United Workers (Obreros Unidos) Movement	42
	4.2.9	Apostolic Faith Groups (Jesus Only)	43
	4.2.10	Church of God (Cleveland, TN)	44
	4.2.11	Assembly of Christian Churches of NY	45
	4.2.12	Other Pentecostal Groups	46
	4.2.13	Adventist Groups	46
V.		MAJOR PROTESTANT ACTIVITIES	47
	5.1	Ecumenical Organizations	47
	5.2	General Service Agencies	48
	5.3	Bible Translation and Distribution	49
	5.4	Broadcasting	50

	5.5	Education	51
	5.6	Evangelism	52
	5.7	Literature and Literacy	56
	5.8	Social Concern	57
	5.9	PROCADES Church Growth Study	58
VI.		BIBLIOGRAPHY	59
VII		APPENDICES	61

LIST OF FIGURES FOR NICARAGUA

1.	MAP OF NICARAGUA BY DEPARTMENTS	6
2.	PROPORTION OF RELIGIOUS GROUPS IN NICARAGUA, 1980 [PIE CHART]	8
3.	RACIAL-ETHNIC COMPOSITION OF NICARAGUA, 1980 [PIE CHART]	8
4.	MAP OF MAJOR ETHNOLINGUISTICAL GROUPS IN NICARAGUA	12
5.	CHART OF PROTESTANT FAMILY TREE [DIAGRAM]	18
6.	CHRONOLOGICAL TABLE OF PROTESTANT ORIGINS IN NICARAGUA (SORTED BY DATE OF ORIGIN)	20
7.	STATISTICAL TABLE OF THE PROTESTANT MOVEMENT: 1978	21
8.	PROTESTANT MEMBERSHIP BY ETHNIC GROUPS: 1935-1980 [100% CHART]	21
9.	PROPORTION OF PROTESTANT MEMBERSHIP BY FAMILIES OF DENOMINATIONS, 1935-1978 [100% CHART]	22
10.	PROTESTANT MEMBERSHIP BY MAJOR TRADITIONS: 1978 [PIE CHART]	23
11.	PROTESTANT MEMBERSHIP BY MAJOR TRADITIONS [PIE CHART]: 11A. SEPARATIST TRADITION BY FAMILY TYPES 11B. PENTECOSTAL TRADITION BY FAMILY TYPES	24
12.	GROWTH OF TOTAL POPULATION COMPARED TO PROTESTANT MEMBERSHIP GROWTH: 1935-1980 [SEMI-LOG SCALE]	24
13.	PROTESTANT MEMBERSHIP GROWTH BY DENOMINATIONS: 1900-1980 [SEMI-LOG SCALE]	25
14.	GROWTH OF TEN LARGEST PROTESTANT DENOMINATIONS: 1967-1978 [STACKED BAR CHART]	25
15.	ESTIMATED NUMBER OF PROTESTANT CONGREGATIONS IN NICARAGUA: 1935-1990	26
16.	ESTIMATED PROTESTANT POPULATION IN NICARAGUA: 1935-2000	26
17.	A. DISTRIBUTION OF TOTAL POPULATION BY REGIONS: 1978 B. DISTRIBUTION OF PROTESTANT CONGREGATIONS BY REGIONS: 1978	27
18.	NUMBER AND PROPORTION OF PROTESTANT CONGREGATIONS BY REGIONS AND DEPARTMENTS: 1978 [STACKED BAR CHART]	28
19.	NUMBER AND PROPORTION OF PROTESTANT CONGREGATIONS BY REGIONS AND DEPARTMENTS: 1978 [TABLE]	29
20.	CHRONOLOGICAL TABLE OF PROTESTANT ORIGINS IN NICARAGUA (SORTED BY CLASCODE)	63

FIGURE 1: MAP OF NICARAGUA BY DEPARTMENTS



EXPANDED STATUS OF CHRISTIANITY

COUNTRY PROFILE: NICARAGUA

I. OVERVIEW OF STATUS OF CHRISTIANITY: 1980

Roman Catholicism has been the dominant religion in western Nicaragua since the Spanish colonial period. The majority of the population in the Central Highlands and the Pacific Coastal Region are mestizos and "nominal" Catholics; however, less than 20% of all Catholics in Nicaragua actually practice their faith--attend Mass, receive the sacraments, or perform special devotions with some degree of regularity. Women are more actively involved in Catholic activities than men among the general population; however, men predominate in such activities among Hispanicized Indian groups in western Nicaragua, especially among the Matagalpas in the Central Mountain Region.

Prior to 1850, most inhabitants of eastern Nicaragua were Amerindians--Miskitos, Sumos, Ramas, and Black Caribs--who practiced Animism, or Creoles who were nominally Protestant. However, by 1936 at least 31% of the population of the Department of Zelaya was Protestant, mainly due to the efforts of Moravian missionaries who first arrived in 1849. Consequently, most Protestants on the Atlantic Coast are Moravians, along with some Anglicans, Baptists and Adventists. Moreover, some sections of Zelaya were at least 50% Protestant in 1960, such as Cabo Gracias a Dios (63.6%). Amerindian tribal religions (Animism) and Roman Catholicism (mainly among the Spanish-speaking mestizos) accounted for the remainder of the population.

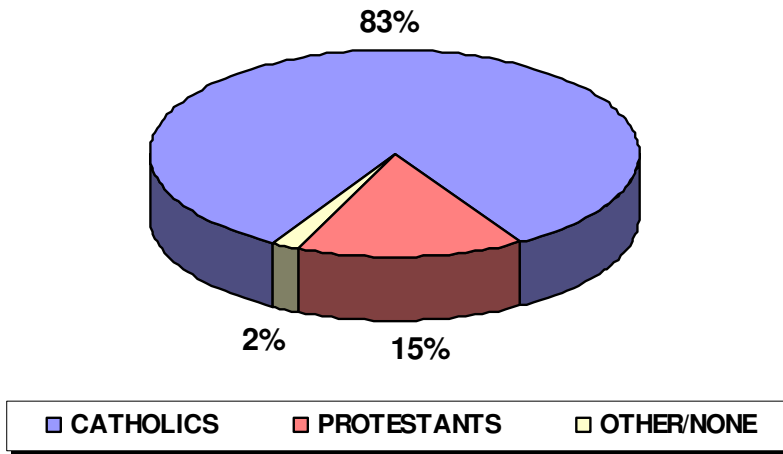
Prior to 1900, few Protestant efforts had been made among the Spanish-speaking population of western Nicaragua, either in the Pacific Coastal Region or Central Highlands. However, several successful missionary thrusts had begun to produce fruit among the ladinos by 1940. The Central American Mission began its labors in 1900, the American Baptists in 1917, independent Pentecostals in 1912, the Oneness Pentecostals in 1914, and the Assemblies of God in 1936. The Seventh-Day Adventists, who initiated mission work on the Atlantic coast among the Creoles in 1904, did not begin to expand their efforts among the ladinos in western Nicaragua until the 1940s.

In 1980, although Catholic sources in Nicaragua claimed 93% of the total population as baptized Roman Catholics, our PROCADES survey of 1979 indicated that only about 83% could be considered Catholic adherents. The size of the Protestant Community increased from 3% in 1950 to about 15% in 1980. The number of Protestant adherents totaled about 281,000 in 1980, with 93,700 communicant members, an increase of 12.5% (**AAGR = average annual growth rate**) since 1966. Protestant communicants among the larger denominations were represented as follows: Moravians (16.5%); Assemblies of God (10.8%); Adventists (7.7%); Church of God, Cleveland, Tennessee (6.7%); and the Baptist Convention (5.9%).

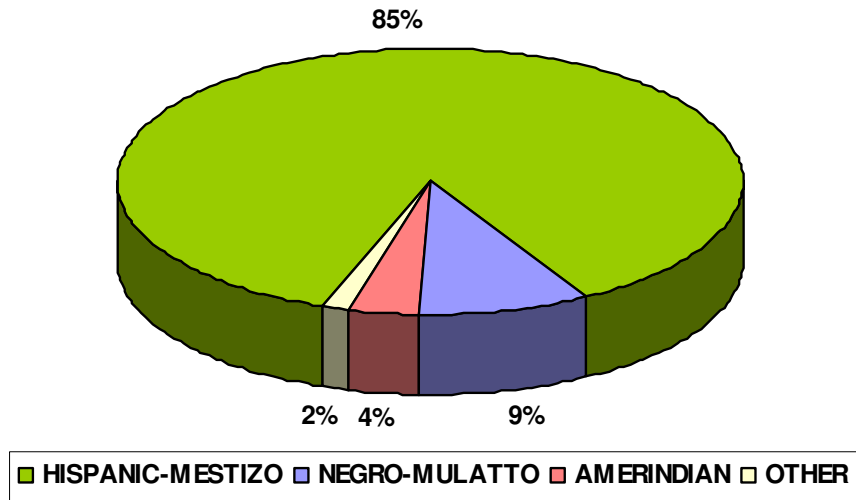
Other religions and those with no religion constituted about 2% of the Nicaraguan population. Mormons and Jehovah's Witnesses reported 15,200 adherents (.7%) and less than .5% of the population were adherents of other religions--Jewish, Baha'i, Islam, Chinese religions, etc.--or

were Atheists. Probably less than 1% could be considered Amerindian or Afro-Caribbean spiritists (Animists).

**FIGURE 2:
RELIGIOUS AFFILIATION
IN NICARAGUA, 1980**



**FIGURE 3:
RACE-ETHNIC COMPOSITION
OF NICARAGUA, 1980**



II. UNREACHED PEOPLES

2.1 AMERINDIANS (3.5% or 81,000)

Nicaragua's Hispanicized Indians (approximately 35,000) have largely adopted Roman Catholicism. The Matagalpas (18,000-20,000) form the largest group and are found in the Central Highlands, within the Departments of Matagalpa and Jinotega. The Matagalpas are sedentary, small-scale subsistence farmers who occasionally work for wages on coffee plantations in the region. Although most Matagalpas are nominal Catholics, unlike the ladinos, it is the men who are more active in religious activities than the women. Local Catholic associations for aiding work in the parish are usually composed almost entirely of men. Response to evangelical witness is unknown among the Matagalpas.

The Subtiaba (5,000) and Monimbo (10,000) have retained few traits of their former pre-conquest Indian culture. The Indian towns of Subtiaba near Leon and Monimbo near Masaya were engulfed by the Spanish colonial cities through urban expansion.

Although most members of these two Indian groups are nominal Catholics, special importance is given to some Catholic rites, such as baptism. The Monimbo, in particular, offered armed resistance against the National Guard during the civil war in support of the insurrection led by Sandinista forces. Special priority has been given to rebuilding the Catholic Church in Masaya's Barrio Monimbó, which was destroyed by Somoza's forces. The entire neighborhood suffered heavy damage during the fighting, with the loss of many lives among the Monimbo.

The Assemblies of God reported many believers among the Subtiaba, but only a few among the Monimbo. The United Brethren in Christ also have baptized a few believers among the Monimbó, and the Baptist International Mission has an ordained Monimbó pastor, Miguel Rivera.

The Miskitos (40,000) and the Sumos (3,000) are largely "reached" peoples, with about half these groups reported to be Protestant adherents, mainly Moravians. Many Protestant denominations now have churches and service ministries among the Miskito and Sumo, which now have strong indigenous churches with native evangelical leaders. Some Miskito and Sumo lay evangelists are also reaching out to the growing mestizo population that has steadily increased over the years, especially in the highlands of Zelaya Department.

The Rama and Black Carib, who also live in the Department of Zelaya, are two small Amerindian groups that have maintained a high degree of cultural autonomy and are largely unreached. Although considered to be nominal Catholics, animistic beliefs and practices appear to be their dominant religion. The Rama Indians (600-1,000) are remnants of a Chibchan-speaking tribe who were displaced from the San Juan River valley at the time of the Spanish conquest. The Rama now live in a few small villages on Rama Cay, near Bluefields, in the coastal lowlands where they subsist as hunters, small farmers and fishermen. Many still speak their native language. Apparently, only the Moravians have work among them.

The Black Caribs (2,000), also known as Garifunas, live in several small villages along the shores of Pearl Lagoon, where they engage in subsistence agriculture and fishing. They are descendants of the Red Carib people who intermarried with escaped Negro slaves on the Island of St. Vincent in the West Indies, and who were deported by the British to the Bay Islands of Honduras in the 1790s. Most have retained their traditional culture and language, although

some speak Creole or English. The Moravians, Episcopalians and Catholics have churches among them at Brown Bank and Marshall Point, but most Black Caribs practice a mixture of African and Indian spiritism, overlaid with Catholic religious practices. Although some are nominal Christians, whether Catholics or Protestants, most can be considered Animists.

2.2 NEGROES AND MULATOS (9%)

Afro-Americans in Nicaragua are ethnically diverse, but they are predominantly Protestant. The English-speaking Negroes and Mulattos, called Creoles, trace their origins to British colonies in the West Indies. Large-scale migration of West Indians to Central America began about 1850 for railroad construction in Panama, then in Costa Rica and Honduras during the 1880s, as well as for canal construction in Panama under the French and later under the Americans. After completing these construction projects, many West Indian laborers migrated along the Caribbean coast and settled in Nicaragua where they became workers on banana plantations or farmers of coconuts and cacao (chocolate), or became fisherman or dock workers in coastal towns. There are also a few French-speaking Negroes in Nicaragua in addition to the Spanish-speaking descendants of slaves brought to Nicaragua during the Spanish colonial period.

The latter two ethnic groups within the Negro population are basically Roman Catholics, whereas the majority of English-speaking Negroes are nominal Protestants. However, remnants of African spiritism (Animism) still exist among some Afro-Americans--Obeah, Myalism, and Voodoo--mixed with elements of Christianity. The latest revival of African spiritism was reported in eastern Nicaragua in the period 1914-1920, when "sorcerers, diviners and all manner of fortune tellers began to appear, chiefly from Ruatán and Martinique," according to the Moravians. Although many Creoles are nominal Protestants, their Christian faith is similar to that of many Mestizos who are nominal Catholics.

2.3 LADINOS (86%)

The mestizo and white racial groups in Nicaragua amount to about 86% of the total population. Culturally, they are ladinos, bearers of Hispanic heritage, and nominally Roman Catholic, but only about 15-20% practice their faith by actively attending Mass and participating in the sacraments. Few males attend church activities, since religion is considered more appropriate for women. Men cannot be expected to conform to all the moral standards taught by the Church, it is argued; these standards conflict with the popular male image of machismo. Greater religious indifference is found among ladinos of the upper and middle classes in urban areas in the Pacific coastal region, although more religious participation is noted in the Central Highlands. Only among the Hispanicized Matagalpa Indians, many of whom are now considered ladinos, is there notable male participation in Catholic religious activities.

However, ladinos now account for about 70% of all Protestant church members in Nicaragua, up from 39% in 1960 when most Protestants were Indians and Creoles. Since 1960, there has been a shift in the strength of Protestant faith among the population of Nicaragua, with Spanish-speaking adherents now representing at least two-thirds of all Protestants in the Republic, or about 196,000 which is approximately 9% of all ladinos. Most recent Protestant growth has been among the ladino component of the population, with Protestant membership growth increasing at 12.5% AAGR between 1966 and 1978. Strong indigenous Protestant churches exist among the ladinos, and high rates of growth are forecast for them during the next decade. At the present growth rate, about 26% of the total population will be Protestant by 1990, mostly among ladinos.

2.4 CHINESE (3,500)

Although no official statistics are available on the number of Chinese in Nicaragua, it is estimated that approximately 3,500 (Bartell Report) inhabit the larger cities and towns of the Republic, where they generally engage in retail trade. Many Chinese have apparently assimilated elements of ladino culture, including Roman Catholicism, at least in its popular form. Obviously, many Chinese have had extensive contacts with Protestants on the Atlantic coast, especially among the Creoles and Miskitos where many Chinese merchants have lived since the early 1900s. However, since the Sandinista victory in 1979, many Chinese businessmen have left Bluefields and other coastal towns for neighboring countries. Few Chinese have become Protestants, while most continue to practice their traditional religious beliefs and maintain family altars to their ancestors or Buddha.

2.5 JEWS (200-300)

The first Jews came to Nicaragua from Holland, France and Germany during the 1800s. After World War I, small numbers of Jews arrived from Poland, Rumania and Hungary. The Jewish population in Nicaragua numbered only about 200 in 1970, with the majority living in Managua. Most were members of Beth-El Synagogue, founded in 1964 at Managua. The Jewish community has had its own cemetery there since about 1935. Few Jews have become Christians, either Catholics or Protestants.

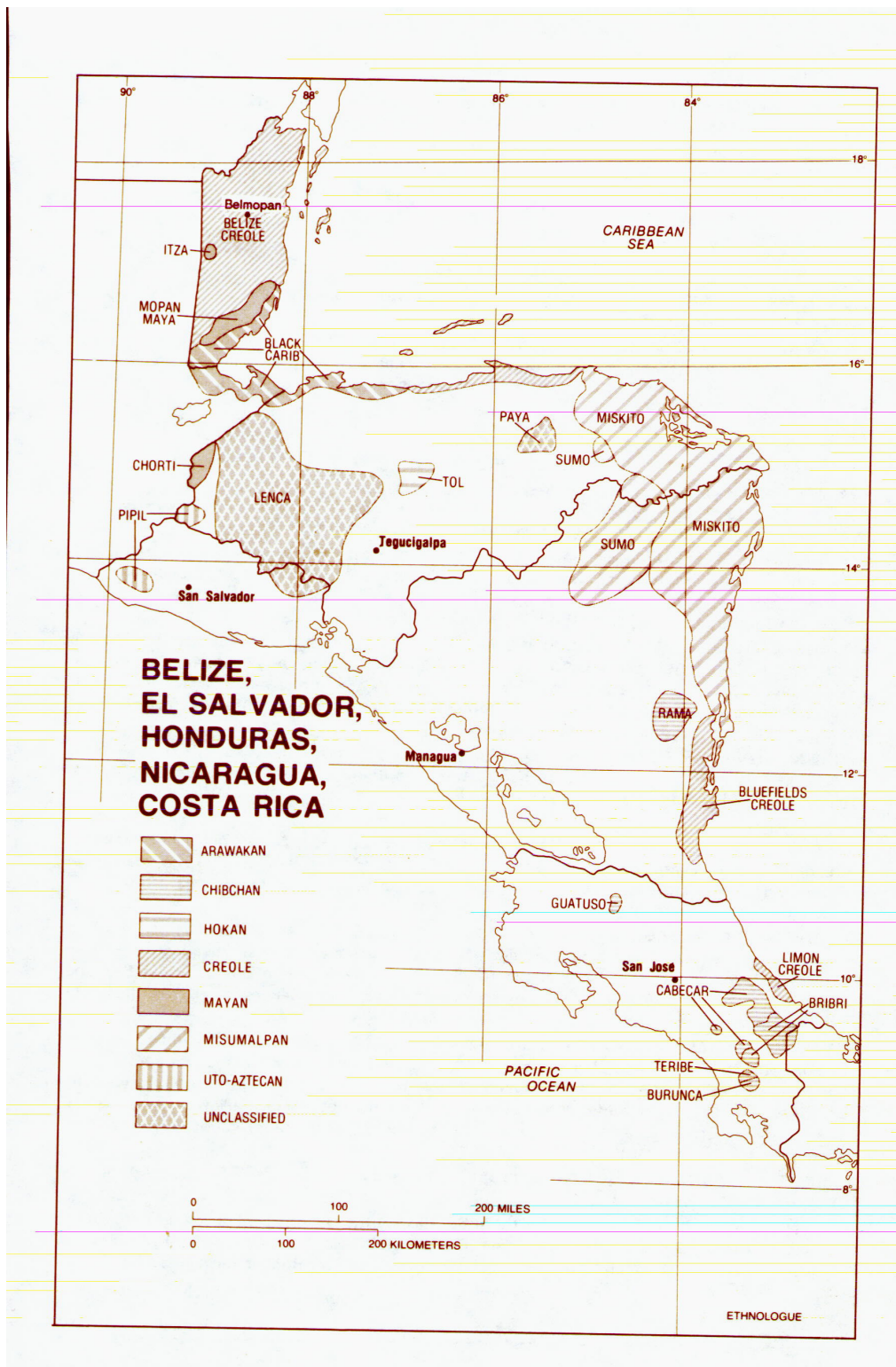
2.6 OTHER RELIGIONS AND NO RELIGION (2%)

Other religious groups in Nicaragua constitute about 2% of the population. The Church of Jesus Christ of Latter-Day Saints (Mormons) includes 13 "branches" with 3,091 adherents, while the Jehovah's Witnesses (The Watchtower Bible and Tract Society) reported 68 congregations and 12,080 adherents, of whom 3,338 had attained the rank of "publishers." Missionaries of the Baha'i Faith were active along the Caribbean coast during the 1960s, but few Baha'i groups remain. Small groups of Lebanese and Arabs (most of Eastern Orthodox or Islamic traditions) have existed along the Atlantic coast of Nicaragua for many years, but most of them--including several influential merchants in Bluefields--have left Nicaragua since the Sandinista Revolution.

It is difficult to measure the extent of Marxist influence in Nicaragua since the 1979 civil war, but it is assumed that more people are now open to Marxist-Leninist doctrine than ever before, and that significant numbers of nominal Catholics, especially young Nicaraguans, will be influenced by it through the public schools. However, there has been some negative reaction against atheistic teaching during the literacy campaign in 1979, notably among rural Nicaraguans. Although the National Reconstruction Government guarantees the freedom of religion, the teaching of Atheism and scientific evolution is also guaranteed by the constitution as freedom of expression. This may become a source of further tension during the next decade as reconstruction efforts continue in revolutionary Nicaragua.

Also, the historic process of secularization has caused a growing number of Nicaraguans to disassociate themselves from all religious groups, which has added to the population segment that claims "no religious faith" that includes many Marxists and the Atheists.

**FIGURE 4
MAP OF MAJOR ETHNOLINGUISTICAL
GROUPS IN NICARAGUA**



III. OVERVIEW OF CHRISTIAN CHURCHES

3.1 ROMAN CATHOLIC CHURCH

Catholicism arrived in Nicaragua with its discovery by Columbus in 1502, and was established with the Spanish Conquest during the 1520s. The first Catholic chaplain arrived with explorer Gil González D'Avila in 1522, while the first Franciscan church was founded at Granada in 1524. The Jesuits were leaders in missionary work in Nicaragua during the colonial period.

Following the attainment of independence by Nicaragua during the period 1821-1838, evangelization efforts by Catholic missionaries greatly increased. Although a series of anticlerical governments came to power in Central America after the independence period, often in a violent manner, Nicaragua did not suffer the difficulties encountered in the sister republics of Central America. However, a delayed anticlerical attack occurred in 1894 when the Liberal president, Santos Zelaya, took power. Zelaya terminated the Concordat with the Vatican, signed in 1862 that obligated the Nicaraguan government to support the work of the Church. Although the Catholic Church was given special mention in the situation of 1911 after Zelaya's departure from power, constitutions since 1939 have dropped this special reference, which leaves the State a secular one with religious freedom guaranteed by law.

The Nicaraguan Catholic Church was reorganized in 1913 with Managua as the seat of the archbishopric. Nicaragua is divided into four dioceses--León, Granada, Matagalpa and Estelí--and one apostolic vicariate in Bluefields, which covers the missionary work of the Franciscan Capuchins on the Atlantic coast. In 1978, there are 190 parishes in Nicaragua, about 390 Catholic churches, 304 priests (117 diocesan and 187 religious), 89 lay brothers and 661 sisters. The Catholic Church maintains about 275 schools and over 90 charitable institutions in the country--hospitals, clinics, orphanages, old peoples' homes, etc.

Under the Somozas (1937-1979), the fact that the Nicaraguan Catholic Church was not constitutionally a State Church did not pose problems in its relationship to the government. In fact, the Catholic religion was recognized in practice and it received certain privileges. But when thirty-seven years of acquiescence by the Church toward the rule of the Somoza family came to an end in 1972, Church-State relationships entered a new phase.

It was then that Managua's Archbishop, Manuel Obando y Bravo, refused to be cast in the role of giving support to a Somoza-dominated junta. Subsequent pastoral letters, criticizing existing social conditions and declaring Church support for the creation of a completely new order, further widened the breach. In spite of Somoza's campaign to discredit him, the Archbishop enjoyed increasing popularity. He was chosen by the Sandinista Front to negotiate with Somoza after two notable guerrilla assaults: on the house of former Agricultural Minister, J.M. Castillo (December 1974), and on the National Palace (August 1978).

During the 1970s, repression by the National Guard against peasants and political dissidents was condemned by the Nicaraguan bishops in a pastoral letter in 1977. Archbishop Obando y Bravo became an outspoken critic of the abuses of the Somoza regime and a strong supporter of democracy, human rights and social justice--especially for the oppressed, the poor and the needy. However, the Church's strong human rights stand made it suspect of subversive activities. Somoza responded by enforcing censorship of Church broadcasts and publications. Though religious liberty continued to be respected formally, the National Guard stepped up its harassment of the clergy, causing arbitrary detentions, expulsions and deaths.

Nicaragua has had a relatively low ratio of priests per inhabitant over the years: 1/6,300 in 1912, 1/6,400 in 1970 and 1/7,483 in 1975. Consequently, the parish priests must not only serve the larger Catholic population in the main cities and towns of Nicaragua, but must also visit periodically a number of smaller towns and rural villages to celebrate the Mass and officiate at special religious occasions. The diocesan priests usually have little time to devote to improving the quality of religious life among the Catholic population.

However, the growth of the Catholic lay organizations and base communities has increased efforts aimed at more serious study and reflection in the Bible and greater commitment among Catholics in their social responsibilities ("concientización"), especially during the period of social conflict and turmoil in the late 1970s. Now, many Catholic laymen are active in local neighborhood self-improvement committees sponsored by the Sandinista government.

In a pastoral letter published after the FSLN came to power in mid-1979, the Archbishop urged that all social structures in the new Nicaragua be designed to promote human dignity. Many Catholics, lay and clergy, openly supported the revolutionary struggle against the Somoza dictatorship, and since the Sandinista victory, many others have participated in the revolutionary reconstruction of Nicaraguan society.

Under the National Reconstruction Government, a new phase of positive relationships began between the Church and State in Nicaragua. Three Catholic priests were cabinet members in the Sandinista government: Ernesto Cardenal (Minister of Culture), Miguel D'Escoto (Minister for Foreign Relations), and Edgardo Parrales (Minister of Social Welfare). Officially, the Catholic Church has supported new government programs aimed at economic reconstruction and a massive literacy program. Government spokesmen have repeatedly assured the Nicaraguan people that religious freedom will be fully respected, and the new government has ratified the International Declaration of Human Rights. The fact the Pope John Paul II, during a visit to Rome by two members of the Nicaraguan Junta, stated his approval of the Sandinista Front's efforts to build a just society, greatly enhanced the new government's image. However, accusations of Sandinista support for the revolutionary movement in El Salvador have tarnished Nicaragua's image in the United States. Consequently, the U.S. Government suspended economic aid to Nicaragua.

[NOTE: this text was written in December, 1980]

3.2 PROTESTANT CHURCHES

Protestant missionary activity in eastern Nicaragua can be traced to Anglican (Church of England/Society for the Propagation of the Gospel in Foreign Parts) efforts in the 1760s, and Anglican influence probably existed as early as the 1620s among scattered British trading settlements and logging camps along the Mosquito Coast. The Wesleyan Methodists (from the British West Indies) made a weak and unsuccessful effort in Bluefields during the 1830s, but serious efforts to evangelize the Indians and Creoles in eastern Nicaragua did not begin until the arrival of German United Brethren (Moravians) at Bluefields in 1849. Jamaican Baptists were active in the Corn Islands in the 1850s, and the Anglicans renewed their interests on the Mosquito Shore during the 1880s.

Prior to 1900, few Protestant efforts had been made among the Spanish-speaking population of western Nicaragua, either in the Pacific Coastal Region or Central Highlands. However, several successful missionary thrusts had begun to produce fruit among the ladinos by 1940. The

Central American Mission began its labors in 1900, the American Baptists in 1917, independent Pentecostals in 1910, and the Assemblies of God in 1936. The Seventh-Day Adventists, who initiated mission work on the Atlantic coast among the Creoles in 1904, did not begin to expand their efforts among the ladinos in western Nicaragua until the 1940s.

Protestant growth was slow in Nicaragua prior to the mid-1960s. In 1937, only seven Protestant missions had begun work on either coast. But by 1965, twenty-six Protestant groups were active in Nicaragua, and by 1978, forty-six new groups had been added. In 1980, there are at least 72 denominations and smaller independent groups working in the Republic. In 1978, over 1,500 Protestant congregations and missions (excluding preaching points) were being served by at least 301 ordained national pastors, 760 unordained lay pastors, and 83 Protestant missionaries (up from 41 missionaries in 1973).

The rate of growth and composition of Protestant membership has shown notable changes over the years. Total membership in all Protestant congregations, missions and preaching points (outstations) increased slowly between 1936 and 1950, from 6,242 to 10,521 (3.8% AAGR = Average Annual Growth Rate). The rate of membership growth increased to 4.1% AAGR between 1950 and 1960 (15,774 members in 1960), and improved slightly to 4.5% AAGR in the period 1960-1966 (21,500 members in 1966). By 1978, the total Protestant membership reached 78,387 with a 12.5% AAGR between 1966 and 1978. The composition of the membership has changed from 75% costeños (Indians and Creoles) and 25% ladinos (whites and mestizos) in 1936, to 62% costeños and 38% ladinos in 1966. Now, the total Protestant membership is 70% ladino and only 30% costeño, which represents a drastic shift in the strength of Protestantism in Nicaragua during the past decade.

An overview of Protestant membership by families of denominations since 1950 reveals a notable shift in the type of church growth taking place among Protestants. Whereas the Pentecostal Tradition represented only 10% of all Protestants in 1950, this family had grown to 45% by 1978. The Evangelical Non-Pentecostal Tradition (Free Church or Separatist Churches) showed a proportional decline: from 83.1% in 1950 to 44.2% in 1978. The Adventist Family increased from 3.7% in 1950 to 7.8% in 1978, although Adventists represented 8.5% of all Protestant membership in 1966. The Liturgical Tradition, on the other hand, has shown little proportional change since 1950, when the Anglican-Episcopal Church accounted for 3.3% of all communicants. By 1978, Episcopalians and Lutherans totaled only 2.4% of all Protestant communicant members in Nicaragua.

An examination of annual rates of membership growth among Protestant families of denominations testifies to the vitality of Pentecostal expansion since 1950. Between 1950 and 1978, Pentecostals increased at 13.4% annually (AAGR), compared to 5.1% for Evangelical Non-Pentecostals, 10.4% for Adventists, and 6.1% for the Liturgical Tradition. The Pentecostal and Adventist Traditions have consistently shown more dynamic growth in Nicaragua since 1950 than any other Protestant families of churches.

Geographically, in 1978, the Evangelical Non-Pentecostals (ENP) predominated in the Pacific Region with 53.5% of all Protestant congregations and missions, whereas the Pentecostals had 49.4%, Adventists 2.1% and Liturgical .6%. In the Central Mountain Region, Pentecostals predominates with 6.1%, ENPs 34.8%, Adventists 2.7% and Liturgical .3%. In the Atlantic Region, ENPs represented 55.7% of all Protestant work, the Pentecostals 36.9%, Liturgical 4.1% and Adventists .9%. On the other hand, over 50% of all congregations and missions administered by the Adventists (50%), ENP (53.5%) and Pentecostals (52.3%) were located in

the Pacific Region, whereas 72.2% of all Liturgical work was located in the Atlantic Region, predominantly the Episcopal Church. Among ENPs, 29.2% of their work was located in the Atlantic Region, mainly the Moravian Church. Protestant efforts in the Central Mountain Region were fairly evenly distributed among the various family types, with the exception of the Liturgical Family: only 5.6% of its work was located there.

In 1978, the major Protestant denominations in Nicaragua were the following: Moravian Church (12,950 members); Assemblies of God (8,500); Adventists (6,073); Church of God, Cleveland, Tennessee (5,250); Baptist Convention (4,659); Baptist International Mission (3,040); Apostolic Church of Faith in Jesus Christ (3,600); United Pentecostal Evangelical Mission (3,004); and the Free Apostolic Church (3,000).

Under the Somoza dynasty, Protestant denominations benefited from the principal of separation of Church and State, with the constitution guaranteeing religious freedom to all Nicaraguan citizens and to foreign residents. Consequently, most Protestant groups grew unhindered, engaging in evangelistic activities and planting churches at will, supported by constitutional law and the power of the civil authorities. The Nicaraguan police were occasionally called in to protect Protestant missionaries or national believers from religious persecution by fanatical Catholic mobs, led by both Catholic laymen and clergy, who attempted to stop mass evangelistic activities by Protestants in public places, such as the town square or an open-air street meeting. Protestants, in general, felt that the civil authorities were "ordained of God" for the common good and could be counted on for protection in time of crises.

As a rule, Protestants abstained from assuming a critical stance toward the Somoza Government, even though the National Guard increasingly used repression to stop political dissent, often with brutal and bloody consequences for political opponents or even those suspected of supporting the revolution. For many evangelicals, the revolutionary movement, led by the Sandinista Front for National Liberation (FSLN), against the corrupt Somoza dictatorship, created a climate of fear, confusion and uncertainty, both for the present and the future.

Nevertheless, some Protestants, especially young people, openly embraced the Sandinista cause; others adopted a more cautious "wait-and-see" attitude in an attempt to remain politically neutral; some even openly supported the Somoza Government in passive obedience to the "powers that be."

During the months of insurrection and combat, the Evangelical Committee for Relief and Development (CEPAD), an interdenominational service organization that enjoyed wide support among the Evangelical community, played an important role in channeling aid to thousands of victims of the civil war during 1978 and 1979. After the National Reconstruction Government assumed power in July 1979, CEPAD's Department of Socio-Pastoral Action (called RIPEN) sponsored a national pastors' conference, with the participation of over 500 pastors and lay leaders, who drew up a statement favorable to the programs of the reconstruction government, but without compromising their primary allegiance to the Lord Jesus Christ. However, a climate of uncertainty about the direction that the FSLN is heading still causes many evangelicals to proceed with caution in the political arena, hoping for a clear demonstration of the promises made to the Nicaraguan public by Sandinista leaders. But the Evangelical Movement is making its presence felt in revolutionary Nicaragua by actively supporting many programs of the new government.

FIGURE 5
A CLASSIFICATION SYSTEM OF THE PROTESTANT MOVEMENT BY
MAJOR TRADITIONS AND DENOMINATIONAL FAMILIES

B1.0	OLDER LITURGICAL (CLASSICAL) TRADITION, 1517-1530
B1.1	Lutheran Family (1517, 1530)
B1.2	Reformed/Presbyterian Family (1523)
B1.3	Anglican/Episcopal Family (1534)
B2.0	EVANGELICAL SEPARATIST ("FREE CHURCH") TRADITION, 1521
B2.1	Anabaptist/Mennonite Family (1521)
B2.2	Baptist Family (1610)
B2.3	Pietist Family (1670)
B2.4	Independent Fundamentalist Family (1827)
B2.5	Holiness Family (1830s)
B2.6	Restoration Movement Family (1830s)
B2.7	Other Separatist churches
B3.0	ADVENTIST TRADITION, 1836
B3.1	Millerist Family that observes Sunday (1855)
B3.2	Millerist Family that observes Saturday (1850s)
B3.3	Adventist Church of God Family (1863)
B3.4	Other Adventist churches
B4.0	PENTECOSTAL TRADITION: 1901, 1906
B4.01	Apostolic Faith Pentecostal Family (1901)
B4.02	Pentecostal Holiness Family (1906)
B4.03	Name of Jesus ("Oneness") Pentecostal Family (1907)
B4.04	Finished Work Pentecostal Family (1910)
B4.05	Sabbatical Pentecostal Family (1930s)
B4.06	Healing/Deliverance Pentecostal Family (1947)
B4.07	Latter Rain Pentecostal Family (1948)
B4.08	Charismatic/Pentecostal Family (1950s)
B4.09	Shepherding Pentecostal Family (1968)
B4.10	Word of Faith Pentecostal Family (1970s)
B4.11	Other Pentecostal churches
B5.0	UNCLASSIFIED GROUPS
B6.0	PARA-CHURCH GROUPS/NON-DENOMINATIONAL GROUPS

FIGURE 6

**CHRONOLOGICAL TABLE OF PROTESTANT ORIGINS
(Sorted by Date of Origin)**

CLASCODE	TRADITION_FAMILY_DENOMINATION	DENCODE	DATE
B1.3011	Society for the Propagation of Gospel in Foreign Parts (1701, England - Anglican Church)	SPGFP	1767
B2.32011	Wesleyan Methodist Missionary Society (1817-1818, England)	WMMC	1830
B2.3101	Moravian Church (1735, Germany)	MCA	1849
B2.23081	Jamaican Baptist Missionary Society (1842, Jamaica)	JBMS	1850
B1.301	Anglican Church (1534, Bishop of Canterbury, England)	ANGC	1851
B6.101	American Bible Society (1826)	ABS	1892
B6.102	British & Foreign Bible Society (1804, London)	BFBS	1892
B1.302	Protestant Episcopal Church in the USA (New York, 1607)	PEC	1896
B3.201	Seventh-Day Adventist Church, General Conference	SDAGC	1898
B2.403	Central American Mission-related churches (CAM-1890, Dallas, TX)	CAM	1901
B4.1100	Independent Pentecostal churches in norwestern Nicaragua (Benuz Schoneich in León)	IPEN	1912
B2.2302	American Baptist Churches in the USA	ABC	1916
B2.23021	American Baptist Home Mission Society	ABHMS	1916
B2.23022	American Baptist Women's Missionary Society	ABWMS	1917
B2.4021	Brethren Assemblies/Christian Brethren (León, Nicaragua)	BA	1917
B4.0399	Other "Oneness" Pentecostal Groups (church formed by Robert Bass in León)	OOPG	1917
B2.2399	National Evangelical Mission (Víctor Adam Salazar and Nazario Escobar)	MEN	1933
B4.0401	Assemblies of God, General Conference (1914, Hot Springs, AR)	AGGC	1936
B2.23023	Nicaraguan Baptist Convention (related to ABC)	CBN	1937
B2.5091	Church of the Nazarene (1895)	CNAZ	1943
B2.4031	Fraternity of Evangelical Central American Churches (related to CAM)	FIECA	1948
B4.03011	Asamblea Apostólica de la Fe en Cristo Jesus (1916, Los Angeles, CA)	AAFJ	1949
B4.0202	Church of God (Cleveland, TN) - Iglesia de Dios del Evangelio Completo	COGC	1951
B2.4031	Convencion de Iglesias Evangelicas C.A. (1953 split from FIECA, Nicaragua)	CIECA	1953
B4.03014	Iglesia Apostolica Libre (1953 split from AAFJ in Nicaragua)	IAL	1953
B4.04016	Mision Evangélica Pentecostés Unida de Nicaragua (Gustavo Hernández, 1954)	MPUN	1954
B4.0406	Int'l Church of the Foursquare Gospel (1923, Los Angeles, CA)	ICFG	1955
B2.23024	Asociacion Iglesias de Cristo (1957 split from CBN, Nicaragua)	AICN	1957
B1.102	Lutheran Church - Missouri Synod (St. Louis, 1847)	LCMS	1958
B2.2317	Baptist International Mission, Inc. (Chattanooga, TN)	BIM	1959
B4.0207	Church of God of Prophecy	COGP	1963
B2.2304	Baptist Missionary Association of America	BMAA	1964
B4.1107	Iglesia de Cristo Misionera	ICMIS	1964
B2.1201	Brethren in Christ Church (Ashland, OH - 1798)	BCCA	1965
B2.3207	Church of the United Brethren in Chr. (1841, Huntington, IN)	CUBC	1965
B2.4032	Asoc. Misionera Evangelica Nacional (1965 split from FIECA, Nicaragua)	AMEN	1965
B4.0208	Congregational Holiness Church	CHCH	1967
B2.1112	Evangelical Mennonite Mission Conference (1959)	EMMC	1968
B2.23131	Southern Baptist Foreign Mission Board	SBFMB	1968
B4.0201	Assembly of Christian Churches, Inc. (1930s, New York City, Francisco Olazábal)	ACCNY	1968
B4.0413	Iglesia Principe de Paz (1956, Guatemala; Chema Muñoz)	IPPAZ	1968
B2.2303	Baptist Bible Fellowship	BBF	1969
B2.525	United World Mission	UWM	1969
B4.04011	Iglesia de Dios Pentecostal, Mision Int'l (Puerto Rico)	IDPMI	1969
B2.602	Christian Churches / Churches of Christ	CCCOC	1970
B4.0213	Pentecostal Free Will Baptist Church	PFWBC	1970
B4.04062	Iglesia Cuadrangular Nacional (1970 split, Nicaragua)	ICN	1970
B4.0412	Mision Cristiana Elim (1964, Guatemala; Otoniel Rios)	MCE	1970
B4.0501	Int'l Evang. Church of Soldiers of the Cross (Cuba, 1930s)	IECSC	1970

B6.499	Latin America Mission / NICAFONDO (Rafael and Yelba Baltodano)	LAM	1970s
B1.108	Evangelical Lutheran Synod (Mankato, MN - 1918)	ELS	1971
B4.0306	United Pentecostal Church, International (1945)	UPCI	1971
B4.04015	Asoc. Evangelica del Evangelio Completo (1971, Nicaragua)	AEEC	1971
B2.2319	Good Samaritan Baptist Churches (Nicaragua, split by Robert Tyson from BIM)	GSBC	1972
B4.04017	Misión Pentecostés de Iglesias Cristianas (1972 split from MPUN, led by Marcos Stulzer)	MPIC	1972
B1.2102	Christian Reformed Church of North America (1857, Grand Rapids, MI)	CRC	1973
B2.23042	Canadian Baptist Churches (Toronto, Canada)	CBCH	1973
B4.1108	Misión Evangelística Los Embajadores de Cristo Pentecostés (Nicaragua, 1973)	MEECP	1973
B4.03015	Iglesia Apostolica Unida (1974 split from IAL in Nicaragua)	IAU	1974
B3.202	Seventh-Day Adventist Reform Movement	SDARM	1975
B4.01051	Iglesia de los Apostles y Profetas (1935, El Salvador)	IAP	1975
B2.50911	Iglesia Nacional del Nazareno (1976 split from CNAZ, Nicaragua)	INN	1976
B2.519	Salvation Army (1878, England)	SA	1979

NOTE: Another version of this chronological table, sorted by the classification code, can be found in Appendix 1.

FIGURE 7

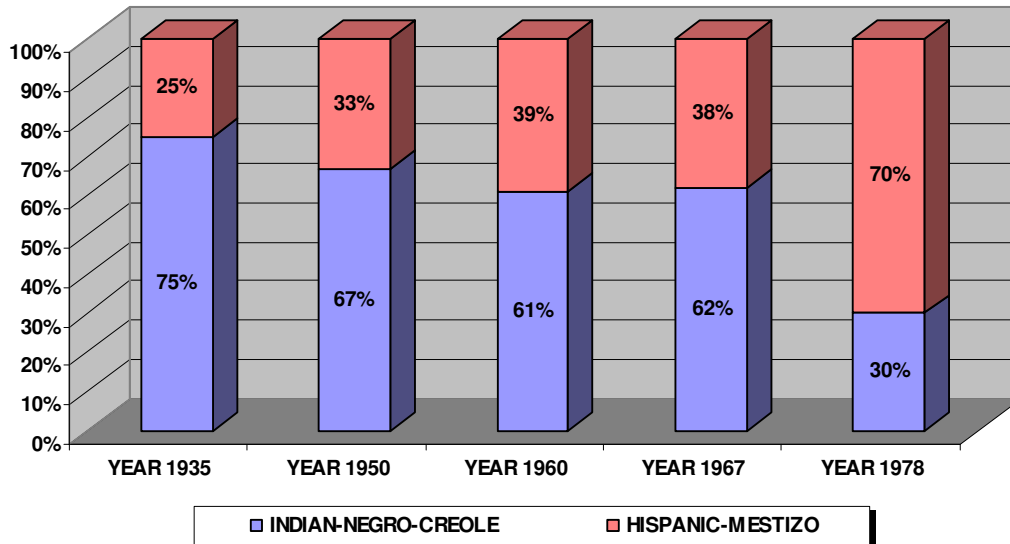
**STATISTICAL TABLE ON
THE PROTESTANT MOVEMENT IN NICARAGUA: 1978**

TRADITION/FAMILY/DENOMINATION	NUMBER OF CONG.	TOTAL MEMBERSHIP	% OF TOTAL
LITURGICAL TRADITION	19	1,841	2.4%
Federation of Evangelical Lutheran Churches	3	41	
Anglican/Episcopal Church	16	1,800	
SEPARATIST TRADITION	682	34,681	44.2%
Baptist Convention (American Baptist)	174	4,659	
Baptist International Mission	21	3,040	
Church of Christ Association	61	1,877	
Good Samaritan Baptist Mission	15	765	
Other Baptist groups (7)	40	1,218	
Churches of Christ	11	1,500	
Church of the Nazarene (2)	72	2,382	
Convention of Central American Churches	13	647	
Federation of Central American Churches	66	1,437	
Mennonite Churches (4 groups)	46	1,720	
Moravian Church	123	12,950	
National Evangelical Missionary Assoc.	27	2,000	
Other groups	13	486	
ADVENTIST TRADITION	84	6,073	7.7%
Seventh-day Adventist Church	84	6,073	
PENTECOSTAL TRADITION	740	35,273	45.0%
Assemblies of God	186	8,500	
Assembly of Christian Churches	43	1,027	
Christian Pentecostal Mission Churches	31	1,815	
United Pentecostal Evangelical Mission	49	3,004	
Foursquare Gospel Churches (2 groups)	19	900	
Pentecostal Church of God	10	650	
Church of God (Cleveland, TN)	116	5,250	
Church of God of Prophecy	32	1,100	
Christian Mission	14	895	
Fraternity of Evangelical Pent.ecostal Churches	6	600	
Pent.ecostal Free Will Baptist Churches	13	520	
Apostolic Church of Faith in Jesus Christ	60	3,600	
Free Apostolic Church	43	2,995	
Other "Jesus Only" Groups (8)	43	1,105	
Other Pentecostal Groups (16)	75	3,312	
OTHER PROTESTANT/UNCLASSIFIED	6	519	.7%
GRAND TOTALS (72 groups)	1,531	78,387	100%

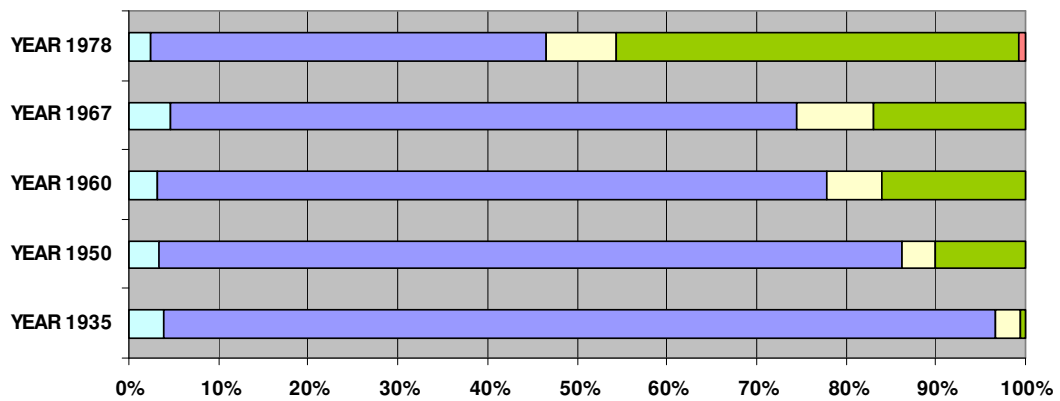
SOURCES:

1. National Survey of Protestant Denominations in Nicaragua, conducted by CEPAD in 1977-1979, with technical assistance provided by PROCADES.
2. INDEF-CEPAD, Directorio de Iglesias, Organizaciones y Ministerios del Movimiento Protestante: Nicaragua. San José, Costa Rica: PROCADES, 1980.

**FIGURE 8:
PROTESTANT MEMBERSHIP BY ETHNIC
COMPOSITION IN NICARAGUA, 1935-1978**



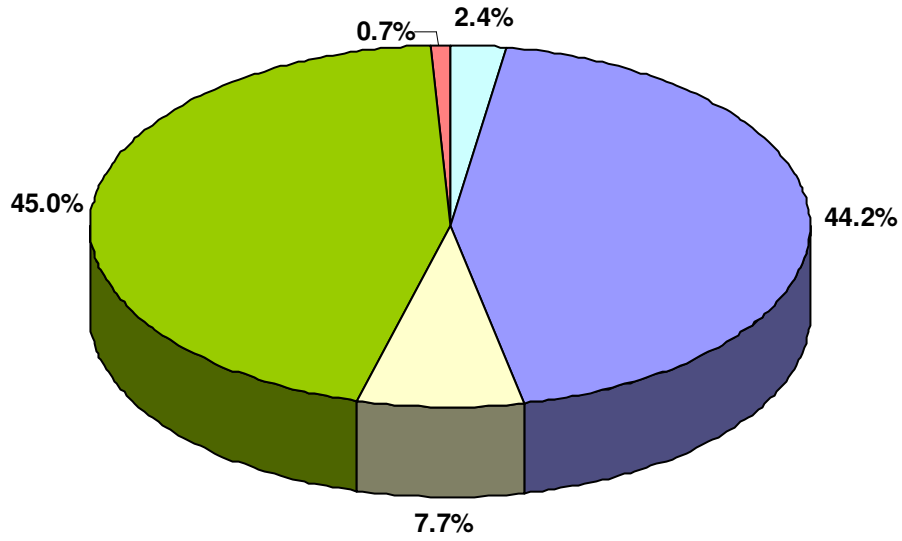
**FIGURE 9:
PROPORTION OF PROTESTANT MEMBERSHIP
BY MAJOR FAMILIES, 1935-1978**



	YEAR 1935	YEAR 1950	YEAR 1960	YEAR 1967	YEAR 1978
UNCLASSIFIED	0%	0.00%	0%	0%	0.70%
PENTECOSTAL	0.50%	10%	16%	17%	45%
ADVENTIST	2.80%	3.70%	6.20%	8.50%	7.70%
SEPARATIST	92.70%	83%	74.60%	69.80%	44.20%
LITURGICAL	4%	3.30%	3.20%	4.70%	2.40%

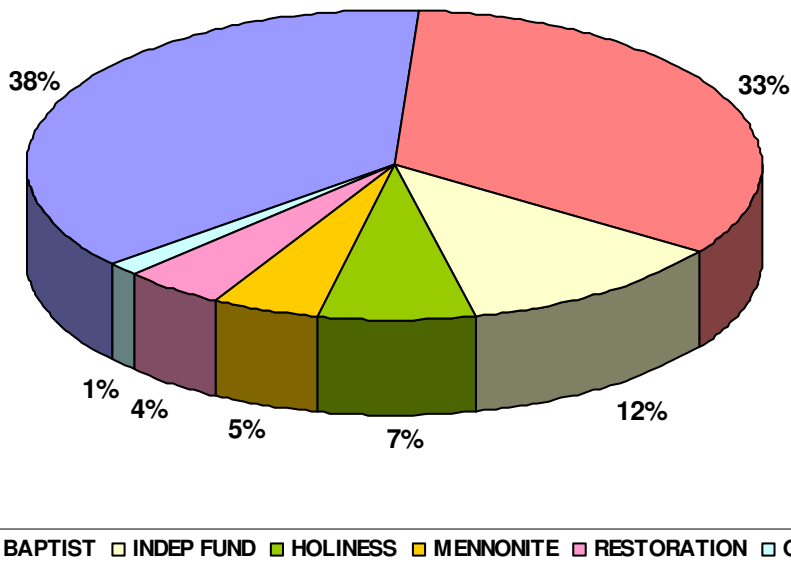
■ LITURGICAL
 ■ SEPARATIST
 ■ ADVENTIST
 ■ PENTECOSTAL
 ■ UNCLASSIFIED

**FIGURE 10:
PROTESTANT MEMBERSHIP IN NICARAGUA
BY MAJOR TRADITIONS, 1978**

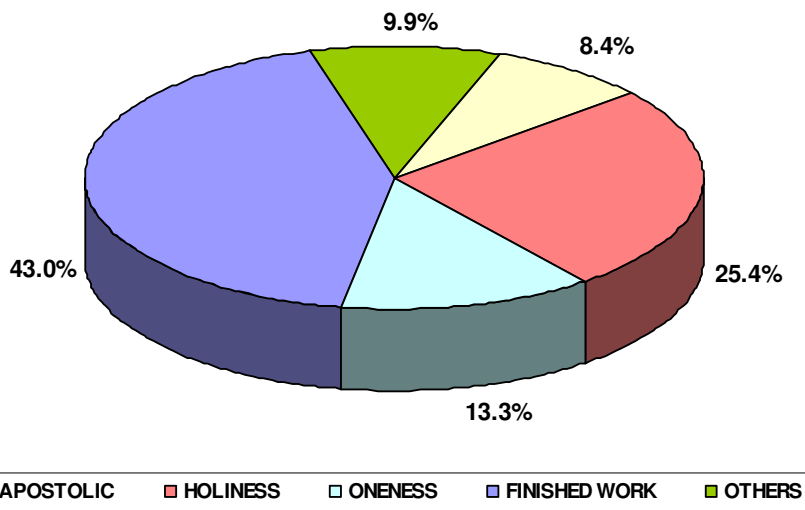


□ LITURGICAL □ SEPARATIST □ ADVENTIST □ PENTECOSTAL □ UNCLASSIFIED

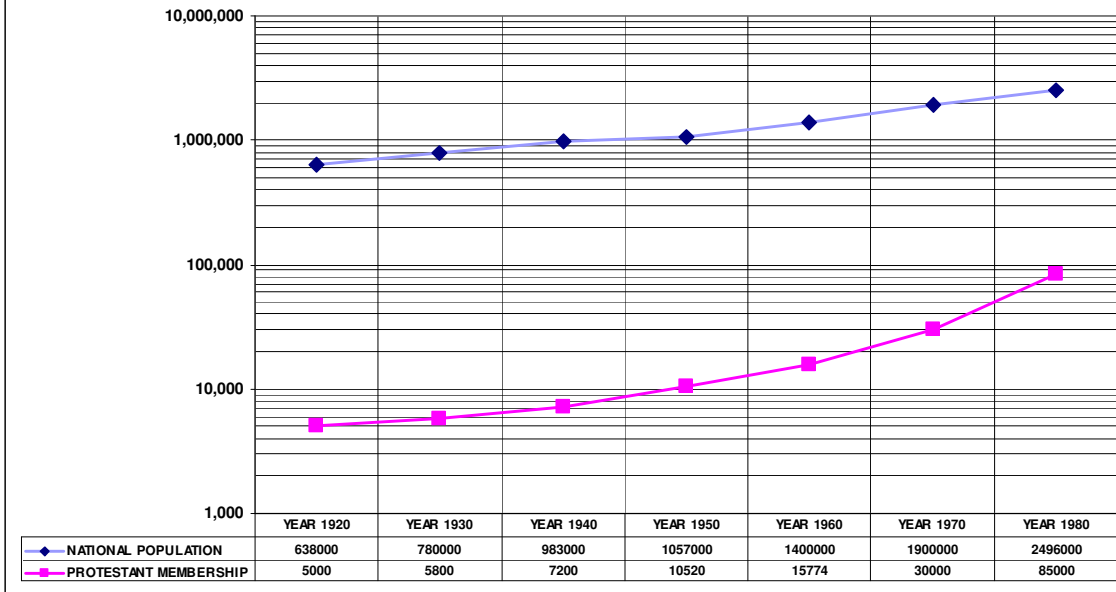
**FIGURE 11A:
PROTESTANT SEPARATIST MEMBERSHIP
IN NICARAGUA BY FAMILY TYPES, 1978**



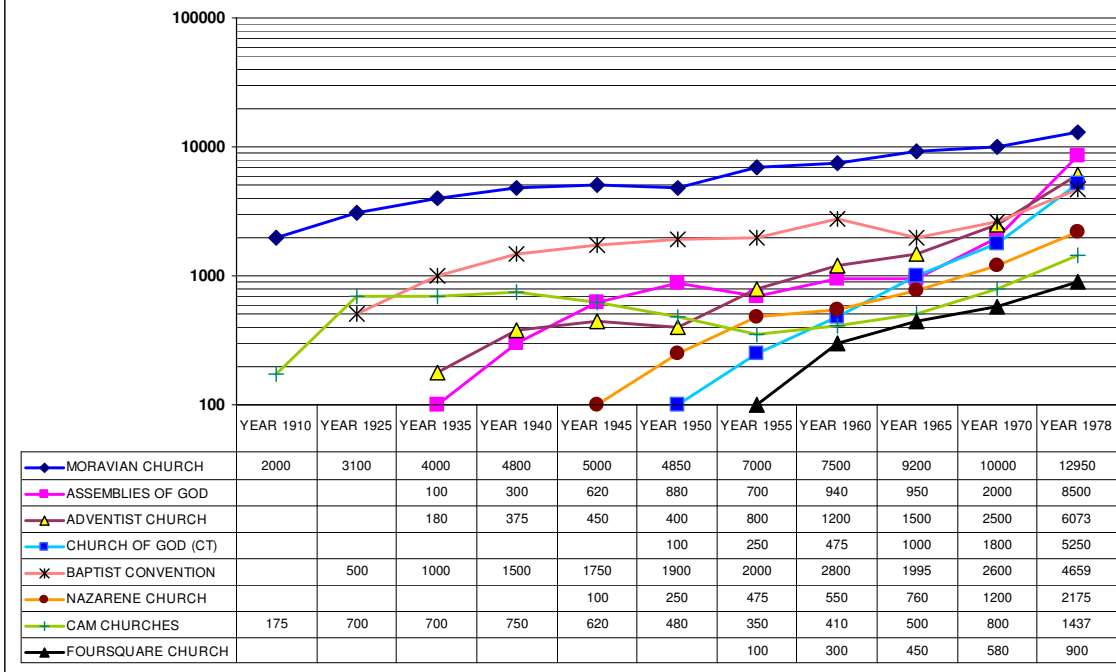
**FIGURE 11B:
PENTECOSTAL MEMBERSHIP IN NICARAGUA
BY FAMILY TYPES, 1978**



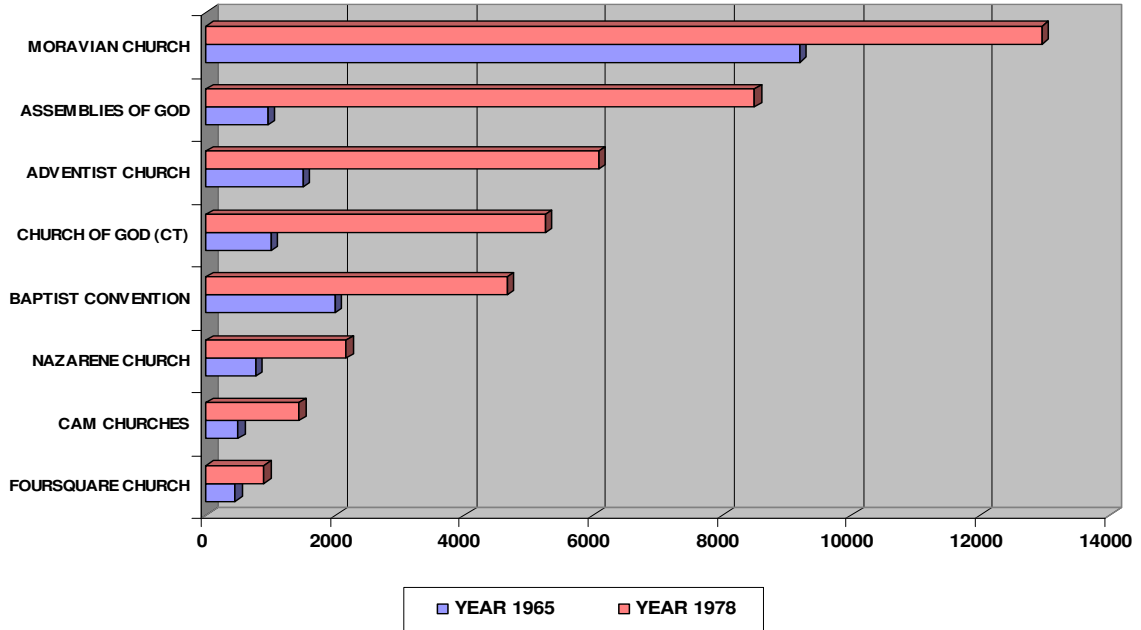
**FIGURE 12:
POPULATION GROWTH COMPARED TO PROTESTANT MEMBERSHIP
GROWTH IN NICARAGUA, 1920-1980**



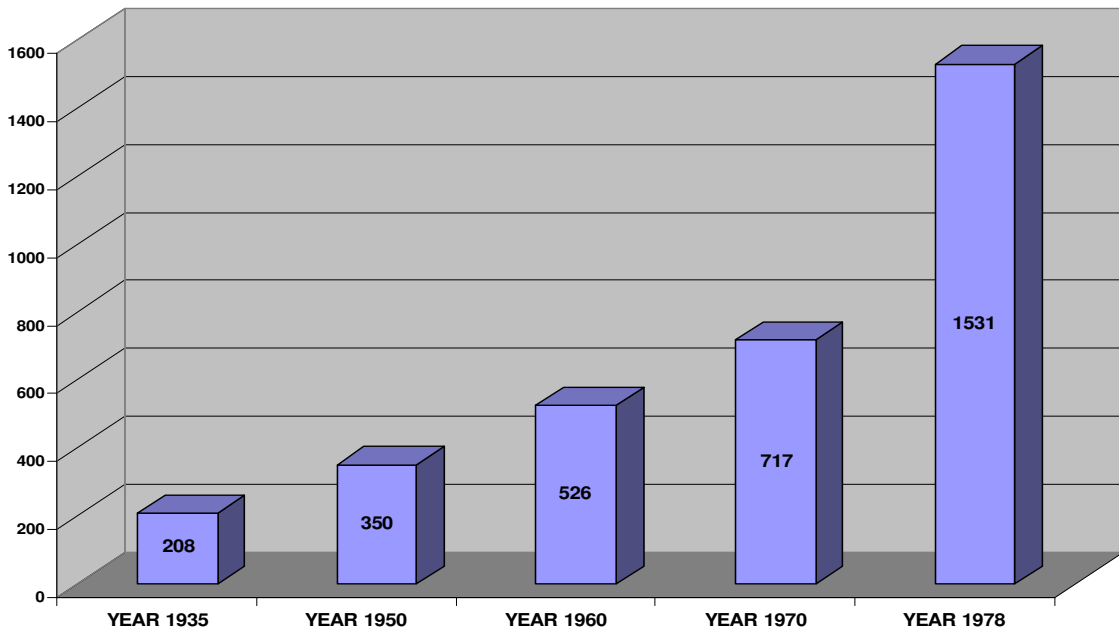
**FIGURE 13:
MEMBERSHIP GROWTH OF SELECTED PROTESTANT
DENOMINATIONS IN NICARAGUA, 1920-1978**



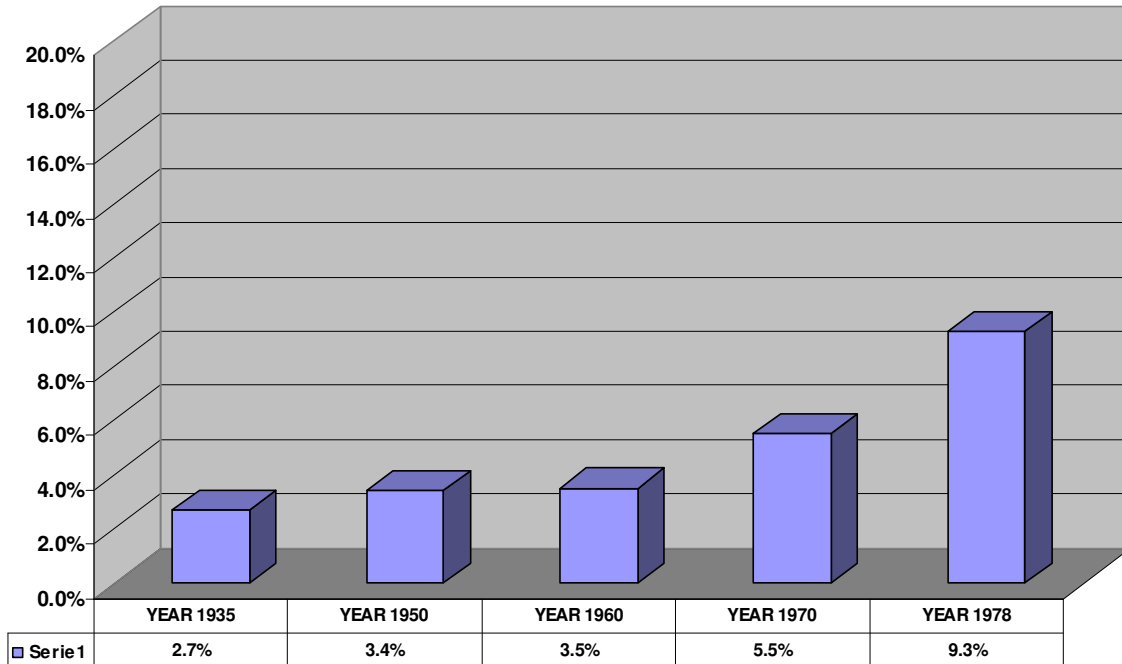
**FIGURE 14:
MEMBERSHIP GROWTH OF SELECTED PROTESTANT
DENOMINATIONS IN NICARAGUA, 1965-1978**



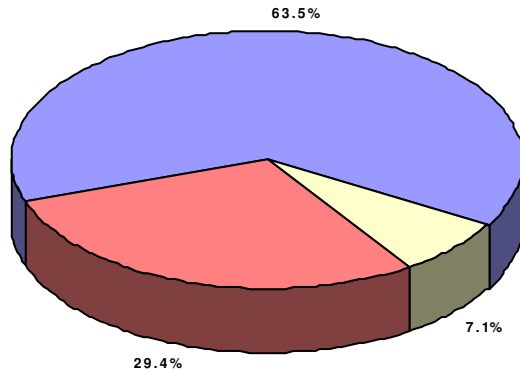
**FIGURE 15:
ESTIMATED NUMBER OF PROTESTANT
CONGREGATIONS IN NICARAGUA, 1935-1978**



**FIGURE 16:
ESTIMATED SIZE OF PROTESTANT
POPULATION IN NICARAGUA, 1935-1978**

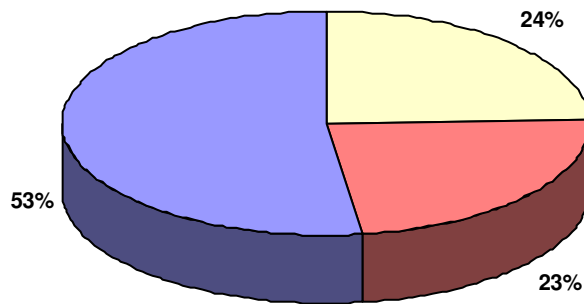


**FIGURA 17A:
DISTRIBUTION OF POPULATION IN
NICARAGUA BY REGIONS, 1978**



CARIBBEAN COAST
 CENTRAL MOUNTAIN
 PACIFIC COAST

**FIGURE 17B:
DISTRIBUTION OF PROT. CONGREGATIONS
IN NICARAGUA BY REGIONS, 1978**



CARIBBEAN COAST
 CENTRAL MOUNTAIN
 PACIFIC COAST

**FIGURE 18:
DISTRIBUTION OF PROTESTANT CONGREGATIONS
IN NICARGUA BY REGIONS AND DEPTS, 1978**

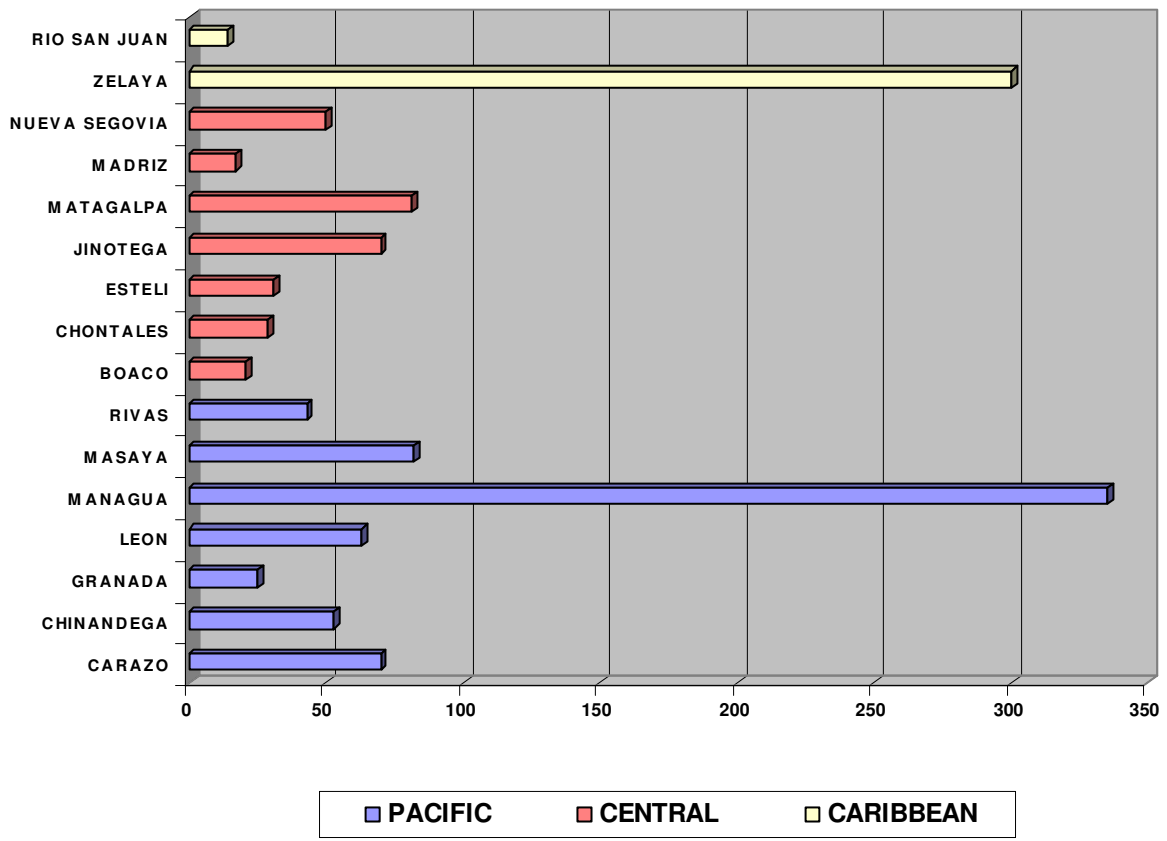


FIGURE 19

**DISTRIBUTION OF PROTESTANT CONGREGATIONS
IN NICARGUA BY REGIONS AND DEPARTMENTS, 1978**

REGION - DEPARTMENT	POP. 1980	NUMBER OF CONG.	CONG. TO POP. RATIO
PACIFIC REGION	(63.5%) 1,584,599	(52.3%) 671	1:2,362
Carazo	77,687	70	1:1,110
Chinandega	227,630	53	1:4,295
Granada	83,023	25	1:3,321
León	200,974	63	1:3,190
Managua	796,881	335	1:2,379
Masaya	107,991	82	1:1,317
Rivas	90,413	43	1:2,103
CENTRAL REGION	(29.4%) 734,459	(23.2%) 299	1:2,456
Boaco	77,991	21	1:3,714
Chontales	86,897	29	1:2,996
Estelí	113,985	31	1:3,677
Jinotega	114,671	70	1:1,638
Matagalpa	184,730	81	1:2,281
Madriz	63,967	17	1:3,763
Nueva Segovia	92,218	50	1:1,844
CARIBBEAN REGION	(7.1%) 176,478	(24.5) 314	1:0,562
Zelaya	148,763	300	1:0,496
Río San Juan	27,715	14	1:1,980
TOTALS (note #1)	(100%) 2,495,536	(100%) 1,284	1:1,944
TOTALS (note #2)	(100%) 2,495,536	(100%) 1,531	1:1,630

NOTES:

#1. Total number of congregations that are located geographically in the Directorio de Iglesias, Organizaciones y Ministerios del Movimiento Protestante: Nicaragua (San José, Costa Rica: PROCADES, 1980).

#2. Total number of congregations reported to exist in denominational questionnaires as reported in the Directorio de Iglesias, Organizaciones y Ministerios del Movimiento Protestante: Nicaragua (San José, Costa Rica: PROCADES, 1980).

IV. HISTORICAL DEVELOPMENT OF CHRISTIANITY

4.1 ROMAN CATHOLIC MISSIONS

The first Roman Catholic missionary orders to be established in Nicaragua were the Franciscans and the Jesuits, who trace their founding back to the colonial period. After independence, the number of religious orders in Nicaragua rose sharply. Among the new orders were the Spanish and Italian Franciscans, Jesuits, Salesians, Christian Brothers, Redemptorists, Piarists, Benedictines, Augustinian Recollects and Jesús Divino Obrero.

During the Liberal revolt led by President Zelaya from 1894 to 1908, the Nicaraguan government outlawed Catholic religious orders and put many restrictions on priests. However, these policies were rescinded after Zelaya was expelled from power in 1908. Many new religious orders arrived in Nicaragua during the 20th century.

In 1980, of the 304 priests in the country belonging to Catholic religious orders, few are Nicaraguans; most are expatriates. Spain, Italy, Germany and the United States rank as the major sending countries for the Catholic Missionary organizations in Nicaragua. At present, a total of four orders and 42 priests come from the United States: Capuchins (32), Maryknoll Fathers (2), Brothers of the Christian Schools (3), Monfort Fathers (4), and one lay brother. The Capuchin Fathers maintain churches, schools and a seminary on the Atlantic coast, which is administered as a missionary area (vicariate apostolic). Significant ministries being carried out by Catholic missionaries include education, community development, medical and public health, and social welfare. Priests from Canada operate the National Seminary in Managua. In 1960, the Jesuits founded the first Catholic university, "La Universidad Centroamericana" in Central America, in Managua.

Presently, there are a number of U.S. religious orders for women serving in Nicaragua: St. Agnes (12), Maryknoll (9), St. Teresa of Jesus (5), St. Francis of the Holy Cross (5), Missionary Sisters of the Sacred Heart (1), Carmelite Sisters of the Divine Heart (1), Dominican/Adrian (1), and a lay sister; a total of 21 women workers. These orders mainly serve in primary and secondary schools, but they also care for a seminary, an orphanage, a sanatorium and most of the hospitals and clinics in the country. Community development is carried out by the Sisters of St. Agnes and the Maryknoll Sisters in Managua, Condega and Puerto Cabezas.

Among other foreign missionary orders of women serving in Nicaragua are the following: Sisters of the Assumption, Josephites, Sisters of Charity of the Blessed Virgin Mary, Oblate Sisters of Divine Love, Oblates of the Sacred Heart and Franciscans. Four religious orders for women have been founded in Nicaragua since the 1950s: the Doctinas, the Siervas Misioneras de Cristo Rey, the Misioneras Catequistas Lumen Cristo and the Siervas de Nuestro Señor.

Catholic Relief Services, which operates under the auspices of the U.S. Catholic Conference, has assisted its counterpart in Nicaragua, Caritas, in food distribution programs, disaster relief and refugee work during the 1970s, especially after the 1972 Managua earthquake and the 1979 civil war.

4.2 PROTESTANT DENOMINATIONS

4.2.1 The Anglican Church (Church of England). The earliest known Protestant missionary effort in Nicaragua was led by an Anglican layman, Christian Frederick Post of Philadelphia, who received permission from the Miskito Indians to live among them during the mid-1770s. Post, while engaging in commercial activities, preached to Miskitos, Creoles and British settlers along the Mosquito Shore of eastern Nicaragua and northeastern Honduras. In 1767, Post was appointed catechist by the **Society for the Propagation of the Gospel in Foreign Parts (SPGFP)**, and took up residence at Black River (Río Sico) where a British settlement had existed since the 1730s. British trading posts were established in this region as early as the 1630s, where some Anglican influence was no doubt present.

Post was a replacement for the Rev. Nathan Prince, who was sent out by the Society in 1747 to settle at Black River (Río Sico) in Honduras, but Prince died in 1748 on the pirate island of Ruatán before he could reach the Mosquito Shore. Several Anglican chaplains, sponsored by the Society, joined Post to labor on the Mosquito Coast between 1769 and 1777. They made repeated visits to scattered settlements and won converts to the Anglican Faith among a mixed population of Creoles (Negroes and mulattos), Indians and Sambos, and a few Europeans--mostly British, but many nationalities were represented among old pirate enclaves along the Mosquito Shore.

Although England signed a treaty with Spain in 1786, agreeing to relinquish her claims on the mainland of Nicaragua and Honduras, the treaty was not lived up to by the British, who continued to trade with the Indians and maintain settlements in the area. Great Britain reasserted her interest in the Mosquito Coast when the California Gold Rush brought a flood of travelers to the old British settlement of Greytown, south of Bluefields at the mouth of the San Juan River. This large river, which leads to Lake Nicaragua, provided the "Forty-niners" with an overland route to the Pacific Coast, where they could find ships to take them to California.

Great Britain finally relinquished all her claims to the Mosquito Shore in 1860, under the terms of the Treaty of Managua, thus ending a protectorate over the Atlantic coast that dates to 1670. Therefore, whatever advantage the Anglicans enjoyed under British rule on the Atlantic Coast also came to an end in 1860.

Although Anglican missionary efforts had been few in Nicaragua between Post's departure in 1785 and Britain's withdrawal in 1860, it is significant that the Miskito king, George Augustus Frederick, who had been educated in Jamaica, was crowned in Belize City at St. John's Anglican Cathedral in 1825 by British authorities. The British included the Miskito Kingdom in their colonial government in Jamaica. Frederick's son, George William Clarence, was also baptized at St. John's Cathedral in 1840. The royal family, residing in Bluefields, requested the British to send chaplains and schoolmasters to instruct the Miskitos in the Christian faith, and even pledged a plot of land in Bluefields as an incentive for beginning Anglican work there. The Rev. M. Newport, chaplain at Belize City and later in the Bay Islands, visited the inhabitants, possibly traveling as far south as Bluefields and the Corn Islands, where local Creole catechists led Anglican worship. Apparently, this was the last visit by an Anglican missionary to the Nicaraguan coast until the 1890s.

Eastern Nicaragua did not formally become part of the Republic until 1894. Until the beginning of this century, the peoples and cultures of the Atlantic Coast were largely unchanged by developments on the Pacific side where ladinos struggled for power in Grenada, León and

Managua. The Miskitos continued to dominate the Eastern coast, as they had done for centuries, while interacting on fairly reasonable terms with the Europeans and North Americans who sought to exploit the region's natural resources.

Anglican efforts were reestablished in 1894, when the episcopal jurisdiction of Bishop Ormsby in British Honduras was extended to Nicaragua, as well as to Honduras, Guatemala, Costa Rica and Colombia (including the present Republic of Panama). Despite earlier efforts, the first Anglican church was not built at Bluefields until 1896, and was consecrated by Bishop Ormsby in 1898. Anglican missions were established at Rama and Greytown in 1896, where inhabitants were already familiar with the Anglican Prayer Book. Soon Anglican work spread to other Creole communities along the Mosquito Coast and in the Corn Islands, as well as among the various Indian communities (Miskito, Sumo, Rama and Black Carib).

Statistics on the Anglican Church in Nicaragua, from 1900 to the present, reveal a slow but gradual increase in the number of churches and communicants. In 1935, two churches and several mission stations were reported, with 250 communicants and 800 adherents. The work was centered on the Creole community in Bluefields, but a small mission was also maintained among the Miskitos at Brown Bank, near Pearl Lagoon.

Since 1947, jurisdiction of Anglican work in Nicaragua (as well as in Costa Rica and western Panama) was transferred to the Protestant Episcopal Church in the USA, under the Missionary District of the Panama Canal Zone. By 1960, eleven churches had been organized along with numerous missions in the Department of Zelaya, and one church had been established in Managua among Creole migrants and foreign residents. Episcopal work in Nicaragua grew from 1,012 communicants in 1967 to 1,800 in 1978, among 16 churches. The Episcopal community probably numbers about 6,000, predominantly among Creoles on the Atlantic coast.

4.2.2 The Wesleyan Methodists were interested in launching missionary work on the Mosquito Coast during the early 1800s from their established work in the British West Indies. Although the Belize Mission was still in its infancy, the **Wesleyan Methodist Missionary Society** of Great Britain decided to send a probationer, James Pilley and his wife, to begin this new endeavor. The Pilleys arrived in Belize City in December 1829, where they waited for three months until transportation could be arranged to take them to the Mosquito Shore. They landed first at Cabo Gracias a Dios, where an old British settlement had been established in 1633, but were forced by extreme hardships there to relocate in Bluefields.

After two difficult years at Bluefields, from 1830-1832, the Pilleys visited Jamaica to regain their health and courage. Although their missionary zeal took them back to Bluefields later that year, further sickness and discouragement forced the Pilleys to abandon Methodist labors on the Mosquito Shore, returning to England in 1833 without having made much progress in the work. Only four Wesleyan Methodist church members were reported in the Mosquito Mission in 1833, all of whom were members of the Pilley household. Thus ended Wesleyan Methodist outreach in Nicaragua and the opportunity of doing what the Moravians later accomplished.

4.2.3 The German United Brethren (Moravian Church or Moravians) sent their first missionaries to Nicaragua in 1849, invited by the Miskito king, George Augustus Frederick. Three missionaries--Pfeiffer, Lundberg and Kandler--landed at the Bluff overlooking Bluefields Lagoon in March and made their way by small boat to the port of Bluefields, a town of only 700-800 inhabitants. Early Anglican and Wesleyan Methodist efforts had been discontinued by this time, although a few Creole catechists carried on Anglican worship at Bluefields and in other

coastal settlements among the Creoles. The land that King Frederick had set aside for the Anglicans in Bluefields was offered to the Moravians, who gladly received it. Moravian services began almost immediately.

The Moravian missionaries enthusiastically visited the inhabitants of Bluefields, mostly Creoles, and began to preach the Gospel wherever a crowd could be gathered--in a dance hall, on the street, under the shade of a tree, or in private homes. Soon, regular Moravian worship was initiated in the old Court House in English. After a few months, the first Moravian convert was baptized, Mary Waters, a Creole. By the end of 1849, twelve more candidates were receiving the instruction for baptism; and a Sunday school of 100 pupils was established, along with a day school of 18 students. At first the work grew slowly, confined largely to the English-speaking inhabitants of Bluefields and other Creole towns along the Caribbean Coast. Finally, in 1852, the first Moravian church in Nicaragua was constructed in central Bluefields. At the official dedication of the new church in 1855, Moravian missionaries baptized the first Miskito convert, Princess Matilda, who became the forerunner of a great host of Miskito believers in eastern Nicaragua.

Moravian efforts, while continuing to grow among Creoles, took on new impetus in 1857 with the arrival of Edward Grunewald, who began the study of the Miskito language. Intensified evangelistic efforts were launched in 1860 among the Indians north of Bluefields, and the work gradually spread along the coast and inland among Miskito and Creole settlements. Between 1858 and 1908, schooners were used by Moravian workers to travel the Caribbean coastline, taking the Gospel and Christian education to Indians and Creoles alike. Work among the Miskitos grew noticeably after Moravian missionaries had acquired a basic knowledge of the Miskito dialect and could communicate with the Indians in their native language. Of course, native interpreters were initially used.

Moravian missionaries contributed significantly to linguistic work in the Miskito and Sumo languages, beginning with Grunewald's pioneer effort in 1857. Later work by other workers resulted in the publishing of the Gospels and Acts in 1889 by the **Herrnhut Bible Society**, and the complete New Testament was made available in 1905. A revised New Testament was published in 1925. Several grammars and dictionaries were also produced over the years by Moravians in both Miskito and Sumo. Later, parts of the Old Testament were also made available, along with Bible stories, a human book and a devotional manual.

Although Moravian membership increased to over 1,000 in 1870, the next decade was one of consolidating earlier efforts due to the havoc created all along the coast by fierce hurricanes in 1865 and 1876. These storms destroyed several Moravian schooners which greatly hindered transportation between mission stations and made reconstruction efforts both costly and time consuming. Such difficulties during the 1870s, coupled with economic decline, led to discouragement and growing spiritual indifference among Moravian adherents in eastern Nicaragua.

However, the period 1881 to 1900 was one of accelerated Moravian church growth due to the Great Revival of 1881 that resulted in thousands of conversions on the Mosquito Coast, not only among Creoles and Indians, but also among the Hispanic population of the region. Evidence of the impact of the revival is seen in the statistics on Moravian membership, which increased from 1,030 in 1881 to 3,294 in 1896 (8.1% AAGR). Numerous stations and preaching points were established among the Indians, from Pearl Lagoon, near Bluefields, north to Cape Gracias a Dios and inland along the Wangks River (also called the Segovia or Coco River) on the

Honduran border. The center of Moravian work among the Indians was Haulover Creek on Pearl Lagoon, where the first Sumos were baptized in 1876.

As Moravian missionary efforts added new stations and schools among the Miskitos and Sumos, congregations were also formed among the Creoles, in settlements around Bluefields, south to the San Juan River, and east to the Corn Islands in the Caribbean Sea. The growing Spanish-speaking population in Bluefields also felt the impact of the spiritual awakening during the 1880s, which preceded the worldwide revivals of Evangelical Christianity in the period 1900 to 1910.

The soundness of Moravian work in eastern Nicaragua was demonstrated by its permanence and continued expansion during a turbulent period of Nicaraguan history that came to an end in 1936. The period began in 1893 when the Liberals regained power under Jose Santos Zelaya, who incorporated the Miskito Kingdom on the Atlantic Coast into the Republic of Nicaragua in 1894. This event later caused grave difficulty for the Moravian Mission and the emerging national church, which represented non-Hispanic ethnic groups--Miskitos, Sumos and Creoles--in the eastern region of the country.

The continuation of Moravian work in Nicaragua was threatened by a government decree in 1900 requiring that all public education be done in Spanish. This resulted in the immediate closing of most Moravian schools because they used English or Miskito. Although a new government came to power in 1911 that allowed Moravians to resume their missionary and educational work unhindered, the revolutionary struggle during this period affected the Moravian Church both economically and spiritually.

Economic decline, caused by the civil war in Nicaragua and later by the effects of World War I, led to growing poverty and discouragement among the Indians and Creoles. These difficulties also led to spiritual indifference, moral laxity and declining church attendance among the Moravian community. Financial hardships among Moravians in Germany, resulting from the increasing costs of maintaining Moravian Missions overseas, led the Mission Board in Herrnhut (Germany) reduce its missionary staff and expenditures during the early 1900s. The resulting retrenchment led to severe financial and administrative problems for Moravian work in Nicaragua, almost forcing the abandonment of this field by the German Moravians.

In spite of these and other difficulties, about 800 new members were added to the Moravian Church between 1900 and 1910, and by 1936, membership had increased to 4,340 communicants and a community of 15,176 baptized Moravians, which represents an AAGR of 5.2% among baptized members between 1910 and 1936. Over 50 churches and numerous outstations were served by 15 missionaries and 22 national workers in 1936. New mission stations were opened along the large rivers that drain the Central Highlands, especially the Wangks River that forms the border with Honduras. It was on this river at Bilwaskarma that several important Moravian institutions were established: the Moravian Hospital in 1934 and the Moravian Bible Institute in 1938.

Beginning in the 1920s, the American Moravians placed more emphasis on education in Nicaragua, believing that without it there could be little progress towards an indigenous national church. To this end, the Society for Propagating the Gospel sent Herbert Cruikshank to develop mission schools in Nicaragua. The missionaries and the Mission Board wisely saw that an indigenous church depended upon two principles: equipping believers to earn a better living in order to give more financial support to the national church, and building a national leadership so

that foreign missionaries could be withdrawn from the field. The former task required the establishment of agricultural assistance programs and an industrial school, and the latter, a more adequate program of Christian and theological education for training lay workers and ministers. During the 1920s and 1930s, several youth organizations were established to encourage Christian discipleship -- Young Men's and Young Women's Unions, Daniel's Bands, and eventually the chapters of Christian Endeavor. However, these youth societies were mainly established among Creoles, with limited participation by Miskito and Sumo young people.

Since the government had opened a number of new primary schools on the Atlantic coast by 1930, the need for mission schools at that level was reduced. Consequently, a secondary school was established in Bluefields about 1923, later known as Colegio Moravo (1950). As the number of secondary school graduates increased, some young men and women went out to help with schoolwork at mission stations, thus relieving missionaries and national pastors of these responsibilities. In 1936, there were 1,183 pupils enrolled in Moravian schools, taught by seven missionaries and 32 national workers. Sunday school enrollment totaled 6,064, whereas there were only 3,980 communicant church members. In 1960, Moravians administered 23 primary schools and two secondary schools, the latter at Bluefields and Puerto Cabezas. A Normal School for teacher training functioned at Bluefields from 1959 to 1970, and a commercial division was added to the Colegio Moravo in 1964.

During the 1950s, Moravians took steps to evangelize the growing population of Spanish-speaking mestizos in the Central Highlands, as well as penetrating into the Pacific coastal areas. In 1958, a Moravian congregation was established in Managua, but the membership was largely composed of Moravian migrants from the Atlantic region. There are still relatively few Moravians among the Hispanic population on the Pacific coast.

Moravian growth continued over the years at various rates of increase (1936-1960 AAGR = 2.5% communicant growth). In 1960, the Moravian Church reported 155 churches and preaching points, 7,903 communicants and a community of 22,000. There were 12 ordained national pastors and 123 full-time unordained national workers. By 1967, communicants had increased to 9,797 and the community to 25,000 (1960-1967 AAGR = 3.1% communicants). In 1974, 11,300 communicants were reported with 70% being Miskito, 21% Creole and 9% Sumo and Rama Indians. There were 12,950 communicants and a community of about 36,000 baptized Moravians among 120 congregations and numerous preaching points in 1979 (1967-1978 AAGR = 2.6% communicants).

Administratively, Moravian work in Nicaragua was operated as a mission province until the first District Church Conference met in 1934, nearly 85 years after the founding of the Moravian Mission in 1849. Originally, the field was served by German and British missionaries, but American Moravians were forced to take over the work in Nicaragua during 1914-1918 due to the struggles of World War I. American missionary bishops, appointed by the Society for Propagating the Gospel, administered the Nicaraguan field until the 1960s. The first Nicaraguan bishop was appointed in the Moravian Church in 1963, the Rt. Rev. Hedley E. Wilson, now a senior bishop in Puerto Cabezas; a second bishop was elected in 1977, the Rev. John Wilson, who served in Bluefields. In 1977, the first Miskito superintendent was appointed to this office-- Santos Cleban. The Moravian Church, now under national leadership, continues to be a dominant religious and social force in eastern Nicaragua.

4.2.4 The earliest Baptist work in present-day Nicaragua began in the 1850s among the Creoles in the Corn Islands, two small islands located east of Bluefields in the Caribbean Sea.

The **Jamaica Baptist Union** founded its first church there in 1852, Ebenezer Baptist Church, through the efforts of Edward Kelly, a school teacher from Belize. Baptist churches had previously been organized in Belize (1822) and the Bay Islands (1850) through the joint efforts of British and Jamaican Baptists.

However, Baptist work was relatively isolated from the Caribbean mainland of Nicaragua until the 1930s, when Baptist churches were organized by the **Jamaican Baptist Missionary Society** in Bluefields and Puerto Cabezas in 1932, predominantly among Creole migrants from the Corn Islands and the West Indies.

On the other hand, Baptists from the United States had arrived on the Pacific coast of Nicaragua prior to the 1930s. The **First Baptist Church of Managua** was organized in 1917, although Baptists there trace their origins to a small independent congregation formed in 1911 by Miss Eleanor Blackmore, a missionary who arrived in Nicaragua in 1903 to work with the independent **Central American Mission** (CAM). However, she had a falling out with CAM and started an independent group, which later became organized as a Baptist congregation in 1917, with José Mendoza as pastor. This congregation then joined forces with the **American Baptist Home Mission Society**, which had sent Miss Blackmore back to Nicaragua as their first missionary under the Women's Society.

[Historical note: When William Cameron Townsend (the founder of Wycliffe Bible Translators) visited Managua in 1917, he found a Plymouth Brethren congregation there, in addition to those already mentioned (Hugh Stevens, *A Thousand Trails*, Langley, BC: CREDO Publishing Corporation, 1984, p. 202).]

Baptist work soon spread from Managua throughout the Pacific coastal region during 1917 to 1920. Baptist missionaries established a primary school in Managua in 1917, which became the Colegio Bautista in 1919, when a secondary school was added. A second congregation was organized in León in 1918. By 1936, the American Baptists reported eight organized churches and 30 preaching points in Nicaragua, with 960 members and about 1,800 adherents. The Colegio Bautista had an enrollment of 630 primary and 48 secondary students. The Baptist Hospital of Managua was established in 1930.

In this initial period of Baptist growth in the Pacific region, there was a strong emphasis on evangelism and church planting among the Hispanic population. By 1937, when the **Nicaraguan Baptist Convention** (CBN) was organized, 13 missionaries and eight national workers provided pastoral and lay leadership for Baptist advance. Baptist church growth at the national level increased from 30 members to 960 during the twenty-year period of 1917-1937.

Then, between 1937 and 1960, the Baptist Convention passed through a consolidation stage in which more emphasis was given to maintaining the gains of the pioneer stage and developing more self-support among the established churches, than on evangelism and expansion of the work. However, in this period, 11 new churches were established, and the membership increased from 960 in 1937 to 1,422 in 1940, and to 2,760 in 1960. In 1941, a Baptist theological institute was founded in Masaya, but it was discontinued in 1958 due to financial difficulties. However, the present Baptist Seminary, opened in Managua in 1965, has produced strong pastoral and lay leadership for the Baptist Convention.

Although the 1960s began with promise of Baptist expansion through the training of lay leadership during the Evangelism-in-Depth campaign in 1960, the Baptist Convention declined in strength between 1960 and 1967: from 2,760 members to 1,834.

Part of this decline is attributed to the formation of the **Association of Churches of Christ**, which drew its early leadership and members from the Baptist Convention. The new group was an autonomous national church of Baptist conviction that had no relationship whatsoever with the independent Churches of Christ of the Restoration Movement.

The Association of Churches of Christ in Nicaragua grew out of a division that occurred in the Baptist Church at Masatepe in 1959-1960, when a group of laymen had a disagreement with the pastor. They left and formed a new congregation, which soon joined forces with another independent group in Barrio Nuevo in Managua, who called themselves "The Church of Christ." This was basically a lay movement that grew out of the Baptist Convention as a reaction to missionary control and influence, as well as against the concept of professional ministers. There are no major doctrinal differences with the Baptist Convention. With few exceptions, the pastors of the Association are not trained in seminaries or Bible institutes, but are ordained laymen who serve without salary and are appointed by local congregations. By 1978, this Association had 46 organized churches, 15 missions and 1,877 baptized members.

An overview of church growth for the Baptist Convention between 1937 and 1978 shows the following: In 1937, 960 members were represented among eight churches and 30 missions and preaching points; in 1960 there were 23 organized churches and 64 missions or preaching points with 2,760 members; in 1978, 46 churches and 128 missions and preaching points existed with 4,659 members. The AAGR of Baptist membership has been 8.9% for the period 1967 to 1978. The Baptist Convention is now under indigenous national leadership and is self-supporting, although it still receives special assistance from the Board of International Ministries of the American Baptist Convention. The English-speaking Baptist churches among Creoles on the Atlantic coast--Bluefields, Puerto Cabezas, and Corn Island--have now been incorporated into the Baptist Convention.

In addition to the institutions already mentioned, the Baptist Convention operated a campground, "Mount of Olives," near Managua. Churches of the Convention administered at least two primary and one secondary school in Corinto, Tipitapa and Masaya, in addition to the Colegio Bautista in Managua. In 1968, the Convention, with help from the American Baptist Home Mission Society, established the Polytechnic Institute in Managua, which is a university program under national administration. The Baptist Hospital in Managua, in addition to maintaining a school of nursing, sponsored five clinics in the Pacific coastal region. The Baptist Convention was active in many programs sponsored by the Evangelical Committee for Relief and Development (CEPAD), where many Baptist pastors and laymen served as leaders. The Baptists also operated a Home for the elderly in Managua.

The **Southern Baptist Foreign Mission Board** has worked with the Nicaraguan Baptist Convention since 1968 by providing missionaries for literature and film distribution; a Baptist bookstore is also operated in Managua. However, the Southern Baptists are not engaged in church planting activities in Nicaragua, only service ministries.

The **National Evangelical Mission** is an independent church body within the Baptist family of churches. In about 1930, a Baptist pastor, Víctor Adam Salazar, had a disagreement with one of the American Baptist missionaries. This situation led Salazar to withdraw and form an

independent movement with five small congregations or preaching points in the Department of Carazo. Three years later, Nazario Escobar also left the Baptist Convention and joined forces with Salazar, who then called their churches the National Evangelical Mission. New congregations were established in the Departments of Managua, León, and Chinandega and in the north-central region. In 1943, this independent Baptist movement obtained their legal status with the government as a religious organization.

The National Evangelical Mission adopted the policy of not receiving funds from outside Nicaragua, so that they would not be dependent on mission boards or missionaries from other countries to determine policy or allot funds. Since their pastors didn't receive a salary from a mission board--which was customary at that time--the pastors of the National Evangelical Mission had to work and earn their own living in secular employment while serving local congregations. However, the lack of financial resources has been somewhat of a handicap to the progress of this movement, since few of their local churches have been able to provide their pastors an adequate salary. This has resulted in a leadership crisis, with some of the pastors leaving to work with other denominations. In 1979, the National Evangelical Mission reported eleven churches: three in Managua, five in Carazo and three in Chontales. The total membership was 570, but the average attendance at the principal Sunday school service among all the churches totaled about 1,500.

The **Baptist International Mission** began its work in Nicaragua in 1959, when the Rev. William Frank Rosser left Guatemala and relocated in Barrio Monseñor Lezcano in Managua. Aided by a young Nicaraguan, Víctor Manuel Estrada, a recent graduate of the Central American Bible Institute in Guatemala City, Rosser began to evangelize and plant churches in the city of Managua. The first congregation to be organized was Calvary Baptist Church in 1959, in Barrio Lezcano. By 1970, seven congregations had been formed in Managua, as well as a Bible institute under the direction of Fred Crow.

In 1980, the Baptist International Mission, under national leadership, reported 13 congregations in Managua and one in San Rafael del Sur, along with 17 preaching points. The total membership was about 3,040. Most of the churches were established prior to 1970. The development of this work, largely in Managua, is attributed to a definite strategy of church planting: week-long evangelistic campaigns were conducted to create a nucleus of new believers in a target area, then Christian workers went with each new believer to visit his relatives and friends to share the Gospel with them, as well as conducting house-to-house visitation in the neighborhood selected for planting a new church. The results show that 14 churches were planted in 21 years.

The **Good Samaritan Baptist Churches** were founded in 1972 by Robert Tyson, who originally worked with the Baptist International Mission in Managua, beginning in 1969. However, in 1972, Tyson relocated in the north central region, where he formed several new churches in the Department of Chinandega. But Tyson's independent spirit soon led him to disassociate himself with the work in Managua. Therefore, Tyson began to use the name "Good Samaritan Baptist Churches" to distinguish his work in La Trinidad from that of the Baptist International Mission in Managua. The new movement in Chinandega began to grow and eventually about 15 congregations were formed. In 1979, when Tyson left Nicaragua due to the civil war, the total membership of the Good Samaritan Churches was about 3,100. The Good Samaritan Bible Institute was established in La Trinidad in the mid-1970s to train pastors and lay workers.

Since 1970, the **Restoration Movement (Christian Churches and Churches of Christ)** has been represented in Nicaragua by the independent **Churches of Christ**. Each local congregation is completely autonomous, but loose fraternal ties existed among 11 congregations of the Church of Christ in Nicaragua in 1979. About 1,500 members were associated with this movement, which had several large congregations in Managua. There is no relationship between this group and the "Association of Churches of Christ in Nicaragua" that emerged out of the Nicaragua Baptist Convention in 1960.

Other small Baptist groups exist in Nicaragua, but their total membership is only about 850 among 25 local congregations: Baptist Missionary Association of America (490 members), American Baptist Association (160 members), Canadian Baptist Churches (130 members), and the Baptist Bible Fellowship (46 members).

4.2.5 The Central American Mission (now CAM International) initiated its work in Managua in 1900 with the arrival of Alfred B. De Ross, accompanied by the founder of the CAM, Dr. C. I. Schofield of Dallas, Texas. In 1903, a young missionary nurse, Eleanor Blackmore, joined the De Ross family in Nicaragua. Miss Blackmore served with the CAM until about 1911, when she resigned from the Mission and continued as an independent missionary in Nicaragua. In 1917, Miss Blackmore returned to the field as the first missionary under the **American Baptist Home Mission Society**.

Despite early opposition from the Catholic Church and resistance by the nominal Catholic population to evangelistic activities by CAM workers, by 1911 two mission stations had been established in and around Managua, together with four preaching points. At this time there were only 175 church members, with three national workers assisting CAM missionaries among the Spanish-speaking mestizos. Later, evangelistic work was initiated in the city of Granada, in the Departments of Chontales and Boaco, and on the Island of Omotepe in Lake Nicaragua.

An overview of the status of CAM work in 1936 shows nine churches and 26 preaching points, with about 700 baptized members and 1,300 adherents. However, the Bible Temple in Managua, the CAM's oldest and largest church, accounted for 250 members. One CAM missionary couple and six women were serving in Nicaragua in 1936, along with nine national workers. A small school had been established in Granada with 58 pupils.

It is noteworthy that CAM membership peaked at 700 members in 1925 and continued at that level through the 1930s and 1940s, then dropped to 500 in 1950. In 1948, CAM work was organized under national leadership as the **Fraternity of Evangelical Central American Churches (FIECA)**, but missionary-national tensions have plagued the Fraternity for many years. During the 1940s, aided by the efforts of 16 CAM missionaries, new churches and outstations were established in the Departments of Managua, Granada and Jinotepe. In 1939, Spanish-speaking work was begun in Bluefields by William Jones of the CAM, who later became an independent missionary and served for many years in Nicaragua.

The 1940s and 1950s were characterized by extensive evangelistic efforts by CAM workers who held large open-air campaigns on both the Pacific and Atlantic coasts, often drawing crowds of 1,000-4,000 people. During the 1950s and 1960s, the CAM also joined in united evangelistic campaigns with the Latin America Mission of Costa Rica and other local churches, especially in Managua. There was also a strong emphasis on "child evangelism" activities during the early 1950s, led by two women missionaries.

However, in 1953, the **Fraternity of Central American Churches** suffered a division that seriously affected their growth. In that year, five of the 15 existing churches left the Fraternity to form the **Convention of Evangelical Central American Churches (CIECA)**, thus severing their relationship with the Central American Mission. The basic problem was a conflict between the CAM missionary supervisor (William Rice) in Nicaragua and some of the national pastors, who then decided to withdraw from CAM and form an independent association of churches. However, the Convention of Central American Churches has not had much growth, reporting only 13 churches and 647 members in 1978. When these pastors left the Fraternity, many had to look for outside work because their congregations could not give them a full salary to replace the subsidy they had received from CAM. Since the churches of the Convention had no missionaries to assist them and lacked the financial resources to pay their own pastors, little emphasis was given to evangelism and church planting activities. Only two churches have been added to the work of the Convention since 1955.

After this division, the CAM-related Fraternity was left with 10 churches and 386 members, but they continued to receive missionary and financial assistance from the CAM. During the next decade (1955-1965), the work progressed, but with some continuing tension between missionaries and national pastors. The churches in Managua began to reach out into surrounding neighborhoods and at least four new churches were formed there.

In 1965, another split occurred among the churches of the Fraternity, led by Misael López Herrera who disagreed with missionary policies. López, along with a few other pastors, left CAM and formed the **National Evangelical Missionary Association (AMEN)**. By 1978, AMEN had 17 churches, 10 missions and about 2,000 members. Their growth shows a strong emphasis on evangelism and church planting during the past 15 years.

The Fraternity of Central American Churches also experienced growth after 1965, with 1,437 members reported in 1978 among 36 churches and 30 "congregations" (missions). Much of this growth has occurred in the Department of Zelaya, especially in the Municipio de Muelle de los Bueyes, where there are 12 churches and missions. During the early 1960s, the government developed this area by forming a number of new agricultural colonies, located in an unexploited forest region in the mountains to the west of Bluefields. Plots of land were donated by the government to various denominations to build churches in the new colonies. There, due to the strong influence of evangelical churches, the sale of liquor was forbidden in some of the colonies.

4.2.6 The Church of the Nazarene arrived in Nicaragua in 1943 and founded its first church in Managua the following year. With the arrival of a missionary nurse in 1945, several small clinics were also established. The Nazarene Bible Institute was founded in 1948 at San Jorge, on the shores of Lake Nicaragua in the Department of Rivas. Nazarene work is concentrated mainly in the southwestern area of Nicaragua. In 1960, eight Nazarene primary schools were operated in this region. The Bible institute at San Jorge was closed in the mid-1970s, which coincided with the opening of the new Nazarene Seminary in neighboring Costa Rica, where workers are being prepared for Nazarene churches throughout Central America.

The Church of the Nazarene experienced slow growth in Nicaragua prior to 1967, in spite of (or perhaps because of) a heavy concentration of missionaries there. Membership slowly increased from 238 in 1950 to 761 in 1960, and reached 915 in 1967. Between 1966 and 1974, Nazarene work expanded from 31 churches and 14 missions to 42 churches and six missions, but only 15 of the churches were self-supporting. In 1960, there were 21 Nazarene

missionaries and 41 national workers in Nicaragua; in 1970, the number of missionaries decreased to 17, while national workers doubled to 80.

However, the Nazarenes experienced difficulties between nationals and missionaries during the early 1970s, which led some of the national pastors to form an independent body in 1976, called the **National Church of the Nazarene**. In 1978, this new group reported nine small churches and about 200 members. The parent body, the Church of the Nazarene, had 61 churches and 2,175 members in 1978, also under national leadership, but aided by the Nazarene Board of Missions. Most Nazarene growth in Nicaragua occurred in the period 1966-1978 when the AAGR was 8.2% compared to 1.9% during the early 1960s.

4.2.7 The largest Pentecostal denomination in Nicaragua is the **Assemblies of God** (with international headquarters in Springfield, Missouri), which sent missionaries to Nicaragua during the late 1930s as an extension of its work in El Salvador. Missionaries Melvin Hodges and Ralph Williams visited western Nicaragua in 1936, invited by a small group of independent Pentecostal churches that had been started in 1910s by Benuz Schoneich in northwestern Nicaragua, with a base of operations in León.

Benuz and his wife Rosalia arrived in Leon from Los Angeles, CA, in 1912, accompanied by Rosalia's parents, Clark and Yegui Rattle. After a period of initial evangelistic work, small groups of believers were formed in León, El Sauce, Estelí and Matagalpa. Soon, this small band on independent missionaries were aided in their evangelistic endeavors by two new converts from Matagalpa: Jose Angel Robleto and Lorenzo Castro. During 1913-1915, Schoneich and his assistants organized their first church in a two-story building in León, facing the railroad station. Other groups of new converts were organized into churches during the period 1915-1930. In 1932 or 1933, Benuz Schoneich "fell into immorality" and abandoned these churches; however, about 1960, when he was an old man, Benuz repented and revisited the churches that he had founded, asking the brethren for forgiveness. Benuz died a short time later. It was during a visit to these churches by Hodges and Williams in 1936 that the work was formally organized under the Assemblies of God, with four small congregations and about 125 members.

[Historical note: According to Javier Orozco, in "Acercamiento al Movimiento Pentecostal Nicaraguense," page 33, in Revista de Historia del Protestantismo Nicaraguense, septiembre de 1993, Schoneich and his churches had become at least loosely affiliated with the Assemblies of God in 1918. Also see Bartolomé Matamoros Ruiz, Historia de las Asambleas de Dios en Nicaragua: Managua, Distribudora Vida, 1984.]

Hodges returned to Nicaragua in 1939 as supervisor for the Assemblies of God, establishing himself in Matagalpa. He was assisted by two Mexican workers, Jose Ibarra and Manuel Bustamante, along with a few Nicaraguan pastors who had worked with Schoneich. Together they engaged in evangelistic activities and planted churches in the northwestern region of Nicaragua, where few evangelical churches existed of any denomination. By 1940, eight new churches had been formed, in addition to the older congregations in León, El Sauce, Estelí and Matagalpa. In 1937, Hodges established the Nicaraguan Bible Institute in Matagalpa (relocated in Managua in 1974), where pastors and laymen were trained for the advancement of Assembly of God work throughout Nicaragua. When Hodges returned to El Salvador in 1943 due to illness, he left behind 16 organized churches and numerous preaching points in the hands of Nicaraguan pastors.

The following year, during a week of prayer among the brethren in El Sauce, a revival occurred that had a significant influence on the growth of the Assemblies of God in Nicaragua. It was reported that "a flame a fire burned above the chapel roof" in El Sauce, although the building showed no signs of fire; and those within the chapel were baptized with the Holy Spirit and spoke with other tongues. News of the revival and of the outpouring of the Holy Spirit began to travel throughout the countryside, and those who had been in the chapel began to preach the Gospel and share the miraculous things that God had done in El Sauce.

The revival lasted for about two years and touched many lives. Though the movement lacked mature leaders to teach new believers, and the only missionary on the field was young and inexperienced, by 1946 the work had doubled to 32 organized churches and 500 members, with more than 1,000 adherents. After the revival, many young men felt called to study for the ministry; about 40 entered the Bible institute in Matagalpa. Some of the more advanced students were sent to El Salvador to another Assembly of God Bible institute because of the limitations of the program in Matagalpa. Although many of the Nicaraguan pastors received salary subsidies from the Assemblies of God during the earlier years, by the late 1940s much progress had been made toward self-support in many of the churches.

Even though the Assemblies of God in Nicaragua declined during the 1950s due to breakaway movements (see below), by 1960 there were 23 churches and 32 missions with 796 members; and by 1966, the membership had increased to 1,249. However, only four years later, the Assemblies of God reported 2,200 members, an increase of 311% per decade (DGR) or 15.2% per year (AAGR). This rate of increase was double that of the period 1960-1966 (7.8% AAGR), and far more than what was experienced by the Assemblies of God between 1946-1960 (3.4% AAGR). Growth continued during the 1970s, mainly due to a great harvest of new converts in the Central Highlands where scores of new churches were formed by lay pastors. Between 1970 and 1978, the AAGR was 18.4% (441.7% DGR) as the total membership climbed to 8,500 among 150 churches and 30 missions.

4.2.8 United Workers (Obreros Unidos) Movement. The revival of 1943-1945 in El Sauce also produced some negative results as far as the Assemblies of God are concerned. Several leaders emerged during the revival that placed great emphasis on dreams, visions and prophesy, which were common occurrences during those early years among Pentecostals. Gustavo Hernández, who was converted during the revival, together with Marcos Stulzer, who had been converted earlier under the ministry of Melvin Hodges, were the leaders of this new movement within the Assemblies of God. For many years, the group met frequently at Stulzer's farm near Matagalpa to pray and seek the Lord.

However, in the mid-1950s, this group, numbering 16 pastors and about 80 laymen, withdrew from the Assemblies of God to form their own association, called the "Obreros Unidos" (United Workers). The new association, later known as the **United Pentecostal Evangelical Mission in Nicaragua**, formally organized in 1954, reported 45 churches and more than 100 preaching points in 1979, with approximately 3,000 members.

[Historical note: see Bartolomé Matamoros Ruíz, Historia de las Asambleas de Dios en Nicaragua, (Managua, Distribudora Vida, 1984), pages 68-70, for a discussion of the reasons for this division during the period 1954-1956.]

The Obreros Unidos was a protest movement against missionary control and represented a desire to have national leadership in charge of the work, but there were some doctrinal

differences also. Although the Obreros Unidos prohibited women from cutting their hair and from preaching and teaching in the churches, the main difference had to do with the role of dreams, visions and prophesy in the life of the churches. Messages thus received, presumably from God, were considered to have divine authority. Those who were especially gifted in this way were officially named as "prophets."

The prophet came to have an important role in the decision-making process within the Obreros Unidos, who have no relationship with any foreign mission or denomination outside of Nicaragua. Obreros Unidos is an autonomous national church body.

In 1972-1975, a group of 30 or more pastors and churches, led by Marcos Stulzer, broke off from the Obreros Unidos and formed the **Pentecostal Mission of Christian Churches**. This group had about 30-40 churches and 1,800-2,000 members in 1979. Among themselves, the older group is referred to as the "Ancianos" (elders), while the new group is referred to as the "Jóvenes" (young men). The Jóvenes group apparently led a reform movement back to Biblical authority and against an over-emphasis on dreams, visions and prophesy. They also protested that no financial report had been issued by the leaders for more than ten years. This led to conflict between Hernández and Stulzer and to the formation of the Jóvenes group under Stulzer.

4.2.9 The Apostolic Faith Movement (Jesus Only or Oneness Pentecostals) developed within Pentecostal churches in the United States and spread around the world during the period 1906-1930. It had its beginning in Nicaragua in January, 1917, when a Pentecostal missionary from China, Robert Bass, visited León and preached the message of "Solo Jesús" (Jesus Only). A few members of an independent evangelical church in León accepted the new doctrine and were rebaptized "in the name of Jesus" (in contrast to the Trinitarian formula of baptism). These new Apostolic Faith believers left the independent congregation, founded by Edward A. Barnes in 1910, and formed a small "Jesus Only" congregation in the home of Dolores Ocón in León, led by Genaro Gutiérrez and Samuel Núñez. It is not known how long Bass remained in Nicaragua, but one source (Julio César Rocha Zapata) says it was only about three months.

[Historical note: According to Isidro Pérez Ramírez and Javier Orozco, when Bass arrived in Nicaragua in 1917 he came into contact with independent missionary Edward A. Barnes, who invited him to preach in his church in León. Barnes, reported to be one of the first independent missionaries in the country, came to Nicaragua in 1910 and established a small evangelical congregation in the Pacific coastal city of León. In 1918, this congregation became affiliated with the newly founded Baptist Convention. Apparently, the source of this information is a study by Arturo Parajón entitled, 50 Años de Labor Bautista en Nicaragua, 1917-1967, published in Managua in 1991; also see a study by Isidro Pérez Ramírez, El Comienzo de la Fe Apostólica en Nicaragua, published in Guadalajara, Mexico, in 1991. A newer study is also available by Julio César Rocha Zapata, Nuestros Ancestros Espirituales: Breve Historia de la Iglesia Apostólica de la Fe en Cristo Jesús, published by Editorial y Litografía El Renacimiento in Managua, 1999. These sources were not available to me when the original text of this chapter was written in 1980.]

The Apostolic Faith Movement expanded from Leon to Chichigalpa, Chinandega and El Realejo during the late 1930s. This expansion was apparently stimulated by the visit of Ernest Bach, a missionary with the **United Pentecostal Church**, who spent some time with the group in León in 1934, where he baptized a large number of believers into the Apostolic Faith. By 1940, there were four organized Apostolic congregations in Nicaragua with about 200 members.

The leaders of the Apostolic churches in Nicaragua sent a letter to the United Pentecostals in Oklahoma City asking for help in developing the work throughout Nicaragua. That letter was forwarded to a sister organization in Mexico, known as the **Apostolic Church of Faith in Jesus Christ**. In 1948, a representative of the Mexican Apostolics, Maclovio Gaxiola López, arrived in Nicaragua to find out more about the local situation. When the mother church of the Apostolic movement in León accepted the doctrine of the Mexican Apostolics and their spiritual authority over them, arrangements were made to send a missionary from Mexico to aid the work in Nicaragua.

After the arrival of Leonardo Sepulveda from Mexico in 1949, the Apostolic Movement began to expand throughout the western region of Nicaragua. Sepulveda began a new church in Barrio Buenos Aires in Managua, and took the initiative for spreading the message of the Apostolic Faith across Nicaragua, with the help and support of the Nicaraguan leaders.

By 1953, when the "Apostolic Church of Faith in Jesus Christ" was provisionally organized in Nicaragua under a missionary supervisor, the movement included 11 congregations, five of which had been organized in 1949-1950. The Apostolic churches were located in the Departments of Managua, León, Carazo, Chinandega, Grenada and Rivas. In 1953, Sepulveda left for Argentina and was replaced by another missionary from Mexico, Valentín Nieblas Valencia.

Since the early 1950s, the Apostolic Church has experienced considerable growth, both in membership and in the quality of its leadership. By 1980, there were 60 organized congregations in Nicaragua with 3,600 baptized members. The national church achieved autonomy in 1970 under Nicaraguan leaders, who began to hold brief training institutes to give their workers a more adequate preparation for the pastoral ministry. Now, many of these lay pastors have been ordained as Apostolic ministers.

However, in 1953, when the Apostolic Church was provisionally organized under the Mexican missionary, a few of the Nicaraguan leaders refused to accept his authority or that of the Apostolic Church in Mexico. Consequently, Juan Vargas and Juan Oviedo organized their own movement, known as the **Free Apostolic Church**, centered in Chichigalpa. This group does not accept civil marriage, only marriages performed by their own pastors, and they do not practice tithing. Apparently, there is a strong emphasis on dreams, visions and prophesy among the Free Apostolics. In 1979, this movement had 43 churches and about 3,000 members.

Another group of discontented leaders left the Free Apostolics during the 1960s and formed the **United Apostolic Church** in 1974; this group reported 13 congregations and about 500 members in 1979. Several independent Apostolic churches also exist in the Departments of Managua, Zelaya, Carazo and Diriamba.

The United Pentecostal Church, another "Jesus Only" denomination, began work in 1971. In 1978, it reported five churches, three missions and approximately 300 members in Nicaragua.

4.2.10 The Church of God (Cleveland, Tennessee) initiated work in Nicaragua in 1951 when Miguel Flores, a Salvadoran missionary, crossed over the border and began to evangelize along the Pacific coast. Within three months, Flores had organized a church in Barrio Santa Emilia in Managua and, by the end of 1951, four new congregations were added. Flores continued to lead the work in Nicaragua until 1953, when he returned to El Salvador.

Between 1954 and 1966, the Church of God (known as the **Iglesia de Dios del Evangelio Completo**) was supervised by Pedro Abreu, a missionary from the Dominican Republic. Abreu, an experienced carpenter, assisted in the construction of many church buildings in Nicaragua. During the late 1950s, Abreu and other workers evangelized and planted churches in the Central Highlands and along the banks of the Rio Coco among the Miskito Indians in the Department of Zelaya.

The Church of God in Nicaragua experienced considerable growth between 1960 and 1966. In 1960, there were only eight churches, 11 missions, 476 members and about 1,150 adherents throughout the country. Abreu and his wife were the only missionaries, but were assisted by 19 national workers. By 1967, the Church of God had increased to 1,288 members and 2,273 adherents among 30 churches and 14 missions.

Several administrative changes occurred during the period 1966-1980, which apparently aided in the growth of the Church of God in Nicaragua. In 1966, Fermín García, a Mexican missionary, replaced Abreu as supervisor, and in that year, the Church of God was officially recognized and granted legal status by the government. However, García was soon sent elsewhere, and in his place Felipe Montañez arrived from Guatemala, serving as supervisor in Nicaragua from 1967 to 1978. During this period, the Church of God increased to 76 churches and 40 missions, with 5,250 members. It is now one of the largest Evangelical denominations in Nicaragua.

The Church of God experienced a period of solid growth following the 1972 Managua earthquake, due to economic aid received from the United States for reconstruction. The value of church properties increased from \$112,955 in 1971 to \$204,505 in 1975. By 1978, the total property value had grown to \$394,455. The repair of damaged buildings and the construction of new and larger temples greatly aided the work of the Church of God.

Overall, the membership of the Church of God increased more significantly between 1970 and 1975 (13.9% AAGR) compared to 1975-1979 (10.3%), even though 20 new congregations were organized in the latter period, mainly in the Departments of Managua and León and in the northern part of the Central Highlands. However, the highest rate of membership growth occurred during the 1960s (14.6% AAGR).

4.2.11 The Assemblies of Christian Churches (ACC) of New York City, founded by the famous Mexican evangelist Francisco Olazábal during the 1930s, sent two missionaries to Nicaragua in 1968. In that year, Manuel Soto and Ambrosio Salmarón began to evangelize and organize churches in the area of Estelí. In 1972, they were joined by a Salvadoran evangelist, Manuel Antonio Lazo, who had been working with the **Prince of Peace Evangelical Church** in Managua since 1957. [Note: this denomination was founded in Guatemala City in 1955 by José María Muñoz.] Soon, Lazo had organized two churches in Managua, in Barrio Santa Rosa and in Reparto Urbina. However, the 1972 Managua earthquake damaged these churches and delayed the development of the work in the capital due to a lack of funds for reconstruction.

Nevertheless, during the early 1970s, the efforts of the Assemblies of Christian Churches increased in northwestern Nicaragua. In the Department of León, five new congregations were organized prior to 1975, making a total of six churches with about 250 members in all of Nicaragua. However, the small financial assistance received from New York was discontinued in 1975, and in 1978 the work in Nicaragua became an autonomous national church while retaining the same name.

Beginning in 1975, the Assemblies of Christian Churches began to experience remarkable growth in the Central Mountain Region, especially in the Departments of Jinotega, Nuevo Segovia, Matagalpa and Zelaya. By 1978, the membership had increased to 1,027 and the average attendance to over 2,000 among 38 churches in addition to 800 new converts who were being prepared for baptism.

Even though there were only 10 licensed pastors in the Assemblies of Christian Churches in Nicaragua, the work was moving ahead in the Central Highlands with the help of 58 lay pastors and evangelists. The mother church for this region is located in La Constancia de Jinotega, where many lay workers have been trained and sent out into the mountains to spread the Gospel among scattered rural villages, among mestizos and Indians alike.

At least eight congregations have been formed among the Miskitos in Zelaya, under the supervision of Bermúdez Taylor Rocha, who works out of a central church in Saklyn. In July 1979, one of the ACC pastors was shot and killed in La Trinidad by National Guardsmen, who also burned the church building after throwing the pastor's body inside to hide their crime. The military forces of General Somoza were especially brutal at this time as they desperately battled against the Sandinista guerilla forces, which soon overthrew the Somoza government.

4.2.12 Other Pentecostal groups in Nicaragua are: the Church of God of Prophecy (1,100), the Christian Mission (895), the Fraternity of Evangelical Pentecostal Churches (600), the Pentecostal Free Will Baptist Church (520 members), the Pentecostal Christian Church (520), the National Foursquare Evangelical Church (500), the International Church of the Foursquare Gospel (400), the Evangelical Association of Apostles and Prophets (from El Salvador), the International Evangelical Church "Soldiers of the Cross of Christ" (from Cuba, previously known as Gedeon's Band), as well as other small Pentecostal groups.

4.2.13 The Seventh-Day Adventist Church got off to a slow start in Nicaragua despite of an initial ministry that began in 1898-1904 among the Creoles on the Caribbean coast. In 1936, the Adventists only had one church with 177 members and 275 adherents, in addition to a primary school with 120 students, under the supervision of two missionary couples. Adventist growth continued at a slow pace prior to 1952, when only 400 members were reported. Although the membership increased to 800 in 1955, it remained at that level until 1958. The Adventists almost doubled their membership between 1960 and 1966, from 980 members to 1,834, an average increase of 11.0% yearly (AAGR). Between 1960 and 1978, the number of organized congregations grew from 14 to 27; in 1978, there were also 56 "groups" or preaching points. By 1978, Adventist membership had climbed to about 6,000 with an annual increase of 10.4% (AAGR) between 1966 and 1978.

Adventist work is no longer centered on the Caribbean coast among Creoles, but in the western part of the country among the Hispanic population, with headquarters in Managua. The Adventists have developed an active ministry in education (four primary and six secondary schools), medicine (one hospital in La Trinidad and several clinics), and Christian literature (Sunday school materials, Bible correspondence courses and a bookstore). Leadership training, both lay and pastoral, is provided by the Adventist Bible Institute in Costa Rica, located near Alajuela.

Also, in 1980, the **Seventh-Day Adventist Reform Movement** had one congregation in Nicaragua, at Estelí. This denomination was founded in Germany in the 1910s as the result of an internal dispute among Seventh-Day Adventists over whether or not members should serve

as combatants in World War I; those who refused to take part in military service organized the "Reform Movement" in 1919. In addition to being pacifists, this denomination requires that members become vegetarians and keep the Ten Commandments.

V. MAJOR CHRISTIAN ACTIVITIES

5.1 ECUMENICAL ORGANIZATIONS

Prior to the 1960s, most cooperative efforts among evangelicals were fostered by Protestant Foreign Mission agencies rather than by national church organizations, which were just developing as autonomous bodies. However, more recently, national evangelical leaders and their respective ecclesiastical organizations have played a more significant role in cooperative efforts than have foreign missionaries.

Many evangelical campaigns in Nicaragua have been sponsored by interdenominational committees, beginning in the 1920s with Harry Strachan of the **Latin America Evangelization Campaign** (founded in 1921 in San Jose, Costa Rica, and later known as the **Latin America Mission/LAM**), then during the 1950s and 1960s in crusades sponsored by the LAM and led by Kenneth Strachan (son of Harry and Susan), both in western and eastern Nicaragua. The most notable effort at this level was during the 1960 **Evangelism-in-Depth program**, sponsored locally by a national coordinating committee composed of representatives from the Baptist Convention, the Central American Mission, the Church of the Nazarene, The Assemblies of God, the Church of God (Cleveland, Tennessee) and many other smaller groups--a total of 12 denominations and 125 local congregations. Never before had evangelicals worked together so hard and for so long; a strong spirit of unity prevailed during the many months of planning and implementing the Evangelism-in-Depth program, spearheaded by the LAM. However, no permanent church council or evangelical alliance emerged from these united efforts.

Then, six years later, in 1966, preoccupations over Church and State issues and basic religious liberties compelled nine of the larger Protestant denominations to form the **National Evangelical Council of Churches** in an effort to counteract intensified Roman Catholic activities against evangelicals. In the early 1960s, the Catholic Church sponsored the "Santa Misión" program, which was probably a reaction to growing evangelical visibility and credibility among the nominal Catholic masses during the 1950s and 1960s, especially in Managua. There, evangelicals had conducted several mass evangelistic crusades in public places, had marched down city streets by the thousands carrying banners with Bible verses and evangelical slogans, had begun dozens of radio programs and even founded an evangelical radio station, along with massive campaigns for Bible distribution, house-to-house visitation, prayer cells and Bible studies, literacy efforts, etc. The Catholic program to counteract activities by evangelicals was a logical reaction, especially when Nicaragua entered the modern period of mass communications. However, the National Evangelical Council was largely ineffective due to internal strife and the non-participation of influential evangelical leaders and their churches, such as the Baptist Convention.

Nevertheless, following the disastrous Managua earthquake in 1972, some 40 Protestant denominations and service agencies joined forces to organize **CEPAD**, the **Evangelical Committee for Relief and Development**. Later, the General Assembly of CEPAD formed a committee of pastors to promote interdenominational activities through a Socio-Pastoral Action

Department. This committee, called **RIPEN** (Interdenominational Representatives of Evangelical Pastors in Nicaragua), maintains regional pastoral committees in many parts of the country. Training seminars, workshops and inspirational retreats and conferences have been held, both at the national and regional levels, during the 1970s.

In October 1979, following the Sandinista victory against the corrupt Somoza government, RIPEN sponsored a national conference of pastors at Mount of Olives Baptist Campground, attended by over 500 evangelical ministers and lay leaders. Following dialogue with representatives of the Government of National Reconstruction and discussion in small groups and in the full assembly, RIPEN delegates approved a carefully-worded statement giving their enthusiastic support for programs of national reconstruction proposed by the new government for the common good, while proclaiming their unfaltering allegiance to Jesus Christ as King of all creation and Lord over His Church.

But in the new climate following the overthrow of the Somoza dynasty, with lingering doubts about the direction the Sandinista Front (FSLN) was heading, as well as fearful of the enthusiastic support given to the Government of National Reconstruction by CEPAD and RIPEN, a group of about 50 evangelical pastors from a dozen ecclesiastical bodies--mainly smaller independent churches, but including a few pastors from larger denominations--formed a new association of pastors in Managua during February 1980. This organization is called the National Council of Evangelical Pastors of Nicaragua (CNPEN), led by Ramón Salgado and Efraín Balladares, both of whom are pastors of small independent church associations. However, it should be noted that this organization is composed of individual pastors, and not church associations like CEPAD.

Therefore, CNPEN represents an interdenominational ministerial association, rather than an inter-church council where delegates are appointed or elected by their respective church associations or service agencies to participate in a general assembly and conduct the business of the council. CNPEN is an autonomous movement among conservative pastors who are taking a more cautious stance toward the new revolutionary situation in Nicaragua.

5.2 GENERAL SERVICE ORGANIZATIONS

In 1973, about 40 Protestant denominations and service organizations formed a new service agency called **CEPAD, the Evangelical Committee for Relief and Development**, as a response to the recent powerful earthquake that destroyed the entire central district of Managua and seriously damaged structures in outlying areas, causing thousands of deaths and injuries among the general population. CEPAD's handling of international aid received from churches and relief organizations in other countries following the earthquake, together with its role during the destructive civil war in 1978-1979, earned CEPAD the respect of the international Christian community and the confidence of the general public in Nicaragua.

CEPAD's overall aim is to contribute to the total development of the Nicaraguan people, principally by ensuring the full enjoyment of human rights, dignity and social justice to all inhabitants, regardless of race, religion or socioeconomic status. In order to promote and fulfill this goal, CEPAD maintains 14 service departments, which work through eight regional offices. These programs include literacy, basic education, child welfare, cooperatives, community development, public health, housing, integrated rural-urban development, socio-pastoral action and human rights.

Cooperating with CEPAD are many international Christian service organizations that channel funds, personnel and materials to help the evangelical community in Nicaragua be salt and light and servants to those in need.

NICAFONDO (Evangelism-in-Depth in Nicaragua), led by the Rev. Rafael Baltodano, is a national project of the Institute of In-Depth Evangelism (INDEPTH), an interdenominational service organization of evangelical character, with international offices in San José, Costa Rica. INDEPTH advisors provide assistance to individual denominations, to interdenominational efforts, and to local congregations and pastors in activities designed to promote evangelism, discipleship, integral church growth, and fraternal unity among and by evangelicals. One of the departments of NICAFONDO is Manos Extendidas (Extended Hands), under the direction of Yelba Baltodano, that works mainly with women in a variety of activities designed to teach vocational skills, to develop small industries, to build stronger Christian families, and help women fulfill their important role in the Christian community as servants of Jesus Christ.

5.3 BIBLE TRANSLATION AND DISTRIBUTION

The English Bible was no doubt distributed by early Anglican chaplains and missionaries, who evangelized along the Mosquito Coast, beginning in the 1740s. Here, the Gospel was shared with English-speaking Negroes, Indians and whites of several nationalities who inhabited scattered British trading settlements and logging camps, or old pirate enclaves, in what is now the Republic of Nicaragua.

Distribution of the Spanish Bible did not begin in western Nicaragua until the mid-1850s, during occasional visits by representatives of the **British and Foreign Bible Society (BFBS)**, or in the late 1800s by colporteurs of the **American Bible Society (ABS)**. Francisco Penzotti opened a regional office of the ABS at Guatemala City in 1892, which served as a distribution center for all of Central America. Penzotti and his colporteurs made several trips to Nicaragua during the period 1892-1913, as did agents of the BFBS from offices in Costa Rica, Guatemala City, and then Belize City. After 1914, with the opening of the Panama Canal, Bible distribution for Central America and Nicaragua was handled by the new regional office of the ABS in Cristóbal, in the Panama Canal Zone.

German United Brethren (Moravian) missionaries in eastern Nicaragua made a significant contribution to linguistical and Bible translation work, through their determined efforts in the Miskito and Sumo languages, beginning in 1857. The four Gospels and Acts in Miskito were published in 1899 by the **Herrnhut Bible Society**, and the entire New Testament was made available in 1905, with financial assistance from the BFBS. A new Miskito translation of the New Testament was completed and published in 1925, also by the Herrnhut Bible Society. These important translation efforts were made possible by the linguistical accomplishments of Zock, Berckenhager and Heath, who produced several grammars and dictionaries in Miskito, between 1894 and 1925, with Heath also completing similar work in Sumo about 1935.

In addition to several editions of the Spanish and English Bibles now available, a more recent version of the New Testament in Miskito was made available in 1975 (5,000 copies), through the combined efforts of the Moravian Church, the Roman Catholic Church and the United Bible Societies.

Also available in Miskito are Old Testament portions, various Bible stories, a hymnbook and a devotional manual. Translation work is also desired by the Sumos in their own language.

Since 1974, the **United Bible Societies** have had a national office in Managua. Many Protestant groups, as well as a growing number of Catholics, are active in Bible translation throughout Nicaragua. Especially useful in this important stage of Nicaraguan history have been the New Reader materials, now used widely in literacy efforts by many groups, along with ALFALIT materials. The United Bible Societies reported the following distribution for 1978 and 1979, excluding that of commercial publishers:

Bibles	15,869
New Testaments	15,600
Portions	75,358
New Reader Portions	51,000
Selections	565,701
New Reader Selections	100,000
Total (1979)	823,528
Total (1978)	1,443,196

5.4 BROADCASTING

For many years, evangelicals in Managua had felt the need to establish a radio station so that the Gospel message could reach out to the thousands who still had no opportunity to hear, believe and obey the Risen Lord. A secondary motive was to be able to defend the evangelical cause from constant attacks made by fanatical Catholics on other stations, like Radio Católica.

In 1957, the Baptist Convention asked the Latin America Mission, who operated radio station TIFC (Faro del Caribe) in San Jose, to assist them in establishing a similar station in Managua. However, the Baptists wanted the station to represent all evangelicals, and promoted the formation of the **Nicaraguan Cultural Association** to sponsor Radio YNOL, "Ondas de Luz" (Waves of Light), administered by an interdenominational group of laymen.

The station originally had limited broadcasting power, only 500 watts, but improvements were made over the years under its director, Santiago Houk, aided by engineer David Solt, who was responsible for setting up the station and antenna towers outside of Managua. Broadcasting began with the dedication of Ondas de Luz in 1958, and the station has continuously improved its programming and facilities and increased its power, so that it is now making a significant contribution to the spreading of the Gospel in Nicaragua. However, financial problems and technical difficulties, especially during the recent civil war, have hampered its operation.

Although many evangelical pastors and denominations produce programs aired on Radio YNOL, other evangelicals also utilize commercial stations throughout Nicaragua to broadcast the Gospel and provide inspiration for the Christian public.

Television broadcasting has not been used frequently, but a few such efforts are noteworthy of mention. During an evangelistic crusade in Managua with the Assemblies of God in 1970-1971, Jeffrey produced a television program that was continued by David Spencer, pastor of the Centro Evangelístico, after the crusade ended. This TV program, along with a radio broadcast called "Problems and Solutions," gave Spencer wide exposure to the general public. Spencer also sponsored meetings with Catholic Charismatics, which began to reach many middle and upper-class Nicaraguans with the power of the Gospel of Christ. The Charismatic movement was encouraged by favorable exposure via mass media on Spencer's broadcasts. However, Spencer left Nicaragua in the mid-1970s to pastor an Assembly of God church in the old Panama Canal Zone.

Luis Palau's "Continente 1975" Crusade was accompanied by a late-night TV talk-show, where inspiring testimonies were given by some who had been transformed by the Gospel during the campaign. Palau's program enjoyed a wide viewing audience during the week-long crusade, which also included a continent-wide radio hook-up via satellite that increased the potential listening audience to about 100 million in Central, South and North America, as well as the Caribbean. Technical assistance was provided by Interamerican Communications (DIA) of San Jose, Costa Rica--a ministry affiliated with the Latin America Mission.

More recently, the popular "700 Club" and "PTL Club" programs have been offered on local television stations in Managua. Follow-up work with those who call or write in for counseling is done by local Christian workers. These programs have had a special appeal to middle and upper income Nicaraguans, who are often reluctant to attend local evangelical churches because of pressure from their Catholic relatives and friends.

5.5 EDUCATION

Many Protestant churches, responding to the basic educational needs of the children of Nicaragua, have established **numerous primary and secondary schools**, all fully recognized by the government. Six primary schools and a kindergarten are operated in Managua, while 10 are located in outlying areas, principally in the Department of Zelaya. The Adventists administer five primary schools, and the Moravians three. There are 13 secondary schools, mainly operated by the Adventists (6), Moravians (2), Baptist Convention (2), and AMEN (2). Five of these high schools are located in Managua.

Several denominations pioneered in the field of Christian education in Nicaragua, including the Moravians (1849), Jamaican Baptists (1850s), Anglican/Episcopal (1890s), Central American Mission (early 1900s), Adventists (1904), and the Baptist Convention (1917). **The Polytechnical University**, founded by the Baptist Convention in 1968, is now an independent education institution, which includes a School of Nursing that was founded earlier at the Baptist Hospital in Managua.

Formal programs of **theological education** were established in Nicaragua by the Moravian Church and the Baptist Convention about 1940. The Moravian Bible Institute was founded at Bilwaskarma in 1938, following up on earlier efforts at Yula in 1930. The Baptist Convention operated a theological institute in Masaya between 1941 and 1958, while the present Baptist Seminary was founded at Managua in 1965. By 1960, the Adventists and the International Church of the Foursquare Gospel had also established Bible institutes in Nicaragua. Today, there are eight Bible institute programs (six in Managua and one each in Condega and Bilwaskarma), along with three seminary programs for resident students operated by the Baptist

Convention, the Moravians and the Episcopal Church. Programs of theological education by extension (TEE) are offered by two small Mennonite groups and the Baptist Seminary.

5.6 CRUSADE EVANGELISM

The first known evangelistic effort at the interdenominational level was conducted in Managua by Harry Strachan and Roberto Elpick in 1924, and then the crusade was extended to a few other cities in western Nicaragua. Strachan was the founder of the **Latin American Evangelization Campaign**, later known as the **Latin America Mission (LAM)**, with headquarters in San Jose, Costa Rica.

These crusades in Nicaragua were part of a series of mass evangelistic efforts conducted by Strachan throughout Latin America during the 1920s and 1930s. In 1924, the Nicaraguan crusades provoked much resistance by local Catholic priests, as did the evangelistic meetings in many Latin American countries during those years. However, one of the fruits of the 1924 crusades in Nicaragua was the sending of eight young Nicaraguans to Strachan's new interdenominational Bible institute in San Jose, established the previous year as a Women's Training School, which became co-educational when the young men arrived from Nicaragua.

A similar series of campaigns were held in Nicaragua under Strachan's leadership in 1928, with Sergio Alfaro as the evangelist. Nicaraguan evangelists and pastors were inspired to launch out into other cities and towns with similar open-air campaigns, in spite of local opposition from fanatical Catholic mobs led by zealous priests. In 1933, evangelist Joaquín Vela had his open-air campaign cut short when he was thrown into jail, then was forced to leave the country.

In the 1950s, several more evangelistic campaigns were conducted in Nicaragua with encouraging results. A united crusade was held in Managua in 1950, when Rogelio Archilla of the LAM conducted a two-week campaign, preaching nightly to crowds of 1,000-1,500. The meetings were broadcast on a local radio station, thereby greatly increasing the number reached with the Gospel. Attendance soared, and a total of 305 professions of faith were recorded. In 1952, another united campaign was held in Managua, again directed by the LAM, but under the local sponsorship of three Mission agencies, including the Central America Mission and the Baptist Convention. The meetings were held for 19 evenings, with crowds of over 2,000 in attendance and over 300 professions of faith, and led to a strong spirit of unity among evangelicals in the capital city, in spite of initial disunity and discouragement in the campaign.

The LAM also sponsored an evangelistic crusade in Bluefields, on the Caribbean coast, in 1951. The evangelist was the Rev. Efraim Alphonse, a Wesleyan Methodist Creole minister from Panama who had been a pioneer missionary among the Guayamí Indians of the Valiente Peninsula, near Bocas del Toro where Alphonse was born. Alphonse, who had recently returned to Panama from a pastorate in Jamaica, was invited by the LAM to be their evangelist for a series of crusades along the Caribbean coast, from Panama in the south to British Honduras in the North, during the 1950s. God blessed these efforts with spiritual renewal and with hundreds of new converts among the English-speaking Creole population in this region. The crusade in Bluefields was no exception.

Crusades sponsored by the **Assemblies of God** in Managua had a strong impact on that city, resulting in many conversions and the formation of a number of new churches. In 1956, evangelist Roy Steward led an evangelistic and healing crusade, which caused significant

growth among churches of the Assemblies of God. A decade later, in 1967, the Evangelistic Center of the Assemblies of God sponsored a campaign with evangelist Richard Jeffrey, with occasional television coverage, which lasted for about seven months. As a result of this crusade, the Assemblies of God formed two new churches: the Christian Cathedral in Colonia Morazán, and another church in Barrio Quinta Niña, both in Managua. The Evangelistic Center reported 100% increase in its attendance due to the special meetings with Jeffrey.

However, the most notable crusade during the 1960s was the **Evangelism-In-Depth program**, sponsored by the LAM, which involved scores of churches in lay training and mobilization for mass evangelism, house-to-house visitation, prayer cells and many special activities. Nicaragua, for five months in 1960, became the test-run for a similar series of Evangelism-In-Depth programs, held in dozens of Latin American and Caribbean countries during the 1960s.

In Nicaragua, 12 denominations and about 125 local congregations participated in the extended campaign, designed by Kenneth Strachan and his team as a "school of evangelism," hopefully leading to continuous training and mobilization for evangelism and church planting by participating churches and denominations. The program began with the formation of 500 prayer cells, where believers met weekly to join hands in prayer for the conversion and spiritual growth of their relatives, friends and neighbors.

A month of special training classes were held for preparing Christian workers in personal evangelism and discipleship, with the participation of over 2,000 laymen. During the following house-visitation phase, 65,000 homes were contacted, where the Gospel was shared and invitations extended for special citywide evangelistic meetings in 14 cities and towns, mainly in western Nicaragua. The Rev. Ruben Lores, a Cuban on the LAM staff, was the principal evangelist for these regional campaigns that culminated in a large crusade in Managua.

Evangelism-In-Depth inspired new evangelistic efforts for years to come in Nicaragua, building on over 2,500 professions of faith and on intensified lay training and mobilization during this significant interdenominational effort, which created a greater spirit of unity among evangelicals and hope for a new, bright future for the evangelical cause in Nicaragua. As never before, Nicaraguans were aware of the growing evangelical presence in their midst, and felt the impact of thousands of lives that had been transformed by the Gospel of Christ.

However, since eastern Nicaragua was largely left out of the earlier Evangelism-in-Depth program in 1960, a special five-month effort was launched along the Caribbean coast in 1967, centered in the towns of Bluefields and Puerto Cabezas, mainly among the Creole population, but special efforts were also directed toward the Miskitos. In this thinly populated area, over 1,200 believers were trained and about 200 prayer cells were organized. Climaxing this effort were 13 local evangelistic crusades and two city-wide campaigns, in Bluefields and Puerto Cabezas, with hundreds of professions of faith and many churches experiencing renewed faith and vigor for the Lord. A significant revival was reported among churches in Bluefields, where meetings were conducted by the Rev. George Taylor, a Panamanian evangelist and seminary professor on the LAM staff in San Jose, Costa Rica.

Several more recent campaigns have been conducted in Managua. In February 1969, **"Hermano Pablo"** (Assembly of God evangelist Paul Finkenbinder) held a week-long crusade in the National Stadium, with attendance climbing to over 3,000 at the closing meetings. Several denominations participated in this campaign, coordinated by Abram Mayorga

of the Central America Mission. Many conversions were reported, along with hundreds of rededications to the Lord.

This crusade, co-sponsored by many denominations, culminated in a parade by thousands of evangelicals, who marched from the Plaza de la República through the streets of Managua, terminating in a final rally in the National Stadium on Sunday, February 16, with more than 6,000 in attendance. The Finkenbinder crusade had a notable impact on the City of Managua and motivated hundreds to attend local evangelical churches, where the impact of the meetings continued to be felt.

Also during 1968-1969, the **Association of Churches of Christ**, an independent Baptist movement that grew out of the Baptist Convention, conducted open-air crusades in many neighborhoods of Managua, for almost two years (90 weeks). From the central church in Barrio Nuevo, the Association was able to establish a number of new churches throughout the city. These meetings were led by Saul Cortes, who also began a successful radio ministry with a program called "Cristo Vive" (Christ Lives!).

Then, in 1975, **Argentine evangelist Luis Palau** conducted a massive crusade called "Continente 1975," with nightly meetings broadcast via satellite to dozens of radio stations throughout Latin America, aided by the technical assistance of Difusiones Interamericanas (DIA) of San Jose, Costa Rica. The Palau crusade was held in the National Stadium, which had been severely damaged in the 1972 Managua earthquake, but 30,000 people jammed the stadium to listen to the "winsome young evangelist" of continent-wide fame. Palau also appeared on a nightly television talk show, answering questions called in by listeners, which resulted in wide popular support for the meetings that were sponsored by over 125 evangelical churches in Managua and surrounding areas. More than 6,000 decisions were made for Christ during the campaign, which had the potential of reaching an estimated 100 million people via the mass media hook-up across the entire American continent, both North and South America.

However, Palau was criticized for being a "friend of Somoza" (referring to the ruling dictator), due to interviews that Palau had with the General and other government officials ("his crowd"), and to the fact that the National Stadium was given to the Palau campaign for their use without cost. Others criticized Palau for having breakfasts and banquets with upper-class businessmen and political leaders, which was interpreted by some evangelicals and general public as being too friendly with the wealthy and powerful--"the oppressors."

At the same time that the Palau crusade was being conducted in Managua, another campaign was occurring along the Caribbean coast in the principal port towns of Puerto Cabezas and Bluefields, under the joint sponsorship of the **Institute of In-Depth Evangelism (INDEPTH) and African Enterprise (AE)**. INDEPTH, the continuation of earlier Evangelism-in-Depth efforts of the Department of Evangelism of the LAM, was now an autonomous evangelistic team with a special emphasis on discipleship training and church growth research. INDEPTH advisors (Alberto Barrientos and Clifton Holland) helped the local committees in preparations for the crusades, and AE provided the evangelists: Episcopal Bishop Festo Kivengere of Uganda, Michael Cassidy of South Africa, Ebenezer Sikakane of the Zulu tribe in South Africa, and Ernie Wilson, a black evangelist from Philadelphia who had been born in Colón, Republic of Panama. The inspiration for doing this came from Orlando Costas of INDEPTH and Michael Cassidy of AE.

Most of the local churches in Puerto Cabezas and Bluefields collaborated in the INDEPTH/AE sponsored crusades, which were coordinated locally by preexisting interdenominational church councils composed of pastors and lay leaders from nearly every denomination. Since the local parish priests of the Roman Catholic Church in both cities had been members of these church councils prior to the crusades, they also participated very enthusiastically in all the scheduled activities. However, it should be noted that this kind of ecumenical cooperation between Evangelical and Roman Catholic leaders is a rare occurrence in Latin America. That it could happen in Nicaragua is explained partially by the fact that the Department of Zelaya is administered as a Mission District under the Franciscan Capuchin Fathers of Wisconsin, USA.

During the crusades, several unusual things happened. For example, in Puerto Cabezas, when weather forecasts indicated that the week-long crusade--scheduled to be held outdoors in the city's basketball stadium--might be rained out, Father Camilo, a member of the steering committee and coordinator of physical arrangements for the crusade, suggested that his church --St. Peter's Cathedral--be utilized for the crusade's nightly meetings. After recovering from their initial surprise, the members of the steering committee agreed to use the Cathedral and made arrangements with all Evangelical churches in town to loan Padre Camilo all their chairs and benches to expand the seating capacity of the enormous Cathedral, where normally only about 1,000 people attended Mass. The Cathedral, without a doubt the largest auditorium in town, had an overflow crowd of about 3,000 during the nightly crusade meetings. However, many people were unable to enter the Cathedral and had to listen to the program by loudspeakers while standing in the street. In a town of about 8,000 inhabitants, this was the largest group of people that had ever heard the Gospel at one time in the history of Puerto Cabezas.

The Africa-Central America Crusade brought hope and revitalization to the Caribbean coast of Nicaragua, Costa Rica and Panama. In Nicaragua, Ebenezer Sikakane taught Zulu choruses to a mixed congregation of Creoles, Indians and ladinos in Puerto Cabezas. The services were conducted by local church leaders in four languages: English, Spanish, Miskito and Sumo. Years later, the children of Puerto Cabezas were still singing Zulu choruses and remembering the week when a white man (Michael Cassidy) and a black man (Ebenezer Sikakane) had come from South Africa to share the greatest story ever told: the power of Jesus Christ to set men free from their sins, to love their fellow man regardless of cultural differences, and to work together for peace and justice as a witness to power of the Kingdom of God.

Evangelists Festo Kivengere and Ernie Wilson led the meetings in Bluefields, held in the gymnasium of the Moravian High School (Colegio Moravo), with an average attendance of about 2,000. Here, the crusade drew a crowd mostly of Creoles and ladinos, with many Episcopalians in attendance who came to see and hear an Anglican bishop from Uganda proclaim a message of God's love for all men everywhere--from a pagan tribal village in Uganda to a corrupt old pirate town like Bluefields. Hundreds responded to the invitation to receive new life in Christ, or to renew their commitment to Jesus as Savior and Lord.

The crusades in these two port cities helped to unite the brethren of many denominations and to stimulate intensified evangelistic and discipleship programs among the churches, and through them to reach out to surrounding towns and villages with the power of the Gospel.

During 1978 and 1979, Rafael Baltodano of the INDEPTH team lived in Managua and served as advisor and promoter for a number of evangelistic programs, some denominational and others inter-denominational in character. Example of the latter are citywide crusades sponsored by

several denominations in León, Rivas and Managua, coordinated by NICAFONDO (Evangelism-in-Depth in Nicaragua), with very good attendance and hundreds of reported conversions. New converts and other interested persons were incorporated into a number of discipleship cell groups, led by trained lay leaders under the supervision of their local pastors, using discipleship materials prepared and distributed by INDEPTH.

A number of special evangelistic crusades were also conducted under denominational sponsorship, aided by Baltodano and other members of the INDEPTH team, among many churches of the Central America Mission, the Church of the Nazarene, the Baptist Convention and other groups. Baltodano also worked with the Socio-pastoral Department or CEPAD (Evangelical Committee for Relief and Development), sponsoring and teaching a number of regional pastoral seminars in various parts of Nicaragua, mainly among ladinos. Although Baltodano relocated in San Jose, Costa Rica in early 1980, NICAFONDO continues to provide help to Nicaraguan churches. Evangelistic efforts aided by INDEPTH were conducted during 1980 in Rivas, the Island of Omotepe in Lake Nicaragua, Managua and other locations.

A united campaign in Managua, sponsored by a group of pastors in the eastern sectors of the capital city, was aided jointly by NICAFONDO and Campus Crusade for Christ during 1980. A series of training and mobilization activities, culminating in local evangelistic campaigns in many neighborhoods, were sponsored under the banner "Renuevo de Cristo." Their goal was to visit 3,000 homes and win about 75% of those visited to faith in Christ, then to care for them in discipleship cell groups led by laymen under the supervision of local pastors. Materials provided by INDEPTH and Campus Crusade were used.

5.7 LITERATURE AND LITERACY

During the early 1960s, compelled by urgent literacy and basic education needs among Nicaragua's rural poor, among whom illiteracy was about 70% to 80%, a national evangelical literacy program was launched, related to ALFALIT International of Alajuela, Costa Rica. In addition to teaching people to read and write, ALFALIT workers offer training and assistance in nutrition, cooking, sewing, handcrafts and community development. ALFALIT, by coordinating its efforts with CEPAD's literacy, basic education and community development departments, now operates 70 training centers in Nicaragua, serving more than 1,600 people.

Christian literature is available to the general public through Christian bookstores in Managua (4), Jinotepe (1), Bluefields (1), and Puerto Cabezas(1).

Other distribution services are provided by Southern Baptist missionaries, who work with the Nicaraguan Baptist Convention (related to the American Baptist Convention of Valley Forge, Penn.) and have a bookmobile ministry that offers literature from the Baptist Publishing House (Casa Bautista) in El Paso, Texas. The Adventists have traditionally done a large volume of literature work in Nicaragua, using local colporteurs that travel far and wide, with a central office in Managua. The Assemblies of God also provide literature produced by their own publishing house, Editorial Vida. The Nicaraguan Bible Society is the main source for Bible distribution, and ALFALIT provides literacy materials.

The Baptist Convention publishes a magazine for the Christian public called La Antorcha, and CEPAD's Socio-pastoral Department also publishes an occasional evangelical newspaper entitled Reflección. Christian films are available from the Baptist Convention, the Baptist

International Mission and CEPAD's Department of Communications and Audio-visuals. At least four evangelical groups offer Bible correspondence courses for new converts and inquirers.

5.8 SOCIAL CONCERN

In the area of **agricultural, rural and community development**, most work is being done through programs sponsored by CEPAD (The Evangelical Committee for Relief and Development), including integrated rural-urban and community development, cooperatives and housing. In addition, the Adventists operate a program called OFASA, providing technical training and assistance to their churches throughout Nicaragua. The Federation of Central American Churches, affiliated with the Central American Mission (now, CAM International), maintains an agricultural project in Nueva Guinea, Department of Zelaya.

In the area of **medicine and public health**, about 20 clinics are operated by Protestant denominations in Nicaragua, mostly in rural areas, although there are three clinics in Managua. AMEN maintains a medical launch in Zelaya Department, and there are several comprehensive programs of medical assistance provided by CAMEN (Committee of Evangelical Medical Agencies), PROVADENIC (Vaccination and Community Development Project), and CEPAD's Public Health Department. Excellent in-patient care is provided by four evangelical hospitals, which were established by the Moravians in Bilwaskarma and Puerto Cabezas, the Adventists in Trinidad de Estelí, and the Baptist Convention in Managua. Recent reports indicate that the Moravian hospitals have been taken over by the Government of National Reconstruction, who has placed Nicaraguan doctors as chief administrators, while continuing to allow Moravian participation. The Baptist and Moravian hospitals both have schools of nursing that provide many evangelical women with an opportunity for vocational training. The Baptist Convention also operates an Old People's Home in Managua.

Christian camping programs have provided many children, youth and adults with varied recreational activities, often in conjunction with annual meetings of their respective denominational assemblies. At least ten Christian campgrounds are maintained by evangelical groups in Nicaragua, located in widely scattered areas of the country. However, only a few of these sites, such as the Mount of Olives Baptist Camp, are campgrounds with improved facilities; some are quite primitive in their accommodations.

Children's ministries are provided for by CEPAD's Childcare Department, along with three Homes for orphans or abandoned children operated by various groups in Nicaragua.

Young people's ministries are usually provided by each denomination, but there are also two organizations that specialize in programs for high school and university youth: Campus Crusade for Christ and the Nicaraguan Christian University Group, related to Inter Varsity.

Vocational training, in addition to the nursing schools already mentioned, is provided by the Salvation Army, the Baptist Missionary Association of America, the Moravians, the Adventists, ALFALIT, CEPAD and NICA FONDO (through its Extended Hands Program).

After the 1972 earthquake in Managua, and during the recent civil war in many locations, numerous Protestant and Catholic organizations aided victims by providing food, clothing, shelter and medical care. Counseling was also offered to help victims in their psychological, social and spiritual rehabilitation and development. Similar services have been offered to

disaster victims of hurricanes, floods, volcanic eruptions, etc., since evangelical work began in Nicaragua.

5.9 PROCADES CHURCH GROWTH STUDY

In late 1977, the director of CEPAD, Benjamín Cortés, invited the director of **PROCADES (Programa Centroamericano de Estudios Sociorreligiosos)**, Clifton Holland, to provide technical assistance to the CEPAD team in order to conduct a national survey of all Protestant organizations in Nicaragua and to produce the first national directory of churches, service agencies and ministries. The inspiration for this effort was provided by the work of PROCADES in Costa Rica, where a similar national church growth study was underway (since January 1977)

Holland provided orientation and training to several members of the CEPAD team, who served as coordinators for the project: Albino Meléndez and Antonio Videa of the Socio-Pastoral Department. The first stage of the project was conducted between March and July 1977 with René Oviedo as the principal interviewer; the second stage between January and June 1978 with Felipe Mairena as the principal interviewer; and the third stage during May and June 1979 to update the statistics of the major denominations, while statistics from 1977 and 1978 were used for the smaller denominations. This provided us with a minimum estimate of the size and distribution of the Protestant movement in Nicaragua for June 1979.

It was necessary to carry out the national study in three stages due to the occasional “states of siege” that took place during 1977-1979, when the Nicaraguan National Guard and the Sandinista Front for National Liberation (FSLN) were engaged in significant military actions against each other. When major battles and military mobilizations were taking place, it was impossible for CEPAD’s staff and interviewers to travel to certain regions of the country.

Finally, the PROCADES staff in San José, Costa Rica, processed all the questionnaires and produced several drafts of the national directory of Nicaragua. After final corrections and revisions were done, the directory was finalized and published in January 1980. Several research reports were also produced by the PROCADES team and were distributed by the CEPAD team among church leaders in Nicaragua, along with copies of the directory.

VI. BIBLIOGRAPHY (for the original 1980 version)

General

Conzemius, Eduard, "Ethnological Survey of the Mosquito and Sumu Indians of Honduras and Nicaragua." Smithsonian Institute, Bureau of American Ethnology, No. 106. Washington, DC: U.S. Government Printing Office, 1932.

Cozean, Jon D., Latin America, 1980, Washington, DC: Stryker-Post Publications, 1980.

Herring, Hubert, A History of Latin America, New York: Alfred A. Knopf, 1968.

Millett, Richard, Guardians of the Dynasty: A History of the U.S. Created Guardia Nacional de Nicaragua and the Somoza Family. Maryknoll, NY: Orbis Books, 1977.

Ryan, John Morris, *et al*, Area Handbook for Nicaragua, Washington, DC: U.S. Government Printing Office, 1970.

Woodward, Ralph Lee, Jr., Central America: A Divided Nation, New York: Oxford University Press, 1976.

Christian

Central American Mission, The Central American Bulletin, 1891-1910. Dallas, TX: The Central American Mission, no date.

Conn, Charles W., Where the Saints Have Trod: A History of Church of God Missions. Cleveland, TN: Pathway Press, 1959.

Good, Thelma A., "Now What? 125 Years of Moravian Missions in Bluefields, 1849-1974," Bluefields, Nicaragua: Moravian Church, 1974.

Dominguez, Roberto, Pioneros de Pentecostés. Three Volumes. Miami, Florida: Literature Evangelica, 1971-1975.

Grimes, Barbara F., ed., Ethnologue, Huntington Beach, CA: Wycliffe Bible Translators, 1978.

Grubb, Kenneth G., Religion in Central America, London: World Dominion Press, 1937.

Holland, Clifton L., personal interviews with denominational and para-church leaders in Nicaragua, 1977-1980.

Holland, Clifton L., World Christianity: Central America and the Caribbean, Monrovia, CA: MARC-World Vision, 1982.

INDEF-CEPAD, Directorio de Iglesias, Organizaciones y Ministerios del Movimiento Protestante: Nicaragua. San José, Costa Rica: PROCADES, 1980.

Latinamerica Press, "Sandinista Government States Policy on Religion in Nicaragua," Part I in Vol. 12, No. 41 (6 Nov., 1980), Part II in Vol. 12, No. 42 (13 Nov., 1980).

Orr, J. Edwin, Evangelical Awakenings in Latin America, Minneapolis, MN: Bethany Fellowship, 1978.

Pascoe, Charles Frederick, Two Hundred Years of the Society for the Propagation of the Gospel in Foreign Parts: An Historical Account, 1701-1900. London, England: SPG, 1901.

Read, William P., *et al*, Latin American Church Growth, Grand Rapids: Eerdmans, 1970.

Spain, Mildred, And In Samaria [A History of the Central American Mission]. Dallas, TX: Central American Mission, 1954.

Taylor, Clyde W. and Wade T. Coggins, eds., Protestant Missions in Latin America: A Statistical Survey, Washington, D.C.: EFMA, 1961.

Wilson, John F., "Obra Morava en Nicaragua: Trasfondo y Breve Historia." Unpublished Licenciatura thesis. San Jose, Costa Rica: Latin American Biblical Seminary, 1975.

NEWER LISTINGS:

NOTE #1: According to Javier Orozco, in "Acercamiento al Movimiento Pentecostal Nicaraguense," page 33, in Revista de Historia del Protestantismo Nicaraguense, septiembre de 1993, Schoneich and his churches had become at least loosely affiliated with the Assemblies of God in 1918. Also see Bartolome Matamoros Ruiz, Historia de las Asambleas de Dios en Nicaragua: Managua, Distribuidora Vida, 1984.

NOTE #2: see Bartolome Matamoros Ruiz, Historia de las Asambleas de Dios en Nicaragua, (Managua, Distribuidora Vida, 1984), pages 68-70, for a discussion of the reasons for the division that occurred during 1954-1956.

NOTE #3: When William Cameron Townsend (the founder of Wycliffe Bible Translators) visited Managua in 1917, he found a Plymouth Brethren congregation there, in addition to those already mentioned in our text (Hugh Stevens, A Thousand Trails, Langley, BC: CREDO Publishing Corporation, 1984, p. 202).

NOTE #4: According to Isidro Pérez Ramírez and Javier Orozco, when Bass arrived in Nicaragua in 1917 he came into contact with independent missionary Edward A. Barnes, who invited him to preach in his church in León. Barnes, reported to be one of the first independent missionaries in the country, came to Nicaragua in 1910 and established a small evangelical congregation in the Pacific coastal city of León. In 1918, this congregation became affiliated with the newly founded Baptist Convention. Apparently, the source of this information is a study by Arturo Parajón entitled, 50 Años de Labor Bautista en Nicaragua, 1917-1967, published in Managua in 1991; also see a study by Isidro Pérez Ramírez, El Comienzo de la Fe Apostólica en Nicaragua, published in Guadalajara, Mexico, in 1991. A newer study is also available by Julio César Rocha Zapata, Nuestros Ancestros Espirituales: Breve Historia de la Iglesia Apostólica de la Fe en Cristo Jesús, published by Editorial y Litografía El Renacimiento in Managua, 1999.

These sources were not available to me when the original text of this chapter was written in 1980-1981.

APPENDICES

CHRONOLOGICAL TABLE OF PROTESTANT ORIGINS (Sorted by CLASCODE)

CLASCODE	TRADITION_FAMILY_DENOMINATION	DENCODE	DATE
B0.0	GENERAL PROTESTANT TRADITION (1517)	GENPRO	1849
B1.0	CLASSICAL PROTESTANT TRADITION (were "Established Churches")	CLASPRO	1958
B1.100	LUTHERAN FAMILY (Martin Luther, 1517-Germany)	LUTH	1958
B1.102	Lutheran Church - Missouri Synod (St. Louis, 1847)	LCMS	1958
B1.108	Evangelical Lutheran Synod (Mankato, MN - 1918)	ELS	1971
B1.200	REFORMED/PRESBYTERIAN FAMILY (1520s, John Calvin)	REFPR	1973
B1.2100	REFORMED CHURCHES (Swiss, German, Dutch, French roots)	REFM	1973
B1.2102	Christian Reformed Church of North America (1857, Grand Rapids, MI)	CRC	1973
B1.2200	PRESBYTERIAN CHURCHES (Scottish roots, 1549; John Knox)	PRESB	
B1.2300	CONGREGATIONAL CHURCHES (Puritan New England roots, 1550s)	CONGC	
B1.300	ANGLICAN - EPISCOPAL FAMILY (English roots, 1534)	ANGEP	1851
B1.301	Anglican Church (1534, Bishop of Canterbury, England)	ANGC	1851
B1.3011	Society for the Propagation of Gospel in Foreign Parts (1701)	SPGFP	1767
B1.302	Protestant Episcopal Church in the USA (New York, 1607)	PEC	1896
B2.0	PROTESTANT SEPARATIST ("FREE CHURCH") TRADITION (1520's)	PROST	1850
B2.1000	ANABAPTIST - MENNONITE FAMILY (Gr, Fr, Sw & Dutch roots, 1521)	ANABMF	1968
B2.1100	MENNONITE CHURCHES (Germany 1520's, Bodenstein, Munstzer)	MENNC	1968
B2.11041	Evangelical Mennonite Mission Conference	EMMC	1968
B2.1112	Evangelical Mennonite Mission Conference (1959)	EMMC	1968
B2.1200	BRETHREN CHURCHES (1526, Hans Hut, Moravia; Hutterites)	BRECH	1965
B2.1201	Brethren in Christ Church (Ashland, OH - 1798)	BCCA	1965
B2.1300	AMISH CHURCHES (Swiss origins, late 1600's)	AMISH	
B2.1400	FRIENDS/QUAKER CHURCHES (1647, George Fox, England)	FRICH	
B2.14001	QUAKER CHURCHES (same as FRIENDS churches)	QUAKER	
B2.200	BAPTIST FAMILY (English and Dutch roots, ca. 1610)	BAPTF	1850
B2.2100	ARMINIAN or GENERAL BAPTISTS (England, John Smyth, 1611)	ARMGB	
B2.2200	SEVENTH-DAY BAPTISTS (London, 1617)	SDBAP	
B2.2300	CALVINISTIC BAPTISTS (English roots, 1630's)	CALVB	1850
B2.2302	American Baptist Churches in the USA	ABC	1916
B2.23021	American Baptist Home Mission Society	ABHMS	1916
B2.23022	American Baptist Women's Missionary Society	ABWMS	1917
B2.23023	Nicaraguan Baptist Convention (related to ABC)	CBN	1937
B2.23024	Asociacion Iglesias de Cristo (1957 split from CBN, Nicaragua)	AICN	1957
B2.2303	Baptist Bible Fellowship	BBF	1969
B2.2304	Baptist Missionary Association of America	BMAA	1964
B2.23042	Canadian Baptist Churches (Toronto, Canada)	CBCH	1973
B2.23081	Jamaican Baptist Missionary Society (1842, Jamaica)	JBMS	1850
B2.23131	Southern Baptist Foreign Mission Board	SBFMB	1968
B2.2317	Baptist International Missions, Inc. (Chattanooga, TN)	BIM	1962
B2.2319	Good Samaritan Baptist Churches (1970 split by Robert Tyson from BIM in Nicaragua)	GSBC	1970
B2.2399	National Evangelical Mission (V́ctor Adam Salazar and Nazario Escobar; were with CBN)	MEN	1933
B2.300	PIETIST FAMILY (Roots in German Pietism, 1670s)	PIETF	1849
B2.3100	GERMAN FREE CHURCHES (1700's)	GERFC	1849
B2.3101	Moravian Church (1735, Germany)	MCA	1849
B2.3200	METHODIST CHURCHES (1739, England; John Wesley)	METH	1830
B2.32011	Wesleyan Methodist Missionary Society (1817-1818, England)	WMMC	1830
B2.3207	Church of the United Brethren in Christ (1841, Huntington, IN)	CUBC	1965

B2.3300	SCANDINAVIAN "FREE" CHURCHES (roots in 1830s Revival)	SCFCH	
B2.400	INDEP FUNDAMENTALIST FAMILY (England, Charles Darby, 1827)	INDFF	1901
B2.4021	Brethren Assemblies / Christian Brethren	BA	1917
B2.403	Central American Mission-related churches (CAM-1890, Dallas, TX)	CAM	1901
B2.4031	Fraternity of Evangelical Central American Churches (related to CAM)	FIECA	1948
B2.4032	Convencion de Iglesias Evangelicas C.A. (1953 split from FIECA, Nicaragua)	CIECA	1953
B2.4033	Asoc. Misionera Evangelica Nacional (1965 split from FIECA, Nicaragua)	AMEN	1965
B2.500	HOLINESS FAMILY (Charles Finney, 1839)	HOLIF	1943
B2.5091	Church of the Nazarene (1885, Los Angeles, CA; Phineas Bresee)	CNAZ	1943
B2.50911	Iglesia Nacional del Nazareno (1976 split from CNAZ in Nicaragua)	INN	1976
B2.519	Salvation Army (1875, London, England; William Booth)	SA	1979
B2.525	United World Mission	UWM	1969
B2.600	RESTORATIONISTS-CAMPBELLITES (1832, Campbells & Stone)	REStC	1970
B2.602	Christian Churches / Churches of Christ	CCCOC	1970
B3.000	ADVENTIST TRADITION (1831, New York, William Miller)	ADVT	1898
B3.100	MILLERIST FAMILY (1860s, observes Sunday)	MILSU	
B3.200	MILLERIST FAMILY (1865, observes the Sabbath; Ellen White)	MILSA	1898
B3.201	Seventh-Day Adventist Church, General Conference (1863, Battle Creek, MI)	SDAGC	1898
B3.202	Seventh-Day Adventist Reform Movement (1919, Germany)	SDARM	1975
B3.300	CHURCH OF GOD FAMILY (1860's)	COGFA	
B3.400	OTHER ADVENTIST CHURCHES - MOVEMENTS	OADV	
B4.000	PENTECOSTAL TRADITION (1901, Topeka, KS; Charles Parham)	PENT	1910
B4.0100	APOSTOLIC FAITH MOVEMENT (1901, Topeka, KS; Parham)	APFM	
B4.01051	Iglesia de los Apostles y Profetas (1935, El Salvador)	IAP	1975
B4.0200	PENTECOSTAL HOLINESS FAMILY (1901, Parham; 1906, Seymour)	PENHF	1953
B4.0201	Assembly of Christian Churches, Inc. (New York)	ACCNY	1968
B4.0202	Church of God (Cleveland, TN) - Iglesia de Dios del Evangelio Completo	COGC	1951
B4.0207	Church of God of Prophecy	COGP	1963
B4.0208	Congregational Holiness Church	CHCH	1967
B4.0213	Pentecostal Free Will Baptist Church	PFWBC	1970
B4.02133	Iglesia Cristo Misionera (1938, Puerto Rico, Florentino Figueroa Rosa)	ICMIS	1964
B4.0300	NAME OF JESUS ("ONENESS") FAMILY (1917, Los Angeles)	NOJF	1914
B4.03011	Asamblea Apostólica de la Fe en Cristo Jesus (1916, Los Angeles)	AAFJCJ	1949
B4.03014	Iglesia Apostolica Libre (1953 split from AAFJCJ in Nicaragua)	IAL	1956
B4.03015	Iglesia Apostolica Unida (1974 split from IAL in Nicaragua)	IAU	1974
B4.0306	United Pentecostal Church, International (1945)	UPCI	1971
B4.0399	Other "Oneness" Pentecostal Groups (independent church formed by Robert Bass in León)	OOPG	1917
B4.0400	FINISHED WORK PENT. FAMILY (1910, Chicago, Wm. Durham)	FINWP	1912
B4.0401	Assemblies of God, General Conference (1914, Hot Springs, AR)	AGGC	1936
B4.04011	Iglesia de Dios Pentecostal, Mision Int'l (Puerto Rico)	IDPMI	1969
B4.04015	Asoc. Evangelica del Evangelio Completo (1971, Nicaragua)	AEEC	1971
B4.04016	Mision Evangélica Pentecostés Unida de Nicaragua (1954, Gustavo Hernández)	MPUN	1954
B4.04017	Misión Pentecostés de Iglesias Cristianas (1972 split from MPUN by Marcos Stulzer)	MPIC	1972
B4.0406	Int'l Church of the Foursquare Gospel (1923, Los Angeles, CA)	ICFG	1955
B4.04062	Iglesia Cuadrangular Nacional (1970 split from ICFG in Nicaragua)	ICN	1970
B4.0412	Mision Cristiana Elim (1964, Guatemala; Otoniel Rios)	MCE	1970
B4.0413	Iglesia Principe de Paz (1956, Guatemala; Chema Muñoz)	IPPAZ	1968
B4.0500	SABBATICAL PENTECOSTAL FAMILY (1930s)	SABP	1970
B4.0501	International Evangelical Church Soldiers of the Cross of Christ (Cuba, 1930s)	IECSCC	1970
B4.0600	DIVINE HEALING/DELIVERANCE FAMILY (1940s)	DHDF	
B4.0700	LATTER-RAIN MOVEMENT FAMILY (1948)	LRMF	
B4.0800	CHARISMATIC-PENTECOSTAL FAMILY (1950's)	CHARM	
B4.0900	SHEPHERDING FAMILY (1960s: Basham/Mumford/Prince/Simpson)	SHEPM	
B4.1000	WORD OF FAITH FAMILY (1970s, Copeland/Price)	WOFF	
B4.1100	Independent Pentecostal churches in northwestern Nicaragua (Benuz Schoneich in León)	IPEN	1912
B4.1100	OTHER PENTECOSTAL CHURCHES, unclassified at this time	OPEN	1964
B4.1199	Misión Evangélica Los Embajadores de Cristo Pentecostés (Nicaragua, 1973)	MEECP	1973

B6.0	PROTESTANT PARA-CHURCH ORGANIZATIONS	PPCO	1892
B6.1	INTERDENOMINATION SERVICE AGENCIES	INDE	
B6.101	American Bible Society (1826)	ABS	1892
B6.102	British & Foreign Bible Society (1804, London)	BFBS	1892
B6.4	NON-DENOMINATIONAL MISSION AGENCIES & CHURCHES	NDMAC	
B6.499	Latin America Mission / NICAFONDO (Rafael and Yelba Baltodano)	LAM	1970s