

LATIN AMERICA SOCIO-RELIGIOUS STUDIES PROGRAM (PROLADES)

A MINISTRY OF IN-DEPTH EVANGELISM ASSOCIATES (IDEA)

EXPANDED STATUS OF CHRISTIANITY

COUNTRY PROFILE: EL SALVADOR

By

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FIGURE 1: MAP OF EL SALVADOR BY DEPARTMENTS



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EXPANDED STATUS OF CHRISTIANITY

COUNTRY PROFILE: EL SALVADOR

I. COUNTRY OVERVIEW

El Salvador's early history as an independent State was marked by frequent revolutions. Not until the period 1900-1930 was relative stability achieved. The economic elite, based on agriculture and some mining, ruled the country in conjunction with the military, and the power structure remained in the control of the legendary "Fourteen Families" of wealthy landowners. The economy, based on coffee-growing after the mid-19th century, as the world market for indigo withered away, prospered or suffered as the world coffee price fluctuated.

The enormous profits that coffee yielded as a monoculture export served as an impetus for the process whereby agricultural land became concentrated in the hands of an oligarchy of a few families (less than 100). A succession of presidents from the ranks of the Salvadoran oligarchy, nominally both Conservative and Liberal, throughout the last half of the 19th century generally agreed on a series of basic policies: the promotion of coffee as the predominant cash crop; the development of needed infrastructure – railroads and port facilities – mainly in support of the coffee trade; the elimination of Amerindian communal landholdings to facilitate further coffee production; the passage of anti-vagrancy laws to ensure that displaced *campesinos* (landless farm workers) and other rural residents provided sufficient labor for the coffee plantations (called *fincas*); and the suppression of rural discontent among the landless peasants. In 1912, President Manuel Enrique Araujo Rodríguez, who governed from 1911-1913, created the National Guard as a rural police force to ensure public order, and he created “justices of the peace” in all the country's municipalities to ensure the rule of law throughout the country.

Government decrees abolished Pipil (Nahua-speaking) communal land holdings in 1881-1882, which opened the way for coffee producers to increase their land holdings. The Pipiles were, and still are, concentrated in the western departments of Sonsonate, La Libertad, Ahuachapán and (to a lesser degree) Santa Ana.¹ As coffee production expanded in the western departments, the Pipil population suffered increasing displacement, which forced them to join the growing labor pool of landless and land-poor peasants who were forced by economic necessity to work on the coffee plantations, especially during harvest season. *It was in this context of social dislocation and labor unrest during the period 1900-1930 that the early Protestant churches took root and expanded in the western region.*²

From 1931 – the year of the coup in which **Gen. Maximiliano Hernández Martínez** (1882-1966) came to power until he was deposed in 1944 – there was brutal suppression of any resistance to the military government. Until 1980, all but one Salvadoran temporary president was an army officer. Periodic presidential elections were seldom free or fair, which means that a virtual military dictatorship controlled El Salvador from 1931 to the 1980s.

During the 1930s, the military-dominated Salvadoran government, seeking to maintain public order and to find out more about the growing Pentecostal movement, passed a law requiring that each pastor secure a license to preach and that he present a list of his members, the name of the church, the names and addresses of the church officials and meeting places, a schedule of church activities, etc. This regulation was intended to bring control and order out of a very disorderly religious movement by forcing church leaders to organize themselves and bring more discipline to their religious activities, thus eliminating some of the excesses that were causing the movement to

1 Chapin (1991:3)

2 Phillip J. Williams (1997:181)

become “a public nuisance” -- such as conducting noisy meetings that lasted until all hours of the night, sometimes all night long, and causing alarm among their neighbors with reports of miracles, healings, speaking in unknown tongues, visions, dreams, and prophecy, etc. These so-called “disturbing activities” were creating a lot of confusion at a time when the government was concerned about “communist activities” in the labor movement, along with a possible insurrection among the peasants, during the difficult days of the Great Depression that was sweeping the world during the 1930s.³

These tensions eventually led to a brief peasant labor uprising in January 1932 in western El Salvador, in which tens of thousands of Pipil Amerindians and *campesinos* participated; however, reprisals against the insurgents and their supports were swift and severe⁴ – estimates of the slaughter run from 15,000 to 50,000⁵ – by repressive military forces under General Maximiliano Hernández Martínez, who had recently taken over the government. Gen. Hernández Martínez was a “spiritualist”⁶ who often consulted with “occult powers” through spirit-mediums, psychics and clairvoyants for guidance in running the government. The consequences of the 1932 massacre were devastating for the Indigenous population:⁷

There is no indigenous language spoken in El Salvador today because of the *matanza* or massacre of 1932 in which virtually all the Indians working on Salvadoran coffee plantations were killed during their revolt against oppressive living and working conditions. Salvadorans know that silence. Their Guatemalan, Mexican and Panamanian neighbors continue to speak and hear Native American languages. In recalling their Nahuatl ancestors, Salvadorans relive a brutal history. Gen. Maximiliano Hernández Martínez, the head of state in El Salvador from 1931 to 1944, has been lauded as a national hero for his use of military power in putting down Indian and farm worker movements.

During the repression against dissidents by the Hernández Martínez regime, “virtually all forms of association” in the countryside ended, “except for church congregations,” according to Wilson (1988:96), which allowed the existing Pentecostal, Baptist and Central American Mission-related congregations to survive and grow within their respective communities despite the adverse social, economic and political climate of the 1930s and 1940s. Although the National Guard occasionally harassed the Evangelicals, the military officers “tended to look on church gatherings as politically harmless and morally creditable.”⁸

From the 1930s to the 1970s, authoritarian right-wing governments employed political repression and limited reform to maintain power, despite the trappings of democracy. The conservative-led **National Conciliation Party** was in power from the early 1960s until 1979. However, during the 1970s, the political situation began to unravel. In the 1972 presidential election, the opponents of military rule united under José Napoleón Duarte, leader of the reformist **Christian Democrat Party**. Due to widespread electoral fraud, Duarte's broad-based reform movement was defeated. Subsequent protests and an attempted coup were crushed and Duarte was exiled.

These events eroded hope of reform through democratic means and persuaded those opposed to the government that armed insurrection was the only way to achieve needed change. Severe

3 Wilson (1983:193-194)

4 There is a lengthy description of *La Matanza* in Spanish at:
http://es.wikipedia.org/wiki/Levantamiento_campesino_de_1932_%28El_Salvador%29

5 Chapin (1991:10-11)

6 For a definition and explanation of “spiritualism” and related terms, see the *Encyclopedia of Occultism & Parapsychology* (Melton 1996).

7 John Lavin, “Workers Struggle in El Salvador” in the *National Catholic Reporter*, October 3, 2000:
<http://www.encyclopedia.com/doc/1G1-60867984.html>

8 Wilson (1983:194)

political and social inequalities led to widespread peasant opposition to the ruling oligarchy, which resulted in the **Salvadoran Civil War (1979-1991)**, largely a peasant revolution led by five leftist guerrilla groups that eventually united in 1980 under the banner of the **Frente Farabundo Martí para la Liberación Nacional (FMLN)**. The FMLN was named after the Communist rebel leader Agustín Farabundo Martí Rodríguez (1893-1932), who led workers and peasants in an uprising to transform Salvadoran society after the devastation caused by the eruption of Volcano Izalco in 1932 in western El Salvador.

Following decades of continuous social and political turmoil, the Salvadoran Civil War (1979-1991) generated the large-scale internal displacement (“los desplazados”) of an estimated 265,000 (registered) persons in El Salvador by October 1983, who were forced to leave their homes in embattled areas and wander the countryside in search of a secure town or settlement removed from the violence. The majority of the internally displaced persons (women and young children and the disabled and elderly) were too poor to leave the country; most of the men had been recruited by the Salvadoran Army or by the leftist guerrilla groups or they had “disappeared” or had been killed. In addition, another 500,000 or more Salvadorans had fled to neighboring countries or to the USA as economic or political “refugees” by late 1983, according to international relief and development agencies.⁹

The chaotic social and political situation in El Salvador during the 1970s and early 1980s produced significant population shifts of “los desplazados” (both economically and politically displaced persons) who resettled in peripheral areas of the provincial capitals or the nation’s capital or along roadways or railroad tracks. Technically, they were not considered “refugees” because they had not crossed international boundaries, and the only sources of relief assistance was from the Government of El Salvador (with supplies provided by the U.S. Agency for International Development, USAID) or from churches and private voluntary organizations (PVOs). The “desplazados” moved into areas where marginalized people had lived for generations, which produced burgeoning slums of poor populations on the periphery of the nation’s larger urban areas.¹⁰

In 1979, 60 percent of the Salvadoran population was living under substandard conditions. In the countryside, high infant mortality rates, chronic malnutrition, inadequate housing and medical care, high illiteracy, and a decelerating educational system were the norm. The deteriorating quality of life for the campesino, coupled with limited emigration possibilities to neighboring countries, forced many to move to San Salvador in the hope of securing work in the industrial sector.

It can easily be assumed that even without the present civil war, rural displacement to urban areas would have increased. For the past two decades, the economically displaced have continued to trickle into peripheral zones of cities. Here, they joined large numbers of poor people already living on the margins of society and, oftentimes, of survival. The more recently displaced have been absorbed into the crudely functioning economic systems of these areas, and all of the people remain desperately poor. The needs have changed little over the years, despite efforts of relief and development agencies. In these expansive slums, known as “tugurios,” the unemployment rate today approaches 40 percent.

Conditions for the economically displaced, however, have been made worse by the dramatic rise in the number of people displaced from the countryside by the expanded civil war of the 1980s. The appearance of this most recent group of displaced has exacerbated the population’s poverty, but more importantly, the new arrivals are sometimes perceived by the existing poor to be receiving preferential treatment by government and private relief agencies.

⁹ John Mullancy, “Aiding the Desplazados of El Salvador: The Complexity of Humanitarian Assistance” (1984).

¹⁰ Mullancy (1984:6).

Many of the "displaced ones" who received humanitarian and spiritual assistance from evangelical churches and international relief and development agencies began attending evangelical churches, were converted to the Protestant Faith, and became active members of evangelical churches. Many of the Pentecostal denominations benefited from this situation by successfully attracting displaced persons to their local congregations where they received comfort, encouragement, nurture and a new sense of community, which produced a surge of church growth during the 1970s and 1980s.

II. OVERVIEW OF STATUS OF CHRISTIANITY, 1980

Although 91% of Salvadorans are baptized Catholics, serious internal tension and external conflicts faced the Roman Catholic Church during the 1980s. Shaking itself loose from decades of conservatism, the Salvadoran Catholic Church, led by Archbishop Oscar Romero, has officially taken its stand with the poor and oppressed in Salvadoran society, following the pastoral guidelines enunciated by the Latin American Roman Catholic Bishops at Medellín and Puebla. On the other hand, conservative bishops within the Salvadoran hierarchy have supported the government in its war against alleged "communist" insurrection. However, a growing number of Catholic organizations and institutions in El Salvador are now openly supporting a popular revolt against the oligarchy and a military establishment that have ruled the country with a strong hand since the 1930s.

The Salvadoran Civil War (1979 to 1992) was fought between the Salvadoran government and a coalition of four leftist guerrilla groups and one communist group known as the Farabundo Martí National Liberation Front (FMLN). A violent insurgency previously existed in the 1970s. The U.S. government supported the Salvadoran government, while Cuba and other Communist states supported the guerrillas. The civil war killed an estimated 75,000 people.

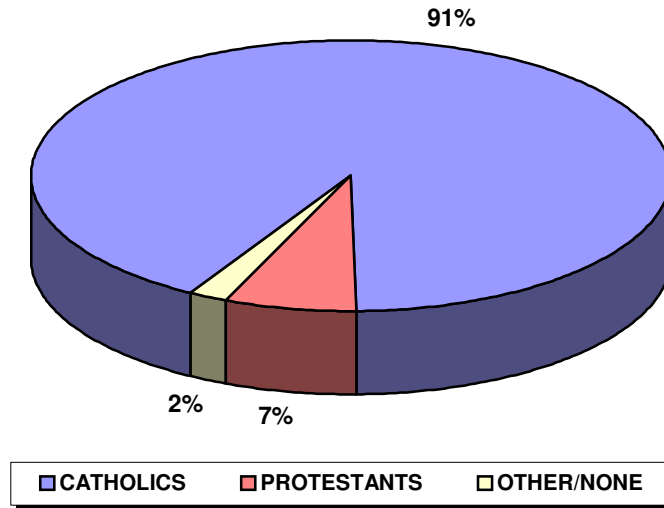
The Salvadoran Catholic Church's stand for human rights and social justice resulted in severe persecution against socially active priests and nuns, including foreign missionaries, by repressive and brutal right-wing terrorist organizations and government security forces. Between 1977 and 1980, twelve priests (including Archbishop Oscar Romero) and four Catholic women missionaries from the U.S. have been brutally murdered in the escalating violence of official government repression and popular insurrection. Jesuits and Maryknolls have been special targets of persecution by forces supporting the governments of Gen. Carlos Humberto Romero (1977-1979) and José Napoleón Duarte (1980-1982). Over 30 Salvadoran priests are now in exile for alleged political activities.

Most Protestants in El Salvador, traditionally conservative politically like most Catholics prior to the mid-1970s, are now taking a more critical look at their past record on human rights and social justice issues. Many are beginning to realize that "justice for the poor and oppressed" is a Biblical injunction valid for El Salvador in the 1980s. A growing number of socially active pastors and laymen have been harassed, tortured, murdered or exiled by government supporters, while a few have become victims of left-wing terrorism because they were voices of moderation or supported the government.

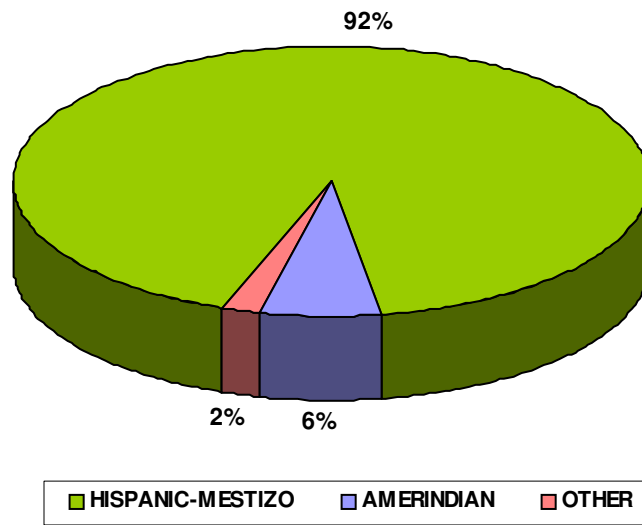
In 1978, the estimated Protestant population of El Salvador was about 295,000 or 6.5% of all Salvadorans. The Salvadoran Protestant population had a large proportion of Pentecostals within the total membership (about 68%), compared to slightly more than 50% for the entire Central American region. Whereas the total Protestant membership in El Salvador increased by 11.3% annually (AAGR) during the 1970s, the Pentecostal rate of increase was 12.6% (AAGR). The largest Protestant denominations are the Assemblies of God (22,500 members); Seventh Day Adventists (12,000); Church of God, Cleveland, Tennessee (9,850); the Evangelical Church of El Salvador, related to the Central American Mission (6,000); and the Prince of Peace Church (5,000).

At the present rate of growth, the Protestant population will total 1,064,800 in 1990, about 16% of all Salvadorans.

**FIGURE 2:
RELIGIOUS AFFILIATION
IN EL SALVADOR, 1980**



**FIGURE 3:
RACE-ETHNIC COMPOSITION
OF EL SALVADOR, 1980**



III. UNREACHED PEOPLES

3.1 Ladinos (94%)

As in other countries of Central America, most of the population is *ladino* and largely *mestizo* (92%), along with some Spanish ancestry (2%). Although most Salvadorans are nominal Catholics, few attend Mass or take an active part in religious activities other than annual festivals. Only a few *ladinos* have church weddings and common-law marriages are the rule. Among the lesser acculturated *ladinos*, the older Indian belief system is overlaid with only a thin veneer of Catholicism, with traditional religious life finding its most important public expression in the annual fiesta honoring the patron saint of the parish, town or city.

Most Protestant growth has occurred among the *ladino* population, but no more than 6.5% could be considered Protestant adherents. If active Catholics total 15-20% of all *ladinos*, then there still remains approximately 75-80% who are yet to be reached with the Gospel.

3.2 Amerindians (6%)

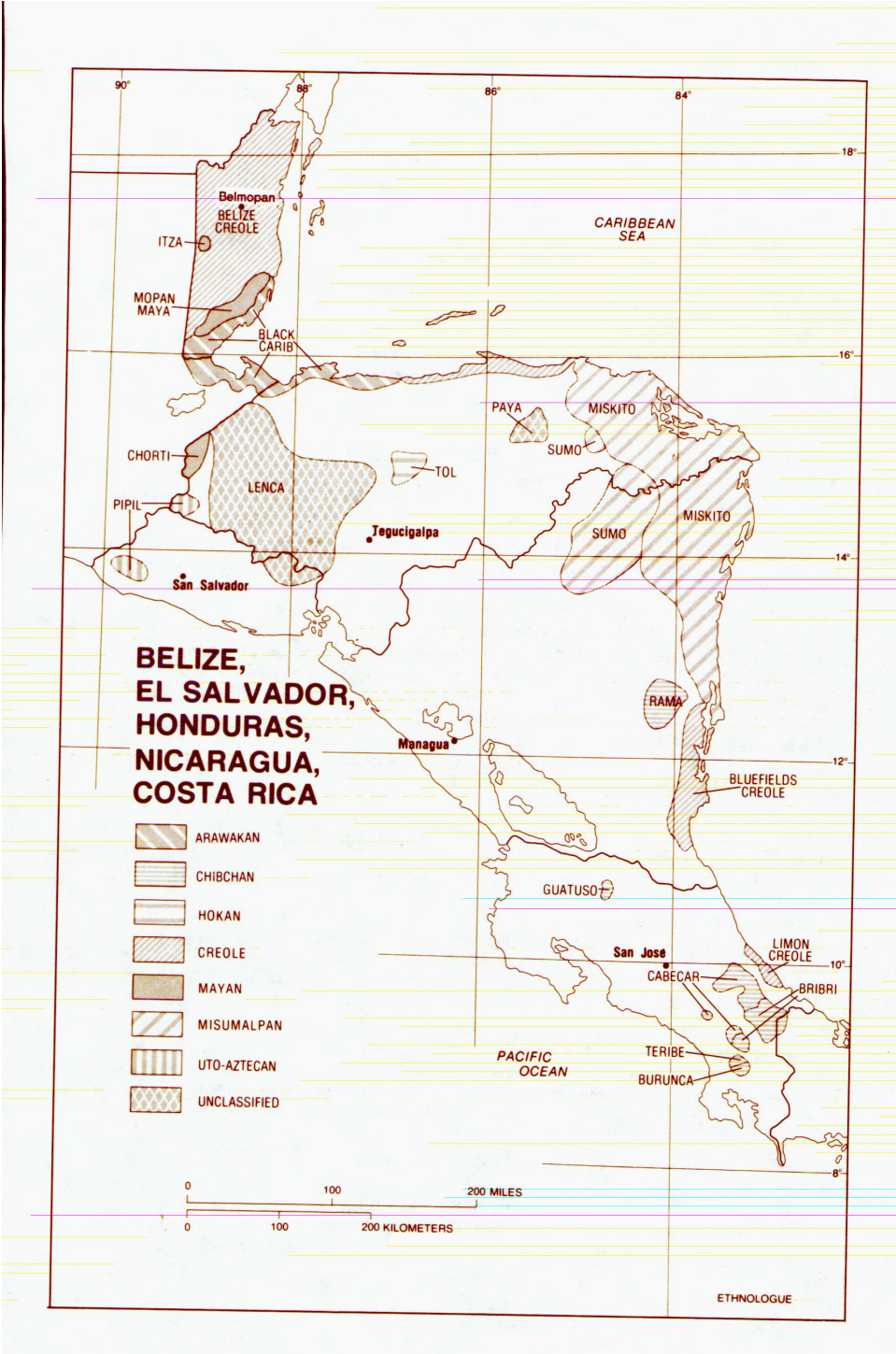
Since the Indian groups in El Salvador are predominantly Spanish-speaking, no Christian churches, either Catholic or Protestant, use an Indian dialect. Consequently, there is little obvious distinction between *ladino* and Indian ethnic groups in terms of general religious practices, and it is difficult to determine the extent of Protestant penetration among the Pipil, Lenca and Chortí. However, in the early 1900s, several Protestant missions began work among the Pipil in the southwestern region and the Chortí in the northwestern region of El Salvador using Spanish, and it is assumed that there are still congregations composed largely of Hispanized Amerindian believers.

3.3 Other Unreached Peoples

Although a good case can be made for considering other homogeneous social groups in El Salvadoran society as "unreached peoples," there are obvious difficulties in attempting to reach them during the present internal crisis. Examples of such groups are: university students, urban middle class, urban working class, the elite upper class (large landowners, prosperous merchants, and highly paid professionals--including doctors, lawyers, politicians, military officers, etc.), the military establishment, right-wing terrorist organizations, left-wing terrorist groups, moderate political party members, and refugees--mostly homeless peasants.

Salvadoran refugees have fled to many countries, with large concentrations in Honduras (30,000-40,000 mainly in camps along the border), Costa Rica, Mexico, and the United States, especially in the Los Angeles area. Within El Salvador, about 150,000 people are homeless refugees, while another 100,000 Salvadorans are reported to be refugees in countries from Panama to the United States. Estimates of the number of orphans in El Salvador range from 5,000 to 10,000. Refugees and orphans are being cared for by Catholic and Protestant organizations, the International Red Cross and local Red Cross agencies, the U. N. High Commissioner for Refugees, etc. In the midst of suffering, discouragement and chaos, a Christian presence is being felt as broken bodies and scarred lives are cared for in Christian love in numerous refugee camps and centers in Central America.

FIGURE 4: MAP OF MAJOR ETHNOLINGUISTICAL GROUPS IN EL SALVADOR



IV. NATIONAL CHURCHES

4.1 Roman Catholic Church

In 1980 about 91% of the population was baptized Roman Catholics. El Salvador is an ecclesiastical province composed of an archdiocese and four dioceses. The first diocese was established in San Salvador in 1842, while the dioceses of Santa Ana and San Miguel were formed in 1913. Santiago de María was added in 1958. The diocese of San Salvador was raised to the level of archdiocese in 1929.

There has always been a shortage of priests and other religious workers in El Salvador. In 1944, there were 106 parishes with 203 priests and 357 nuns, which increased to 175 parishes, 373 priests, and 803 nuns in 1968. Today, among 229 parishes, there are 373 priests (173 diocesan and 200 religious), 70 lay brothers and 735 nuns. In 1970, about 62% of the priests and 19% of the nuns were native Salvadorans, which is a high percentage of national priests and a low proportion of native nuns compared to other countries of Latin America. The proportion of priests per inhabitant in El Salvador decreased from 1/7,692 in 1970 to 1/9,090 in 1975, and in 1980 was 1/12,860.

Relations between the Catholic Church and the State have become strained since the rise of General Carlos Humberto Romero to power in January 1977 through a fraudulent election. At about the same time, another Romero, Oscar Romero, was appointed archbishop of San Salvador, apparently the more conservative of the two candidates for that position. However, in a country dominated by terror and injustice, Archbishop Romero soon became a voice for Christian compassion and reason, denouncing the military's systematic repression of the people and pleading for redistribution of land and unification of the country. Romero and other priests began to speak out against the institutionalized injustice and the repression of the government and its military forces.

These denunciations and solidarity with the poor and oppressed brought them into serious conflicts with the aristocracy, often called the "fourteen families," who have ruled El Salvador with the support of the military since the early 1930s. Many priests and other religious workers were soon accused of being "communists" because of their support of the poor and their denunciation of the growing brutal repression by General Romero's security forces against all opponents.

The distinguishing feature of the Salvadoran Catholic Church today is its strong stand on human rights and social justice, based on the pastoral "option for the poor" enunciated by the Latin American Bishops at Medellín in 1968 and reiterated at Puebla in 1979. Since 1977, many priests in El Salvador have been harassed by government military forces and right-wing terrorist groups that support the government in its war against alleged "communist" insurrection, with torture and murder the reward for those who voice any opposition to the ruling government. Right-wing death squads have waged an "unholy war" against Catholic priests and laymen who are socially active in support of the rights of the poor and oppressed, leading to the martyrdom of 12 priests (mostly Jesuits) and four U. S. Catholic religious workers, all women, prior to January 1981. An assassin's bullet struck Archbishop Romero in the heart and ended his life in March 1980, while he was saying Mass in San Salvador, thus silencing his prophetic voice that called military men to obey God rather than man--a plea to stop the brutal repression and become defenders of the rights of the poor rather than of the wealthy and powerful. The archbishop's pleas for justice and faithful obedience to the Gospel of Christ brought on his untimely death, but greatly endeared him to the Salvadoran masses who found in him the courage to stand against the Duarte government and support the Democratic Revolutionary Front in popular insurrection. Since 1977, the Catholic Church in El Salvador has experienced an official persecution by the military government of Romero and now Duarte, which has been condemned by Latin American and North American Catholic bishops in pastoral letters and official declarations, along with support from the International Commission on Human Rights and other organizations.

One of the heroic actions of Archbishop Romero was to establish a legal aid service, *Socorro Jurídico*, to assist people in legal action against violators of human rights, and also to document and

publish accounts of assassinations, kidnappings, rapes, tortures, destruction of homes, crops, and even whole villages. One of the reported atrocities was the massacre of 600 defenseless peasants at the Sumpul River in May 1980 by Salvadoran military forces, while these refugees were attempting to cross the border into Honduras. Most of the murdered peasants were women and children, along with a few older men, who had fled from combat zones in El Salvador where their villages and homes had been burned and destroyed by government forces. However, the legal aid office was destroyed by military troops in July 1980, when more than 100 soldiers surrounded and occupied the Jesuit High School where the offices of *Socorro Jurídico* were located. Week by week, the Catholic radio station has broadcast reports of these and other atrocities for the whole country to hear, but this voice has been silenced by bomb blasts on several occasions. The Catholic Church is also working with the International Red Cross and other relief organizations to help refugees in many areas of the country.

4.2 Protestant Churches

The history of the Protestant movement in El Salvador is distinct from other Central American republics, in that pioneer foreign mission efforts here were directed towards the Spanish-speaking population from the very beginning. In other countries of the region, the first outreach was to English-speaking Creoles and West Indian immigrants, or British and American residents. Since these ethnic groups were largely absent from El Salvador, Protestant missionary activity was initiated among Hispanics (*ladinos*) and among small American Indian groups--the Pipil and Lenca. The earliest Protestant groups to enter El Salvador were the Central American Mission (1896), California Friends Mission (1902), Independent Pentecostals (1904), American Baptists (1911), and Adventists (1916).

The Protestant movement can be subdivided into families of denominations, which allows us to see growth trends more clearly. The Evangelical Non-Pentecostal Family of Churches (ENPs) composed 63% of the total Protestant membership in 1936, while the Pentecostal Family was 30.3% and the Adventist Family 6.8%. However, the Pentecostals and Adventists have progressively become a larger proportion of the total Protestant membership, while the ENPs have declined. By 1950, Pentecostals were 55.8%, Evangelical Non-Pentecostals 34.9%, and Adventists 5.8%. Between 1960 and 1970, Pentecostals decreased slightly in proportional size, from 68.5% to 64.6%, but rose again by 1978 to 67.7%. Adventists progressively increased, while ENPs declined proportionally during the same period; in 1978, Adventists were 13.9% and ENPs 15.3%. The Liturgical Family of Churches arrived in El Salvador during the 1960s, and by 1970 represented 2% of the total Protestant membership. The remaining 1.2% of the total membership in 1978 was unclassified as yet by family types.

The period of greatest Protestant church growth in El Salvador was during the 1970s (11.3% AAGR), compared to 6.9% during 1960s, 7.1% for the period 1930-1945. Whereas the Evangelical Non-Pentecostals experienced a slump during the 1950s (slowing to 2.9% AAGR), and the Pentecostals during the 1960s (6.3% AAGR), the Adventists are the only group that declined since 1970--from 13.8% (AAGR) in the 1960s to 8.5% (AAGR) since 1970s. The Liturgical Family of Churches, mainly Lutherans, had an annual average growth rate of 11.4% for the 1970s. Overall, the Protestant communicant membership increased from 41,800 in 1970 to about 111,400 in 1980, when the Protestant population totaled about 334,000 or 6.9% of all Salvadorans.

An examination of the geographic distribution of Protestant congregations in El Salvador reveals that the Pentecostal Family of Churches predominates in all three regions of the country--western (77.6%), central (64%), and eastern (69%)--with the Evangelical Non-Pentecostals better represented in the Central Region, where San Salvador is located, whereas the Adventists are strongest in the Eastern Region, near San Miguel. Proportionally, 51% of all ENP congregations are located in the Central Region, 45% of the Liturgical work is in the Eastern Region, along with 38.5% of the Adventist congregations, whereas 40% of Pentecostal work is located in the Western Region dominated by Santa Ana, El Salvador's second largest city.

**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:
A CHRONOLOGICAL TABLE OF PROTESTANT ORIGINS IN EL SALVADOR**

CLASCODE	TRADITION_FAMILY_DENOMINATION	DENCODE	DATE
B6.101	American Bible Society (1826)	ABS	1892
B6.102	British & Foreign Bible Society (1804, London)	BFBS	1892
B2.403	Central American Mission-related churches (CAM-1890)	CAMI	1896
B2.13011	California Yearly Meeting of Friends	CYMF	1902
B4.0105	Iglesias Apostólicas Libres (1905, El Salvador, Frederick Mebius)	IAL	1905
B2.2302	American Baptist Churches in the USA	ABC	1911
B2.23021	American Baptist Home Mission Society	ABHMS	1911
B2.23022	American Baptist Women's Missionary Society	ABWMS	1915
B3.201	Seventh-Day Adventist Church, General Conference	SDAGC	1915
B2.1306	Southwest Yearly Meeting of Friends	SYMF	1930
B4.0401	Assemblies of God, General Conference (1914, Hot Springs, AR)	AGGC	1930
B4.01051	Iglesia Evangélica de los Apóstoles y Profetas (1935, El Salvador)	IAP	1935
B4.01052	Iglesia Apostólica del Aposento Alto (1935, El Salvador)	IAAA	1935
B4.0202	Church of God (1907, Cleveland, TN)	COGC	1940
B4.03011	Iglesia Apostólica de la Fe en Cristo Jesús (1914, Chihuahua, México)	AAFJC	1948
B4.01053	Iglesia de Dios Apostólica en Cristo (1950, El Salvador)	IDAC	1950
B4.0207	Church of God of Prophecy (1922, Cleveland, TN)	COGP	1950
B4.02071	Iglesia de Dios de la Profecía Santa Sión (1952, El Salvador)	IDPSS	1952
B1.105	Lutheran Church - Missouri Synod (St. Louis, 1847)	LCMS	1953
B6.402	World-Wide Missions (Pasadena, CA)	WWM	1955
B1.3012	Protestant Episcopal Church in the USA (New York, 1607)	PEC	1956
B3.202	Seventh-Day Adventist Reform Movement	SDARM	1956
B3.303	Iglesia de Dios Israelita (1960s, Mexico)	IDISR	1956
B4.0413	Iglesia Príncipe de Paz (1956, Guatemala; Chema Muñóz)	IPPAZ	1960s
B4.0499	Unión Evangélica Pentecostal (split from Assemblies of God)	UEP	1960s
B4.0499	Misión Evangélica del Espíritu Santo (split from Assemblies of God)	MEES	1960
B1.2202	Bible Presbyterian Church (1936, J. Gretham Machen)	BPCH	1961
B2.1103	Old Order Amish Mennonite Church (1862)	OOAMC	1962
B2.2303	Baptist Bible Fellowship	BBF	1962
B4.0499	Iglesia Evangélica Jardín de Edén (split from Assemblies of God)	IEJE	1962
B2.602	Christian Churches / Churches of Christ	CCCOC	1963
B2.5091	Church of the Nazarene (1895, Los Angeles, CA)	CNAZ	1964
B4.0501	Int'l Evangelical Church Soldiers of the Cross of Christ (Cuba, 1920s)	IECSC	1964
B4.0306	United Pentecostal Church, International (1945, Hazelwood, MO)	UPCI	1965
B4.0208	Congregational Holiness Church (1920, Griffin, GA)	CHCH	1966
B4.04011	Iglesia de Dios Pentecostal, Misión Internacional (1921, Puerto Rico)	IDPMI	1966
B4.04012	Iglesia de Dios Pentecostal de Nueva York (1956, New York City)	IDPNY	1966
B4.02011	Asambleas de Iglesias Cristianas (1939, New York City)	AIC	1969
B4.02072	Iglesia Evangélica de la Profecía Fuente de Vida (1969, El Salvador)	IEPFV	1969
B4.0406	Int'l Church of the Foursquare Gospel (1923, Los Angeles, CA)	ICFG	1969
B4.0499	Misión Evangélica Voz de Dios (split from Assemblies of God)	MEVD	1969
B2.2318	Cristianos Compartiendo a Cristo (Costa Rica)	CCAC	1970
B2.402	Plymouth Brethren Assemblies (Salas Evangélicas)	PBA	1970
B2.507	Church of God (1880, Anderson, Indiana)	COGA	1970
B1.110	Independent Lutheran Churches	ILUTH	1971
B4.02073	Iglesia de Dios de la Profecía Fundamental (1972, El Salvador)	IDPF	1972
B1.107	Apostolic Lutheran Church of America (1879)	ALCA	1974

B4.02074	Iglesia de Dios de la Profecía La Santa Sión (1974, El Salvador)	IDPLSS	1974
B4.02075	Iglesia Profética La Ciudad de Sión (1974, El Salvador)	IPLCS	1974
B4.0499	Iglesia Evangélica de El Salvador (split from Assemblies of God)	IEES	1974
B1.102	Evangelical Lutheran Synod (Mankato, MN - 1918)	ELS	1975
B4.0409	Open Bible Standard Churches (1919, 1935 merger; Des Moines, Iowa)	OBSC	1975
B1.2101	Christian Reformed Church	CRC	1977
B4.01054	Iglesia Apostólica de la Nueva Jerusalén (1977, El Salvador)	IANJ	1977
B4.04015	Asoc. Evangélica del Evangelio Completo (1971, Nicaragua)	AEEC	1977
B4.0412	Misión Cristiana Elim (1964, Guatemala; Otoniel Rios)	MCE	1977
B4.04014	Assemblies of God of Brazil (1910, Belén, Pará, Brazil)	AGB	1978

NOTES:

1. This table is sorted in chronological order, consequently the major titles (traditions) and sub-titles (denominational families) are not included.
2. Another version of the chronological table is available in Appendix I, which is sorted by the classification code; this puts all the major titles (traditions) and sub-titles (denominational families) in the proper order as column headings for the respective groupings.

**FIGURE 7:
STATISTICAL TABLE OF
THE PROTESTANT MOVEMENT IN EL SALVADOR: 1978**

TRADITIONS/DENOMINATIONS	NUMBER OF CONGREGATIONS	ESTIMATED MEMBERSHIP	MEMBERSHIP AS % OF TOTAL
LITURGICAL TRADITION (Formerly were “Established Churches” or State Churches in Europe)	24	1953	2.0%
1.1 LUTHERAN FAMILY	16	1780	
Lutheran Church (Missouri Synod)	14	1700	
Other Lutheran churches	2	80	
1.2 REFORMED-PRESBYTERIAN FAMILY	2	38	
Christian Reformed Church	2	38	
1.3 ANGLICAN/EPISCOPAL FAMILY	6	135	
Episcopal/Anglican Church	6	135	
SEPARATIST TRADITION (“Free Church” Origin)	310	17096	17.1%
2.1 MENNONITE FAMILY OF CHURCHES	3	41	
Evangelic Mennonite Church (Amish Mennonite Aid)	3	41	
2.2 BAPTIST FAMILY OF CHURCHES	93	6638	
Baptist Association (American Baptist Churches)	46	3664	
Bible Baptist Fellowship Churches	14	400	
Baptist International Mission-related churches	9	844	
Independent Baptist Church	4	480	
Good Samaritan Baptist Churches	15	1000	
Other Baptist churches	5	250	
2.3 PIETIST FAMILY OF CHURCHES	--	--	
2.4 INDEPENDENT FUNDAMENTALIST CHURCHES	122	6372	
Evangelical Church of El Salvador (Central American Mission-related churches)	115	6022	
Plymouth Brethren	7	350	
2.5 HOLINESS FAMILY OF CHURCHES	27	795	
	6	205	

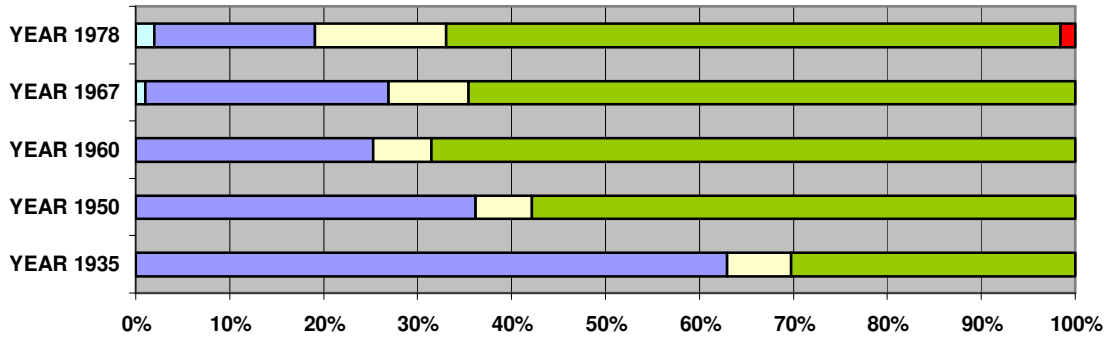
Friends Church-Quakers (Calif. Yearly Meeting)			
Church of God (Anderson, IN)	6	94	
Church of the Nazarene	15	496	
2.6 RESTORATION MOVEMENT CHURCHES	55	2750	
Churches of Christ	55	2750	
2.7 OTHER SEPARATIST CHURCHES	10	500	
United World Mission	10	500	
3.0 ADVENTIST TRADITION	155	13987	14.0%
Seventh-Day Adventist Church	120	12067	
Seventh-Day Adventist Reform Movement	10	420	
Church of God Seventh-Day	25	1500	
4.0 PENTECOSTAL TRADITION	1539	65483	65.4%
APOSTOLIC FAITH FAMILY	164	8002	
Free Apostolic Churches	50	2500	
Apostles and Prophets Evangelical Church (was part of Free Apostolic Movement)	80	3800	
God in Christ Apostolic Church (was Free Apostolic)	6	230	
New Jerusalem Evangelical Church (was Free Apostolic)	2	172	
The Upper Room Apostolic Church	26	1300	
PENTECOSTAL HOLINESS FAMILY	377	19721	
Church of God (Cleveland, TN)	220	9850	
Church of God of Prophecy (Universal)	42	1726	
Church of God of Prophecy (Fundamental)	2	116	
Church of God of Prophecy (The City of Zion)	23	1254	
Church of God of Prophecy (Holy Zion)	64	5430	
Church of God of Prophecy (The Holy Zion)	14	700	
Church of God of Prophecy (Fountain of Life)	12	645	
ONENESS PENTECOSTAL FAMILY	105	3000	
Apostolic Church of Faith in Jesus Christ (Mexico)	58	600	
United Pentecostal Church	47	2400	
FINISHED WORK OF CHRIST PENT. FAMILY	794	30944	
	531	22477	

Assemblies of God (USA)			
Assemblies of God (Brazil)	5	250	
Assemblies of Christian Churches (New York)	8	152	
Calvary Evangelical Church (Guatemala)	3	72	
Evangelical Pentecostal Unification (was related to the Assemblies of God)	13	537	
Elim Christian Mission (Guatemala)	1	500	
Garden of Eden Evangelical Church (was related to the Assemblies of God)	16	440	
International Church of Foursquare Gospel	2	50	
Open Bible Standard Church	6	130	
Pentecostal Church of God of New York	31	1172	
Pentecostal Church of God of Puerto Rico	7	114	
Prince of Peace Evangelical Church (Guatemala)	171	5050	
UNCLASSIFIED PENTECOSTAL CHURCHES	99	3816	
Fountain of Salvation Evangelical Church	4	146	
Full Gospel Christian Movement (Norway)	3	56	
Mount Sinai Missionary Christian Church	15	500	
Mount Zion Evangelical Church	12	350	
Spring of Eternal Life Evangelical Church	10	546	
The True Vine Evangelical Church	18	478	
Voice of God Evangelical Mission (was related to the Assemblies of God)	28	1000	
Other Pentecostal churches/independents	9	740	
5.0 OTHER PROTESTANT CHURCHES-UNCLASSIFIED	32	1600	
TOTALS (Estimated for December 1978)	2058	100,119	100%
TOTAL NATIONAL POPULATION, 1980: 4,524,000			

SOURCES:

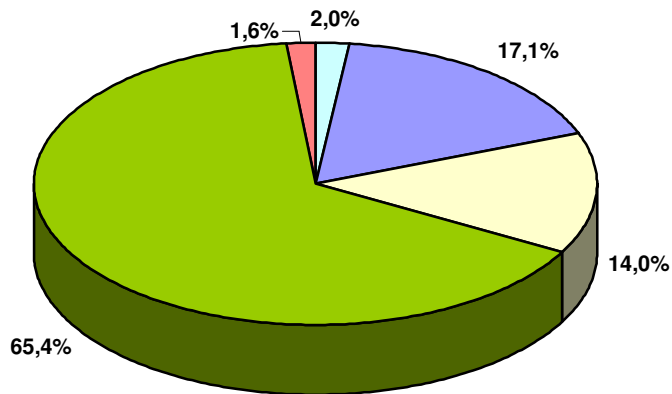
1. National Survey of the Protestant Movement in El Salvador, conducted by Clifton L. Holland and John Durkovic of PROCADES between February and June, 1979 (data for year-end 1978); questionnaires were completed for most of the known denominations, with only a few groups refusing to cooperate with the Survey.
2. INDEPTH-PROCADES, Directorio de Iglesias, Organizaciones y Ministerios del Movimiento Protestante: El Salvador. San José, Costa Rica: INDEPTH-PROCADES, revised edition, 1982.

**FIGURE 8:
PROPORTION OF PROTESTANT MEMBERSHIP
BY MAJOR FAMILIES, 1935-1978**



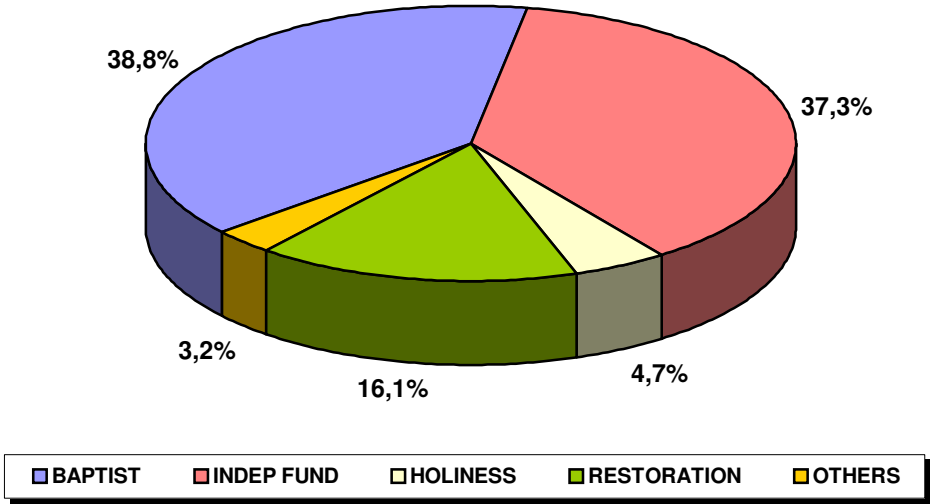
	YEAR 1935	YEAR 1950	YEAR 1960	YEAR 1967	YEAR 1978
■ UNCLASSIFIED	0,0%	0,0%	0,0%	0,0%	1,6%
■ PENTECOSTAL	30,3%	55,8%	68,5%	64,6%	65,4%
□ ADVENTIST	6,8%	5,8%	6,2%	8,5%	14,0%
■ SEPARATIST	63,0%	34,9%	25,3%	25,9%	17,1%
□ LITURGICAL	0,0%	0,0%	0,0%	1,0%	2,0%

**FIGURE 9:
PROTESTANT MEMBERSHIP IN EL SALVADOR
BY MAJOR TRADITIONS, 1978**

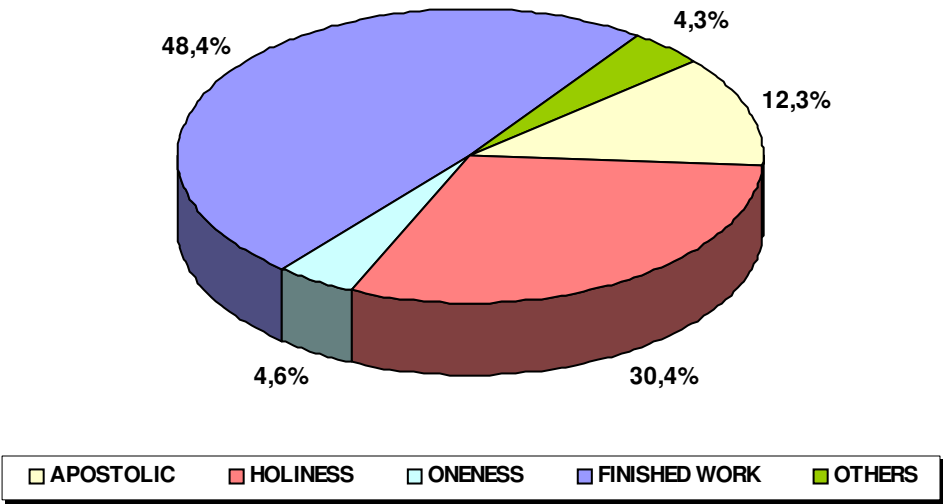


□ LITURGICAL ■ SEPARATIST □ ADVENTIST ■ PENTECOSTAL ■ UNCLASSIFIED

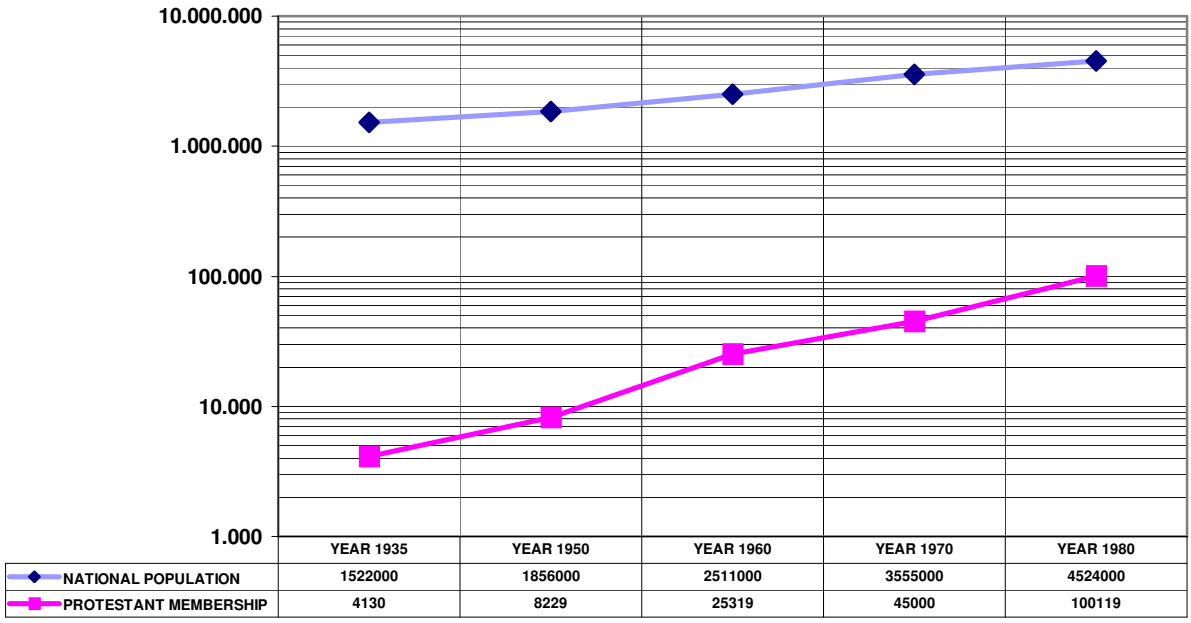
**FIGURE 10A:
PROTESTANT SEPARATIST MEMBERSHIP
IN EL SALVADOR BY FAMILY TYPES, 1978**



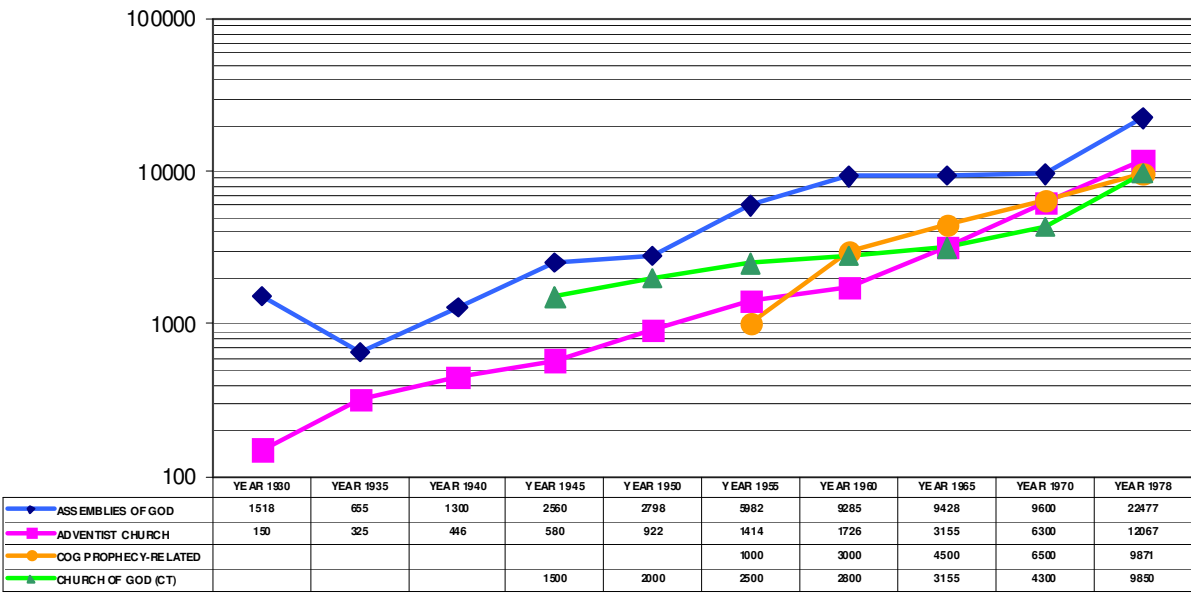
**FIGURE 10B:
PENTECOSTAL MEMBERSHIP IN EL SALVADOR
BY FAMILY TYPES, 1978**



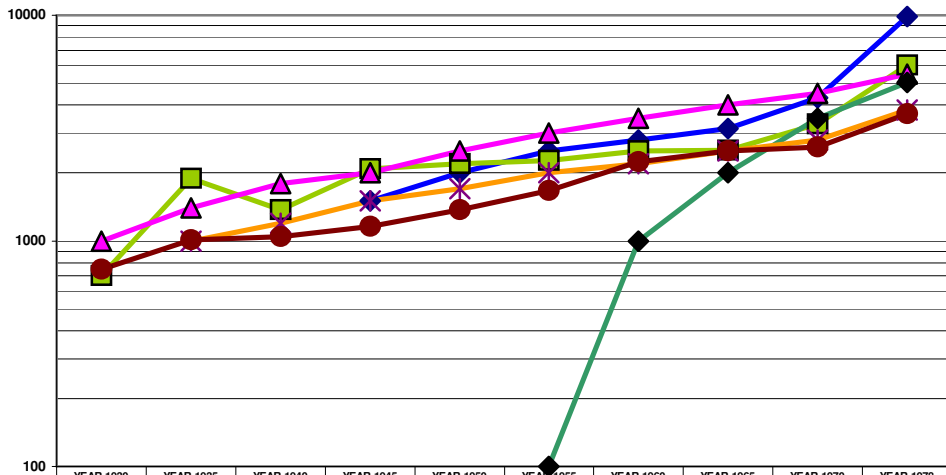
**FIGURE 11:
POPULATION GROWTH COMPARED TO PROTESTANT MEMBERSHIP
GROWTH IN EL SALVADOR, 1935-1980**



**FIGURE 12A:
MEMBERSHIP GROWTH OF SELECTED PROTESTANT
DENOMINATIONS IN EL SALVADOR, 1930-1978**

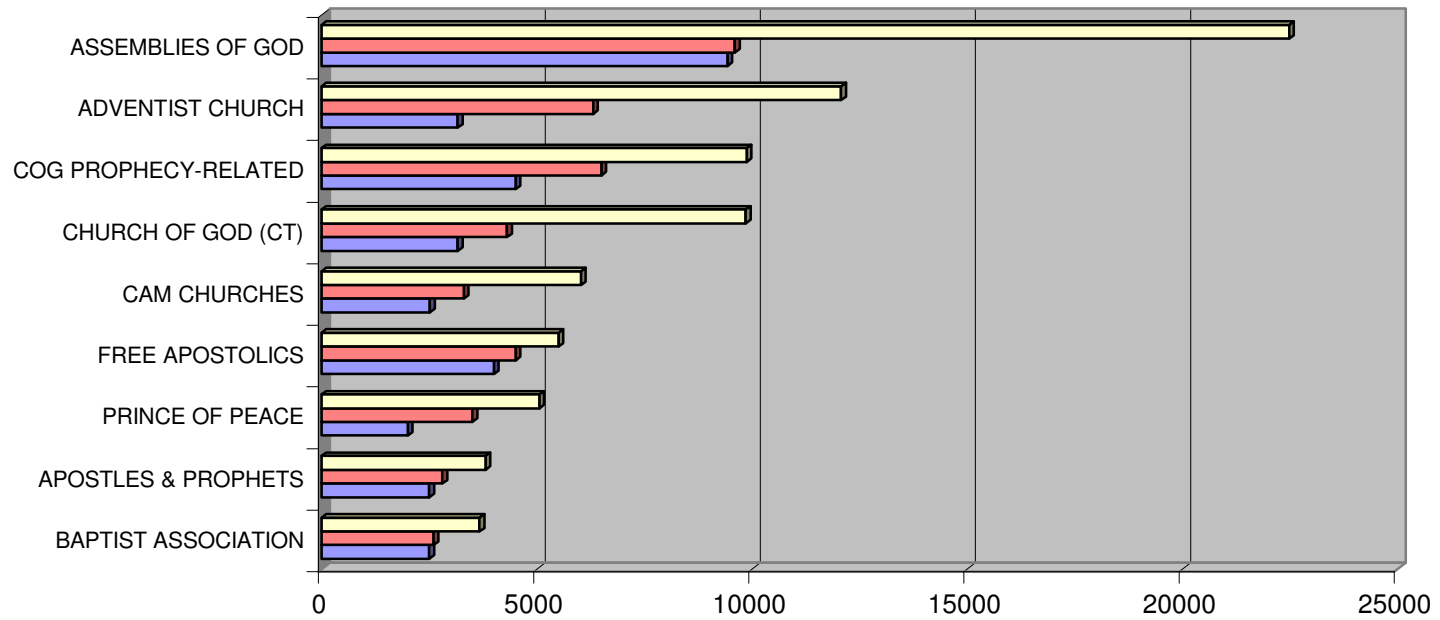


**FIGURE 12B:
MEMBERSHIP GROWTH OF SELECTED PROTESTANT
DENOMINATIONS IN EL SALVADOR, 1930-1978**



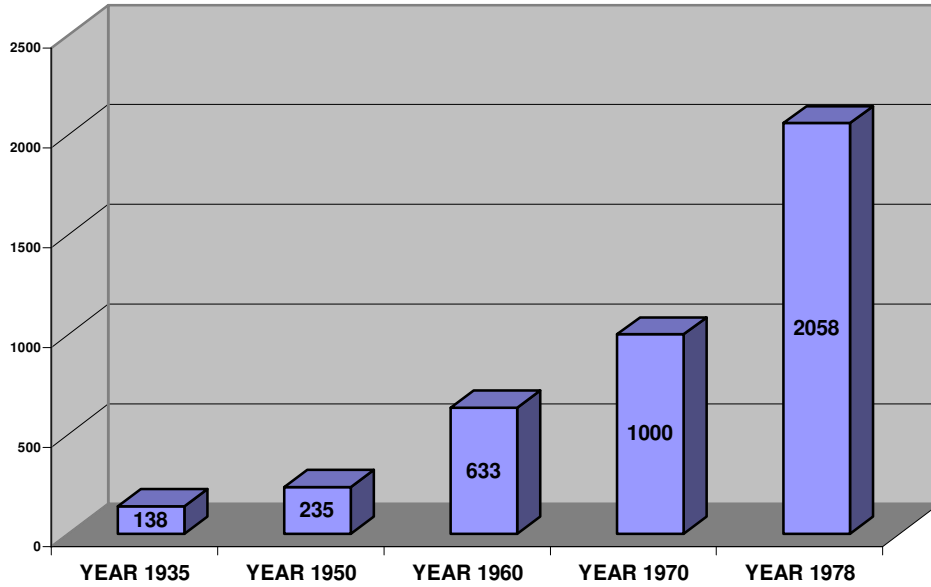
	YEAR 1930	YEAR 1935	YEAR 1940	YEAR 1945	YEAR 1950	YEAR 1955	YEAR 1960	YEAR 1965	YEAR 1970	YEAR 1978
◆ CHURCH OF GOD (CT)				1500	2000	2500	2800	3155	4300	9850
■ CAM CHURCHES	700	1890	1369	2084	2200	2277	2500	2515	3300	6022
▲ FREE APOSTOLICS	1000	1400	1800	2000	2500	3000	3500	4000	4500	5500
◆ PRINCE OF PEACE						100	1000	2000	3500	5050
✱ APOSTLES & PROPHETS		1000	1200	1500	1700	2000	2200	2500	2800	3800
● BAPTIST ASSOCIATION	750	1010	1042	1161	1369	1667	2237	2500	2600	3664

**FIGURE 13:
MEMBERSHIP GROWTH OF LARGEST PROTESTANT
DENOMINATIONS IN EL SALVADOR, 1965-1980**

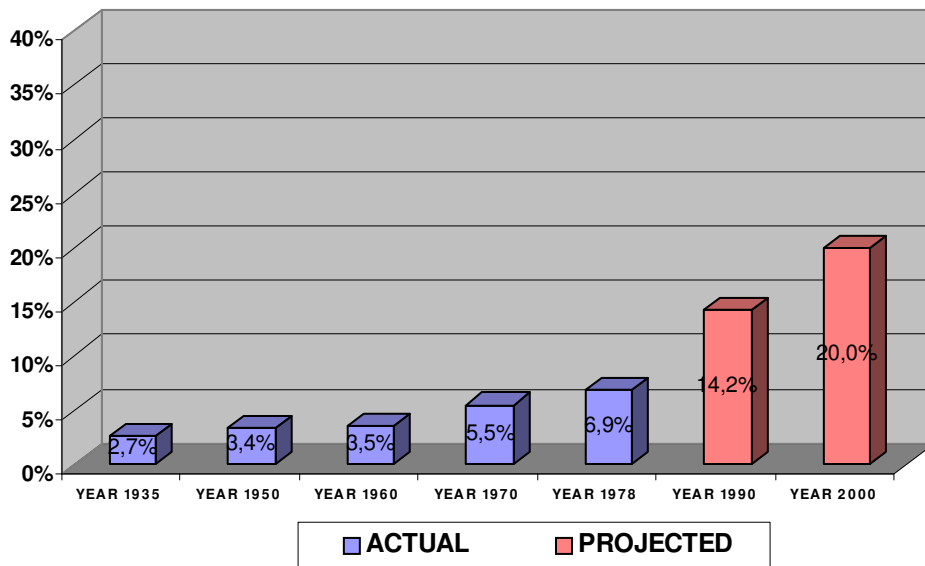


	BAPTIST ASSOCIATION	APOSTLES & PROPHETS	PRINCE OF PEACE	FREE APOSTOLICS	CAM CHURCHES	CHURCH OF GOD (CT)	COG PROPHECY-RELATED	ADVENTIST CHURCH	ASSEMBLIES OF GOD
YEAR 1978	3664	3800	5050	5500	6022	9850	9871	12067	22477
YEAR 1970	2600	2800	3500	4500	3300	4300	6500	6300	9600
YEAR 1965	2500	2500	2000	4000	2515	3155	4500	3155	9428

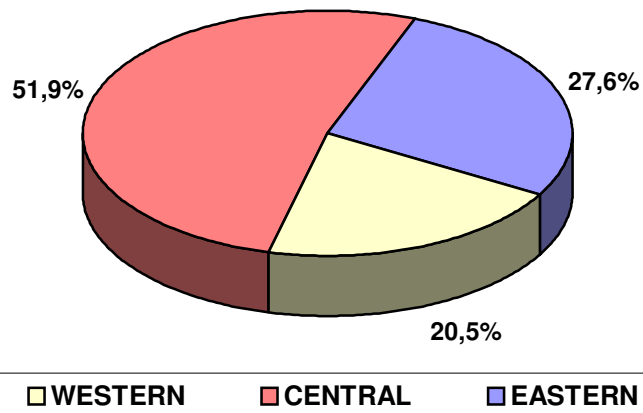
**FIGURE 14:
ESTIMATED NUMBER OF PROTESTANT
CONGREGATIONS IN EL SALVADOR, 1935-1978**



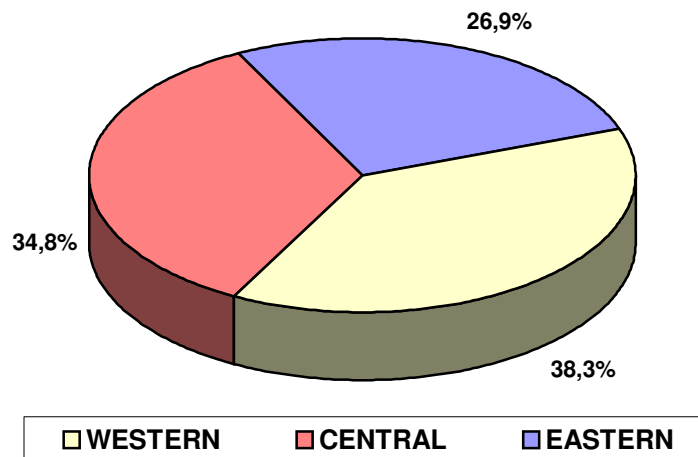
**FIGURE 15:
ESTIMATED SIZE OF PROTESTANT POPULATION
IN EL SALVADOR, 1935-2000**



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



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



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

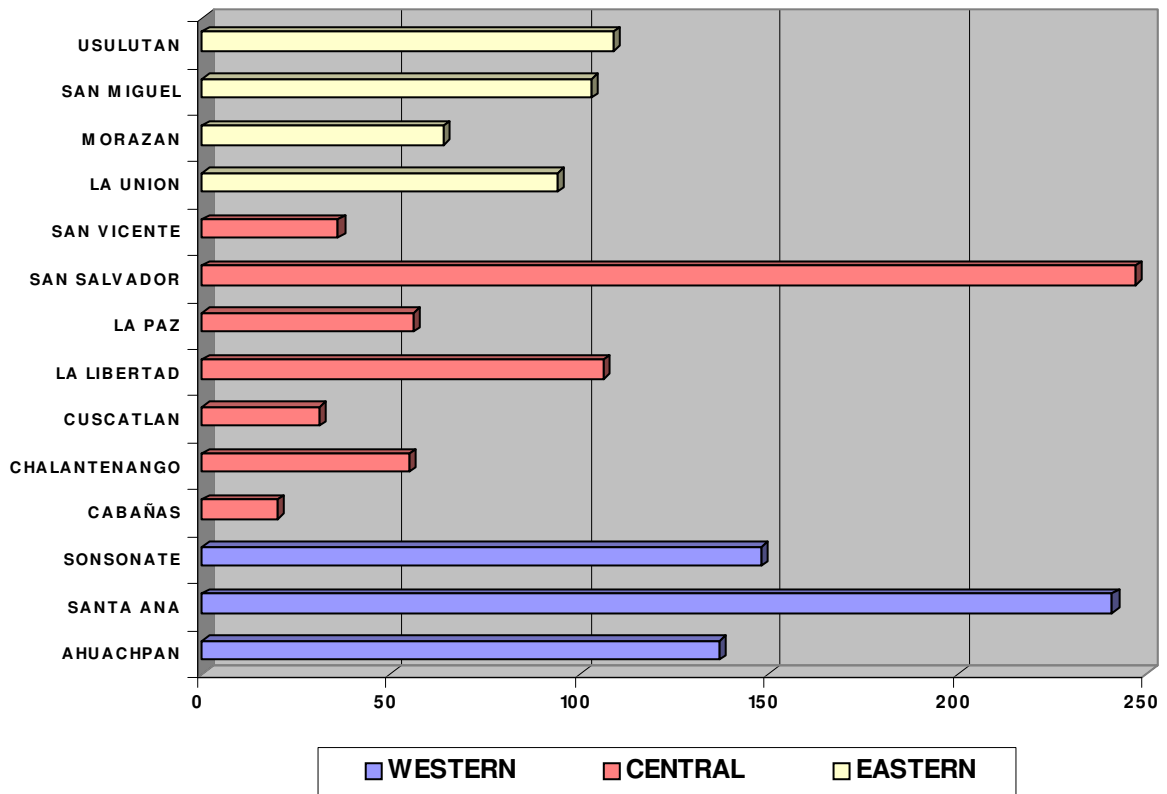


FIGURE 19
NUMBER AND PROPORTION OF PROTESTANT
CONGREGATIONS IN EL SALVADOR
BY REGIONS AND DEPARTMENTS, 1978

<u>REGION & DEPARTMENT</u>	<u>POP. 1978</u>	<u># CONG</u>	<u>CONG/POB.</u>
<u>WESTERN REGION</u>	<u>928,956</u>	<u>526</u>	<u>1:1,766</u>
1. Ahuachapán	223,759	137	1:1,633
2. Santa Ana	401,362	241	1:1,665
3. Sonsonate	303,835	148	1:2,053
<u>CENTRAL REGION</u>	<u>2,348,287</u>	<u>551</u>	<u>1:4,262</u>
4. Cabañas	160,752	20	1:8,038
5. Chalanténango	207,261	55	1:3,768
6. Cuscatlán	185,85	31	1:5,995
7. La Libertad	365,429	106	1:3,477
8. La Paz	229,1	56	1:4,091
9. San Salvador	1,011,557	247	1:4,095
10. San Vicente	188,338	36	1:5,232
<u>EASTERN REGION</u>	<u>1,246,529</u>	<u>370</u>	<u>1:3,369</u>
11. La Unión	288,955	94	1:3,074
12. Morazán	185,581	64	1:2,900
13. San Miguel	402,534	103	1:3,908
14. Usulután	369,459	109	1:3,389
<u>TOTAL GEOGRAPHICAL SAMPLE</u>	<u>4,523,772</u>	<u>1,447</u>	<u>1:3,126</u>
<u>COUNTRY TOTAL</u>	<u>4,523,772</u>	<u>2,058</u>	<u>1:2,198</u>

NOTES:

- #1. The geographical sample of Protestant congregations represents 70.3% of the churches and missions reported to exist by the various denominational offices and independent church associations, according to the national church growth study conducted by PROCADES during 1979 (January-June).
- #2. The total number of congregations (churches and missions) reported to exist by all known Protestant denominations and independent church associations in El Salvador, according to the national church growth study conducted by PROCADES during 1979 (January-June).

V. FOREIGN MISSIONS

5.1 Roman Catholic Missions

The evangelization of Central America by Catholic missionaries followed the Spanish conquest and occupation of the region in the 1520s. Although the Amerindians in El Salvador had a highly developed religion based on the worship of forces of nature, there were a number of parallels between their religious practices and Catholicism, which made Spanish missionary efforts somewhat easier.

Following the defeat of the Indian armies by Pedro de Alvarado in 1525, the old gods seemed powerless before the Spanish conquerors and their new religion. The missionary friars, after driving out the Indian priests and destroying the images of their gods, offered a new religious system to the Indians that was generally accepted by them, or at least superimposed on their old belief system. Thousands of Indians were converted to Catholicism during the Spanish colonial period, when El Salvador was a province and parish of the captaincy general of Guatemala.

However, due to the chronic shortage of Catholic priests and other religious workers, the people of the smaller towns and villages learned to conduct their religious life with only occasional assistance from the Catholic clergy. To fill this need, the *cofradía*, a voluntary religious association, developed among the people for planning, organizing and paying for local religious celebrations during the year.

The status of the Catholic Church in the post-colonial period had changed depending on who was ruling the country, the Conservatives or the Liberals. The first anti-clerical laws were established by a Liberal government in El Salvador in 1824. In 1871, the Liberal revolution pro-claimed freedom of thought and religion, removed cemeteries from clerical control, legalized civil marriage, made education non-clerical, and abolished monastic orders. These policies have remained in force until the present, except for prohibition of religious orders. The government does not contribute in any way to the support of religion, but since 1962 the Church had been allowed to acquire real estate for other than religious purposes. There is no concordat between El Salvador and the Vatican, but diplomatic representatives are exchanged. The Constitution of 1962 reiterated the separation of Church and State and guarantees religious freedom for all faiths, but precludes the clergy from belonging to political parties and holding public office.

Two hundred Catholic priests in El Salvador in 1980 belonged to religious orders. The most numerous were the Salesians and the Jesuits. About 50% of the religious clergy were dedicated to parishes, 20% to teaching, 10% to training and the preparation of priests, and the rest to work in the archdiocese. The religious priests assigned to parishes were mainly foreign missionaries, largely from Italy and Spain. The Catholic Church also sponsors 161 schools with more than 35,000 students. Catholic personnel from the United States included 15 men (6 diocesan, 5 Franciscan, and 4 Maryknoll) and 13 women (11 nuns and 2 lay workers).

The Salvadoran government is increasingly distrustful of Catholic priests and nuns, especially foreign missionaries, because of the Catholic church's growing commitment to human rights and social justice in the midst of official repression and violence directed against all who advocate change and reform on behalf of the poor and oppressed. While some Catholic missionaries have been deported for alleged political activity, 12 priests have been assassinated by right-wing terrorist organizations that strongly support the present government. Although most of the murdered priests were Jesuits, two Maryknoll sisters and two female lay workers from the United States were added to the list of victims in a tragic incident in December 1980, near the airport in San Salvador. Over 30 Salvadoran priests are in exile because of suspected political activity. Therefore, most of the foreign missionaries are now engaging in pastoral work due to the increasing shortage of parish priests.

Catholic schools, churches and other institutions have become victims of the violence, including the occupation and destruction of many buildings by government security forces and right-wing terrorists, who have beaten, tortured and murdered thousands of innocent victims. Some

Catholic facilities have become special targets of destruction, including the Catholic radio station and the Catholic university in San Salvador, but many churches have also been attacked by machine-gun fire and bombings, even while filled with worshippers or refugees. The mutilation of bodies is a favorite tactic of right-wing terrorists, who justify their actions as being "defenders of democracy and guardians of the fatherland." In the midst of this confusion and violence, the prophetic voice of an awakened Catholic Church is being heard, proclaiming "good news to the poor" and standing with the oppressed in their suffering.

5.2 Protestant Missions and Denominations

5.2.1 Pentecostal Origins

The Pentecostal movement had its origins in El Salvador about 1904-1905 with the arrival of an independent Canadian missionary, **Frederich Ernest Mebius** (1869-1945), a former school teacher from Victoria, British Columbia, Canada, who had been affiliated with the Salvation Army until he became a Pentecostal in Canada prior to 1904. Upon his arrival in El Salvador, Mebius carried the message of a "new Pentecost"--the baptism of the Holy Spirit, accompanied by speaking in tongues and other "signs" (dreams, visions, prophecy, miracles, healings, etc.). The Pentecostal fire spread from the nation's capital of San Salvador to the western departments of Santa Ana, Ahuachapán, and Sonsonate. Mebius lived first in Villa Delgado and Las Victorias in San Salvador, and then relocated to Santa Ana.

[Note: according to several sources, Mebius apparently arrived in El Salvador about 1904, staying until about 1906. He then made a missionary journey to Bolivia, where he encountered much opposition to the Pentecostal message. Mebius returned to El Salvador about a year or so later, in 1907-1908. Source: Roberto Domínguez, *Pioneros de Pentecostés*, Volumen 2: México y Centroamérica, 1975].

Apparently, some of the first Pentecostal believers in San Salvador and Santa Ana were former members of churches established by the **Central American Mission**, under the ministry of the **Rev. Samuel Purdie** (arrived in 1896) and **Robert Bender** (served from 1897 to his death in 1934). But after receiving the baptism of the Holy Spirit, these believers left their previous churches, or were forced to leave, and formed house churches among those who had received the Pentecostal fire.

[Note: see *CAM Bulletin*, Vol. XII, October 15, 1906, page 16: In June 1906, Bender reported: "Recently, 15 have withdrawn at Santa Ana and organized an independent congregation.." and in December 1906 he wrote, "The faction that separated from us at Santa Ana is teaching terrible, terrible error" – *CAM Bulletin*, Vol. XIII, January 15, 1907].

A notable Pentecostal revival occurred in Colonia Montserrat in San Salvador, before Mebius left the capital to extend the movement to the western region of the country. Mebius ministered for a time in El Volcán de Santa Ana, and eventually established a strong church at **Las Lomas de San Marcelino** (1910-1912) in the Department of Santa Ana. This church, which sometimes had more than 400 people in attendance, became the center for the **Free Apostolic movement** in El Salvador, and later in Honduras about 1931. News of the Pentecostal revival in El Salvador spread to Guatemala, Honduras and Nicaragua, bringing many inquirers to Mebius about the baptism of the Holy Spirit.

Mebius, together with several lay evangelists inspired by the Apostolic faith, traveled throughout the countryside in an itinerant preaching ministry that eventually produced 25 organized congregations, with about 750 members and perhaps 1,500 adherents by 1930. However, not all of these congregations were under the direct supervision of Mebius, who was a very humble man and apparently believed that each congregation should be dependent only upon the Holy Spirit, and not upon human authority. He believed in a total work of faith, no tithing or salaries for pastors, only a constant dependence on the power of the Holy Spirit and His provisions. Mebius' friends in Canada occasionally sent him small contributions for his livelihood and for the spread of the Gospel in El

Salvador, but the Free Apostolic movement was entirely an indigenous movement, without any outside funds from foreign mission agencies. Although Mebius tried to insist that believers practice a life of absolute holiness, requiring that women use no make-up and come to worship in long white dresses and with their heads covered, he apparently was not entirely successful in gaining support for these practices, which he had learned from his church experience in Canada.

5.2.2 Free Apostolic Churches

The work founded by Mebius came to be known as the **Free Apostolic Churches**. After the arrival of the Assemblies of God in 1929, efforts to organize this independent movement were partially successful. Twelve existing congregations became the founding churches of the **Assemblies of God** in El Salvador, under the missionary supervision of Ralph Williams in 1930. However, the Assemblies of God entered the country at the request of Francisco Ramírez Arbizú, one of the leading pastors in the Free Apostolic movement, but who worked independently of Mebius. Arbizú, after talking with Mebius about how to organize the work in El Salvador, traveled to San Antonio, Texas, in 1926, where he met Henry C. Ball, the supervisor for Hispanic churches under the Assemblies of God. Later, Arbizú presented his request to the Annual Conference of Hispanic workers in the United States and Mexico, asking for missionary assistance to organize the work in El Salvador under the Assemblies of God. Arbizú received an enthusiastic endorsement for his proposal, and the Conference agreed to send representatives to inspect the work in El Salvador, and to take the necessary steps to organize this field under their supervision. After Arbizú returned home he called a meeting of his fellow workers to discuss the proposal; however, some were not in agreement and refused to submit themselves to the authority of the Americans and become part of the Assemblies of God.

When the Rev. George Blaisdell arrived to inspect the work in El Salvador in 1926, he traveled with Arbizú to visit the churches and encourage them to send delegates or representatives to a general assembly, where a vote would be taken on whether or not to join the Assemblies of God. The first Conference was held in April 1930 at Ahuachapán, and 12 congregations out of 25 decided to organize themselves under the **General Council of the Assemblies of God**, with the Rev. Ralph Williams as supervisor. This denomination has now grown to become the largest Protestant Church in El Salvador, with more than 22,000 members and 530 organized churches.

However, over half of the Free Apostolic congregations and pastors did not want to submit themselves to the authority of the Assemblies of God. Therefore, they continued as an independent movement, using the name Free Apostolics, with each group being an independent congregation with only fraternal ties with other congregations and pastors in the movement. Part of the tension, then, was over the form of ecclesiastical organization, since the Assemblies of God practiced a modified episcopal system of church government, which was contrary to the congregational polity that the Free Apostolics had adopted, following more in the Baptist tradition.

The Free Apostolic movement, consequently, had suffered all the difficulties that most Baptist movements have experienced in trying to bring order out of chaos, with each preacher and congregation refusing to submit themselves to any outside authority other than God. None of these early Free Apostolic leaders had any formal training for the ministry, and few had any education beyond basic literacy, if that. As with many early Pentecostal movements, the Free Apostolics represent an anti-intellectual movement of strong separatist tendencies. But about 1935, some of churches in the movement began to organize themselves in order to be recognized by the government and obtain ministerial licenses for their pastors, in compliance with a new law.

The Salvadoran government, seeking to maintain public order and find out more about this growing religious movement, passed a law requiring that each pastor secure a license to preach and that he present a list of his members, the name of the church, the names and addresses of the church officials and meeting places, etc. This regulation was intended to bring control and order out of a very disorderly religious movement by forcing church leaders to organize themselves and bring more discipline to their religious activities, thus eliminating some of the excesses that were causing

the movement to become a public nuisance--such as conducting noisy meetings that lasted until all hours of the night, sometimes all night, and alarming their neighbors with reports of miracles, healings, speaking in unknown tongues, visions, dreams, and prophecy, etc. These disturbing activities were creating a lot of confusion and public opinion at a time when the government was concerned about supposed "Communist" activity, along with labor unrest and possible insurrection among the peasants, during the difficult days of the Great Depression that was sweeping the world during the 1930s.

These tensions eventually led to an uprising in 1932 in Sonsonate, in which thousands of campesinos were killed [estimates of the slaughter run from 6,000 to 30,000] by repressive military forces under General Maximilio Hernández Martínez, who had recently taken over the government. There were accusations that this popular insurrection was led by "communist agitators," although others claim that there is no evidence to substantiate those charges. Gen. Martínez, who ruled El Salvador from 1931 to 1944 as a somewhat "benevolent" dictator, was a Spiritualist who often consulted with occult powers for guidance in running the government.

Doctrinally and administratively, the Free Apostolic movement has manifested numerous excesses that can be attributed to emotionalism, little Bible knowledge or training, lack of general education among leaders and members, dependence upon ecstatic experiences (dreams, visions, prophecy, miracles, healings, speaking in tongues, etc.), lack of administrative discipline and control over the membership, disrespect for their neighbors and for the civil authorities, and dependence on "apostles" and "prophets" for guidance and authority within the life of the churches. In short, this movement is a good example of the "fanatical fringe" of religious experience, in which "other-worldly" concerns take precedence over the realities of the present, leading to emotional excesses and disorderly conduct during the worship services, prayer meetings, and other religious gatherings.

Other ecclesiastical bodies have emerged out of the Free Apostolic movement: the **Apostolic Church of the Apostles and Prophets** (formed in 1935 and now includes 80 congregations and about 3,800 members); the **Apostolic Church of the Upper Room** (established in the 1930s and now has 26 congregations and about 1,245 members); **the Apostolic Church of God in Christ** (1950, now with six congregations and about 230 members); and **the Apostolic Church of the New Jerusalem**, a split off the Apostolic Church of the Apostles and Prophets in 1977 (two churches and 172 members). **The Free Apostolics**, themselves, number about 50 independent congregations and 3,200 members. Totals for the other church associations that grew out of this movement are 114 congregations and 5,500 members in 1978. However, there is one exception to this pattern, and it touches on the very founder of the Free Apostolic movement, Frederick E. Mebius.

5.2.3 Pentecostal Holiness Church

In 1913, the Rev. Amos Bradley and his wife Effie Mae, after being in Guatemala for only a few months were reassigned to El Salvador by the Foreign Mission Board of the PHC. According to the PHC's official records, the Central American field of the Pentecostal Holiness Church was opened by Amos Bradley in 1913: http://arc.iphc.org/history/hisdev_prn.html

Between 1913 and 1916 the Bradleys lived in western El Salvador, at the town of Ahuachapán, near the Guatemalan border. The Bradley's second child, Edna Mae, was born there on 11 December 1913. Amos taught English in the public schools to supplement his income. Bradley "engaged in evangelistic and pastoral work in the towns of Juayúa (Department of Sonsonate), and Ahuachapán (Department of Ahuachapán) before returning to Guatemala in 1916", according to Enrique Barillas:

<http://apostolesyprofetaselsalvador.blogspot.com/2008/04/captulo-ii-cien-aos-de-presencia.html>

5.2.4 Church of God (Cleveland, TN)

In 1940, the Rev. H. S. Syverson, general overseer of Central America for the **Church of God (Cleveland, TN)**, visited Mebius in El Salvador and found him living in poverty, supporting

himself by mending shoes and living in a lean-to shack, while trying to provide for his wife and eight children. [Note: Mebius had married a Salvadoran, María Rodriga Hurtado, in 1917 and lived for many years in Izalco, Sansonante. He was born on May 8, 1869 in Victoria, B.C., Canada and died in Santa Tecla in 1945 at the age of 76.] At the time of Syverson's visit, Mebius only had five small congregations under his care, since many of those that he had previously established in the Free Apostolic movement had become part of the **Assemblies of God**, or had joined the **Apostolic Church of the Apostles and Prophets**. In the midst of discouragement and poverty, Mebius accepted Syverson's arrival as an act of divine providence, and agreed that the two should work together under the auspices of the Church of God. Therefore, in February 1940, the work of the Church of God began in El Salvador.

During the first four years of ministry in El Salvador, until Mebius' death in 1945, the Church of God grew slowly. After a year of dedicated efforts, the work was officially organized with seven national workers and about 100 members at Calzontes, in the inland coffee-growing region. In the beginning, Mebius was the principal missionary in charge, but Luís González was named to do most of the actual fieldwork. Syverson, as overseer of Central America, traveled a great deal to other republics, particularly to Panama where similar work was underway. In 1941, a large central church was built in Cojutepeque, about 15 miles from San Salvador. From this center, Church of God workers reached out to surrounding areas, where they formed new congregations and preaching points. Churches were organized in El Congo, Santa Tecla, Chalchuapa, San Luis, Las Higueras, El Ardo, and in numerous less populated areas of the interior.

After four years of labor, the Church of God field in El Salvador showed signs of revitalization and expansion. In 1944, Syverson initiated the first short-term Bible school for training pastors and lay workers. This provoked greater interest among the churches for leadership training, leading to the establishment of a regular Bible institute program at Santa Tecla, near San Salvador. Graduates from this school are now serving with the Church of God throughout Central America, with many students coming to the school from Church of God work in other countries.

Although short-term missionaries aided in the development of the Bible Institute and in the general advancement of the Church of God in El Salvador, most of the evangelization efforts were done by Syverson and the national leaders. Not until 1953 were additional missionaries assigned to the work in El Salvador. By 1958, there were 44 organized churches, seven missions, 2,500 baptized members and about 5,000 adherents. Syverson retired from the field in 1956 and was replaced by O'Neil McCullough as supervisor.

Growth over the next 20 years shows a consistent pattern of expansion and development of the Church of God (Cleveland, TN). By 1970, total membership had increased to 4,300 among 117 organized churches and 78 missions; in 1972, membership climbed to 4,956 and by 1974 reached 6,708. Continued development of the work gave the Church of God 170 churches and 50 missions in 1978, with 9,850 members, which is an annual rate of increase of 10.9% for the period 1970-1978 compared to 4.6% (AAGR) between 1958 and 1970.

5.2.5 The Assemblies of God began to build on its base of 12 small churches that were inherited from the Free Apostolic movement in 1930. Under the supervision of British missionary Ralph Williams, existing churches were strengthened, advances were made toward self-support for pastors, and new congregations and preaching points were established. By 1936, the Assemblies of God reported 21 churches and 14 missions, with 655 communicants and 965 adherents. The work had almost doubled in six years.

However, these advances were only the beginning of a phenomenal period of growth among the Assemblies of God in El Salvador, making this field a showcase for their mission work in Latin America. This solid growth is attributed to the employment of indigenous church principles, described by Melvin Hodges in several of his books, along with the spiritual dynamic that came from a revival in the Bible school. Spiritual renewal inspired the spontaneous expansion of congregations and Sunday schools by pastors and laymen who took evangelism and discipleship seriously,

claimed the filling of the Holy Spirit to empower them for service, and went forth to bear precious seed and to joyfully partake of the harvest.

The statistical record of the Assemblies of God in El Salvador is marked by plateaus and spurts of growth. Starting with about 500 believers in 1930, the membership had only increased to 684 in 1935, but jumped to 2,560 in 1945; the rate of growth between 1930 and 1945 was 11.5% (AAGR). However, only 2,798 members were reported in 1951, with only a slight increase to 3,065 in 1954. If the revival had any impact, then it must have occurred at this time (1951-1952 Revival) because by 1955 the membership doubled to 5,982 and remained at that level until 1959, when 6,220 members were reported. The AAGR between 1945 and 1959 was 6.5%. By 1970, the total membership had increased to 9,600 or 4.0% AAGR for the period 1959-1970. But the growth picture is not complete without a good look at the decade of the 1970s: the Assemblies of God reached 22,477 members in 1978, with 531 churches and 1,267 missions and preaching points. Membership growth for the period 1970-1978 was 11.2% AAGR, or 8.2% for the period 1967-1978. Therefore, the periods when the greatest growth occurred were from 1930-1945 (11.5% AAGR) and from 1970-1978 (11.2% AAGR).

Training institutions and programs have no doubt greatly aided in these advances by the Assemblies of God. Williams established a short-term training program for leaders at Las Lomas in Santa Ana in 1930, which eventually developed into the Bethel Bible Institute in Santa Ana (1936-1937). Until about 1960, this institute served the leadership training needs for western El Salvador, where the work of the Assemblies of God was mainly concentrated. However, during the late 1950s, following an evangelistic and healing campaign led by Richard Jeffrey in San Salvador, the work in the capital and surrounding areas began to experience remarkable growth. Because of this, and with the expectancy of yet greater advances in central El Salvador, the Assemblies of God relocated their central offices and the Bible institute to San Salvador in 1964-1966. Accompanying their new buildings in Colonia Centro América was a large tabernacle, seating 3,000 people, which was completed in 1971. The tabernacle is often filled when churches of the city get together for assemblies and conferences, or for special evangelistic activities.

An indication of the new opportunities for growth in the capital is seen in the history of the *Centro Evangelístico*, pastored by the Rev. John Bueno. After the "Great Campaign" with Jeffrey in 1956, the little chapel of Elim Church in Colonia La Rábida, where previously only 50 people attended (35 members plus adherents), suddenly climbed to 200 in the services. Inspired by the results of this campaign and another one that followed soon after, it was decided to build a large Evangelistic Center on the Elim Church property, located in the heart of San Salvador. The new building was completed in 1960, helped by large offerings received from churches in the United States and by the volunteer labor of many believers. The Rev. Loren Bueno arrived in 1961 to become its second pastor. Later, the building was enlarged to seat 1,500 people, and the membership increased to over 1,000 in the early 1970s. However, in addition to the growth of the *Centro Evangelístico* itself, at least a dozen daughter congregations and numerous Sunday schools have been established throughout the capital, with a combined Sunday school attendance of over 12,000 weekly. Related to the *Centro Evangelístico* is a Christian primary and secondary school, *El Liceo Cristiano*, founded in 1962 by John Bueno, which now has a co-educational enrollment of more than 1,500 students. The *Liceo Cristiano* uses six locations in San Salvador for its educational programs. The Assemblies of God also maintains a central Christian bookstore in the capital and branch stores in three other cities.

In retrospect, the Assemblies of God have not been immune to schismatic movements, with several occurring during the 1960s. At least five church associations have been formed by leaders who left the Assemblies of God and started their own organizations: the **Pentecostal Evangelical Union** (1954); the **Evangelical Mission of the Holy Spirit** (1960); the **Garden of Eden Evangelical Church** (1962); the **Evangelical Mission of the Voice of God** (1969), which is the largest of these groups, with 28 churches and 1,340 members; and the **Evangelical Church of El Salvador** (1974). These five groups have about 65 churches and 2,830 members.

5.2.6 Pentecostal Church of God (New York and Puerto Rico)

Two newer Pentecostal groups in El Salvador that have an historical tie with the Assemblies of God are the **Latin American Council of the Pentecostal Church of God of New York** and the **Pentecostal Church of God of Puerto Rico**. The group in Puerto Rico was aided by missionaries of the Assemblies of God until becoming an independent body in the 1930s, and the group in New York was formed among Puerto Rican immigrants who were members of the mother church on that Caribbean island. Doctrinally and administratively, there are few differences between the three ecclesiastical bodies, but all three are organizations with a missionary thrust and have sent workers to El Salvador. The Puerto Rican group arrived in 1966 and now has seven churches in the region of San Miguel, while the New York group has 21 churches, 10 missions and 1,172 members, also founded in 1966, but concentrated in San Salvador.

5.2.7 The Prince of Peace Evangelical Church was founded in El Salvador in the 1950s as part of the Prince of Peace Movement that began in Guatemala in 1956, under José María Muñoz. Until 1956, Muñoz was pastor of the Central Church of the Assemblies of God in Guatemala City, but he resigned from that group and formed his own association of churches that had soon spread throughout Guatemala and into southern Mexico, eastern Honduras, and to many places in El Salvador, primarily due to Muñoz' radio ministry. Many people in El Salvador were converted while listening to Muñoz by radio, others were healed, and soon a number of congregations had grown up in El Salvador that used the name "Prince of Peace." Other independent Pentecostal churches became related to the movement, which was organized under the Rev. Salomon Portillo in the early 1960s, although only fraternal ties exist with the Prince of Peace Association in Guatemala. During the mid-1960s, a Bible institute was formed in San Salvador to provide pastors and lay workers with more formal training. Between 1967 and 1978, the total membership grew from about 2,000 to 5,050 (8.8% AAGR), and in 1978 there were 171 churches and 121 missions and preaching points.

5.2.8 Elim Mission Church

Another Pentecostal church that started in Guatemala and spread to El Salvador is the **Elim Mission Church**, begun in 1961 by the Ríos family in their home in Guatemala City. In 1964, their son, Dr. Otoniel Ríos Paredes, a medical doctor, became the central force in the development of Elim Church following his introduction into the Charismatic movement. Like Muñoz, Dr. Ríos extended the Elim Church movement by means of a popular radio broadcast from Guatemala City. By 1978, a large central church had been constructed with 2,500 people attending Sunday services, and 52 other congregations had been formed, along with a Bible institute program.

One of the students in the Bible institute was a young Salvadoran, who had been converted through Dr. Ríos' ministry and had dedicated himself to Christian service. In 1977, young Sergio Solórzano found himself in San Salvador as pastor of a growing house church, which soon outgrew this meeting place. A larger meeting place was found, but it too became inadequate after a few months. Strong leaders were formed by Sergio through his powerful teaching ministry, which soon enjoyed the blessing of a large following. By faith, Elim Church in San Salvador leased a large warehouse (in a new industrial park) a few miles outside the capital, on the main road to the airport, and the congregation began to fill up the new auditorium with between 500-1,000 people on Sundays. Between 300 and 500 people attended a mid-week Bible study class. Some of the 500 members drive their own cars to Elim Church, while others travel long distances on city buses to arrive at the warehouse-auditorium. This large, growing congregation of mostly middle and upper-class Salvadorans is decidedly an important part of the growing Charismatic movement in El Salvador. No other congregations have been formed by Elim Church to date, although many small group Bible studies are held during the week in addition to Bible classes in the auditorium.

5.2.9 The Church of God of Prophecy began its ministry in El Salvador in the early 1950s, but has encountered numerous difficulties over the years due to schismatic movements among its leaders, as well as among the groups that have broken away from the mother church. Apparently, these divisions have not been due to doctrinal differences, but rather to personal conflicts among the leaders. The parent body is called the **Universal Church of God of Prophecy** (related to the Church of God of Prophecy in Cleveland, Tennessee), which reported 38 churches and four missions with 1,726 members in 1978.

The first division occurred in about 1952, leading to the formation of the **Church of God of Prophecy "Holy Zion,"** now with 64 churches and 5,430 members. Then, in 1969, another schism produced the **Fountain of Life Church of God of Prophecy,** followed by the **Fundamental Church of God of Prophecy** (1972) with two congregations and 116 members; the **Church of God of Prophecy of "The Holy Zion"** (1974), 14 churches and 700 members in 1978; and the **Church of God of Prophecy "The City of Zion"** (1974), now with 23 churches and 1,254 members. The total membership of all these groups in 1978 was 9,871 among 175 organized churches.

5.2.10 Oneness Pentecostals

The Apostolic Movement of the Name of Jesus ("Jesus Only") is represented in El Salvador by three denominations. The first to arrive was the **Apostolic Church of Faith in Jesus Christ** in 1948, now with 33 churches, 25 missions, but only 600 baptized members. The membership was much larger prior to the arrival of the United Pentecostal Church in 1965, which apparently won over the majority of the members of the older group. In 1978, the **United Pentecostal Church** reported 47 churches and missions, 372 preaching points, and 2,400 members.

5.2.11 The Central American Mission-related Churches

The Evangelical Separatist (non-Pentecostal) Family of Churches have a long history in El Salvador. After six years of work in Costa Rica, the **Central American Mission (now CAM International)** made plans to enter El Salvador in 1894. The venture ended in disaster when two of the missionaries, Clarence Wilbur and Mrs. H. C. Dillon, contacted yellow fever while en route and died before ever reaching El Salvador. The Rev. and Mrs. Samuel Purdie (who had served as Quaker missionaries in Mexico from 1871 to 1895) became the first CAM missionaries to actually serve in El Salvador, arriving in July 1896. They were joined by Robert Bender in April 1897. In August of that year, Samuel Purdie died of lockjaw and his wife and son returned to the United States, leaving Bender to carry on the work alone for a few months, until the arrival of Harry L. Carter in December 1897. In June 1898, Mr. Carter married Miss Dora Shipp, and in early 1899 Mr. Bender married Miss Belle Purves; both of the brides had been serving with CAM in Honduras. In April 1899, Mr. and Mrs. Carter were transferred by CAM to the Honduran field to replace Mr. and Mrs. A. E. Bishop who were transferred to Guatemala City. By April 1900, there were a total of two organized CAM churches (Illopango and San Salvador) and 32 believers in El Salvador (CAM Bulletin, Vol. VI, April 15, 1900, page28).

[Note: There is some question about the role of CAM missionary Robert Bender in the early development of Pentecostalism in El Salvador. Domínguez says the Mebius worked with Bender for a while in 1904, but *The Central American Bulletin*, the official journal of the CAM, makes no mention of Mebius. Moreover, Bender left El Salvador in early January 1904 for a furlough in the USA and did not return to El Salvador until July 1905. However, after Bender's return, he made a surprising declaration in a letter quoted in the CAM Bulletin: "In response to an invitation from the church in Sta. Ana, we went there on July 29th, remaining until Aug. 7th. We found them in fairly good condition, under the care of a native pastor. On the last day of our meetings there we taught them the condition for the reception of the Holy Ghost with power. Some thirty remained to an after meeting. We together waited upon God for the infilling of the Spirit and all of a sudden the power came upon us, and we were all filled with the Holy Ghost to which all testified. God has most graciously visited us with Salvation..." (*CAM Bulletin*, October 15, 1905, page 14). This sounds as if

Bender, himself, was teaching the doctrine of the infilling of the Holy Spirit as a second act of grace following conversion, which is the cornerstone of the Pentecostal movement. If this is true, then Bender must have come into contact with Pentecostal believers in California during his 1904-1905 furlough, or he must have read something about the Pentecostal experience of Parham and his students in Kansas (1901).]

[So where does Frederich E. Mebius fit into this picture? The official Church of God (Cleveland, TN) history, *Where The Saints Have Trod* (Charles Conn, Pathway Press, 1959) states that, in 1940, the COGCT took over the work begun by Mebius in 1904 (see Phillip J. Williams, *The Sound of Tamborines*, page 181). Moreover, Bender wrote in October of 1906 that, "We have had many and severe trials, but recently there has been quite a revival of interest and the believers were drawn together in a blessed way, so now we are having some harmony in the church again after two years of strife and division..." (*CAM Bulletin*, January 15, 1907, page 15). The "two years of strife and division" correspond to the period October 1904-October 1906. Earlier Bender had written that, "Recently fifteen have withdrawn at Sta. Ana and organized an independent congregation..." (letter dated August 31, 1906), which may have been due to doctrinal issues related to the Pentecostal movement although the nature of the conflict is not mentioned by Bender (*CAM Bulletin*, October 15, 1906, page 16). If Mebius was involved in this controversy in Santa Ana, then Bender is silent on the matter, making no specific mention of Mebius or Pentecostal doctrine, at least in the sections of his letters that were quoted in the *CAM Bulletin*.]

The first CAM church was organized in Ilapango, a few miles from San Salvador, in July of 1898. The work then spread to the capital and neighboring areas, as well to several towns in the interior, including the market center of Santa Ana, so that by 1910 there were 25 churches with about 600 members. In 1928, the Roy MacNaught family transferred from Guatemala to Juayúa, Sonsonate to begin evangelistic efforts among the Pipil Indians. The CAM, by 1937, had organized churches in eight of the 14 Departments of El Salvador, and reported 21 churches and 83 outstations, with 1,890 members and 3,200 adherents. In 1935, the CAM-related churches were organized under a national council and became known as the **Evangelical Church of El Salvador**.

However, a series of reverses caused the CAM work to decline between 1935 and 1940, although it regained this loss by 1945, when 2,084 members were reported. The CAM churches entered a period of slow growth that lasted until 1967, when the AAGR was only 1%, compared to 8.3% for the period 1925-1945. The growth rate picked up slightly during the 1960s (3.2% AAGR), and then almost doubled during the 1970s (6.2% AAGR). Periodic losses during the period 1910-1945 can be attributed to many causes: the growth of the Pentecostal movement, the political and social turmoil during the 1930s, competition with the Baptist Convention for members among the non-Pentecostals, tensions between missionaries and nationals over CAM policies, and perhaps an attitude of self-preservation in the face of Pentecostal growth rather than positive evangelistic outreach. Obviously, many Salvadorans were responding to the Gospel, at least as presented to them by these various Pentecostal groups, so the question becomes: Why didn't the missionaries and national workers of the CAM take advantage of the growth potential in El Salvador and achieve greater fruitfulness for their labors?

However, it appears that perhaps some new solutions to old problems are being attempted by the CAM and the *Iglesia Evangélica de El Salvador*, if the improved growth rate during the 1970s is any indication of a new optimistic spirit and renewed evangelistic and discipline ministries. From 60 churches and 36 "congregations" (missions) in 1970, the work grew to 83 churches, 32 "congregations" and over 180 preaching points in 1978, while the membership almost doubled from 3,300 in 1970 to 6,000 in 1978. CAM work includes two high schools, two bookstores and a bookmobile, and evening Bible institute and a TEE program, a home for the aged, and many radio programs sponsored by local pastors and churches.

5.2.12 The American Baptist Home Mission Society entered El Salvador in 1911, where it soon developed strong educational and church work, especially in San Salvador and Santa Ana. By

1937, a chain of 19 churches and nearly 50 out-stations had been established, mainly in the western departments of Ahuachapán, Santa Ana and Sonsonate. But there were also growing mission stations in the eastern region, particularly in San Miguel and Usulután. Many of the organized congregations were completely under national leadership, and work had begun among the Pipil in the western coastal region. **The Baptist Association of El Salvador** was organized in 1934, but the development of trained national leaders was a slow process. Then, too, many Baptists had been lost to the growing Pentecostal movement that was strongest in the western region, where the American Baptists had established a school and a clinic in Santa Ana. By 1937, a Baptist training college for ministerial preparation had been founded with an enrollment of eight students.

The American Baptist work in El Salvador has not been characterized by rapid expansion, but by slow and steady increases over the years. The rate of growth between 1925 and 1945 was 3.4% AAGR, and almost identical growth was recorded from 1945-1967 (3.3% AAGR). The period 1950-1960 had the highest increase with a 5.0% AAGR, whereas growth between 1967 and 1978 was 4.0% AAGR. From 19 organized churches in 1937, the work expanded to 31 churches in 1970, and totaled 41 churches in 1978, with 3,665 communicant members.

Ministries of the Baptist Association include Christian and theological education, literature, and social concerns. Quality education is provided by two Baptist schools, in Santa Ana and San Salvador, that offer both primary and secondary programs. The Baptist Seminary also functions in Santa Ana on the grounds of the Baptist Academy. The Southern Baptist Convention cooperates with the Baptist Association of El Salvador in providing literature workers for the Baptist bookstore in San Salvador, which has an extensive literature ministry throughout the country. Several Baptist pastors and laymen have been active in a Human Rights Commission, along with Roman Catholics and other concerned evangelicals, an activity which has not been looked at favorably by the Salvadoran government or by para-military right-wing terrorist organizations that support the government's military forces. There are documented cases of interrogation of Baptists by the police and National Guard, threats made against the safety of individuals (both pastors and laymen) and church property, police informants who tape recorded the Sunday sermon, and the deportation of a leading Baptist pastor by the government. All American Baptist and Southern Baptist missionaries have now left El Salvador because of the recent civil war.

5.2.13 Other Baptist groups are now working in El Salvador, most of which have entered the country during the 1970s. Of the five groups that are known to exist, only one has more than 1,000 members: the **Good Samaritan Baptist Churches**, with 15 congregations. These five groups have a total of 46 congregations and about 2,900 members. Another related group is the **Church of Christ**, which is part of the Restoration movement in the United States. The Church of Christ began its work in El Salvador in 1963 and now has 53 congregations and about 2,000 members.

5.2.14 Several other Evangelical non-Pentecostal agencies working in El Salvador are: the **United World Mission** (date of origin unknown), with only ten churches and 480 members; the **Church of the Nazarene** (1964), with 15 churches and missions and about 500 members; and the **California Yearly Meeting of Friends** (1902), with only six churches and 205 members. The largest Friends work in Central America is located in Guatemala, but their missionary efforts have spilled over the border into Honduras and El Salvador.

5.2.15 The Liturgical Family of Churches is represented here by the **Episcopal Church** (six churches and 135 members), and by several Lutheran groups: **The Lutheran Church, Missouri Synod** (1953) reported six churches, eight missions, and 1,700 members; and two other small Lutheran groups with only two congregations and about 80 members.

5.2.16 Adventist Family of Churches

The Seventh-Day Adventist Church sent the John Browns to El Salvador in 1915 to begin work in San Salvador, where their first church was organized in 1916 with 19 members. Soon a second church was begun in Santa Ana. In 1918, the Rev. C. F. Staben became director of the El Salvador Mission, which had only 50 members at that time. By 1937, the Adventists reported five churches with 325 members and about 550 adherents; a primary school was also established with 38 students enrolled. Apparently, during this early period, the Adventists suffered a curtailment of their work due to competition with the growing Pentecostal movement that was especially strong in the area of Santa Ana.

However, Adventist growth has continuously increased at a steady rate until the present, with the period of greatest growth occurring during the 1960s (13.8% AAGR). Between 1925 and 1945, Adventist membership grew 9.2% (AAGR), compared to 7.5% in the period 1945-1960. During the 1970s, growth averaged 8.5% (AAGR). In 1964, the Adventists reported 26 churches and 2,716 members, which had increased to 35 churches and 6,300 members in 1970. By 1978, 61 churches and 59 missions ("groups") reported a total membership of 12,067. The Adventists now operate six primary and secondary schools, offer a Bible correspondence course, and provide leadership training through a TEE program.

Two additional Adventist groups have established themselves in El Salvador. Both are independent movements within the Adventist Family of Churches. **The Seventh Day Adventist Reform Movement** began work in 1956 and now has 10 churches and 420 members, whereas the **Church of God, Seventh Day (known as the God of Israel Movement in El Salvador)** reported 25 churches and 1,200 members.

VI. MAJOR PROTESTANT ACTIVITIES

6.1 Ecumenical Organizations

Relationships among Protestant groups in El Salvador have always been rather weak and often quite tense. Few interdenominational efforts have enjoyed a broad base of support, although some denominational programs or institutions have served the general Christian public. This is especially true of Protestant schools, like the Liceo Cristiano and Colegio Bautista. Radio YSHQ is an example of cooperation between four evangelical mission agencies or national church bodies. The efforts of the national offices of the American Bible Society (now the United Bible Societies) and ALFALIT International have also generated a spirit of cooperation among many evangelicals. During the last two years, several Protestant groups have participated in an ecumenical committee on human rights in San Salvador, in which the Catholic Church has also been represented. However, no Evangelical Alliance or national council of churches has ever existed in El Salvador, a country known for a lack of cooperative efforts, as well as for severe antagonisms among Protestant groups.

Quarrels among denominations are not limited to battles between Pentecostals and non-Pentecostals, but also among Pentecostals themselves, as well as among non-Pentecostal groups.

Some leading denominations have had running feuds with other groups since entering the country. Divisiveness and church splits are commonplace in El Salvador: at least five new church associations have come out of the Assemblies of God, and another five have been generated by divisions within the Church of God of Prophecy movement.

Part of this spirit of contention is no doubt due to the nature of the Free Apostolic movement in El Salvador during an earlier period when "everyone did what was right in his own eyes," when every leader was an "apostle" or "prophet." Therefore, it was somewhat surprising to many observers that CESAD was created in 1979, which represents a broad-based cooperative undertaking by evangelicals.

6.2 Basic Education

Protestant groups in El Salvador did not place much emphasis on education prior to the 1960s. In 1935, only the American Baptists and the Seventh Day Adventists were reported to have Christian schools, with the Baptists administering two primary schools and one secondary school in San Salvador and Santa Ana, while the Adventists had only one primary school. An independent Christian school had also been established at Cojutepeque, called Liberty College, but it was discontinued about 1936. As late as 1960, the school operated by the Baptists and the Adventists were the only ones known to exist in El Salvador among Protestant groups.

However, during the 1960s, the Assemblies of God and other groups began to develop programs of Christian education. The *Liceo Cristiano* was founded in 1962 under the leadership of the Rev. John Bueno, pastor of the *Centro Evangelístico* in San Salvador. Today, this school offers primary and secondary education at six locations, with students attending different locations depending on their grade level. The Adventists have six combined primary and secondary schools in El Salvador: San Salvador (2), Ayutuztepeque, Cojutepeque, Sonsonate, and Usulutec. The American Baptists continue to operate schools in San Salvador and Santa Ana that serve many denominations and offer excellent education at the primary and secondary levels. Other denominations have also started Christian schools: the Evangelical Mennonites (Aguilares), Lutherans (Apopa, Ahuachapán and San Salvador), the Central American Mission (San Salvador), and the Church of the Nazarene (Santa Tecla). There are at least 15 primary and secondary schools in El Salvador today operated by Protestant denominations.

6.3 Bible Translation and Distribution

Early Bible distribution efforts in El Salvador were accomplished by agents of the American Bible Society (ABS) and the British and Foreign Bible Society (BFBS) from the late 1890s to 1915, when both societies maintained regional offices in Central America. After the completion of the Panama Canal in 1914, the BFBS delegated their work in Central America to the ABS, who established a new regional office in the Canal Zone at Cristóbal called the Bible House. In 1935, the distribution of the Scriptures--including Bibles, New Testaments, and portions--totaled 5,801 in El Salvador.

More recently, an area office of the ABS was established in 1969 at Tegucigalpa to handle distribution in Honduras, El Salvador and Nicaragua. In 1975, an ABS national office was organized in El Salvador, and in 1979 the Bible Society in El Salvador became an associate member of the United Bible Societies, with the following statistics reported for 1978 and 1979:

Bibles	25,781
New Testaments	13,922
Portions	204,446
New Reader Portions	67,732
Selections	3,267,403
New Reader Selections	<u>165,675</u>
Totals (1979)	3,744,959
(1978)	2,733,472

The translation of the Scriptures into Pipil or Lenca has not been necessary because only a few Indians still speak their native languages, with most communication taking place in Spanish. Other smaller Indian groups are entirely Spanish-speaking.

6.4 Broadcasting

During the 1960s, the Assemblies of God and three other denominations joined forces to establish an evangelical radio station in San Salvador, located on the grounds of the Assemblies of God Bible Institute. This 10,000-watt station, known as Radio Imperial (YSHQ), is used by many evangelical groups to spread the Gospel throughout El Salvador and into neighboring countries; but it has also been misused by several pastors to attack other evangelical churches and leaders, with the result that some pastors have been banned from using the station to air their programs. In the mid-1970s, another evangelical station, Radio VEA, was established near San Salvador, under the leadership of Pentecostal pastors and laymen. In addition to these two evangelical stations, many evangelical programs are broadcast on commercial stations throughout El Salvador.

One of the early pioneers in radio and television broadcasting in San Salvador, as well as Christian film production using local evangelical actors, was the Rev. Paul Finkenbinder, now one of Latin America's leading evangelists and radio personalities, popularly known as "Hermano Pablo." Finkenbinder, son of Assemblies of God missionaries in Puerto Rico, is exceptionally fluent in Spanish and is often considered a ladino, although he is a North American. After 21 years of ministry in El Salvador with the Assemblies of God (1944-1965), Finkenbinder returned to the United States and established Hermano Pablo Ministries, Incorporated in Costa Mesa, California, which serves as international headquarters for an interdenominational ministry in radio, television, and mass evangelism.

More recently, several evangelical T.V. programs have been aired in El Salvador, produced by the PTL Club and the 700 Club. A special T.V. program was produced by Luis Palau in 1979 during his 10-day crusade in El Salvador. Christian films are distributed by the Assemblies of God and other denominations in El Salvador, including films produced by Hermano Pablo during the 1960s.

6.5 Evangelism

Prior to the 1950s, interdenominational evangelistic campaigns were apparently unknown to El Salvador. Of course, many large denominations, like the Assemblies of God, had grown mainly due to intensified efforts in evangelization and church planting throughout the country, but based largely on neighborhood evangelism by local preachers and evangelists. From the main mission stations, workers were sent out to establish preaching points or out-stations in the surrounding towns and villages, or in different neighborhoods of the larger towns and cities. When new converts at a preaching point increased sufficiently in number and maturity, local congregations were formed, and organized churches eventually came into existence across El Salvador.

However, during the 1950s, a new dimension was added to Salvadoran church life, with the introduction of mass evangelistic campaigns, led by international evangelists and held in public meeting places, with many denominations working together in city-wide crusades. The first interdenominational campaign in El Salvador was conducted by T. L. Osborn at Santa Ana, during January 1953. Large crowds attended these meetings with over 500 inquirers registering decisions. Three years later, Richard Jeffrey held a "Great Campaign of Divine Healing and Evangelism" in San Salvador, sponsored by the Assemblies of God, but with many denominations taking part and reaping the results of a notable spiritual awakening. Six months later, during a mass ceremony at Lake Ilopango, 1,500 new converts were baptized. Between 1954 and 1956, the membership of the Assemblies of God doubled to 6,000 as a result of these crusades.

After this promising beginning in mass evangelism, El Salvador was bypassed by two large-scale evangelistic efforts during the 1950s and 1960s: Billy Graham's Caribbean Crusade in 1958 and Evangelism-In-Depth (EID) sponsored by the Latin America Mission during the 1960s. Other EID programs were conducted in Nicaragua (1960), Costa Rica (1961), Guatemala (1962), and Honduras (1963), but not in El Salvador, Belize or Panama.

Argentine evangelist Luis Palau conducted a series of campaigns in Central America during the 1970s, beginning in San Salvador in 1970. During the 10-day crusade, Palau produced a dozen

one-hour television programs, based on an informal format that included gospel singing, a 15-minute talk by Palau, and then Palau responded to questions called in by viewers. The program was an instantaneous success and generated a flood of letters, which inspired Palau to include similar T.V. programs in later campaigns in other countries. The San Salvador crusade resulted in 1,500 professions of faith and many new church members were added among participating churches. Palau went on to hold crusades in Honduras (1970), Guatemala (1971), Costa Rica (1972) and Nicaragua (1975).

Since the mid-1970s, Campus Crusade for Christ has been working with local churches in El Salvador in a series of city-wide crusades patterned after the "I Found It!" campaigns in the United States. Staff workers assist local churches in the training of laymen to follow up on contacts made during the campaign, discipling new converts and guiding them into local churches where they can become responsible members and continue to follow Christ. During 1980, more than 169,000 people were contacted and 60,000 made professions of faith in the "*¡Yo Lo Encontré!*" programs in several cities. Campus Crusade maintains a national office in San Salvador, but works in cities across the country using committed Salvadoran staff workers.

In November 1980, Jorge Raschke, an Assemblies of God evangelist from Puerto Rico, attracted a crowd of more than 80,000 people in San Salvador, where a crusade was being held in the national stadium. Then in April 1981, a similar crusade was conducted in Santa Ana with more than 70,000 in attendance, where the evangelist not only invited those present to "believe on the Lord Jesus Christ and be saved!" but also to believe God for physical healing. A great number of conversions were reported, along with miracles of healing which had tremendous impact on that city.

6.6 Literature

Although the Salvadoran government reportedly made serious efforts to reduce illiteracy during the 1960s, the literacy rate was only 63% in 1970. Over 1,600 literacy centers had been established by 1970, including special "radio schools" taught by professional teachers that provided hours of instruction daily to listeners who were aided by local volunteer literacy workers. The Roman Catholic Church began literacy education via radio in 1962, patterned after a program pioneered by Radio Sutatenza in Columbia in 1948. During the 1970s, newspapers in San Salvador also carried special literacy lessons each day that were used by volunteers who taught their neighbors to read and write. In 1978, at least a dozen Protestant denominations had begun literacy programs, often using materials published and distributed by ALFALIT International of Alajuela, Costa Rica. The United Bible Societies also distributes portions and selections of the Scriptures for new readers from their national office in San Salvador.

Ten Christian bookstores provide books, Sunday school materials, tapes and records to the Christian public in San Salvador (six bookstores), Santa Ana (2), San Miguel (1) and Sonsonate (1). The Assemblies of God have a central bookstore in San Salvador and branch stores in Santa Ana, San Miguel and Sonsonate. The Central American Mission operated two bookstores (San Salvador and Santa Ana), and also has a bookmobile that travels the countryside. A similar service is provided by the Baptist Bookstore in San Salvador, operated by the Southern Baptist missionaries who work with the Baptist Association of El Salvador (related to the American Baptist Convention in the United States).

In 1974, the Baptist Association extended a formal invitation to the **Southern Baptist Convention** in the United States to send literature missionaries to aid in the work in El Salvador. In August 1975, Dr. and Mrs. Samuel Cadwallader, who had been serving in Guatemala, entered El Salvador and began the Baptist Bookstore in San Salvador, along with a book deposit of the Casa Bautista (El Paso, Texas). This literature ministry, which serves many denominations, reaches out all over the country into rural churches, Bible institutes, seminaries, private homes and public offices to aid in the task of evangelization as well as growth in the Christian life. The Stennetts joined this ministry to work with the Cadwalladers in 1977. However, both these missionary families have left El Salvador due to the recent civil war.

Other Christian literature ministries include Bible correspondence courses, which are offered by at least six denominations, specifically for inquirers and new converts. Several local bulletins and evangelical newspapers are produced by Protestant denominations, largely for communication among their members.

6.7 Social Concern

Community and Rural Development

The only programs known to exist are those sponsored by the Episcopal Church and the Evangelical Mennonites, although World Vision and CESAD (the Evangelical Salvadoran Committee for Relief and Development) had plans to begin projects of rural and community development.

Medicine and Public Health

About a dozen clinics are operated by Protestant denominations in El Salvador, but no hospital has yet been established. Clinics are provided by the Episcopal Church (2), Baptist Association (3), Lutherans (3), Mennonites (1), Assemblies of God (1), and the Universal Church of God (1). Prior to 1935, the American Baptists were the only group with medical work in the country.

During the recent political crises in El Salvador, CESAD and other groups have worked with the Red Cross and other agencies to provide emergency medical attention to refugees and other victims of the civil war.

Other Social Ministries

1. Cooperative credit unions, providing savings and loan services, are operated by the Episcopal Church (CRDHO) and the Baptist Association.

2. Christian campgrounds are maintained by the Central American Mission, the Universal Church of God of Prophecy, and the Church of God of Prophecy "Fountain of Life."

3. Special student ministries at the high school and university levels are provided by the Lutherans, Miramonte Baptist Church (independent), and Campus Crusade for Christ.

4. Vocational training is offered by the Lutherans at Apopa and Milingo, and by the Evangelical Mennonites at Aguilares.

5. A home for the elderly is sponsored by the Central American Mission.

6. Several ministries are being provided for orphans and abandoned children, or for children in needy families, by World Vision, the Evangelical Mennonites, and the Baptist International Mission (including childcare for working mothers).

7. Work among refugees is provided by CESAD, World Vision, and many denominations that provide food, clothing, shelter, medical treatment, and counseling for victims of the civil war.

6.8 Theological Education

For many years the American Baptists and the Assemblies of God were the only Protestant groups to offer programs of theological education. Both of these programs were apparently established during the 1930s: the Baptists in Santa Ana and the Assemblies of God at Quezaltepeque. About 1935 the Assemblies of God established a Bible institute in Santa Ana, which was moved to San Salvador in 1964 and became known as the Bethel Bible Institute.

Today there are a dozen programs of theological education by extension (TEE), 15 Bible institutes, and three theological seminaries in El Salvador. The seminaries are all operated by Baptist groups--the American Baptists, the Bible Baptists, and the Baptist International Mission. However, some "seminary" programs in Latin America operate at the university level, rather than at the graduate or post-university level. Bible institutes often function at the high school level, requiring only a primary graduation certificate for admission to the program.

6.9 General Service Organizations

CESAD. In November 1979, the **Evangelical Salvadoran Committee for Relief and Development (CESAD)**, patterned after similar agencies in Central America, was organized under the leadership of individual evangelicals from many churches and organizations within the evangelical community, although few denominations are officially represented. CESAD's leadership and support has basically come from the following groups: Church of the Apostles and Prophets, Assemblies of God, Baptist Cultural Association, Bible Society of El Salvador, Central American Mission, Christian Reformed Church, Church of God (Cleveland, TN), Church of God of Prophecy 'Holy Zion,' Evangelistic Center of the Assemblies of God, Prince of Peace Church, Radio Imperial (YSHQ), and Radio VEA.

In the period following the ouster of General Romero in October 1979, evangelical leaders began to see the need for a cooperative relief and development organization among evangelicals that would provide spiritual and social assistance to needy Salvadorans. The supporters of CESAD are united in a common commitment to serve where needed, without bias (ideological or religious), in programs throughout the country, working together with international organizations like World Vision, Christian Reformed World Relief, Church World Service, and the Red Cross. Administrative and technical assistance has been provided by CEDEN (Evangelical Committee for Development and National Emergency) from Honduras, at the request of CESAD.

Emergency committees of individual Christians working on a volunteer basis, supervised by CESAD, have now been formed in 12 of the 14 Departments of El Salvador. These committees are composed of evangelical pastors and laymen of different denominations who provide food, clothing, shelter, medical care, and counseling to those in need. The committees organized under CESAD at the local or regional level also form part of a national emergency plan under the direction of the Salvadoran Red Cross. Although community and agricultural development projects were envisioned as part of CESAD's overall program, the present political crises forced CESAD to concentrate its efforts in refugee work. Its policy is to help anyone who does not bear arms. Under the present difficult conditions that exist in El Salvador, evangelicals are beginning to work together to provide for both the spiritual and physical needs of their suffering "neighbors". CESAD's slogan is "Do good to everyone in the name of Jesus Christ." Hopefully, these efforts will continue in El Salvador among evangelicals after the fighting in the streets ends, so that perhaps the fighting will not continue in the churches between evangelical groups.

World Vision. Although new to El Salvador, **World Vision International** now has a national office in San Salvador to coordinate its work throughout the country. Beginning in the mid-1970s, World Vision now has about 60 projects in many areas--child assistance, relief, community improvement and evangelism. About 60,000 Salvadorans have been helped by World Vision, both within the country and in neighboring countries, especially in Honduras where many refugee camps have been established.

7.0 **The PROCADES Study.**

A national church growth study of Protestant churches and service agencies was conducted during 1979 by a research team led by the Rev. John Durkovic (a missionary of the Lutheran Church, Missouri Synod, based in Guatemala City) under the auspices of the Central American Socio-religious Studies Program (PROCADES), directed by Holland in San José, Costa Rica. Local sponsorship and coordination was provided by Mr. Raúl Durón, Director of the Salvadoran Bible Society.

Although an attempt was made to organize an interdenominational PROCADES coordinating committee for the Salvadoran study in 1978, this proved to be impossible due to pre-existing doctrinal

and personality conflicts between leaders of some of the major denominations, especially between Pentecostals and non-Pentecostals leaders, who refused to work together or to even be in the same room together. To avoid getting involved in these longstanding conflicts and rivalries, Holland and Durón decided to go ahead with the PROCADES study under the direct sponsorship of the Salvadoran Bible Society, which provided us with the best public relations platform from which to work interdenominationally in order to accomplish our goal of interviewing the greatest number of denominational and service agency leaders (usually the chief executive officer) nationally, using our standardized questionnaires.

The majority of the actual interviews were conducted by Durkovic and Holland working as a team during a two-week period in February 1979, with additional interviews conducted by Durkovic and Mario Guevara (also from Guatemala) between February and June 1979. Durkovic and Guevara formed part of the PROCADES team in Guatemala and helped us with the study of Guatemala, El Salvador and Honduras. However, some denominational leaders refused to participate in the PROCADES study in their respective countries for a variety of reasons, which left a few gaps in our database (we had to estimate the total number of churches, missions and membership for these groups based on interviews with other denominational leaders and Bible Society personnel).

After as many of the interviews were completed as possible, the questionnaires were taken to the PROCADES offices in San José, Costa Rica, for analysis and tabulation of results under the supervision of Holland. One of the problems we encountered was a lack of clarity regarding the exact geographical location of the congregations (churches and missions) reported to exist on the respective questionnaires, especially at the municipality level. However, after much hard work and perseverance, the PROCADES team was able to successfully locate the majority of the congregations by Department and Municipality nationally, and by district and zone within the major urban areas. In late 1979, we produced a draft copy of the national directory and sent a photo copy to the Bible Society in San Salvador for review, correction and modification as needed. A few months later we were able to produce a final camera-ready copy of the directory with completed artwork and present this to Mr. Durón in San Salvador, where we had planned on publishing it in early 1980.

However, we encountered a major obstacle regarding the publishing and distribution of the “National Director of Churches, Organizations and Ministries of the Protestant Movement in El Salvador” – the country was in the midst of a bloody civil war and there was a general climate of fear and worry among many denominational and para-church leaders that the directory might be used by “death squads” of the Left or Right as a “hit list” of potential targets for forced disappearances and assassinations.

Durón and Holland took these threats seriously and, in consultation with key Evangelical leaders, we decided to postpone the publishing of the Directory until there were more favorable circumstances. In August 1982 we finally decided to make photocopies of the Directory and distributed a limited number of copies to key denominational and para-church leaders at Durón’s discretion, as well as copies of our supplementary research reports in which we analyzed the results of the PROCADES study.

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